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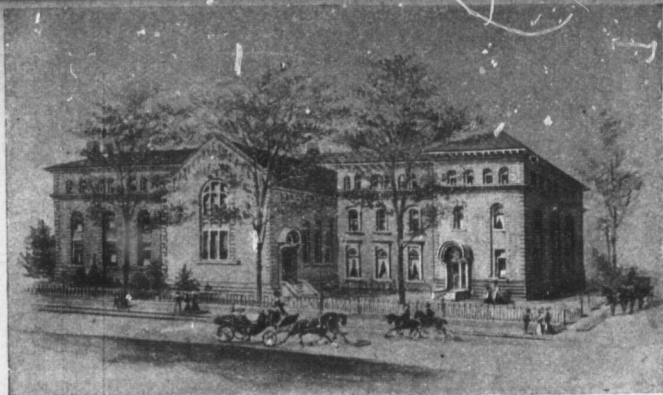
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The Teachers Monthly

Vol. VII.

FEBRUARY, 1901

No. 2

Out of the shadows of night,
The world moves into light ;
It is daybreak everywhere.

If we are to judge by the orders for the card of Scripture Memory Passages and for the various Home Department supplies, the first year of the new century is likely to see very considerable development in these two phases of Sabbath School work in the Presbyterian Church in Canada.

There are not many of our home schools that can furnish a more creditable list than that at Better Hope, in the Demerara Mission. Rev. George A. Ross, the missionary there, reports as having repeated the Shorter Catechism correctly at one sitting, and as therefore entitled to the General Assembly's diploma: Alfred Namoun, Thomas Bechu Nanpersand, and Bela Gordon (East Indians); and Maria Smith, Charlotte Adinah Britton, Henrietta Osborne, and Ellen Elvira Bathsheba Graham (Creoles). Alfred Namoun is only eleven years of age.

In addition to these, the following have succeeded in committing the entire "Primary Catechism" (Carson's) to memory: Sanichar, Peter Thomas, Mamadulli, Kissoon, Baltic, Rebecca Kalipa, Dukna, Ruth Gordon, James Malcolm Pandobi, Sukwa (East Indians); Peter De Goish (Portuguese); Mary Wong A Tim' (Chinese); Margaret Smith, Mary Graham, Emily Sutherland (Creoles).

It may be explained that an "East Indian" is one born in India, but brought to Demerara to labor upon the plantations there. A "Creole" is one native born, whether of East Indian, negro, Chinese or European descent.

The Grace of Goodness

There is a tact of the spirit which, by a deep instinct, divines that which will hurt and that which will heal in human intercourse. This is the fine grace of those saints who stay in the world without a touch of worldliness, who live with as much purity as the strictest ascetic, but who shed the radiance of their devotion along the highway of life instead of prisoning it in a nun's cell; who have many interests, but never waste or dissipate spiritual energy; and who make men aware of the reality of the highest ideals without so much as hinting that they exist.

Honesty is one of the foundation stones of character, but honor is finer than honesty, because it transforms honesty into a spiritual quality by lifting it above all considerations of policy or advantage. A man may be honest and yet grasping and small; but the man who has a delicate sense of honor adds to integrity the grace of unselfishness. Goodness is always admirable, but there are degrees of goodness, as there are degrees of culture. It is a great deal, amid the manifold temptations of life, to find the immovable foundations and build upon them; but all builders do not have the same feeling for harmony of mass and line, for sound and beautiful construction. Ugly houses are sometimes reared on foundations massive enough to support a palace or a cathedral. The flowers and fragrance of goodness are often lacking to those who possess its roots. They are honest, truthful, faithful to all trusts and duties; but they do not diffuse the sweetness of faith in the very best things; they are not enveloped in the atmosphere which evokes from others all the finer qualities and reinforces all their higher convictions.

The good are not always winning; they

do not always commend the influences that shape them by their manifestation of those influences. They command confidence, but they do not make converts. Such men and women do much of the necessary work of the world; they carry its burden with silent heroism; they are often of the stuff of which saints are made, but they have not attained sainthood. They lack the higher harmony which comes to those who so completely forget themselves that the whole nature silently conforms itself to the will of God.

The gentleness and tenderness of Christ were expressed in a consideration for others, based on a perception of their needs, sorrows and imperfections, which makes Him the first gentleman in the world as well as its most radical reformer. Appointed to do the most destructive work as a means of reorganizing society on a truer foundation, He carried on His warfare with weapons which healed as they smote; hating the sin of the world with all the intensity of a sinless nature, He, above all men whose words and deeds have been recorded, loved more than He condemned, and saved in the exact measure in which He destroyed.

This spiritual sensitiveness to the needs of others breeds the divine tact which makes the touch of the uncanonized saints so gentle and healing. They move among the sick, the weary, the sinful, with a quiet helpfulness which is a kind of health in itself. Instead of breaking and bruising, they bind up and heal. A deep compassion flows from them and envelops in an atmosphere of sympathy those whom they would help. They refresh us before we understand how weary we are; they make us aware of our shortcomings in our innermost hearts and ashamed in our very souls, without so much as intimating that they see any fault in us.

Many men and women, with the best intentions in the world, go blundering through life, hurting where they would heal and giving pain where they would bring peace, simply from dullness of spiritual perception. The pathetic prayer which

Mr. Sill puts in the mouth of the Fool, and which sinks into the heart of the King, ought to be oftener on our lips:

The ill-timed truth we might have kept—

Who knows how sharp it pierced and stung?

The word we had not sense to say—

Who knows how grandly it had rung?

Our faults no tenderness should ask,

The chastening stripes must cleanse them all;

But for our blunders—oh, in shame

Before the eyes of heaven we fall!

The blunders of the good are sometimes more difficult to repair than evil deeds; and they are few against whom these lost or ill-used opportunities cannot be charged.

Most of us are in the rudimentary stages of spiritual growth; we lack the sensitiveness of spirit which makes the saints ministering angels; we are shut out, by our lack of insight, from that finer service which is possible only to those who look into the hearts of their fellows, and through this knowledge turn their love into a healing wisdom.—The Outlook.

Sabbath School Work in the New Century

By Rev. John H. MacVicar, B.A.

First Paper

One need scarcely be a prophet, or the son of a prophet, to foresee that there is to be a definite place for Sabbath School work in the new century. Whatever doom may await other organizations identified with the Christian culture of the young, the Sabbath School, with all its acknowledged deficiencies and unsolved problems, is here to stay. If it be kept in its right place, and regarded as an integral part of the Church rather than a rival organization, as an auxiliary to home training rather than a substitute for it, then it is scarcely likely to be among the wreckage that the new spirit of a new century will cast adrift on the heaving tides of progress.

And yet the Sabbath School is going to move. The least discernment of the signs

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of the times will make that evident. It is not to be supposed that, with the advances sure to be made in every other department of Christian activity, this work alone will stand still.

What directions will the new movement take? It may seem like venturing upon very uncertain ground to attempt a forecast; and yet already certain practical developments are so much in the air as to suggest fuller realization before we go very far into the coming years.

Ist. Better grading.

It is one of the elements of staying power in this work that in an ideal school one teacher is not supposed to be teaching scholars of varying ages and attainments, but takes in hand a class, all the members of which, approximately speaking, are on the same level. An assembly in the Sabbath School stands on a different footing in this respect from an assembly at a Church service. There, all kinds of people at every stage of life are present together; and the problem before the teacher who occupies the pulpit is not a little embarrassing. From a common platform he endeavors to reach all classes; and yet starts out with a definite consciousness that his hearers, as a matter of fact, have very little in common. It is no light undertaking, in such circumstances, to secure and hold intelligent, responsive interest, so as to touch the heart, enlighten the understanding, and sway the will into submission to the Gospel of Jesus Christ. What appeals to one does not appeal to another; and the real wonder is, not that some go to sleep, but that so many keep awake. In any Sabbath School where there is a proper system of grading, this weakness is largely remedied.

The question arises—and it is a question for the new century to solve—What is a proper system of grading? A year ago, the Sabbath Schools of the Presbyterian Church throughout the Dominion were asked, "Is yours a graded school?" It was officially reported that, in response to this inquiry, fully one-half of the schools did not know whether they were graded or not. Ordinarily, a

school will consider itself graded if it has what is often called an "Infant Class," and then, in regular succession, classes that have come out of that, one after the other, till the highest is reached, often called "the Bible Class"; though in not a few churches, especially in the larger centres of population, the Bible Class meets quite apart from the Sabbath School.

In most places, a teacher, if not lacking in perseverance, may stay with a class, year after year, on the principle of a fixed pastorate, teaching at the start a class of small boys or girls, and in the end the young men or young women into whom these little things have grown.

Much, no doubt, may be said in favor of the peculiar influence which a prolonged attachment between a pastor and his people, or between a teacher and his class, creates; but it is very doubtful whether either prolonged pastorates or prolonged connection between Sabbath School teachers, and their classes will be the rule in the coming years. The system of grading that is struggling for the mastery, as the new century dawns, is one that corresponds more to a system of itinerancy in which, not the teachers, but the scholars, itinerate. The teachers will remain in their respective departments pretty much as they do in the secular schools, and the scholars at stated intervals will be promoted from one class to another. Each department will have its own recognized place in the building, and great care will be taken to put new comers into the right department at the outset, having due regard, of course, to special cases.

The principle of promotion, whether by examination or otherwise, will have been discussed and determined by the teachers, each of whom, through steady practice in teaching scholars of the same attainments, will become a specialist in his or her department. In the Primary Department will be included all who cannot read; in the Intermediate Department, all for two years after they can read; in the Junior Department, those who are passing through the next four or five years; in the Senior

Department, those passing through the four or five years after that; in the Adult Department, all over eighteen years. No one need ever be supposed to graduate from the Sabbath School. The text-book is of such a nature that the oldest and most proficient student can never profess to have thoroughly mastered it and got beyond all need of further study.

Fergus, Ont.

The Sunday School, the Home and the Church

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

We hear a good deal in our Church courts about the number of children who are not found within the Sunday School; but the far more alarming fact is that there are too many children who receive no other religious instruction than that which is imparted in the Sunday School. The school is made an excuse by many parents for the neglect of home training.

The modern Sunday School was originally a missionary institution. It was a place, not connected with the Church, where the children of neglect were gathered on the Lord's Day, not for instruction in the Bible merely, but in reading and writing, and in arithmetic, as well. It has among us outgrown its original purpose, but to allow it to become a substitute for family instruction is fatal.

How can it be expected that teachers who have not been professionally trained and who have the children under their care for only one hour in the week, can give them anything like a complete religious education?

What is the chief blessing of the Sunday School? It is not the amount of information that is actually imparted. It is the spirit of the teacher, rather than his knowledge—his kindly interest in his pupils, his refining influence, his power to mould character and to awaken holy impulses—that constitutes the value of his work. But the parents, if any good is to be wrought, must prepare the soil of the young heart for the seed sown in the school, and must carefully supplement the work of the school by home instruction.

The parent who irresponsibly hands over the religious education of the children to the Sunday School teacher is guilty of gross neglect. If we call the mother "unnatural" who neglects the physical welfare of her offspring, what shall we say of her who neglects their spiritual welfare?

Almost as dangerous and common a thing is to make the Sunday School a substitute for the Church. It is sometimes spoken of as the "Children's Church," and if they send their children to the Sunday School, many parents feel under no obligation to bring them to the Church.

But the Church services are for all—old and young; and the Sunday School and Bible classes are the teaching service of the Church. So zealous a Sunday School worker as Dr. Vincent well says: "If it ever comes to be a question between the sanctuary of God and the Sunday School, then my voice will be for the sanctuary."

If parents make the Sunday School an excuse for the absence of their children from the church services, the sorrow awaits them of seeing their children graduate from the school, not into the church, but into the street. One hears the complaint on every side to-day that the young people do not care to go to church. The reason is not far to seek. They never acquired the habit when they were children. If children are brought to church, they will learn to love the sanctuary, to love the hymns and prayers of the Church, and when they grow up, they will not forget the way to the house of God.

This is a word of warning which comes with special grace from a Sunday School paper, and it needs to be laid to heart by business men whose duties keep them so late on Saturday night that they are too tired on Sunday morning to come to church or to send their families, and by railroad men whose Sabbath rest is broken in upon by labor. These need to exercise the greater care and to make the greater sacrifices, if they will be spared the sorrow, in later life, of seeing their children utterly regardless of the Church and its holy ordinances.

St. John, N.B.

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Opening

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II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O sing unto the Lord a new song; for He hath done marvellous things.

SCHOOL. His right hand, and His holy arm, hath gotten Him the victory.

SUPERINTENDENT. The Lord hath made known His salvation.

SCHOOL. His righteousness hath He openly shewed in the sight of the heathen.

SUPERINTENDENT. He hath remembered His mercy and His truth towards the house of Israel.

SCHOOL. All ends of the earth have seen the salvation of our God.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. He was wounded for our transgressions, He was bruised for our iniquities.

SCHOOL. The chastisement of our peace was upon Him; and with His stripes we are healed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for First Quarter,
1901**

An'-drew A native of Bethsaida, and brother of Peter. One of our Lord's disciples. It was he who first brought Peter, or Simon, as he was then called, to Jesus.

An'-nas The ex-High Priest in the time of our Lord. He had been deposed by Roman authority A. D. 14. He was a wealthy, influential, unscrupulous Sadducee. Not fewer than five of his sons and his son-in-law, Caiaphas, succeeded him in the office.

Ari-ma-the'-a The Greek form of Ramathaim, a town in Ephraim (1 Sam. 1:1). It was considered "a city of the Jews" though strictly it was outside the limits of Judaea.

Bar-ab'-bas A noted prisoner, guilty of insurrection and murder, liberated, according to the custom of liberating a prisoner at the Passover, and in preference to Jesus.

Beth'-a-ny A small stone village on the south-east slope of Olivet, and about two miles from Jerusalem; the home of Lazarus and his sisters, and of Simon the leper.

Beth'-pha-ge A hamlet near Bethany; exact site unknown. The word means "House of Green Figs." It probably took its name from the adjoining fig orchards.

Beth-sa'-i-da Perhaps Bethsaida Julias, situated on the east shore of the Jordan, where it falls into the lake.

Cai'-a-phas Son-in-law to Annas, and acting High Priest at the time of our Lord's condemnation. He was the leading spirit in that unjust trial.

Ce'-dron (Kidron) A deep torrent valley separating Jerusalem from Mount Olivet on the east. Over this Jesus and His disciples passed on the way to Gethsemane.

Gal'-i-lee The northern province of Palestine, containing 240 towns and villages. See "Herod" and "Nazareth."

Geth-sem'-a-ne The Garden where 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.

Greeks Natives of Greece or their descendants. Greece was subject to the Romans in our Lord's time. But the Greek language was the language of culture, the language in which the New Testament was originally written. The Greeks who came to Jesus in the temple may have come from a distance, or from across the Jordan, where there were several Greek cities.

He'-brew The language of the Jews. The spoken language in Christ's time was called Aramaic, a variety of Hebrew.

Her'-od Herod Antipas, one of the sons

of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of Christ. Was banished A. D. 38, died in Spain.

Je-ru'-sa-lem Originally a Jebusite stronghold, which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ, after a long and dreadful siege.

