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Vol. XII. No. 11

November, 1906

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*Record of writers
sent Oct. 3, 1906*

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Sabbath School Publications.
Presbyterian Church in Canada.

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

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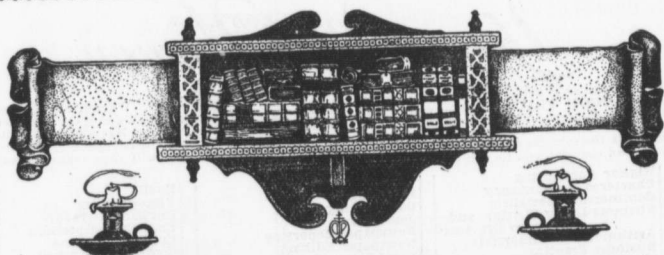
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The Teachers Monthly

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

Vol. XII.

November, 1906

No. 11

Sample copies of the new INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET are now before the Sabbath Schools; and the orders for the New Year, already to hand, show that they are speedily to find their place.

Freed now from the task of providing for both older and younger scholars, the HOME STUDY QUARTERLY and HOME STUDY LEAFLET will be at liberty to devote themselves specially to the interests of the older scholars, and the Home Department. The first issue for 1907 will make this entirely clear.

The TEACHERS MONTHLY for 1907 will contain new features, following upon the changes in the Quarterly and Leaflets; for its constant endeavor is to keep the teacher in the closest possible touch with the scholar.

Rev. Mr. Robertson, the General Secretary for Sabbath Schools, has had a busy year. He has visited the majority of the Presbyteries of the church—no light task, seeing that these extend, literally, from ocean to ocean. During the summer, he was in the new provinces of the West, and last month in the Maritime Synod. His aim is to set the Presbyteries at work on certain distinct aggressive lines.

Amongst the urgent tasks are these—to get all the possible scholars into the Sabbath School; to have them well taught there; to lead them to the acknowledgement and public confession of Christ as their Saviour and Lord; and to set them at work in His cause.

Mr. Robertson reports decided advance in the old-fashioned exercise of memorizing, now experiencing a happy revival. Fully twice the previous year's diplomas have been

issued. The Teacher Training Course, too, is making admirable headway, and seems likely to go far towards solving the problem of efficient teaching in the Sabbath Schools.

A personal letter was sent by the Secretary during the year to every Sabbath School which had sent in its report—almost all the schools. These letters have been highly appreciated. Their practical result will be to bring the wisdom and experience of all the schools to the assistance of each.

The Culture of the Cross

By Rev. Principal R. A. Falconer, D.D., Litt.D.

The cross is the symbol of love; it is, indeed, the proof of love divine. It was the conclusion, not only to the agony in the Garden, but to days and months of the contradiction of sinners. In after years, the disciples of Jesus were moved to ever deepening wonder at that marvel of patient endurance on the part of One who was without blemish and without spot. Such love for sinful men and a perishing world became the impulse of their own. Self-renunciation, even unto death, is a universal law of the kingdom—"Whosoever will come after Me, let him deny himself, and take up his cross and follow Me."

The motive of the cross is, as we might expect, both the consecration and the impulse for the work of the Sunday School teacher. It goes deep, and differentiates two ideals of education. On the one hand, we very frequently meet those who think of education as the process of self-culture, the self being narrowed down to the intellectual self, as though man were distinguished primarily by

his powers of mind. This path of self-culture is well worn, having been traveled generation after generation, for thousands of years, by brilliant and powerful leaders, who have dazzled their followers by what they have accomplished under patient discipline in the way of art, letters, science, government, commerce, and discovery, or, in general, what we call our civilization. We all wonder, and rightly, at the nobility of the human intellect at its best.

But education which is based only upon qualities of the intellect, is sure to lose itself, as the years go by, in the dreary wastes of shallow self-culture, from which no rich harvest of virtues will long be developed. When the moral element is left out of education, civilization is in danger of being enveloped, as it were, in a thick fog, which will blot out God's sunshine from the world and chill men's hearts.