Jo'seph of Arimathea A member of the Sanhedrim, or Grand Council of the Jews, but a follower of Jesus. He buried the body of Jesus in his own new tomb. He came from Arimathea (See above), but was evidently living at Jerusalem.

Ju'-das Is-car'-i-ot The traitor apostle. He was a native of Keriath, a village in Judah. His name is always last in the list of the twelve. He committed suicide.

Mount of Olives A range of hills close to and on the eastern side of Jerusalem; a fine view of the city from one of its summits.

Naz'-ar-eth A town in the south of Galilee, the home of Christ's boyhood and early manhood. Rejected at Nazareth, He made Capernaum His headquarters.

Pe'-ter The impulsive disciple; yet beneath the superficial elements of his character were possibilities of development that made him worthy of his name *Petros*, a rock.

Phar'-i-sees A religious party in the Jewish Church who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists and were not too careful how they lived. Our Lord strongly denounces their hypocrisy (Matt. 23).

Phil'-ip Native of Bethsaida, a practical, matter-of-fact man, but a faithful and trusted disciple. One of the first to be called. (John 1:43).

Pi'-late The Roman procurator or "Governor" of Judaea and Samaria under the Emperor Tiberius, from 26 to 36 A. D. A man of vulgar ambition, violent temper and cruel in the extreme. He gave up Jesus to be crucified, though he knew Him to be innocent. He was banished to Gaul, and found a suicide's death.

Sad'-du-ceeds A Jewish sect that denied the immortality of the soul, and hence the resurrection.

Si'-mon a Cyrenian A native of Cyrene, the capital of Libya in Africa. He helped Jesus bear His cross to Calvary.

Si'-mon the Leper Nothing more is known of him beyond the fact that Jesus was entertained at his home just before the Passion Week. He was probably cured of his leprosy by Jesus.

Zeb'-e-dee A fisherman of Galilee, the father of the apostles James and John.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: FIRST QUARTER

1. January 6.....	Jesus Anointed at Bethany. Matt. 26 : 6-16.
2. January 13.....	The Triumphal Entry. Matt. 21 : 1-17.
3. January 20.....	Greeks Seeking Jesus. John 12 : 20-33.
4. January 27.....	Christ Silences the Pharisees. Matt. 22 : 34-46.
5. February 3.....	Parable of the Virgins. Matt. 25 : 1-13.
6. February 10.....	Parable of the Talents. Matt. 25 : 14-30.
7. February 17.....	The Lord's Supper. Matt. 26 : 17-30.
8. February 24.....	Jesus in Gethsemane. Matt. 26 : 36-46.
9. March 3.....	Jesus Betrayed. John 18 : 1-14.
10. March 10.....	Jesus and Caiaphas. Matt. 26 : 57-68.
11. March 17.....	Jesus and Pilate. Luke 23 : 13-26.
12. March 24.....	Jesus Crucified and Buried. Luke 23 : 35-53.
13. March 31.....	REVIEW.

Lesson V.

PARABLE OF THE TEN VIRGINS

February 3, 1901

Matt. 25 : 1-13. Commit to memory vs. 10-13. Read Matt. 23 : 1-39; Mark 12 : 41-44; Matt. 24 : 1-25; 13.

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

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

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

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

6 And at midnight there was a cry made, Behold, the bridegroom cometh : go ye out to meet him.

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

Revised Version—1 Margin torches; 2 Foolish, and their lamps, took; 4 Now while; 5 But; 6 Omit made; 7 Omit cometh; 8 Come ye forth; 9 Going; 10 Peradvent-cometh.

GOLDEN TEXT

Matt. 25 : 13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

DAILY READINGS

- M. —Matt. 25 : 1-13. Parable of the ten virgins.
 T. —Matt. 24 : 42-51. Watch !
 W. —Luke 12 : 31-40. Be ye ready !
 Th. —Luke 13 : 22-30. Shut out.
 F. —Matt. 7 : 15-23. Hypocrites rejected.
 S. —2 Peter 3 : 8-14. Looking and waiting.
 S. —Rev. 3 : 1-6. White raiment.

CATECHISM

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties

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

9 But the wise answered, saying, Not so; lest rather be not enough for us and you; 11 but go ye rather to them that sell, and buy for yourselves.

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

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

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

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

required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

TIME AND PLACE

Following close upon the last lesson, Tuesday afternoon, April 4, and on the Mount of Olives, overlooking Jerusalem.

LESSON PLAN

I. The Waiting, 1-5. The ten virgins await the coming of the bridegroom.

II. The Arrival, 6-10 (a). His coming finds five ready and five unready.

III. The Door Shut, 10-13 (b). Those ready shut in, those unready shut out.

LESSON HYMNS

Book of Praise, 88; 85 (Ps. Sel.); 689; 248; 88; 146.

EXPOSITION

By Rev. George B. McLeod, B.A., Westville, N.S.

sent Jan. 12

Connecting Links—The struggle with the Pharisees over (Matt. 22 : 46), Jesus retired to the Court of the Women, where He commended the widow's offering (Mark 12 : 41-44) and received the message of the Greeks. (Lesson III.) Then leaving the Temple, never to enter it again, He foretold its destruction (Matt. 24 : 1, 2); and upon the Mount of Olives, on His way to Bethany,

outlined to His disciples the course of events until His return and exhorted them to watchfulness (24 : 3-51), enforcing His exhortation by the parables of the Ten Virgins and the parable of the Talents.

I. The Waiting, 1-5.

V. 1. Then; at the second coming of our Lord. (24 : 30-51.) The kingdom of heaven; Christ's rule in the hearts of His people.

The expression is here used broadly, as embracing all who profess to be His people. *Shall be likened.* "The condition of the Church at the end of the world shall be like the condition of the Virgins described in the parable" (Camb. Bible)—some wise, some foolish. "Ten" is a convenient number to indicate the whole of Christ's followers. *Took their lamps*; or torches—small cups, or bowls fastened by a pointed end into a long wooden pole. The wick was bedded in pitch and fed with oil. "In the utterly dark streets of an Asiatic city every one who goes forth at night is expected, and in modern Jerusalem, is strictly required by the authorities, to carry a light." (Broadus.) *And went forth*; from their homes, or from the bride's house. *To meet the bridegroom.* According to Eastern custom the bridegroom, supported by his friends (John 3 : 29) and accompanied by others, went early in the evening to the home of the bride, and later escorted her with lights, music and song to his home. On the way back the gay procession was joined by a company of maidens dressed in white (the "ten virgins" of the parable), who had been previously invited. Some think, however, that the virgins went forth from the bride's home to welcome the bridegroom. But the fact that their lamps had been burning and were in need of oil (v. 8) would seem to show that they had been waiting by the way and not at the bride's home. The second view, however, agrees better with the fact of Christ's coming for His Bride, the Church. (Rev. 21 : 2, 9.)

V. 2. *Five of them were wise.* These represent the true followers of Christ, whose minds are fully set on Him and His coming. *Foolish*; followers in name merely, with little thought or heart in their service.

V. 3. *They that were foolish took their lamps.* They started out well, with their lamps burning (v. 8, Rev. Ver.), which symbolizes the joy and zeal with which many a one starts out, only to fail. *Took no oil*; no extrasupply, nothing of the staying power which comes from the indwelling of the Spirit of God and the practice of holiness.

V. 4. *But the wise took oil*; "patient con-

tinuance" (Rom. 2 : 7) of those in whose hearts God abides." *In their vessels*; flasks, or cruises, carried in one hand while the lamps were carried in the other.

V. 5. *While the bridegroom tarried.* As they waited for him, either by the way, or at the home of the bride; "an allusion to the possible delay of the Lord beyond the expectation of the Apostles." *They all slumbered and slept*; both the wise and the foolish. No harm; they were just waiting, but some ready and some alas! unready.

II. The Arrival, 6-10 (a).

V. 6. *At midnight*; at an unexpected time. (24 : 44). *A cry made*; either by the herald, or by some one who caught sight of the torches in the distance. *The bridegroom.* Christ Himself is the Bridegroom who will come to take home His Bride, the Church, at the last day. *Go ye out to meet him*; in welcome and to share with Him in the marriage feast.

Vs. 7, 8. *Trimmed their lamps*; by adding oil and trimming the wicks. *Our lamps are going out* (Rev. Ver.); for want of oil, the sad state of those who are careless of the growth of the spiritual life within them. They take everything for granted, but find in the end, how foolish is such a course of action.

V. 9. *Not enough for us and you.* They were not ungenerous. They needed all they had. "The wise cannot impart their oil;—an incident necessary to the leading idea of the parable; nothing can make up for unreadiness at the last moment." (Camb. Bible.) *Go . . . to them that sell*; to God, who alone can replenish our soul's life. (Rev. 3 : 18.) But He "sells" not; His grace is free. (Isa. 55 : 1.)



Roman Lamp from Perugia.—Peloubet.

V. 10. *The bridegroom came*; before the unprepared had been able to make ready.

III. The Door Shut, 10 (b)-13.

They that were ready went in; to go no more out forever (Rev. 3: 12), for *the door was shut*. Houses of the better sort in the East are built around a large square or court, upon which all the rooms of the house open. This court is reached by an arched passageway on one side of the house leading under the second storey. It was the gate guarding the passage that was shut, effectually barring all entrance. The unready are shut out, whilst the ready are shut in.

V. 11. *Afterward*. A sad untimeliness. *Lord, Lord, open unto us*. The repetition displays their agonizing earnestness. But the plea is unavailing. It is too late for prayer. (ch. 7: 22, 23.)

Vs. 12, 13. *I know you not*; Jesus the Bridegroom "knows" those only who know Him in watchful obedience. (John 10: 14.) *Watch therefore*; the keynote of the parable. Eternal vigilance is the price of safety. *Neither the day nor the hour*. The precise time of the coming of our Lord is unrevealed. (Ch. 24: 29, 30, 36-42; 1 Thess. 5: 2.) It is wise, therefore, to be always ready.

APPLICATION

By Rev. Robert Haddow, B.D., Toronto

Ten virgins, which took their lamps, v. 1. This may well remind Christian people of their privileges. These virgins were invited to the marriage, torches were given them and they had opportunity both of serving the bridegroom and sharing in his joy. So, to the whole Christian world, the invitation has been given to wait for the coming of the Lord Jesus Christ from heaven, and when He comes, to share His joy and do Him service. If we miss that service and that joy, we shall have only our own wilful folly to blame.

Five of them were wise, and five were foolish, v. 2. To a looker on, all the virgins must have seemed very much alike in appearance and conduct. Yet five were wise and five were foolish; five obtained an entrance into the marriage feast and five were shut out. And amongst those who make the same profession of Christ, a human eye may mark little difference. Only God, whose eye is all-seeing, discerns. But He discerns unerringly. He cannot be deceived.

They that were foolish . . . took no oil . . . but the wise took oil, vs. 3, 4. This is the difference between wisdom and folly. Folly lacks consideration, regards nothing beyond the moment, whilst wisdom looks to the future and provides for contingencies. Such wisdom and folly are exemplified in the religious life of men. I am invited to enter the Christian life. I am to light a torch which is not to be extinguished in a

few moments, but which is to be kept burning till the Master comes. In faith, and love, and obedience, I am to endure to the end. When Jesus comes, He is to find in me one who will help to adorn His triumph, a trophy of His grace, one who has been redeemed from sin and changed from a guilty rebel into a loving and loyal subject of the King. I am to contribute to His satisfaction when He sees of the travail of His soul. I must then ask myself, if I have that in me which will secure this endurance, this perseverance, and which will enable me to add lustre to His coming. It is evident that no outward connection with the Church, no superficial wave of religious emotion will suffice. There must be the work of God's Spirit in my heart, leading me to a personal knowledge of Jesus Christ, to sincere faith and willing obedience. This is to have oil in the vessel with the lamp.

They all slumbered and slept, v. 5. There is a necessary attention to the ordinary affairs of life which no Christian can avoid and which is not wrong. The bridegroom may come whilst one is sleeping, in this sense, and yet one may be ready for Him. In other words, sudden death may overtake one at his daily work; and if his heart be right with God, he will go to heaven as surely as if he had been stricken on his knees at prayer.

Give us of your oil, v. 8. There are many who would accept a substitute for personal

sent Jan, 12

religion if it could be found. Hence arose the teaching that people of saintly life have laid up a surplus of merit which may now be dispensed by the Church as from a treasury, and those who desire can purchase of this merit for their own benefit. This was one of the great errors against which the Protestant Reformers had to contend. There are, doubtless, many to-day who live easy-going lives in reference to religion, who, when startled by the approach of death, would be glad to take advantage of such an arrangement and beg or purchase from others a religious standing which they have not taken the trouble to secure for themselves. Sometimes the minister is sent for at the last to visit a home where his presence has not hitherto been welcome, as if he could change in a moment the course of a career which for years has been deliberately turned away from Christ. The parable shows, like a dazzling flashlight, the sad folly of such false refuge of careless and deluded souls.

Go ye rather to them that sell, v. 9. Good advice; but when it was given it was almost too late to take advantage of it. The chances are against being able to buy at midnight. "The only way to secure ourselves against being found wrong at the last is to get right at the first." In "the acceptable time" (Isa. 49: 8) let men "come and buy without money and without price." (Isa. 55: 1.)

They that were ready went in, v. 10. They went in because they were ready. The others were excluded because they were not ready. They come back after their fruitless search for oil at midnight and pray that their unreadiness may be excused and that they may be admitted notwithstanding. But that cannot be. Heaven is a place of holiness. It is a place where Christ's servants do Him service. The life which leads to faith and holiness must be awakened by God's spirit in our hearts. We must learn to love Christ's service now. Then we shall be ready for His coming and for His service hereafter.

POINTS AND PARAGRAPHS

By Rev. Robert Haddow, B.D.

sent Jan. 12

Christians are called to be light-bearers and as such to glorify Christ. v. 1.

Forethought is wisdom and the lack of it is folly in all affairs, but most of all in the religious life. v. 2.

It is not the profession of religion but the possession of it that counts. vs. 3, 4.

Grace in the heart keeps one's light shining. v. 4.

It is the Lord's tarrying that tests the reality of our religion. v. 5.

It is not folly to attend to one's earthly duties; the wise as well as the foolish "sleep," in that sense. v. 5.

But since the Lord may come while we are sleeping, it is folly to put off our preparation till He comes. v. 6.

Religion cannot be borrowed. v. 8.

Every man must live by his own faith. v. 9.

Be ready! That is true watching. v. 10.

Through the shut door no enemy of Christ's enters, no friend goes out. v. 10.

It is not so much lateness as unpreparedness that excludes. v. 12.

"I know you not" is nothing else than "Ye know not me," (John 10: 14)—Augustine. v. 12.

This is one of the most beautiful and touching of the parables. Poetry, painting and the drama have combined to give it an exceptional hold on the Christian imagination. The weird pathos of the story is unspeakable. The occasion is so happy, the agents so interesting, the issue so tragic.—Bruce.

"Five of them were wise and five were foolish." I stand in awe of this dividing word. The Lord looks down on the ten thousand times ten thousand who in our time go out to meet the Bridegroom. There is not a more grand or a more beautiful spectacle on earth than a great assembly reverently worshipping God together. No

line visible to human eye divides into two parts the goodly company; yet the goodly company is divided into two parts. The Lord knoweth them that are His, and them also that are not His in every assembly of worshippers.—Arnot.

The Skitzlanders, described by Charles Dickens, were born with every limb perfect, but at a certain age all unused portions fell away, so that some persons were only "a head without a heart," others "a pair of eyes and a bundle of nerves."

A few years ago in a rural district of Scotland, an elder who was leading the devotions of a district prayer-meeting suddenly ceased to speak—ceased in the middle of a sentence, in the middle of a prayer. The worshippers opened their eyes, and observed that his head and breast leant heavily on the desk; they approached and found him dead. At the moment when the bridegroom came, this watcher was wide awake. . . . On the other hand, we hear sometimes of a merchant who died, died in his counting-house, his ledger, not the Bible, the last book he had read; of a miner killed in an instant by an explosion while he was picking coals in the bowels of the earth; of a soldier falling on the battlefield, while his right hand raised the sword to strike a foe; these were all slumbering and off guard when the bridegroom came.

What of them? Were they all shut out? Nay, verily. . . . The new creature in Christ who is surprised amid the toils of his daily calling, goes as safely into rest as his brother of the same family who is summoned in the very act of prayer.—Arnot.

How many accidents by land and sea are due to the rarity of wise forethought. Railway accidents happen because they are exceptional, and officials get accustomed to their not happening. Sailors on the outlook observe something before them, but take no alarm. They think it is a cloud when it is an iceberg, for icebergs are not usually met with at that time of the year. Their mind is asleep under the soporific influence of the usual, though their physical senses are awake. The same cause works disastrously in the spiritual sphere. Here it is especially difficult to expect the unexpected, and specially dangerous not to do so, and there are many who thereby fail.—Bruce.

Thy care is fixed, and zealously attends
To fill thy odorous lamp with deeds of light,

And hope that reaps not shame. Therefore be sure
Thou, when the Bridegroom, with his feastful friends

Passes to bliss, at the mid-hour of night,
Hast gain'd thy entrance, Virgin wise and pure.
—Milton.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

sent July 12

A Wedding in Nazareth—A marriage is generally arranged after the mother of the bridegroom has inspected the girl, or it is done through a professional matchmaker. A marriage portion is agreed upon, generally about \$125.00, two-thirds of which has to be paid down by the bridegroom to the family of the bride, and the rest is settled upon the bride, to be paid out of the husband's estate in case of death or divorce.

The wedding is generally on the Sabbath, because God began to make the world upon that day. The bridegroom in his best clothes is mounted on a white horse, which is led slowly through the streets to a place of prayer. All along his course, he is accom-

panied by a crowd of his friends of both sexes and all ages, singing a chant and all keeping time by simultaneously striking one hand on the other in a slow, measured beat. Long pauses are made in the public squares and the afternoon is passed thus. In the early evening he reaches his house in time to receive his bride. The day before the wedding, the bride, enveloped in a cashmere shawl, and wearing a pasteboard crown on her head, is conducted to the bath by her friends, with bands of music and cries of joy. On the evening of the wedding, she is accompanied with the same formalities to her husband's house.

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of much service.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.,
Montreal

This parable is a continuation of the discourse recorded in the 24th chapter. It was delivered on the Mount of Olives, April 4th or 12th Nisan, A.D. 30. The Saviour speaks of His coming again. "Then," *i.e.*, when He shall come, "the kingdom shall be likened unto ten virgins."

No religious significance is to be attached to their being virgins and the number being ten—five wise and five foolish. The customs of all countries and times assign to young unmarried women the place given them in the parable.

In studying this exquisite picture the main points upon which we should fix our thoughts are:—The King, His subjects, and the final issue with them.

1. *The King.* Who is he? Jesus Christ—prophetically announced as King. (Ps. 2: 6, 7; Zech. 9: 9.) He confessed that He was King, but not of an earthly kingdom (John 18: 37.) He is worshipped in heaven as King. (Rev. 19: 16.) In the parable He is the Royal Bridegroom coming to meet His bride. He promised to do so. (John 14: 3.) His bride expects Him. (2 Thess. 1: 10.)

2. *His subjects.* They are wise and foolish; and yet they have certain things in common: (a) They know of His coming; (b) They make ready to meet Him; (c) They all have lamps; (d) They all slumber and sleep; (e) They all awake at the midnight cry and trim their lamps. In what is outward, in mere appearance, they agree; but this is not enough. (John 7: 24.) *Wherein do they differ?* The wise have lamps and vessels with oil—the foolish have lamps only. True subjects of the King "have an anointing from the Holy One" (1 John 2: 20), they have the life of God, eternal life, in their souls. Hypocrites, traitorous pretenders, have only an outward appearance—a lamp that goes out. Judas had a lamp, and

he kept it trimmed and burning three years; but he had no "anointing," and the lamp went out and he sank into the blackness of darkness forever.

3. *The final issues.* (a) The foolish discover their folly—they exert themselves—they plead for help—they ask from a human source what God alone can give, like Dives appealing to Abraham (Luke 16: 23-31). (b) When too late, they piteously cry outside the door of the banqueting-house, "Lord, Lord, open to us." It is no use. They thought they were right and they accompanied with the wise; but their self-confidence folly ends in ruin. (Prov. 14: 12.) (c) The wise "went in with the bridegroom." His words of welcome thrill their hearts. (Matt. 25: 34.)

"And so shall we ever be with the Lord." (1 Thess. 4: 17.) In order to this, lay to heart His words. (Matt. 25: 13.)

For Teachers of the Boys and Girls

By The Editor

The sentinel at his lonely outpost in the darkness, in the midst of watchful and wary foes, is a picture to strike the fancy; and the class will readily discuss with their teacher the necessity for sleepless vigilance in such a case.

They can then be readily carried to the more joyous watching of the merry marriage day, alluded to in the parable.

The back-ground must be well sketched in—night, and night in an Eastern city, where, because there are no street lamps and no police, and prowlers are about, a lantern or torch is necessary to safety. It is an awful thing to be shut out in the darkness there. The need, too, of a torch for very shame's sake, if one is to join the bridal procession, is evident.

The lesson turns on THREE CONTRASTS.

I. *A contrast unnoticed*; viz.: between the five wise and the five foolish maidens. They all had lamps. Their lamps were all burning. (v. 8, Rev. Ver.) They all seemed alike prepared, as they waited. The interpretation is evident—the apparent likeness between the ready and the unready, the real and the mere professing followers of Jesus. We dare not say, for certain, which is which. Often we cannot tell. Nor, in Christian charity, should we be too eager to know. (See the parable of Matt. 13: 24-30.)

II. *A contrast half seen.* There were no railway trains, not even clocks or watches, to keep people up to time in those days. Punctuality was little thought of. Nor is it,

to this day, in the East. No one knew at what hour the bridegroom would come. How closely the parable here fits Christ's Second Coming! (Matt. 24: 36.) The exact time is hidden in mercy. If near, it might alarm us; if far away, it might make us listless. When unknown, it tends to keep us alert.

It is a very sudden awaking of the foolish maidens to their unpreparedness (vs. 7-9). When death summons us into Christ's presence, or when Christ in person comes to call us, our true condition will begin to appear. It may be only half-seen by our friends and neighbors, but to ourselves, if we have not the oil of grace—the grace of the Holy Spirit of God—in our hearts, it will be only too evident.

III. *A contrast made plain.* The poor, distressed, foolish five, scurrying here and there for oil; the joyous marching of their wiser sisters with the glad procession; the shutting of the great door of the courtyard; the piteous cry for admission; the stern, sad refusal—all these make clear the final separation and its cause. (See also ch. 25: 30-46, for the actual description of the Judgment scene.) Note that the rejected maidens make no complaint of injustice. They had had their opportunity and misused it.

The class will be ready for the Golden Text, the simple repetition of which will carry home the loving warning of the Master.

FOR TEACHERS OF THE LITTLE ONES

By Jessie Munro Johnston, North Bay, Ont.

Connection—Here is Jesus surrounded by Pharisees (strokes). What are they asking? What does He reply? etc.

Introduction—"The lamps had been put out and Winnie was rather afraid of the

Prove from Scripture
That we should be ready for Christ's coming.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. An Eastern wedding.
2. Watching.
3. Shut out and shut in.

The Catechism Question

Ques. 61. *What the Fourth Commandment forbids.* Joy and gladness are in no wise forbidden. The Old Testament Sabbath was to be a "delight" (Isa. 58: 13); much more our Lord's Day. That delight will be ensured if the directions here given be observed.

(1) On no account omit the worship of the day, nor its works of kindness and mercy; and let these be done heartily. It is the heartiness that brings the glow. (2) Remember that a Sabbath of idleness is not a Sabbath kept "holy." Sloth is close akin to sin, nay it is sin. (3) That a sin becomes even more sinful when committed on the Lord's Day (Ezek. 23: 38). (4) Our ordinary employments and recreations should be laid on the shelf. To speak about them, even to think about them, should be avoided. Such Sabbath keeping will do for our souls what the plain fare of Daniel and his companions did for their bodies.

dark, but presently she saw the bright moon. "Mother," she said, "is the moon God's light?"
"Yes, dear, the moon and stars are all God's lights."

"Will God blow out His light and go to sleep, too?"
"No, my child, God's lights are always burning."
"Well, Mama, while God is awake, I'm not afraid!"
We are going to hear one of Jesus' stories about some lights.

Lesson—Where was Jesus when He silenced the Pharisees? Where did He then go? (An outline map made by the teacher will be most interesting.) Who is with Him? What does He talk about? (Matt. 24.)



Mrs. G. H. Johnson

sent Jan. 12

Write **GET READY!**—For what? Jesus tells a story to help them to understand.

Write **THE TEN VIRGINS.**—Hold up hands and count fingers. Ten young girls! Tell the story. Describe ancient lamps, showing picture or model. Explain marriage customs.

The bridegroom is expected with his bride. It is night. The ten virgins (strokes) go forth to meet him, carrying lamps. See! five have also earthen jars with them. They look and look, but the bridegroom delays his coming. All sit down to rest and fall asleep. Hark! at midnight a cry is heard, "Behold, the bridegroom cometh!" In haste the virgins arise and trim their lamps. See! they are lighting them. What is the matter! Some of them will not light! *No oil!* How could they light without oil! One, two, three, four, five lamps without oil. Foolish virgins, not to bring an extra supply! Look! the other five have brought oil with them for their lamps—wise virgins!

Describe the confusion amongst the foolish ones. Picture them hurrying off to buy oil. Then the coming of the bridegroom—the joyful procession—the five wise virgins bearing their lighted lamps. On they go till the

bridegroom's house is reached. In they go, and *the door is shut.* Presently there is a rapping at the door. Who is it? *Too late.* They were careless about their oil—their own fault.

The parable. The bride is God's Church on earth. We belong to the bridal party. Our lamps (lives) should be filled with oil (Holy Spirit) to be ready for the coming of the Bridegroom (Jesus) who will take the bridal party (waiting, watching Christians) to His heavenly home.

Practical Thoughts—Teach Golden Text—also Jesus' words about "lights burning" (Luke 12: 35-38). We cannot use anybody else's oil. We should "let our light shine."

"I would be a little lamp

In a darkened place

Giving light, that other souls

May see my Saviour's face."

The Reward—A crown! Of Gold? No, far better. (2 Tim. 4: 8.)

WHO is to watch?
HOM are we to watch for?
HEN will He come?
ILL He find me ready?

BLACKBOARD REVIEW

By the Editor

The Wise **SHUT** In
 The Foolish **SHUT** Out

There is a solemnity in the very sound of the words—**AND THE DOOR WAS SHUT**—which arrests attention; a dark night, the procession of torches and the shouting friends of the bridegroom and the bride; the guests and the merry-making within; the sad wail of the foolish maidens without. The imagination is touched. Let the occasion be used to impress these four points: (1) It is the wise who are safe when the Lord comes; and they are wise, because they are ready and they are ready because they are real; (2) It is the foolish who lose all—foolish, in that they are not what they are supposed to be; they are merely professing to belong to Christ, but have not the oil of God's grace in their hearts; (3) It is the height of bliss to be "shut in," secure forever inside the gates of the heavenly city; (4) It is loss eternal to be "shut out"—shut out from Christ, from the redeemed, from rest and joy and glory.

Lesson VI.

PARABLE OF THE TALENTS

February 10, 1901

Matt. 25: 14-30. Commit to memory vs. 20, 21. Read Matt. 25: 14-46. (May be used as a Temperance Lesson.)

19¹ After a long time the lord of those servants cometh, and 2 reckoneth with them.

20 And so he that 3 had received 4 five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: 5 behold, I have gained beside them five talents more.

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

22 He also that 3 had received 7 two talents came and said, Lord, thou deliverdest unto me two talents: 5 behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will 5 make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an

Revised Version—1 Now; 2 Maketh a reckoning; 3 Omit had; 4 The five; 5 Lo, I have gained other five talents; 6 And; 7 The two; 8 Lo, I have gained other two talents; 9 Set thee over; 10 And he also that had; 11 Didst not sow; 12 Didst not scatter; 13 Went away; 14 Thou hast thine own; 15 But; 16 Did not scatter; 17 Bankers; 18 Omit then; 19 Back mine own with interest; 20 Take ye away; 21 The ten; 22 Cast ye out; 23 The.

GOLDEN TEXT

Rom. 14: 12. So then everyone of us shall give account of himself to God.

DAILY READINGS

M. —Matt. 25: 14-30. Parable of the Talents,

T. —Matt. 25: 31-46. Judgment.

W. —Luke 19: 12-27. Parable of the Pounds.

Th. —Matt. 21: 33-43. Unfaithful.

F. —Luke 12: 41-48. Faithful and wise.

S. —Rom. 12: 1-13. Responsibility for gifts.

S. —2 Tim. 4: 1-8. Reward of faithfulness.

CATECHISM

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for

hard man, reaping where thou 11 hast not sown, and gathering where thou 12 hast not straved;

25 And I was afraid, and 13 went and hid thy talent in the earth: lo, 14 there thou hast that is thine.

26 15 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I 16 have not straved:

27 Thou oughtest therefore to have put my money to the 17 exchangers, and 18 then at my coming I should have received 19 mine own with usury.

28 20 Take therefore the talent from him, and give it unto him which hath 21 ten talents.

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

30 And 32 cast ye the unprofitable servant into outer darkness: there shall be 23 weeping and gnashing of teeth.

our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

TIME AND PLACE

As in the lesson of last Sabbath; on the Mount of Olives, Tuesday afternoon, three days before the crucifixion.

LESSON PLAN

I. The Trust, 14, 15.
To the servants, five talents, two and one.

II. The Trading, 16-18.
Two servants were diligent; one slothful.

III. The Reckoning, 19-30.
The diligent rewarded, the slothful punished.

LESSON HYMNS

Book of Praise, 83; 24 (Ps. Sel.); 233; 240; 569; 239.