Christian education begins at the cross. Teacher and taught have as their ideal, not intensive self-culture, but the broadest culture of the whole character, developed through love divine, which itself means sacrifice. Did we have the love of God more fully in our hearts, we should be readier for service in the Sunday School, remembering that whosoever receiveth a little child in the name of Christ receiveth Christ. Such service entails heavy sacrifice in the way of energy, time, and pleasure: its reward is often weariness and disappointment. It is a heroism which the world does not dignify with the name. But let us remember that this is a most genuine education for us; for, when we rise out of our selfish sphere into the larger sphere of the children's hearts, we discover that we are cultivating ourselves most truly for life eternal under God's own Spirit.

Presbyterian College, Halifax, N.S.

A Good Investment

By Rev. J. W. McNamara, B.D.

This is an age when men with capital are eagerly seeking good openings for investment. The aim frequently is, not merely to obtain interest, but also to accomplish something. Railroads are to be built, electric power

developed, industries established by the help of capital. Two questions are usually asked—"Is it safe?" and "Will it pay?" Some may object that it is a very low view of Sabbath School work, to put it on the basis of an investment. It must, however, be admitted that it is a very practical one, and one that appeals to the average man of to-day.

Consider the Sabbath School as a financial investment. Does it pay to put money into Sabbath School buildings and equipment? Let the great churches answer that have invested large sums of money in this way, usually under the control of hard-headed business men. They will tell you that no part of their church equipment yields such large returns to the church itself as the Sabbath School. The church that has a well filled school, furnished with necessary appliances and fitted up to make it attractive and effective, need have no fear of the future. The area of her influence is widely extended; her growth and stability are assured. There is no more promising or inviting field for investment, than is to be found in the Sabbath School work of the church.

But there is more needed than money for Sabbath School work. The church asks from superintendents, teachers, and other workers in the Sabbath School, something more valuable than money—their time. Does it pay to give our time? To spend in teaching or help, hours valuable for recreation, for rest, for intellectual development, for home intercourse—precious hours snatched from the greedy demands of our busy life? Men who have loyally given their valuable time to this work for years will reply, that no investment of time has yielded such rich results to themselves, of mental development, of moral and spiritual quickening, of increased knowledge of, and interest in, God's Word. Add to this the uplift and stimulus given to other lives susceptible to every noble influence. Surely this should repay us for any sacrifice caused by the investment of our time in this work.

And then this work asks for the investment of talents and abilities. It calls for mental and moral qualities of the highest,—

ability to teach, knowledge wide and varied, Biblical, scientific, literary, sympathy, tact, enthusiasm, love for Christ, desire for service—all these are needed. Where can you find a more inviting field for investment than the Sabbath School? Be sure of this, that none of the capital invested will be lost, whether money, time, or talents; and it will pay—large dividends, and threefold: to you, in deeper, truer knowledge, in greater capacity for usefulness, in stronger love for Christ and His church, in fuller, more consecrated manhood or womanhood; to the scholars, in helpful knowledge and sincere interest in the Word of God, in love to Christ, in noble aims and ideals in life; to the church, of an inflowing tide of young life, bright, loyal, helpful, hopeful, lifting her out of shallows and eddies, and bearing her onward in her mission to men.

Tansley, Ont.

The Lesson of the Foot-Washing

By the Rev. Professor D. J. Fraser, B.D.

The disciples came to the holy Supper heated with argument and vexed with social ambitions, and no one of them volunteered to do the work that was commonly assigned to a slave. Jesus, "knowing that the Father had given all things into His hands," rose from the table, girded Himself with a towel, poured water into the basin, and, passing from one to another of the sulking group recumbent at the meal, He bent over them as the humblest servant would do, and washed His disciples' feet.

Never could they forget the lesson taught them, with such gracious dignity and kindly tact, by that act of self-abasement. With dramatic effect, Jesus told them what it is to be greatest in the kingdom of heaven. He was fully conscious of the dignity of His Messianic mission, but He took the divine power with which He was entrusted and devoted it to the lowliest of uses. He thus taught His disciples that service is the sole condition of Christian leadership, that greatness in the kingdom consists essentially in helpfulness, that the highest gifts find their true glory in the humblest ministries of life.