EXPOSITION

See Lesson I

Connecting Links—The parable of the Talents was spoken at the same time and place as the parable of the Ten Virgins. Watchful preparation for the coming of the Lord is the key-note of the latter; active, fruitful preparation is the key-note of the parable of the Talents. Compare the parable of the Pounds (Luke 19: 11-27), which was spoken on a different occasion; and which has also for its central thought patient waiting and working for the coming of the Master. The parable of last Sabbath's lesson and this were most timely; for the disciples needed, not less than we do, cheer, instruction and guidance, in the long watch that was before them ere their master came.

I. The Trust, 14, 15.

V. 14. For; Jesus continues the subject of preparation for His coming. The disciples must work as well as watch. *A man travelling into a far country; going abroad.* Jesus Christ is the "man." He was about to leave His

disciples and would not return for a long time. *His own servants;* the bond-slaves of his household, who represent in the parable the professed followers of Jesus. Mark the emphasis on "own." We are "not our own," but Christ's own, for has He not bought us with His precious blood? (1 Cor. 6: 19, 20.) *Delivered to them his goods;* his means, or capital, to be invested in his absence. The slaves of antiquity were frequently men of ability and were often placed in positions of great trust.

V. 15. *Five talents;* about \$9,000. A talent was 3,000 shekels. A shekel was about 60c., and a talent therefore about \$1,800. The gold talent was worth much more; but that the silver talent is spoken of here is argued from v. 18, where the "money" is in the Greek *argurion*, meaning silver. *According to his several ability;* the capital was apportioned according to the business capacity of each. The talents represent the powers

and means God has entrusted to His people for carrying on His work; the "gifts" enumerated in 1 Cor. 12.

II. The Trading, 16-18.

Vs. 16-18. *Straightway he that received.* (Rev. Ver.) He lost no time, but promptly and energetically set about his master's business. *Traded with the same*; used hand and brain and opportunity. *Made them other five talents*; increased his capital cent. per cent. *He that had received two.* With equal diligence, though with smaller capital, he doubled his master's money. *He that had received one.* This man made no effort to invest the money entrusted to him. He was idle and craven, as we shall see. *Had his Lord's money.* He buried it in the ground for safe keeping, a common practice when there were few banks in which to deposit money.

III. The Reckoning, 19-30.

V. 19. *After a long time*; a hint to the disciples that Christ's coming would not be as soon as they expected it to be. *The lord of those servants cometh*; a promise of the certainty of our Lord's return, however long delayed it may seem to be. (2 Pet. 3:9, 10.) *Reckoneth with them*; a final settlement, a true representation of the last judgment. (Rev. 22:11, 12.)

V. 20. *He that had received five talents.* Having done his best, he presents, with a clear conscience, his account. *I have gained.* In Luke 19:16 it is, "Thy pound hath gained," a lesson of the believer co-operating with God. (Phil. 2:12, 13.)

V. 21. *Good and faithful servant.* He commends not his success but his fidelity. In spiritual matters fidelity is success. *Faithful over a few things.* . . . ruler over many things. Rule is the reward; for the heavenly kingdom is a place not of idleness, but of blessed service. Faithfulness here, brings as its reward the opportunity of faithfulness in a larger sphere. *The joy of thy Lord*; the joy of being near Him and with Him and of serving Him still.

Vs. 22, 23. *He also that had received two talents.* His fidelity was as great as that of

the five-talent man, and so the commendation and reward are expressed in the same language. But the "many things" would be limited to his ability. (Luke 19:16-19.)

V. 24. *He that had received the one talent.* The one-talent man is selected as failing in duty, to show that every man, however humble his gifts, is accountable to God. It is no excuse for idleness that one has little strength or opportunity for work *I knew thee*; a lying excuse invented to hide his own neglect. *Hard man*; hard-hearted, having no regard to the feelings of others. *Reaping*, etc.; from the fields of his neighbors, and thus unjust as well as hard-hearted. *Gathering*, etc.; from his neighbor's threshing floor, where the grain was being tramped out from the scattered sheaves. ("Strawed" means scattered on the threshing floor.) The man charges his master with seeking profit without expending either labor or capital.

V. 25. *I was afraid*; of the alleged severity of his master, should he be unsuccessful in trading. *There thou hast that is thine.* He pleads that if he has gained nothing he has lost nothing; but the plea was false, for his time and ability, as well as the talent, were his master's, and he had no right to let these go to waste.

V. 26. *Thou wicked and slothful servant*; a just description of his character. He was "wicked" in his false accusations; and "slothful" in not properly using his talent. *Thou knewest*, etc.; not an admission that the charge against him was just; but spoken doubtless in "tones that would express the most indignant querying and amazement." (Morrison.) If it were true, fear should have incited him to diligence.

V. 27. *Thou oughtest*, etc.; it was his duty to see that justice was done to his master, by investing the talent, no matter what his character was. He is condemned on his own ground. *The exchangers*; the bankers. It literally means "those who stand at tables," referring to the table or bench before which bankers stood when handling money. *Usury*; interest. The word did not mean exorbitant interest, as it does now.

Vs. 28, 29. *Take therefore the talent.* He lost it through sinful neglect. *Which hath ten talents;* because he had shown willingness and ability to employ what was entrusted to him. *For unto every one that hath.* This is true in worldly affairs; and much more true in spiritual matters. *From him that hath not,* etc.; what one does not use he does not really possess (Luke 8: 18). (See 1 Sam.

16: 1 for the rejection of King Saul.)

V. 30. *Cast ye,* etc.; the second part of the punishment. *Outer darkness;* which is separation from the light of the presence of God. *Weeping and gnashing of teeth;* denoting pain, rage and despair; the torments of the lost in the world beyond. (24: 51.) It is the *unprofitable servant* on whom this awful and irrevocable fate falls.

APPLICATION

See Lesson I

Delivered unto them his goods, v. 14. It is to His professed followers, to His church, that the Lord Jesus has committed the interests of His kingdom, while He is away. Humanly speaking, His kingdom will advance or recede, will stand or fall, according to the fidelity of His people. Men will judge of Christianity by the lives of Christians; it may be discredited or commended by their conduct. The kingdom is extended by the preaching of the gospel, and it is believing men who are to "go into all the world, and preach the gospel to every creature." (Mark 16: 15.)

But, He expects you to use these things for the service of men and the glory of His name.

He that had received one. . . hid his Lord's money, v. 18. This is not intended to suggest that the unfaithful ones are always found among those who have few talents. But it does call our attention to a danger which besets those who are less richly gifted. These are apt to think that since there is not much that they can do, it is not worth while for them to do anything. They forget that what our Lord requires of us is to do the best we can with what we have. Those who have least may and should be as faithful as those who have most.

To one he gave five talents, v. 15. When we confine the meaning of the word "talent" (as is so commonly done) to mental ability, we are giving it a narrower sense than is indicated by the parable. Any means of grace is a talent, anything by the proper use of which we may grow in likeness to Christ and in fitness for God's service. So also, a talent is any opportunity of usefulness, any opportunity for extending Christ's kingdom. All do not enjoy equal opportunities either for growth or service, but there is no one in a Christian community, of whom it can fairly be said that he has not, at least, one talent which he may use, if he will, to the glory of God.

Other five talents, v. 20. God has given us privileges, abilities, opportunities. If we will, we may live in the midst of these things indolently and selfishly; or if we will, we may so possess and use them that they will result in good done to men and souls gained for God. The former life may seem the easier and more attractive; but when Jesus comes, how glad we shall be if we can say: "Lord, Thou deliveredst to me talents; behold, I have gained other talents."

Went and traded with same, v. 16. Whatever talent God has given you, use it. If, for example, you have had a Christian home, if you have the opportunity of attending Sabbath School and divine worship, if you have other Christian privileges and means of grace, use these things so that you may be the wiser and better for them. In like manner, if God has given you health, education, influence, ability to teach, wealth to distri-

His Lord said unto him, Well done, v. 21. Notice the various elements in the reward of the faithful servant. There is first his master's commendation. He is "openly acknowledged in the day of judgment." Then there is the opportunity for larger and more honorable service, "I will make thee ruler over many things." And withal the faithful servant enters upon the possession of such deep and eternal joy as his Master Himself experiences.

I knew thee that thou art an hard man, v. 24. Wrong thoughts of God have a great deal to

do with keeping men from His service. Many a young man hesitates to enter upon a Christian life because he thinks he will be serving a hard master, whose service is bondage, and who is an enemy to human happiness. Such as these need to have their eyes opened by God's spirit, that they may see God in Jesus Christ.

Thou wicked and slothful servant, v. 26. These stern words are spoken, not to one who had squandered his Master's property, but to one who had failed to use and improve it. It is sometimes said of men who live for themselves, that they are "harmless." God is not satisfied that a man should be harmless. He expects from us something more positive. He has placed us here to be something and to do something, not merely to exist; and he who has simply *lived*, and who has made nothing of himself and done nothing with himself, will be condemned.

To have put my money to the exchangers, v. 27. "Whatever machinery or organization the Church possesses for utilizing opportunities which individual men fail to exercise, may be thought of as analogous to the banking system of the old world. When men in the Middle Ages gave to a cathedral or a college, when they subscribe largely

now to hospitals or missions, doing this and nothing more, they are "giving their money to the exchangers." It is not so acceptable an offering as willing and active service, but if it be honestly and humbly given by those whose wealth is their one talent, the giver will not lose his reward."—Plumtree.

Take therefore the talent from him, v. 28. This law of retribution seems to work everywhere throughout God's universe. That which is not used is lost. The fish in the darkness of the Mammoth Cave, where their eyes cannot be used, are blind. A muscle that is not exercised tends to degenerate and lose its power. So, while faithful work is rewarded by openings for work of a higher kind, he who will not use the privileges and opportunities of this life is deprived of them in the life to come.

Cast ye the unprofitable servant into outer darkness, v. 30. This is the other side of the punishment of the unprofitable servant. This is positive penal infliction, the doom of wickedness. Whatever also may be involved in it, this seems clear, that it means banishment from the presence of God, and conscious, continued existence in a condition of misery. It is the punishment which God's unchanging justice demands.

POINTS AND PARAGRAPHS *See Lesson I*

The interests of Christ's kingdom are in the hands of His people. v. 14.

All men are free, but all men are not equal. v. 15.

The number of talents is unequal, but the obligation to use what one has is, in all cases, the same. v. 15.

Beware the spirit that says, "There's nothing that I *can* do." v. 18.

The Lord's coming may seem long, but it is certain. v. 19.

We must all give our account. Shall it be with grief or with gladness? v. 20.

God's rewards are on a grand scale. v. 21.

To do well with little, is to win the way to weightier trusts. v. 21.

One element in the joy of our Lord was

the work finished which the Father had given Him to do. (John 17: 4). v. 21.

Men often slander God in their thoughts of Him. v. 24.

Love casteth out fear and fear casteth out love. v. 25.

Sloth is sin. v. 26.

"Nothing venture, nothing win." v. 27.

Those who cannot work may give, those who cannot go may send. v. 27.

"Use or lose!" v. 28.

"Strive and thrive!" v. 28.

It is better to labor here, though it be with weeping, and to rejoice hereafter, than to enjoy ease and idleness here, and weep hereafter. v. 30.

The outward framework of the parable lies in the Eastern way of dealing with

property in the absence of the owner. Two courses were open, as an approximation to what we call investment. The more primitive and patriarchal way was for the absentee to make his slaves his agents. They were to till his land and sell the produce or to use the money which he left with them as capital in trading. The other course was to take advantage of the banking, money-changing, money-lending, system. The bankers received money on deposit and paid interest on it, and then lent it at a higher percentage, or employed it in trade. This was therefore the natural resource, as investment in stocks or companies is with us, for those who had not energy to engage in business.—Plumtre.

An example of one who received five talents and, by faithful use, made other five talents, is found in Dr. Grainger Stewart who died in Edinburgh not long ago. This distinguished man was Professor in the University of Edinburgh, served as President of the British Medical Association, was knighted in 1894 and was for many years Physician to the Queen. Writing of him in the *British Weekly*, Dr. John Watson says: "He served Christ as an imperfect man could and from the beginning of his career he was not ashamed of his Master or of his Master's cross. He was one of the founders of the Medical Student Christian Association; he was an elder of the Free Church, and as far as his exacting duties allowed, faithfully visited his district. . . . There are men loyal to causes, not to friends, gracious on platforms, not to their children; but on his truth and kindness his friends could ever rely, and they loved him most dearly who saw him the most nearly."

Trading Slaves—Nearly all wealthy men in ancient times were slaveholders and employed their bondsmen not only as household servants but in every department of trade. It was quite common for masters to give their more intelligent slaves a sum of money and send them away to distant markets to buy and sell and get gain. They gave them a free hand and did not ask for a reckoning for a good while; but when the day of

A good illustration of how increase follows the faithful use of few talents is seen in the case of Helen Keller. This young American girl was born blind, and deaf and dumb. Her sense of touch was almost her only avenue of communication with the outer world. Yet she learned to read and write and afterwards pursued various courses of study, until she became, as she is to-day, a young woman of culture, with a fine knowledge and appreciation of literature and science. It is an example in diligence which boys and girls whom God has blessed with the use of all their faculties may well follow.

Leighton's words on this entering into the joy of the Lord are beautiful: "It is but little we can receive here, some drops of joy that enter into *us*, but there *we* shall enter into joy, as vessels put into a sea of happiness."

This one-talent man, it has been well said, "would have readily found plausible excuses for not trading vigorously with five talents or ten. The truth is that the great successes which startle the world come more frequently from the men who start with the one talent than from those who start with the five or the ten. The millionaires of to-day were not all men born in purple and fine linen, and given bank notes to play with in their cradles."

"Fear is a powerful motive in certain directions and for certain effects; it makes itself felt in the heart, and leaves its mark on the life of a man. Like frost, it has power to arrest the stream of energy and fix it cold, stiff, motionless; only love can, like the sun of summer, break the chains and set the prisoner free to run his race rejoicing."

LIGHT FROM THE EAST

See Lesson 1

reckoning came, the slave was expected to have profits to hand over to the master. Eminent success in trading procured for him elevation to a higher position in the household. Usage allowed the slave to retain a part of his earnings and sometimes it was understood that he might purchase his freedom when his share of his earnings had reached a certain sum. As a matter of fact this was not unfrequently done.

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of much service.

For Bible Class Scholars

AN ANALYSIS *see lesson*

This parable shows the kind of preparation needed for the coming of the Lord—spiritual fidelity and diligence. It is really a further enforcement of the lesson of watchfulness which concludes the preceding parable. (v. 13.)

1. *The distribution of gifts.* The gifts are diverse, abilities, possessions, opportunities, etc. They are bestowed by the will of the Master (1 Cor. 12:11), according to the capacity of the recipients (Rom. 12:6). They are designed to test fidelity and give opportunity of future preferment.

2. *The use made of the gifts.* Two of the recipients use them wisely and well, and one foolishly and badly. The faithful and good servants not only watch and wait for the coming of their Lord but they also work. We have illustrative instances in 1 Cor. 15:10 (compare 4:11-13); Acts 9:36, 39.

Notice that the "wicked and slothful servant": (a) Wastes his time, energy and opportunities—grievous sin—by being slothful; (b) He lies against his Lord who is not "hard" and unjust (1 John 4:7, 8; Gen. 18:25); (c) He blames his Lord to excuse himself (v. 24); (d) He acknowledges that he misused what was not his, "Lo, thou hast thine own" (v. 25 Rev. Ver.); (e) His handling of one talent shows what he would do with many. (Luke 16:10.)

3. *The reckoning.* (a) "After a long time." Delay, with the Lord, does not mean forgetfulness or failure. (2 Pet. 3:9, 10; Rom. 14:10; 2 Cor. 5:10.) (b) The faithful are commended—they have "praise of God" (vs. 21, 23; 1 Cor. 4:5; 2 Cor. 12:11). They shall be rewarded. (Luke 12:37; Rev. 3:21.) (c) The unfaithful is judged out of his own mouth (vs. 26, 27; Job 15:6). (e) His false views of his Lord, his bad creed,

led to bad conduct. This is always the case. (d) He is shut out from the joy of his Lord and plunged into outer darkness, (v. 30.) There are only two places for men in eternity—the Father's house (John 14:2, 3) and "the place prepared for the devil and his angels" (Matt. 25:41, 46).

When we faithfully use and improve our talents and opportunities, God gives us others (v. 29); but *neglect* deprives us of His greatest gift and brings us ruin. (Heb. 2:3.)

For Teachers of the Boys and Girls

The parable of the talents affords an opportunity of giving, the trading instinct of which most children are possessed, a proper direction, and especially of bringing out their responsibilities and possibilities in the use of God's gifts for the highest of all work—His own service.

An excellent method is to follow the lesson from verse to verse,—always keeping in mind that Jesus is the "Lord," that we are the "servants," that His second coming is the reckoning time, and that heaven and hell follow upon the judgment of that day.

Or some such division as this may be made:

1. *Why the parable was spoken.* It, with the parable of the Ten Virgins was intended to prepare men for Christ's second coming, foretold in chs. 24 and 25 of this gospel.

2. *The persons named in the parable and who are meant by them.* Get the scholars to tell. (The "man travelling," our blessed Lord leaving this world; the "servants," those who profess, as did the twelve disciples, to be His followers.)

3. *The talents and what they signify.* In the "Exposition" the money value is stated. Even the one-talent man had a large sum. The "talents" signify any endowment of health, strength, intellect, influence, wealth, opportunity, with which God may have enriched us. The "five" and the "two" and the "one" set forth how differently different persons are endowed of God. And yet a good account is expected of all, partly because loyalty to their Master demands it,

and partly that they may not miss, but obtain, their full reward.

4. *The day of reckoning and what it brings out.* It is (v. 19) "after a long time"; every one of the servants has ample opportunity to show what he can do. It takes account of each. (Rom. 14: 12.) It exhibits two happy men, happy because ready—they have been faithful and diligent; and one hesitating, halting complainer—he has been unfaithful and idle.

5. *Lastly, what follows the day of reckoning.* The principle on which the "Lord," who is none other than the Lord Christ, acts, is the common sense principle that faithfulness is to be rewarded and rewarded by a larger and higher trust, and unfaithfulness is to be punished, and by loss and woe. The teacher will work this out in detail from the passage. The "ruler over many things," and the "joy of thy lord" (vs. 21, 23); the "hard man" (v. 24); the "putting of money to the exchangers" and the "usury" (v. 27); the taking away of the talent and its new bestowal (v. 28); and the awful fate of the "unprofitable servant" (v. 30)—each is a point of exceeding interest, and the treatment should be such as to stimulate those already eager in Christ's service, and, if possible, to stir up the laggard, that he, too, may have a share in the reward.

Connection—A lighted candle, blackboard outline, or paper. Candle will recall the last lesson. Let the children tell you the meaning of the story of that lesson.

FOR TEACHERS OF THE LITTLE ONES

Introduction—One morning, when Harry's father was going off to business, he said to Harry, as he kissed him good-by: "Will you weed the garden beds for father, my

boy?" "Yes, father, I'll do my best," said Harry. So he worked away at the weeds with his little hoe; and when his father came home, he said: "Well done, laddie; now we'll have a nice evening together, such as you enjoy."

Lesson—Jesus is still on the Mount of Olives (Map), talking to His disciples. He tells them another story. The last one was about "watching and waiting." This one is about "working."

Prove From Scripture

That faithfulness will be rewarded.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "Talents" and how they are to be used.
2. Sloth is sin.
3. The Judgment. (Matt. 25: 31-46.)

The Catechism Question

Ques. 62. *The "reasons annexed."* Make sure that the scholars understand what "annexed" means; also "challenging" (an old French word to call or summon, and so to claim as due, to demand as a right); and "propriety" exclusive right of possession.)

Each of the four "reasons" contains a strong motive to Sabbath-keeping.

1. God's generosity in allowing us sixth-sevenths of all our time for our own work. Shall we grudge Him what is left?

2. His laying special claims to the remaining seventh for Himself. (See Ex. 17: 25; 20: 16; Lev. 23: 3; Deut. 5: 14; Ex. 31: 15; Isa. 58: 13.)

3. His own example. (Ex. 20: 11; compare Gen. 2: 2 and Ex. 31: 17.)

4. His blessing the Sabbath day. And a blessing it proves to the bodies and souls of all who keep it, even as the breaking of it involves sad and certain loss.

See Lesson



Picture the master calling his three servants, giving them some parting words and handing to each a bag of money. He knew each servant and what each was able to do for him. To one he gave this large bag, to the next this smaller bag, and to the third this little bag. (Draw outlines.)

Tell of the home-coming of the master, his reckoning with his servants, the reward and the punishment. Describe the joy of the faithful servant, as with happy face he tells the master the use he has made of his gift. (A lesson on the Parable of the Pounds will be found in the *TEACHERS MONTHLY* for December, 1900.)

Gifts—Explain the Parable. Who is the Master? Where has He gone? Who are the servants? Will the Master come again? Has He given us anything to use for Him? Has He given us all the same gifts? Name some gifts which are possessed by nearly all. (Those of speech, hearing, sight—touch mouth, ears and eyes.) How can we use these for Him? To some He has given wealth to be used for Him. (How?) To all He has given at least one gift.

The servant with two talents was just as faithful as the servant with five and received the same praise and the same reward. But the servant, who said "I cannot do much, so I'll not do anything," got the punishment.

Work in Heaven—Speak of "Training Schools" where we are trained for our work. The world is like a Training School for Heaven. "I will make thee ruler over many things." We'll do greater work for Christ in Heaven if we do what we can here, learn all we possibly can, use all our gifts to fit us better for the long life in the other world, where we are all going.

Golden Text—Teach and explain Golden Text.

Practical Thoughts—Jesus wants me to work for Him while I am watching and waiting to meet Him.

Mary used to go to visit old Mrs. Long who was crippled with rheumatism, and sing to her some of the hymns she learned in Sunday School.

Fred was able to print letters nicely and used to print texts on slips of paper and give them to other little people.

BLACKBOARD REVIEW *see lesson 1*

NOW Good and Faithful **THEN** Honor and Joy
Wicked and Slothful Shame and Woe

It is the winter season. The review may be begun by a conversation with the scholars as to how some animals provide against the long, cold, cheerless days, when the forest is dead, and the earth frost-bound, by providing themselves a cosy nest and a good supply of food. Should we have less foresight than these dumb creatures? Our Lord Jesus, at any rate, urges very strongly to it. Call for such passages as Matt. 6 : 19, 20 ; 19 : 21 ; Luke 12 : 33 ; and then show how this parable emphasizes the same important duty. Show also, as illustrated by the parable, what tremendous results follow on our actions now, and how naturally it happens that those who are "Good and Faithful" servants of the Lord Jesus NOW have "Honor and Joy" from Him and in His presence THEN, at His second coming ; and how the "Wicked and Slothful" come to "Shame and Woe" as certainly as a stone sinks in the deep sea. The lesson is a lesson in consequences.

Lesson VII.

THE LORD'S SUPPER

February 17, 1901

Matt. 26: 17-30. Commit to memory vs. 26-28. Read Luke 22: 7-30; John, chs. 13-16. Compare 1 Cor. 11: 23-26, and said, ¹⁰ Master, is it I? He ¹¹ said unto him, Thou hast said.

²⁰ Now when ¹ the even was come, he ² sat down with the twelve.

²¹ And as they ³ did eat, he said, Verily I say unto you, that one of you shall betray me.

²² And they were exceeding sorrowful, and began ⁴ every one of them to say unto him, Lord, is it I?

²³ And he answered and said, He that ⁵ dipped his hand with me in the dish, the same shall betray me.

²⁴ The Son of man goeth ⁶ as it is written of him: but woe unto that man ⁷ by whom the Son of man is betrayed! ⁸ It had been good for that man if he had not been born.

²⁵ ⁹ Then Judas, which betrayed him, answered

Revised Version—¹ Omit the; ² Was sitting at meat with the twelve disciples; ³ Were eating; ⁴ To say unto him every one, Is it I, Lord? ⁵ Dipped; ⁶ Even; ⁷ Through; ⁸ Good were it for that man; ⁹ And Judas; ¹⁰ Is it I, Rabbi? ¹¹ He saith; ¹² Omit it; ¹³ He gave to

land which the Lord thy God giveth thee.

²⁶ And as they were eating, Jesus took bread and blessed ¹² it, and brake it, and ¹³ gave it to the disciples, and said, Take, eat: this is my body.

²⁷ And he took ¹⁴ the cup, and gave thanks, and gave ¹⁵ it to them, saying, Drink ye all of it;

²⁸ For this is my blood of the ¹⁵ new testament, which is shed for many ¹⁶ for the remission of sins.

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

³⁰ And when they had sung an hymn, they went out ¹⁷ into the mount of Olives.

³ Were eating; ⁴ To say unto him every one, Is it I, Lord? ⁵ Dipped; ⁶ Even; ⁷ Through; ⁸ Good were it for that man; ⁹ And Judas; ¹⁰ Is it I, Rabbi? ¹¹ He saith; ¹² Omit it; ¹³ He gave to

GOLDEN TEXT

Luke 22: 19. This do in remembrance of me.

DAILY READINGS

- M. —Matt. 26: 17-30. The Lord's Supper.
 T. —John 13: 21-30. The traitor indicated.
 W. —Exodus 12: 21-28. The first Passover.
 Th. —John 6: 48-52. The living bread.
 F. —1 Cor. 10: 16-21. The cup of blessing.
 S. —1 Cor. 11: 23-34. In remembrance.
 S. —Luke 22: 7-20. The upper room.

CATECHISM

Q. 63. Which is the fifth commandment?
 A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the

TIME AND PLACE

Thursday, April 6, A.D. 30. The afternoon and evening before the crucifixion; the place an upper room in Jerusalem.

LESSON PLAN

- I. The Passover Made Ready, 17-19.
 By the disciples in an upper room in Jerusalem.
 II. The Sorrowful Meal, 20-25.
 Judas' treachery is now in sight; and His own death.
 III. The Sacred Memorial, 26-30.
 Of His broken body and shed blood.

LESSON HYMNS

Book of Praise, 76 (Ps. Sel.); 100; 418; 32; 548; 535.

EXPOSITION

See Lesson I

Connecting Links—From the Mount of Olives, the scene of the last two lessons, Jesus and His disciples returned to Bethany. That same evening His enemies, enraged at their defeat in the Temple, held a consultation, apparently a meeting of the Great Council (Matt. 26: 3, 4), and entered into an arrangement with Judas to destroy Jesus (Matt. 26: 14-16). The following day, Wednesday, although the Scripture gives us no definite information, Jesus probably remained at Bethany. On Thursday He arranged for the Passover in an upper room in Jerusalem, and instituted the Lord's Supper there in the evening.

I. The Passover Made Ready, 17-19.

V. 17. *The first day of unleavened bread.* (Rev. Ver.) The feast of the Passover, which commemorated the deliverance from Egypt (Exod. 12: 17, 18), began on the 14th Nisan, the first month of the Jewish sacred year, and lasted seven days. It was sometimes called the Feast of Unleavened Bread, because all leaven was removed from Jewish homes during the feast. The Passover lamb was slain in the temple before the priest between three and five o'clock in the after-

noon. It was then cooked at a private house; and the paschal or Passover supper was eaten in the evening. (See Exod. 12: 6, 17, 18.) This would be at sunset, the close of Thursday, 14th and beginning of Friday, 15th Nisan. *The disciples came to Jesus; at Bethany. Where wilt thou that we prepare?* They needed a house, a paschal lamb, bread, wine, bitter herbs, etc. Jesus and His disciples were like a family, and the Passover was a family feast.

V. 18. *Go into the city; to Jerusalem. To such a man.* They were to recognize him by his bearing a pitcher of water (Mark 14: 13). Thus Jesus would secure a quiet evening with the disciples before the breaking of the storm, which the deadly hatred of His foes and the treachery of His false disciple was preparing for Him. *The Master saith.* There may have been a previous arrangement with the man, who was probably a disciple; or Jesus may have known by His supernatural powers. *My time is at hand; the time of His death.* Neither the disciples nor the man would fully understand; but it was felt that something important was meant.

V. 19. *The disciples; Peter and John.* (Luke

22 : 18.) They secured the upper, or best, room in the man's house. (Mark 14 : 15, 16.) *Made ready*; see on v. 17.

II. The Sorrowful Meal, 20-25.

V. 20. *When the eyes was come*, "between five and six o'clock according to usage" (Riddle). *He was sitting at meat* (Rev. Ver.); reclining on a couch. Couches were arranged on three sides of a low table, and the guests reclined, resting on the left arm, feet extending outward. Just before Jesus sat down there was strife among the disciples (Luke 22 : 24); and Jesus, a little later, gave them an example of lowly service. (John 13 : 4-5.)

V. 21. *Verily I say unto you*. He had foretold His betrayal (26 : 2); here He makes the further incredible announcement that the traitor is one of themselves. It was a relief to His own feelings and a warning to Judas, which he had done well to heed.

V. 22. *They were exceeding sorrowful*. There was an added sorrow in the thought that one of their number could possibly fall so low. *And began*; with deep heart-searching. *Lord, is it I?* a question expecting a negative answer: "Truly it is not I, is it?"

Vs. 23, 24. *He that dippeth*, etc. This did not at once point out the traitor, for many hands would be dipping in the dish at the same time. The "dish" was a large bowl or basin in the centre of the table, containing a sauce into which the unleavened bread was dipped. It was common to all. Knives, forks and plates were unknown. *The Son of man*; a favorite term applied by Jesus to Himself, denoting His closeness to, and oneness with, humanity. *As it is written*; Ps. 22 ; Isa. 53, etc. His death was no mere accident, but divinely ordained (Acts 2 : 23). *But woe unto that man*. The divine purpose did not conflict with the freedom and respon-



Pitcher, basin, sandals.—Peloubet.

sibility of Judas. But Jesus does not attempt to reconcile them. Nor need we.

V. 25. *Then Judas . . . answered*. He puts on a bold face to save appearances. *Is it I, Rabbi?* (Rev. Ver.) See on v. 22. Mark how he masks his hellish intention under the guise of respect, "Rabbi." *Thou hast said*; a formula of assent to Judas' question. It is a final appeal to the conscience of Judas by showing him that all is known. At this point Satan entered into Judas (John 13 : 27), and he went immediately out to betray his Lord. (v. 30 ; John 13 : 23-30.)