Let us carry this lesson from every communion service. Christ gives us His body and blood, that we may have strength to do His works.

"Take ye the bread,
Change it again,
Your powers of life inspiring;
Do as He said,
Quit you like men,
To work out the Lord's desiring.

Take of the wine,
Change it anew,
To life's impetuous torrent;
This be the sign,
Faithful and true,—
To fight as duty shall warrant."

This was the chorus which Parsifal heard the knights sing at the close of the Holy Feast. They rejoiced that "at the tables of communing love" they received the strength of purity to guard the Holy Grail. We are not called to any such dramatic service—to defend the Holy Cup from the foul-hearted Klingsor, or to go forth in knightly armor to wrest from him the Holy Spear. We are called to perform the humbler ministries of life, but our commonplace service demands an equal purity and valor; and at our feast of love we, too, may hear the sweet antiphony,—

"Blood and body, gift of blessing,
Now He gives for your refreshing,
Changes by His Spirit true
To the wine for you outpoured,
To the bread that strengthens you."

The Holy Communion strengthens us for the lowly task to which the example of the most knightly in human history summons us,—*"Ye also ought to wash one another's feet."* Have we come to the communion service with selfish thoughts, that divide us from one another and from Christ, with a proud sense of our superiority, with restless ambition for social distinction? Are we unwilling to serve and anxious to rule? Are we thinking of our rights rather than of our duties? Are we so heated and disappointed and resentful, that we neglect the little cour-

tesies and thoughtful kindnesses that might sweeten our common life? Are we tired of our humdrum tasks, and eager for some great thing to do? Do we miss the poetry of the commonplace and long for a summons to some brilliant crusade? Then may ours be the vision of the Christ rising from His place at the holy table, and bending to the lowliest of ministries, and saying to each of us: "I have given you an example, that ye should do as I have done before."

Presbyterian College, Montreal

Soul-Winning in the Sabbath School

By Rev. George C. Pidgeon, D.D.

VI. FOLLOWING UP THE WORK

Scholars are rarely won to Christ at the first attempt. Many are won after long effort, and after the teacher has failed many times. The teacher must not be discouraged by one failure, or even several. It often happens that, when a young person shows most bitterness against the church and against Christians, he is most strongly moved by the Holy Spirit. In one instance, a young man seemed embittered against everything Christian. This continued for a long time; but at the end he came to his pastor, unasked, and made a manly profession of faith. His previous bitterness was the result of the fight he was making against the influence of the Holy Spirit, and which he felt he must lose in the end. Many examples might be given of scholars won by a patience and persistence that nothing could turn aside.

Every means that can be used should be put in motion, and persisted in until the prize be won.

1. The teacher should co-operate with the home. The best work cannot be done without this. The average parent will gladly co-operate with the teacher, giving needed information, and in every way supporting the teacher's efforts. Their prayers should be united for the end desired. An elder sister or brother may render valuable assistance. All such communication should be confidential, for absolute confidence in the teacher's singleness of purpose and reliability is indispensable.

2. The elder in charge of the district should be interested. The elder should be in touch with the young people in the families under his care. The Sunday School teacher may help him, and he, in turn, may give valuable aid to the teacher.

3. The pastor's advice and co-operation should be secured. A word from him may be of great value,—in fact, his help may be needed to bring matters to an issue. In any case, there should be an understanding between teacher and pastor and parents. Otherwise their efforts will be discordant, and a clash is inevitable, while a united effort is almost sure of success.

Our church often fails—and what church does not?—in her duty to her baptized members. We lay great emphasis on the obligations of parents who dedicate their children to God in baptism, and frequently forget the church's part in the covenant. When the church receives a child in baptism, she pledges herself to do all in her power to bring him up "in the nurture and admonition of the Lord." She must, therefore, work with the home to that end in every way possible.