III. The Sacred Memorial, 26-30.

Vs. 26, 27. *As they were eating*. Towards the end of the feast, which took several hours, Jesus instituted the Lord's Supper. *Took bread*; one of the flat, unleavened, Passover cakes. (Deut. 16 : 3.) *Blessed it*; gave thanks, or "asked a blessing." *Brake it*; signifying the breaking of His body, His death of dreadful suffering on their behalf. *Gave it to the disciples*; to be passed around. *Take, eat*; make it a part of yourselves, thus symbolizing participation in His life, the making of Christ, by faith, part of our very selves. (John 6 : 51-57.)

27. *This is my body*. This stands for, represents, my body. "We interpret it as we do His other sayings: The seed is the word, the harvest is the end of the world, I am the door, I am the vine." *The cup*; perhaps the third cup of wine that was passed at the Passover, known as the "cup of blessing."

V. 28. *This is my blood of the covenant* (Rev. Ver.). A covenant is an agreement between two parties. (1 Sam. 18 : 3.) The old covenant between God and man was sealed by the blood of sacrifice. (Exod. 24 : 8.) But the new covenant (Jer. 31 : 31-34), the promise of salvation to man through faith in Jesus Christ, is sealed by the blood of Jesus, symbolized by the wine in the cup. *For the remission of sins*; for the putting away of the penalty, and the cleansing of the pollution of sin. (Heb. 9 : 26.) The Lord's Supper sets forth Christ's death in its true place. It is the great central, essential fact in His work for the redemption of men.

Vs. 29, 30. *Until that day.* Under the figure of a feast He refers to the joys of the future, when His own shall be glorified with Himself. (John 17: 24.) *When they had*

sung an hymn. The Passover meal was usually closed by singing Ps. 115 to 118. *Unto the Mount of Olives;* and to the Garden of Gethsemane there. "And it was night."

APPLICATION

See Lesson I

Where wilt thou that we prepare for thee? v. 17. The disciples did not know what arrangements Jesus had made for the Passover or whether He had made any. But they found, when the time came, that everything had been attended to. So it is always. In the way by which our Master leads us, there is nothing unforeseen and nothing unprovided for. Let us consult Him at every turn, and He will direct us to the surroundings and the duty that He has prepared for us.

My time is at hand, v. 18. Jesus is well aware of His approaching death. Yet He is evidently calm. He had made the necessary arrangements for the Passover feast quietly and completely and now He gives the disciples directions for carrying them out. (See Mark 14: 12-16.) Let us be at peace with God and *we also* shall be able to face death unflurried and unafraid, with leisure for the settlement of our affairs and the comforting of our friends.

One of you shall betray me, v. 21. What sorrow for Jesus to know that one of His chosen twelve could find it in his heart to betray Him! Surely this was one of the bitterest drops in His cup. As He looks from Heaven, does He still see here and there a traitor's heart in the breast of a professed disciple? We have not the opportunity that Judas had to sell His person. But are there not those who act the part of Judas up to the measure of their opportunity? The Lord Jesus still has His enemies. They are opposed to Him and to His cause. He has committed the interests of His cause to us. If we are unfaithful, if by our lives we put a weapon into the hands of Christ's enemies and give them occasion to sneer at His religion, are we not doing what we can to betray Him into the hands of His foes? And is it not true, that men are sometimes bribed to this traitorous conduct by as

paltry a consideration as that which tempted Judas to his awful crime?

Lord, is it I? v. 22. We may wonder to hear this question from men like Peter and John, and to think that they had so little confidence in their loyalty to Jesus as to ask it. But this was a solemn and heart-searching hour. God sends us such hours sometimes, when we see deep into the caverns of our hearts and become aware that deadly sins are lurking there, waiting for their opportunity. Let the opportunity come, and like the tamed panther, whose savage nature is aroused by the scent of blood, they may spring upon us. We tremble at the awful possibilities of evil that are hiding in us. But this self-distrustful spirit that asks, "Lord, is it I?" may be our safety. When we are weak, then are we strong (2 Cor. 12: 10), because in our weakness and despair of self, we fling ourselves on Christ and pray, "Let it not be me! Lord Jesus, keep me from falling!"

Jesus took bread, v. 26. In what He did with the bread, we may see represented the whole process by which He gives Himself for us. First, He "blessed the bread." He consecrated it by thanking God for it and invoking a blessing. We are thus reminded how Jesus elsewhere tells us that He was "sanctified," that is, consecrated or set apart for His great work of redemption. (John 10: 36; 17: 19.) Then Jesus "broke" the bread. And in this we are reminded how Jesus gave His body to be broken on the cross, when He was bearing for our sakes the wrath of God and the punishment due to sin. (See Luke 22: 19; 1 Cor. 11: 24.) Next, He gave the bread to the disciples. So Jesus offers to us His finished work, offers Himself as our Saviour. As He handed the bread He said, "Take, eat;" and in this, He reminds us that if we are to have the benefit of His salvation, we must appropriate Him by

faith, we must "receive and rest upon Him alone for salvation as He is offered to us in the gospel." (Shorter Catechism, Ques. 86.)

This is my blood of the new covenant, v. 28. (Rev. Ver.) This saying of Jesus is like a search-light. Turn it upon sin. "My blood shed for the remission of sins." Now we see what sin is—a thing so awful, so defiling and deadly that only the blood of Christ can wash it away; the death of the Son of God is needed to atone for it. Turn the search-light upon the love of Christ. How great, how wonderful it is. "Love delights to bring her best," and truly Jesus brought His best; He gave Himself. For the remission of our sins He shed His blood. There was a fire in a coal-mine. Men were at the bottom of the shaft overcome with noxious gases, unable to save themselves. About the mouth of the shaft their comrades gather. Deeply they sympathize with their friends in peril; they long to save them. But who will enter the cage and descend into that fiery pit? One man volunteers. He enters

the cage, he descends through smoke and flame, and in those awful depths he finds and saves the perishing men. So Christ, for the great love wherewith He loved us, went down through darkness and anguish, "was made sin" (2 Cor. 5 : 21), "was made a curse" (Gal. 3 : 13), that He might save us from sin and death. We may turn the searchlight also upon the way of salvation. "This is my blood of the new covenant." God enters into covenant with us. He offers us forgiveness and eternal life, on condition that we accept His mercy, and repenting of our sin, believe in the Saviour whom He has sent.

That day when I drink it new with you, v. 29. When Christ comes in His kingdom, it will be a time of feasting and great joy. Every thing will be better than what we know here. All things will be made new: we shall be new creatures, we shall have new bodies. So we shall drink a new wine. The gladness of the very gladdest of our earthly feasts is as sadness to the surpassing joy of the marriage Supper of the Lamb.

POINTS AND PARAGRAPHS

See Lesson I

Here was one whom we only know as "such a man"; but we can write him down as one on whom Jesus knew He could depend. v. 18.

"The Master saith." That is enough for a true friend of Jesus. v. 18.

When my time is at hand, let me still fulfil each appointed duty as it comes. v. 18.

We may deceive others; perhaps even ourselves; but Christ knows all. v. 21.

"Though thirty thousand pounds they give There's none that had betray"—

So sang the Scottish Jacobites. But a man was found ready to betray his Saviour for thirty pieces of silver. v. 21.

"Who did this day his Lord betray,

At home, at school, at work or play,

By sullen look or selfish way?

Lord, is it I?" —v. 22.

God foreknows and foreordains; but man is free and therefore responsible. v. 24.

Christ in mercy, warns even the worst sinners. v. 25.

The grace of Christ and His saving power are abundant and freely bestowed. vs. 27, 28.

God is ready to fulfil His side of the covenant. Are we ready with ours? v. 28.

The symbols which carry us back to Christ's death carry us forward to eternal life with Him. v. 29.

It is to be feared that every church contains a considerable proportion of members who, like Judas, profess indeed to follow Christ, but are utterly without love to Him, or regard for anything except the world. I doubt not that there are some such present with us this day, contemplating an approach to the communion table; and I desire to address them with all plainness. Your case, my friends, is precisely similar to that of the unhappy man whose treachery we have under consideration. You perhaps think of him as a monster of impiety and wickedness;

and so he was. But where is the radical difference betwixt him and yourselves? He called Christ "Lord, Lord," while he had no attachment to the Saviour in his heart; so do you. He used religion solely as a means to further his worldly purposes; so do you. A bribe of thirty pieces of silver led him to betray his Master with a kiss; and I presume your consciences tell you that for the world and the things that are in the world, the lust of the flesh and the lust of the eyes and the pride of life, you likewise, in certain circumstances, would without doubt barter your profession and all that is most sacred.—George Paxton Young.

There had been nothing in the previous history of Judas to suggest such sin as is proved by the disciples' question, when our Lord announced that one of them should betray Him. No suspicion lighted on him—no finger pointed to where he sat. The process of corruption was unseen by all eyes but Christ's. He came to his terrible pre-eminence in crime by slow degrees, and by paths which we may all tread.

As for the growth and development of his sin, let us remember that "we have all of us one human heart," and that the possibilities of crime are as dark in us all. And instead of shuddering abhorrence at a sin that can scarcely be understood, and can never be repeated, let us be sure that whatever man has done, man may do, and ask with humble consciousness of our own deceitful hearts, "Lord, is it I?"—Alexander MacLaren.

In Ralph Connor's "Black Rock," there is a chapter describing the first communion at Black Rock. The men are hesitating whether or not to enlist for Christ and confess Him at the communion.—

Nelson rose slowly, and with difficulty began :—

"I may be all wrong, but you made it easier for me, Mr. Craig. You said He would see me through, or I should never have risked it. Perhaps I am wrong," and the old man looked troubled.

Craig sprang up. "No! No! thank God, no! He will see every man through who will trust his life to Him. Every lost man, no matter how tough he is, no matter how broken!"

Then Nelson straightened himself up and said :—"Well, sir! I believe a lot of the men would go in for this if they were dead sure they would get through."

"Get through!" said Craig, "never a fear of it. It is a hard fight, a long fight, a glorious fight," throwing up his head; "but every man who squarely trusts Him and takes Him as Lord and Master comes out victor."

When the meeting was over thirty-eight names stood upon the Communion Roll of the Black Rock Presbyterian Church; and it will ever be one of the regrets of my life that neither Graeme's name nor my own appeared on that roll. And two days after, when the cup went round on that first Communion Sabbath, I felt all the shame and pain of a traitor.

LIGHT FROM THE EAST

See Lesson 1

Eating Together.—The sacred law of hospitality which prevails over the whole East has a far-reaching moral significance.

The sharing of food or drink with others involves and carries with it a covenant of peace and friendship and includes the right of asylum to all who require protection. The Arab's bitterest foe is safe if he have shared a meal or even obtained a drink of water at his encampment.

This was also the central idea of the primitive sacrificial feasts. To seek a place at the Divine table was an appeal for Divine

friendship and protection and it was a pledge of these on the part of the Deity to all who were admitted to the feast.

When a host lifted a piece of food 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 blood in his defence as long as he remained within the sphere of the host's influence. A guest who rose from such a pledge of friendship and proceeded to betray his benefactor, would be regarded in the East with an abhorrence which we can scarcely imagine.

TEACHING HINTS AND HELPS

See Lesson I

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of much service.

For Bible Class Teachers

AN ANALYSIS

The chief subjects referred to in this lesson are the Passover, the betrayal of Jesus by Judas and the institution of the Lord's Supper.

1. *The Passover or Feast of Unleavened Bread.* Both names are used. (Luke 22 : 1.)

(a) It was observed on the 14th day of Nisan or Abib (April). Its origin and meaning are set forth in Exod. 12 : 1-12. Jesus and His disciples came in from Bethany and kept the feast on this occasion for the last time.

(b) The manner of observing the feast in the first instance was simple (Exod. 12 : 11), but afterwards it became elaborate. There were diverse washings, thanksgivings, blessings, three cups of wine, breaking of the unleavened cakes, eating of bitter herbs dipped in the platter or "dish," and of the lamb roasted whole (no bone broken), answering of the children's question (Exod. 12 : 26), the reciting of Ps. 113 and 114, the singing of a hymn, etc.

2. *The betrayal by Judas.*

(a) Jesus announces it (vs. 20, 21). Why? For the information of the disciples? No. It filled them with sorrow (v. 22). They asked, every one, "Lord, is it I?" As their sorrow and perplexity become intense, He adds, "He that *dipped* his hand with me," etc. In Mark 14 : 20, "He that *dippeth*"—the present tense. The two acts occurred. Attention called to both, and Jesus delays in answering the disciples' question. Why? To touch the guilty conscience. For the same reason He dwells on the doom of the guilty one, v. 24.

(b) The fact of Christ's course being foretold (v. 24, Isa. 53 ; Dan. 9 : 26, 27, etc.) does not excuse the guilty. (Acts 2 : 23.)

(c) His act was voluntary, sordid, treacherous, premeditated. (John 6 : 64.) He

sinned against the clearest light, the tenderest love. He had seen His Master's miracles, and is now with Him at the feast. (John 13 : 18.) He is declared to be the son of perdition. (John 17 : 12.)

3. *The Lord's Supper.*

(a) It was instituted during the Passover and thus identified as of similar meaning with that feast. (1 Cor. 5 : 7, 8.)

(b) The words and forms used in both feasts were similar. "He gave thanks" (Luke 9 : 16 ; John 6 : 11). The breaking of the bread ; signifying that His body should be broken on the cross. "This is my body," *i. e.*, the symbol of His body. Similar forms of expression, Exod. 12 : 11, "It is the Lord's passover ;" Gen. 41 : 26 ; John 15 : 1-5 ; Rev. 1 : 20. So with the cup (vs. 27, 28) ; "blood of the New Covenant," v. 28 ; the Old Covenant, Exod. 24 : 8 ; the New, Jer. 31 : 31-33.

(c) The supper is a memorial. (Luke 22 : 19 ; 1 Cor. 11 : 26.) It is a seal of the New Covenant. A seal authenticates, makes sure, and marks as one's own.

For Teachers of the Boys and Girls

Begin with v. 20. "When the even was come." (v. 20.) It was Christ's last whole day on earth before His death. By sunset on the morrow His marred and broken body would be in the tomb. The shadows are falling ; it will soon be dark night ;—the imagination of the child may be thus touched, and freshness given to a familiar passage.

Another touch—"He sat down with the twelve." (v. 20.) What child has not beheld with an awe which brought him very near to the footstool of the Eternal, the people sitting in the hush of the Communion Sabbath at the table of the Lord? Here is the first Communion ; Jesus at the head of the table, His disciples gathered close about Him.

And what is the communion, but to feast with the dear Lord that loves us and for us died.

Still another—this time a jarring note, "One of you shall betray me." (v. 21.) Meanness is a mortal sin amongst boys. Here is the blackest example of meanness, yea, of treachery, which the world has ever known. Get the scholars to tell the story

of Judas' sin from the beginning. It is good for them to learn to hate sin with a white-hot hatred.

A gentler touch now—"They were exceedingly sorrowful" (v. 22) that such treachery should be possible; and their hearts smote them, too; for Jesus had given them a glimpse into their hearts. "Lord, is it I?" each one eagerly enquires. Seek to awake the consciences of the scholars to the awful possibilities of sinning that exist even in the purest hearts.

A marvellous thing happens; "as they were eating" (v. 26)—at the very time that Judas had gone out to deliver his Master to His foes—"Jesus took bread," and instituted this sweet memorial of His love to men. Go through the account, bringing out such points as these: (a) Bread and wine of communion; the supper may be observed by the poorest and everywhere; (b) the blessing (v. 26) and the "giving thanks" (v. 27); (c) the bread broken and the wine poured out—symbolizing His body broken and His blood shed for sin and sinners; (d) eating and drinking—taking Jesus as our spiritual food, by faith; (e) all were to drink, for all may be saved; (f) to drink together—the fellowship of believers; (g) the vision of glory even in the darkness of His approaching death; (h) those who sat at the Lord's table then, disciples, but imperfect disciples—an encouragement to come to the table.

Connection—Hold up hand. Have any of these hands done any work for Jesus since last Sunday? Have the little feet done any errands for Him? Have the voices been used in His service? Or have we been like



Prove from Scripture

That through Christ our sins are blotted out.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Passover.
2. The Upper Room.
3. Who may come to the Lord's Supper?

The Catechism Question

Ques. 63. The Fifth Commandment. This is the first Commandment of the Second Table. The First Table has to do with our duties to God, and to honor God is the First Commandment. The Second Table deals with our duties to man, and the honoring of father and mother comes foremost. Those who neglect this commandment are the more likely to break those that follow.

The word "honor" is a rich and noble word. It means in Hebrew "to make heavy, weighty", to heap up respect, love, obedience, to weigh down our parents with the best our hearts can give. For the details, see Eph. 5: 22 to 6: 9; Col. 3: 18 to 4: 1; 1 Peter 2: 13 to 3: 7.

Observe the promise attached to it (Eph. 6: 2) and work out the connection between the honoring of parents and a nation's stability. Observe, too, that it is "Father and Mother" who are to be honored.

FOR TEACHERS OF THE LITTLE ONES

See Lesson 1

the servant who buried his gift because it was small? Recall lesson.

Introduction—Speak of some ways in which we remember friends who have gone to heaven. We put flowers on their graves sometimes. Some times they are remembered by beautiful memorial windows; sometimes by buildings erected for the care of sick or neglected ones, etc. All these are beautiful ways of remembering our dear-ones, but there is yet a better way of showing our love.

Illustration—Charlie's mother was very ill and in great pain, and Jesus took her away to heaven, where she would have no more pain. Charlie thought about her often and tried to

do always what his mother used to tell him to do; and in this way he never forgot her.

Lesson—The time is drawing near when Jesus is to leave His friends and die on the cross. He comes with His disciples from the Mount of Olives to Jerusalem, to take part in the great Passover Feast (Explain). A "word picture" may be given of the scene upon which they looked—Jerusalem in her festive attire, crowds hurrying thither from every direction, white tents amidst bright flowers and green foliage, the gorgeous Temple of white and gold, the courts crowded with worshippers, etc. (Recall the first time Jesus went to the temple, a boy of twelve years of age.) Tell the story of this last Passover which Jesus ate with His disciples, as found in the lesson, together with the details given in Mark 14: 12-26; Luke 22: 7-23.

Picture the scene—the upper room, the table spread with bread and the "fruit of the vine," herbs and a lamb, (Explain

"unleavened bread," "the dish," "the table") the disciples reclining at the table, the beloved disciple next to Jesus. How eagerly they look and listen! Hear what Jesus is saying about His death and about the wicked disciple who shall betray Him.

The Lord's Supper—Have the children not often seen the grown-up people partaking of the bread and wine? (Describe the communion service and what it signifies.)

Tell what Jesus did when the Passover Feast was ended. (v. 26.) What did He say? (Golden Text.) So all who love Him should obey His command. This is only one way in which He wants us to remember Him. Tell the children to look forward to remembering Jesus in this way.

Practical Thoughts—Is this the only time and way in which we are to remember Jesus? (How did Charlie remember his mother?) Yes, obeying His commands. Speak of another way in which we can use a "cup" in loving remembrance of our kind, helpful Jesus. (Mark 9: 41. Explain.)

BLACKBOARD REVIEW

See lesson 1

IN REMEMBRANCE

Of His Love

Of His Death

Of His Promise

Of Himself

This is a lesson, where the poor half-hour for teaching seems all too insufficient. The scene brings us to the heart of the mystery—the Gospels make it an open secret—of redemption, and there are so many precious truths, and withal such a fragrance of the presence of Christ, that one welcomes the opportunity of the Review for a few closing thoughts. "IN REMEMBRANCE," the Golden Text says—a souvenir, a keep-sake. Write the words on the board and draw four straight lines. This will excite the curiosity of the scholars. Then, by question, draw out from the scholars of what the Lord's Supper is intended to be in remembrance. Dwell on each point a moment: "His Love." (Some examples of it.); His Death (1 Cor. 15: 3); His promise (of the new wine in His Father's Kingdom, v. 29); of Himself (the most precious recollection of all.) Who, without love for Jesus, will dare to come to His table? Who, with the least spark of love for Him, can remain away? The privilege and duty of coming to the Lord's table should be set forth.

Lesson VIII.

JESUS IN GETHSEMANE

February 24, 1901

Matt. 26 : 36-46. Commit to memory vs. 39-41. Read John 17 : 1-18 : 1. Compare Luke 22 : 39-46

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

37 And he took with him Pe'ter and the two sons of Zebedee, and began to be sorrowful and ² very heavy.

38 Then saith he unto them, My soul ³ exceeding sorrowful, even unto death: ⁴ tarry ye here, and watch with me.

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

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

Revised Version—¹ His: ² Yonder and pray; ³ Sore troubled; ⁴ Abide; ⁵ Forward a little; ⁶ Away from; ⁷ Sleeping; ⁸ Again a second time he went away; ⁹ Cannot pass away except; ¹⁰ Again and found them sleeping; ¹¹ Again and went away; ¹² A; ¹³ Again; ¹⁴ The; ¹⁵ Arise; ¹⁶ Betrayeth me.

GOLDEN TEXT

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

DAILY READINGS

M. —Matt. 26 : 31-46. Jesus in Gethsemane.

T. —Luke 9 : 28-36. Prayer and glory.

W. —Mark 14 : 32-42. The Man of Sorrows

Th. —Heb. 5 : 1-9. Prayer and tears.

F. —Heb. 2 : 10-18. Perfect through sufferings.

S. —Heb. 10 : 1-10. The will of God.

S. —Luke 22 : 39-46. Christ's agony.

CATECHISM

Q. 64. What is required in the fifth commandment?
A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Connecting Links—Before leaving the city for the Mount of Olives Jesus foretold the defection of the disciples and the denial of Peter, as recorded in vs. 31-35, which should be placed before v. 30. See Luke's order 22 : 31-39. At this point, too, the address found in John, chs. 14 to 16, was given, and the infinitely tender and prevailing prayer of John 17 was offered. (See John 18 : 1.) When His address and prayer were ended, having "sung an hymn" (v. 30), they went out to the Mount of Olives, on the slope of which was the Garden of Gethsemane.

I. The Entrance, 36-38.

V. 36. *Then cometh Jesus with them*; with the eleven disciples. It was a sad procession, as they passed out of the city across the brook Kidron and to Mount Olivet. *A place*; an enclosed piece of ground, an estate. The garden mentioned in John 18 : 1 was probably a cultivated olive orchard within this estate. It was a favorite resort of Jesus (John 18 : 2), and may have been owned, and placed at His disposal by some friend.

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

42 He went away again the second time, and prayed, saying, O my Father, if this 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 ¹² the third time, saying ¹³ the same words.

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

46 ¹⁵ Rise, let us be going: behold, he is at hand that ¹⁶ doth betray me.

TIME AND PLACE

After midnight and in the early morning of the day of the crucifixion, Friday, April 7, A. D. 30, and in the Garden of Gethsemane, near Jerusalem.

LESSON PLAN

I. The Entrance, 36-38.

Into Gethsemane, where Jesus often went with His disciples.

II. The Agony, 39-45.

His Father's face hidden, His disciples asleep.

III. The Exit, 46.

The agony now past, His enemies at hand.

LESSON HYMNS

Book of Praise, 98 (Ps, Sel.); 223; 214; 44; 524; 287.

EXPOSITION

See Lesson I

(For *Gethsemane* see Dictionary for the Quarter, p. 46.) *Saith unto his disciples*; to eight of the eleven (v. 37). Judas was elsewhere (John 13 : 30). *Sit ye here*; at the entrance of the garden to guard against intrusion. *While I go and pray*. He wished to be alone with the Father in the hour of His great agony. (Luke 22 : 44.)

V. 37. *Peter and the two sons of Zebedee*; James and John. (Matt. 4 : 21.) These three were amongst the first disciples called. They were chosen now because they were nearer to Christ in spiritual insight than the others. They were Christ's advanced learners. See Mark 5 : 37; Luke 9 : 28 for other occasions on which the same three were chosen. *Began to be sorrowful*; the sorrow that He felt when He received the message of the Greeks (John 12 : 27; see Lesson III.) was renewed in all its intensity. *Very heavy*; "sore troubled," Rev. Ver., denoting very great distress. Luke 22 : 44 says. He was "in an agony."

V. 38. *My soul is exceeding sorrowful*; literally encompassed with sorrow. It came

upon Him from all sides. His rejection by the rulers of His own nation, the betrayal of Judas, the coming denial of Peter and the defection of the others, the shame and the agony of His approaching death, the mysterious but real contact with the world's sin (John 1 : 29), and the consequent separation from the Father (Matt. 27 : 46), overwhelmed Him. *Even unto death.* It seemed as though His very heart would break; and doubtless it would have broken but for the help sent from heaven. (Luke 22 : 43.) *Tarry ye here*; a little further inward than the eight. They were to act as an inner guard *Watch with me.* How He craved their sympathetic presence; for was not He also truly a man "in all points tempted like as we are." (Heb. 4 : 15.)

II. The Agony, 39-45.

V. 39. *He went a little farther*; beyond the three and under the deep shadow of the olive trees. It was Passover time and therefore full moon. *Fell on his face.* He knelt at first (Luke 22 : 41); but as His distress increased, He fell prostrate upon the earth in agonizing prayer. *If it be possible*; possible to work out redemption for men in any other way. *Let this cup pass from me*; the cup of suffering, and of death. The ingredients of the cup were very bitter. (See on v. 38.) *Nevertheless.* See how He throws Himself back on the Almighty Father. *Not as I will, but as thou wilt.* He suppresses His own feelings and bows to the will of the Father. (John 12 : 27.) Such was the rule of His life. (John 5 : 30; 6 : 38.)

V. 40. *He cometh unto the disciples*; perhaps to both groups. *Findeth them asleep.* It was late, after midnight. They had passed, too, through an exciting evening, where the mind had been kept constantly upon the strain. Left alone, the reaction came, and they slept. Their deep grief also had something to do with their drowsiness. (Luke 22 : 45.) They were both weary and sorrowful. They had begun to have some faint forthshadowings of their Master's coming doom. *Saith unto Peter*; who had led in protesting his fidelity. (v. 35.) *Could ye not*

watch with me? They are all included in the rebuke for the verb is plural. What tender emphasis is on the words "with me." *One hour*; meaning a brief interval. The words must not be taken for an exact hour by the clock.

V. 41. *Watch*; be wakeful, on your guard. *And pray*; for spiritual power to make you watchful. *Lest ye enter into temptation*; the purpose for which they were to watch and pray. Temptation and trial were close at hand. *The spirit*; man's higher nature, including reason, conscience, will. *Is willing.* Jesus gives them full credit for all that is good in them. *The flesh*; the lower side of man's nature with its earthly tendencies. *Is weak*; and therefore stumbles the higher moral nature (Gal. 5 : 17). Jesus is not excusing the failure to watch, but arguing for greater watchfulness.

V. 42. *The second time.* Luke says "He prayed more earnestly," and tells of "the bloody sweat" (Luke 22 : 44). *If this cannot pass away* (Rev. Ver.). It could not pass away if He would redeem mankind. *Thy will be done*; the limitation of all true prayer. (Compare v. 42 with v. 39.)

V. 43. *Asleep again.* In the hour of His greatest need, when He craved so much for sympathy, they failed to watch. *Their eyes were heavy*; sleep had overpowered them, the "weak flesh."

V. 44. *He left them*; having failed to arouse their interest (Mark 14 : 40). *Prayed the third time.* It was not "vain repetition" (Matt. 7 : 7); but His need remained the same, the agony was the same, the path of duty was the same, His love to the Father was the same. His prayer was heard (Heb. 5 : 7) and was answered, not by removing the burden, but by the sending of strength to bear it (Luke 22 : 43).

V. 45. *Then cometh he*; resigned and strong, ready for the worst. *Saith unto them*; possibly as they begin, with self-reproach, to arouse themselves. *Sleep on now*; spoken, not in irony, but in sympathy. The struggle was over. He had now no need of their watching. They needed rest. *The hour is at hand*; the hour of betrayal.

III. The Exit, 46.

V. 46. *Rise.* A brief interval perhaps elapses between the last sentence and this. No doubt in the distance He sees the lanterns and the torches of Judas and the band approaching

(John 18 : 3). *Let us be going; to meet all the woe that the night and the morning shall bring. He is at hand; the traitorous disciple. The last act of the awful tragedy of Calvary is about to begin.*

APPLICATION *See Lesson I*

He took with him Peter and the two sons of Zebedee, v. 37. There are some friends whose very presence, much more than that of others, is a strength and comfort in a time of sorrow. It brings Christ very near to us to notice how, in depression and anguish, He desired the presence of these, His closest human friends. His hour of darkness is now past forever, but He has not forgotten it; and He who wished to have His friends near Him will never withhold His presence from those who need it.

My soul is exceeding sorrowful, even unto death, v. 38. We may, perhaps, wonder at the extreme distress manifested by our Lord in Gethsemane, and may contrast it with the conduct of martyrs and others who have gone through suffering to death without wailing and without fear. Now, it is probably true that even the physical sufferings of Christ were greater than those of other men; for suffering depends as much upon the sensitiveness of the sufferer as upon the character of the infliction. The same, no doubt, is true of His mental and spiritual nature. And yet these things do not account for the unexampled agony which Christ endured in the Garden. It is only when we remember that He was bearing the sin of the world, that we understand how it was that His burden seemed almost greater than He could bear.

If it be possible, let this cup pass, v. 39. This prayer teaches us that it is not wrong to shrink from pain and sorrow, and to ask God that, if possible, we may be spared. If we see loss of property, or bereavement, or ill-health impending, it is not wrong if we are distressed thereby and pray to God for deliverance. Human weakness and human fear are not in themselves sinful.

Watch and pray, v. 41. While human weakness and human fear are not, in themselves, sinful, we need to watch and pray

lest the weakness of the flesh tempt us to sin. This is not only our Lord's injunction but His example. Satan used all his weapons against Jesus. He tried to lure Him into sin by the glittering baits of ambition (Matt. 4 : 9); he sought to persuade Him by the remonstrances of his friends and disciples (Matt. 16 : 22); he tried to drive Him by the scourge of pain. But Jesus was always on His guard; He was always watching; and when the enemy approached, He warded off his attacks by prayer and drove him to flight by the Word of God.