Then, if a young person leaves home before uniting with the church, her duty is not done. The office-bearers should write in advance to the church within whose bounds he will reside, and secure him a welcome and the friendship he needs. Many are lost to the church through failure in this matter. It is a blunder that is almost a crime, to allow the saloon and questionable companions the have the first chance at a youth entering a strange city. While, if the church knows of his coming, he will be received and welcomed, and thus prepared to cast in his lot with the people of God.

Our aim is to win the young to Christ before they fall into sin. It is not necessary for them to have the mud bath of vice, in order to appreciate and appropriate the saving grace of God. Many who thus wander away never return. Christ can keep men from falling, as well as restore them after they have fallen: and the former is far the better way. It is the method of the Sunday School.

Toronto Junction, Ont.

A School of Schemes

By *Frank Yeigh*

A Bible Class may incidentally be made a school of schemes, not a scheming school. It may be an organization for the testing of ways of doing things that bring strength, and variety, and increased usefulness, helping the teacher to solve the ever-present problem of doing the best for his men, by giving them something to do, and that as often as possible.

Some of these schemes may radiate directly from the teacher, as a part of his teaching plan for reaching and influencing his pupils. He may, for example, carry on a magazine and book-lending system, being careful, however to fit the loaned book to the man. There are more misfits in loaned books than in clothes. It is a mistake to ask a boy to read a book intended for a more mature mind, or indeed, one below his mental capacity. But keep certain books constantly on the move.

I have loaned Hadley's book, *Down on Water Street*, to fellows who are interested in personal Christian work, or Trumbull's and Hamill's books on Sunday School methods, to those who are acting as substitute teachers and are beginning to take up teaching work.

Similarly, one's illustrated magazines may be much better passed around among certain of the boys, than left to accumulate in an attic.

On the line of giving the pupils some work to do, there are many chances in the way of essays as side-lights on the lesson, although, if poorly written and poorly read, these may not add to the interest of the class session; but it certainly is very well worth while to the man to whom the task is allotted.

Or, on a Review Sunday, have twelve fellows treat the twelve lessons, according to their individual ideas. That plan usually results in an entertaining session.

In the reading of the lesson, one plan is to have the verses read by as many members, each rising in his seat as he reads it. Or two men from the class may be called to the front to lead the two sides in reading

in a competitive way. Anything to avoid ruts, and there is nothing that is more difficult.

In this school of schemes, a class may be converted into a training class of workers. In one case, a bargain was made with the superintendent that, if he would not break in on the class with his pitiful cry for teachers, two substitute teachers would be regularly supplied each week. So a Circle of Service was formed, with its own secretary, who arranged with men in advance to teach on certain Sabbaths, and thus have due notice for preparation. At the same time, these volunteers are being trained in teaching, besides rendering a definite service in the meantime.

Another possible scheme is a present day application of the lesson to men. That always holds their interest. On a recent Sabbath, when the lesson of the disciples passing through the corn on the Sabbath day, was being taught in a Canadian class, a lawyer member of the class gave a resume of the Lord's Day Bill, then being discussed in the Canadian Parliament, referring to existing laws on the subject and pointing out the scope of the proposed legislation. That definite application of the lesson held the closest attention of every one who was present.

These are but a few of the ways one might mention in which a Bible Class may be a school of schemes.

Toronto

Bible Language in the Primary Class

By *Esther Miller*

It is a common habit, when speaking of spiritual matters, to exchange the ordinary mode of conversation for a more lofty form of speech, many of the words and phrases of which are borrowed from the Bible; and such a manner of speaking might be termed Bible language. Being less familiar and more dignified than our everyday speech, it seems perhaps more reverent, and therefore more fitting, when speaking

of sacred things.

The Sabbath School teacher naturally feels that some form of speech better than the common is necessary when talking to a class, of those things which are holy. And it is true that no language is so beautiful and expressive as Bible language. The teacher should seek to familiarize the scholars, even the youngest of them, with the matchless language of scripture. Nevertheless, such language is, to smaller children, unfamiliar; and is, besides, often figurative. It puzzles the little ones, and they gain from their teacher's words only a vague conception of the thought expressed, or else a wrong one entirely, and somehow their practical minds receive the impression that everything pertaining to religion is shadowy and unreal.