Thy will be done, v. 42. The essence of all sin is opposition to the will of God. It was to this that Satan sought to tempt the Saviour. But he did not succeed. Naturally, Jesus desired to be spared suffering, if it were possible; but yet more earnestly He desired that God's will might be done. And if it were God's will that He should suffer, if God's purposes could be accomplished only in that way, then He was willing that it should be so. And whoever can express His ultimate desire in the prayer: "Thy will be done," has put Satan beneath his feet.

Notice what this victory is. It is not merely submission to the inevitable. That may be a sullen thing. This is the conviction that God is all-wise and all-loving and that therefore His will, whatever it may be, must always be the best. He who ends his conflict with the shrinking or rebellious flesh, with this conviction, may emerge from the conflict pale and exhausted, but he will be triumphant. And whereas mere stoicism may harden our natures into barren rock, this Christ-like resignation breaks up the soil and makes it fertile ground, where grow the flowers and fruits of sympathy and loving helpfulness.

Sleep on now and take your rest, v. 45. The disciples had missed their opportunity of

watching with Jesus. The hour for this was past. It was now too late and as far as that was concerned they might as well sleep on. Men often fail still after the very same fashion. The formative period of life is allowed to pass, character is moulded in wrong forms; they would change now if they could, but it is too late. There are those whom we might have helped, but they have gone from us and it is too late. There are lives upon the downward track to-day, that might have been saved if we had been

faithful. But we missed our opportunity; it is too late now; we may as we well sleep on.

Arise, let us be going, v. 46. While what has been said above is true in regard to the past, which is irreparable, it is not true in regard to the future, which is still available. Though we may have missed much that can never be recovered by our failure to watch in the past, we must not despair of the future. We may be forgiven, we may be made strong, we may yet serve acceptably, we may find a humble place in heaven.

POINTS AND PARAGRAPHS *Lesson I*

Is trouble impending? Go to prayer. It is the surest refuge. v. 36.

"O my Father!" This is the life-line that drew Jesus safely through the sea of trouble. v. 39.

Prayer is not conquering God's reluctance, but taking hold of God's willingness. (Phillips Brooks.) v. 39.

The flesh may shrink while the spirit is steadfast. v. 39.

We may desire anything, if our supreme desire is that God's will may be done. v. 39.

The shrinking of the flesh is not sinful, but we need to watch and pray lest Satan take advantage of it to lead us into sin. v. 41.

"He remembereth that we are dust." (Ps. 103: 14.) v. 43.

"Satan rocks the cradle when we sleep at our devotions." v. 43.

Let us watch while we have opportunity; it will be too late by-and-by. v. 45.

The past is irreparable; the future is available. v. 46.

Christ has many enemies; shall He not have a few true friends? v. 46.

A friend once called the attention of Napoleon to the blanched face of an officer as he was marching into battle, as showing that he was a coward. Napoleon replied that the man was the bravest officer in his army; for he saw clearly and felt keenly his danger, and yet went forward into the thickest of the battle.—Peloubet.

I could have wished at times that the three had been able to share that brief vigil with Him; that they could have supported just for one hour that sacred companionship. And yet in my own guilty failure, my own want of vigilance, my own weariness in prayer, I gain a faint consolation from their apathy, though I feel a fresh self-condemnation in my own indignant censure of them. "You could not watch with Him an hour," I say to them, reproachfully; and they to me, "Nor you, either."—Horton.

I dare say to some of us the most priceless of all memories is that of one of the sons or daughters of affliction made beautiful by submission to the will of God. There had perhaps been a struggle once; but it was over; and God's will was accepted not only with submission, but with a holy joy which glorified the whole being.

Have you ever seen those marble statues in some public square or garden, which art has so fashioned into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream, on and on forever; and the marble stands there—passive, cold—making no effort to arrest the gliding water? It is so that Time flows through the hands of men—swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever. It is so, just so, that the destiny of nine men out of ten accomplishes itself, slipping away from them, aimless, useless, till it is too late.—Robertson.

LIGHT FROM THE EAST

See Lesson I

Gethsemane—The Kidron flows along the bottom of a deep glen which is parallel to the east wall of Jerusalem. Just across this stream and at the foot of the steep slope of Olivet, lies the traditional Garden. It forms an irregular quadrangle about 70 paces in diameter. About fifty years ago the Franciscans got hold of it, enclosed it with a high stone wall and disfigured it with tablets and the "stations of the cross."

Eight olive trees still survive, with trunks gnarled and splintered and banked up round the root with earth and stones to keep them from falling apart, and with only tufts of foliage remaining. Although not likely the very trees which witnessed Christ's agony,

they are probably the oldest of their kind on the earth and were as gnarled and ancient looking as they are to-day when Maundrell saw them over 200 years ago. It is possible that they have sprung from the stumps or stones of the trees which grew there in Christ's day.

I do not think there is much force in the objection that it is too near the city and in too public a place, where the two roads separate, the one leading straight up Olivet and the other round to Bethany. It would never be much frequented by people from the city, and in early days, when the trees were plentiful and their foliage dense, it must have been a very secluded spot.

TEACHING HINTS AND HELPS

See Lesson I

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of much service.

For Bible Class Teachers

AN ANALYSIS

We notice here the place, the persons, and especially the prayer offered by Jesus.

1. *The place.* Jesus delivered the address recorded in John chaps. 14-17 in "the guest chamber" and then went, with the eleven, to Gethsemane—a place of oil-presses (John 18: 1). It was a garden across the Kidron on the slope of Olivet, east of Jerusalem—a place frequented by Jesus, well known to Judas (John 18: 2.) Jesus did not try to conceal Himself from His betrayer. His sufferings and death were voluntary. (John 10: 17, 18.)

2. *The persons.* The eleven accompanied Jesus, probably about midnight. Judas had left the Passover table to carry out his bargain with the chief priests and captains (John 13: 20, Luke 22: 3-6). (a) Eight of them are directed to remain at the entrance (v. 36); and three, Peter, James and John, go with Jesus. (Matt. 10: 2.) They had been with Him on other solemn occasions. (Matt. 17: 1; Luke 8: 51.) Peter refers to this afterwards. (2 Pet. 1: 18.) (b) They are chosen to sympathize with Him—to "watch" (v. 38); i.e., to pray while He prays. (Luke 22: 40.) (c) They fail to do so. (v. 40.) "Findeth them asleep," Luke adds, "for sorrow" (ch. 22: 45.) (d) They are again solemnly admonished, their weakness and danger pointed out (v. 41), and once

more they fail (v. 45). What now of Peter's boasting?

3. *The prayer of Jesus.* (a) The agony which preceded and accompanied it. (v. 37.) Mark says (14: 33), "He began to be greatly amazed and sore troubled." He "fell on his face." (v. 39.) Luke being a physician (Col. 4: 14), notices another mark of intense agony.—Luke 22: 44, "His sweat became as it were great drops of blood," etc. Why this agony? "He bare the sin of many." (Isa. 53: 10, 12; 2 Cor. 5: 21.) (b) The prayer was offered in solitude—v. 39, "He went a little farther." Jesus often prayed alone. (Matt. 14: 23; Luke 9: 18; Luke 6: 12.) Our keenest conflicts and greatest victories are often in solitude. Jesus enjoins secret prayer. (Matt. 6: 6.) (c) The import of the prayer. Its impurity—thrice repeated. Its spirit of submission, "Thy will be done." The human soul shudders at the "cup" containing "the iniquity of us all" (Isa. 53: 6), and yet the will of the Father is supreme (vs. 39, 42; Luke 22: 42; Mark 14: 36). (d) The prayer showed, not a desire to shirk redemptive work, but was a cry for help to accomplish it. (Luke 24: 25, 26.) (e) The prayer was heard and answered. (Heb. 5: 7-9.) "Thou hearest me always."

For Teachers of the Boys and Girls.

There is both a SAD SIDE and a GLAD SIDE to Gethsemane.

I. THE SAD SIDE.

1. *The Agony of Jesus.* Follow Him and you will get some glimpses of it. There is forewarning of it in vs. 31 and 34. It is hinted at in v. 36, and plainly evident in vs. 37, 38. (Notice how His agony makes

Him long for the nearness of His friends.) It overflows in the prayer of v. 39. The strange stolidness of Peter and the rest increase it (v. 40). Deepest depths are reached—He wrestles in prayer a second time, and a second time the unsympathetic disciples sleep (vs. 42, 43); and the third time (vs. 44, 45). Verse 45 is the key to the scene. Jesus was to suffer for sinners at the hands of sinners. Isa. 53 is the mirror of Gethsemane.

2. *The conduct of the disciples.* All slept, when they should have watched with their Lord; the favored three appearing in the worst light, just because they were the nearest and dearest to their Lord. Alas for human weakness and frailty!

II. THE GLAD SIDE.

1. Jesus showing His need of friends. It reveals Him as a brother man, who will surely understand and meet our need of sympathy.

2. Jesus triumphing over the temptation to shirk the death on the Cross, thus making sure the world's redemption from sin.

3. Jesus accepting the Father's will, thus setting us an example.

4. Jesus thinking of the welfare of His disciples when His own life was in peril (v. 46), thus assuring us of our safety if we keep near Him.

Prove from Scripture

That we must watch against temptation.

FOR TEACHERS OF THE LITTLE ONES

Connection—What can the little ones tell you about the "Remembrance Supper?" Can they tell you the names of those present at this first communion?



Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The "Garden of Gethsemane" as it now is.
2. Why Jesus suffered so.
3. True heroism.

The Catechism Question.

Ques. 64. What the fifth commandment requires. The letter of the commandment requires the honoring of parents only; the spirit of it, the honoring of all our fellow-men in the several stations in which God has placed them and in the relations in which they stand to us.

This honoring is to be no mere vain show. It carries with it "performing the duties" that each one owes to his fellow. Like all the other commandments, it contemplates religion in practice.

"Superiors" include our parents, first of all; then, such as the Church and its ministers; those who are wiser and better than we: "Kings and all in authority," our teachers and employers.

"Inferiors." The shield is reversed now, and those who are "superiors" owe honor and respect, the parents to their children, the king to his subjects, the master to his servants, and so on.

Our "equals" include "all such relations as those indicated by the terms husband, wife, brother, sister, friend."

Lesson—It is midnight. See! the door of that house in Jerusalem (possibly Mark's house) opens. (Draw outline.) Jesus comes out (stroke). How many disciples are with

Him? Count on fingers, holding up thumb for the absent traitor, Judas. Watch them as they go out of this gate of the city (Use chalk here in describing) down the hill, across this brook Kidron, up the side of this mountain (name?) till they reach this group of olive trees, where this garden lies. (Name?)

It was a quiet spot belonging perhaps to some friend of Jesus, where He used to go for rest and prayer. (The blackboard

or sand tray may be used.) Eight disciples are left at the gate, three go with Him into the garden. (Names?)

Now, let us all be very quiet while we speak of that sad, sad night. Jesus knows that, before many hours pass, His enemies will come and take Him away to suffer and die.

Tell the story. Show the children that it was not easy for Jesus as a man to bear the burden of our sins. He prayed His Father that, if possible, this "cup of suffering" might pass from Him. (Explain.) Although Jesus' human nature shrank from the suffering, He was willing to bear it all, if God so willed; and as He prayed and struggled, He always said—(Golden Text).

Practical Thoughts—Jesus wants us to copy Him. He honored and obeyed His Father. God knows best about everything. We should say "Thy will be done." Teach Mark 3 : 35.

Little Kate had a fall and broke her leg. For a long time she could not walk. She was very unhappy and cross, and always complaining. Was she copying Jesus?

Need of Prayer—Even Jesus could not bear His sufferings without telling it all to God and getting strength and comfort from Him. We should take everything to God in prayer. "God is our refuge and strength, a very present help in trouble." (Ps. 46 : 1.)

"I want to be like Jesus so frequently in prayer ;

Alone upon the mountain top He met His Father there."

Said little orphan Willie : " Sometimes I cry and cry for my mother and she does not come back ; and then I tell God all about it, and when I do, the tears stop."

Surrender—Speak about a wilful child, surrendering to the authority and love of a wise and tender father. We should surrender ourselves and all we possess to God and ask Him to guide our life. "Blessed are all they that put their trust in Him."

Sleepy Disciples—Jesus was disappointed that His disciples could not stay awake for Him (v. 40). Are we disappointing Jesus? Are we sleepy disciples or wakeful, watchful, working ones anxious to do His will?

BLACKBOARD REVIEW

Lesson I

THINE, NOT MINE

State the familiar fact that the greatest things are often represented by the simplest words. Such monosyllables as earth, air, sky, sea, man, God, queen, joy, hope, love,—will serve as illustrations.

Illustrate also how a very slight change in a word may give an entirely different sense. Flint makes wounds; lint binds them up. Son and sun, check and cheque, heart and hart are examples that occur.

Now, show how the getting or the not getting of what we ask of God turns on a difference of one or two letters. Is it "M—ine," or "Th—ine," we are seeking for, when we present our prayer,—His or our own? We shall never receive from God, when we say : "My will, not Thine." Even Jesus the Son of God could not. But we shall always be sure of our answer when we say : "Thy will, not mine." (1 John 5 : 14.) It was thus that Jesus prevailed in prayer.

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THE BOOK PAGE

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Mr. Falconer, who is the minister of the First Presbyterian Church, Truro, Nova Scotia, has found time, in the midst of a busy pastorate, to make a thorough and charming study of the formative stages of the Church's life. What is the Scriptural form of Church government? What claim have bishop and priest to peculiar endowments and rights? These and the kindred questions are discussed in the light of the original authorities of the first three centuries, but in a style so delightfully transparent and direct that the ordinary reader follows easily. The author's spirit is irenic. It is for the sake of no mere barren victory that the episcopate is shown to be simply a human institution, and apostolic succession and sacerdotalism impertinences under the New Testament dispensation. It is that each member of the Church may realize his full privileges as a member of the body of Christ, and that all who love the Lord Jesus may come into the living and abiding union of common faith and love and service.

As a model in style and spirit, and as a modern and masterly presentation of a period of perennial interest, Mr. Falconer's book is to be commended.

Our Bird Friends: A book for all boys and girls. By Richard Kearton, F.Z.S., with 100 original illustrations from photographs by C. Kearton. Cassell & Company, London and New York. 215 pages, with index. Price \$1.50.

One hardly knows which to admire most—the illustrations or the letter-press which they illuminate. The writer and the photographer have both wrought at first hand, the one studying the birds with eye and ear, the other by long patience and many a strange device making actual photographs of them as they are in their nests, or on the wing. The titles of the chapters will set the children's teeth watering—"At Breakfast, Dinner, Tea and Supper," "Some Remarkable Nests and Eggs," "Young: How They are Fed and Protected," "The Wonders of Feathers and Flight," "Wonderful Calls and Song-notes." It would be hard to find a more attractive little volume.

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From the same publishers.

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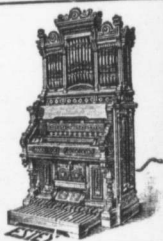
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