The Primary teacher can scarcely err on the side of plainness. Not only the shortest words should be used, but the simplest and most literal language. "Jesus journeyed to Jerusalem" does not tell half so much to the tiny pupil, as "Jesus walked along the road to Jerusalem." I knew a teacher of a Primary class who, having told her children that the high priest "rent his clothes," was completely upset by the artless question from one of her flock, "Please, Miss S.—, who'd he rent dem to?"

Such phrases as, "they held their peace"; "Jesus beheld them"; "the bridegroom tarried"; "enter into the joy of thy Lord"; and many others occurring in the Lessons for the present Quarter are all familiar enough to the adult mind, but convey little or no meaning to the young child just commencing Sabbath School.

Small children have had only a narrow experience, they know the names of comparatively few things, and often they are wearied by Bible stories, when they should be intensely interested, simply because of the unfamiliarity of the language. Bible phrases should be fully and clearly explained, or put into the child's language. "The temple" should be "the church"; "the priest", "the minister"; "the feast of the passover", "a big party". If the teacher's manner is reverent, the common, familiar language will not detract from the impression which should be made by the lesson.

The Teacher and the Poets

IN TWELVE ARTICLES

XI. WITH THE HYMNISTS

By *Rev. F. H. McIntosh, M.A.*

As the ransomed of the Lord go marching to Zion, their hymnody rolls round the world like the sound of many waters; and though the many churches can scarcely claim in the fullest sense the oneness expressed in such lines as

"We are not divided, all one body we—

One in hope and doctrine, one in charity"—yet they are nearest to perfect unity when they sing.

This vast hymnody is not to be sense-dissolving sound. Its deep meaning should find our souls. Says one, "A sermon for informing, but a hymn for moving." How very true! No thought is more apt to thrill us as an inspiration, than those phrases in sweet, strong snatches from our living hymns.

Now, have we realized the possibility of quotation from the hymns in the teaching of the lesson? Have we seen how it may prepare for the lesson, or clarify a difficulty, or make memorable a central truth, and above all else drive home the moral of the lesson?

It is in the region of application, that its great strength lies. Moralizing is proverbially as dry as dust. But our noblest hymns burn with a prophetic fire, and can drive home any kindred moral with an accompanying glow that makes for welcome. It is notable that Spurgeon, than whom there was none stronger in appeal, made frequent use of hymns by way of application. It is said that this was also a striking characteristic of the preaching of the great Wesleyan revival. Duffield, in his, *English Hymns*, tells of an extraordinary Methodist preacher of over fifty years ago, who was preaching a sermon on the offices of Christ. He had portrayed the Saviour as Teacher and Priest, and was proceeding to set forth His glory as King over saints and angels. Kindling at the thought, he drew a picture of a coronation pageant. The great procession was arrayed. Prophets and patriarchs, apostles and martyrs moved grandly

on. The heavenly temple was filled; and at that climax the preacher suddenly broke from his ordinary tone and sung with startling effect—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
To crown Him Lord of all."

The effect was overwhelming. The crowd sprang to their feet and sang the grand old hymn with increasing power and feeling to the very close.

This case is cited, not that we should copy literally this man's successful eccentricity, but to show the power lying latent in our hymns. In our hymns there are scores of lines that lend themselves just as suitably to appeal. Do we wish to convey an impression of God's faithfulness to those who trust Him? Then quote that old line,—

"I'll never, no, never, no never forsake"—
words so expressive of God's matchless grace in Christ, that on one occasion the elder Dr. Hodge could not utter them for very emotion.

Or do we wish to make our scholars see and love the suffering Christ—then we may close our plea with Watt's finest words—

"See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

And then again—

"Love so amazing, so divine,
Demands my soul, my life, my all."

Thus, if we study, as well as sing, our hymns, we can use their shining sense to reach the impatient heart of youth.

Sunday School Work in the Church of England

By *Rev. L. Norman Tucker, D.C.L.*
General Secretary, Missionary Society,
Church of England in Canada.

[The second of a series of articles, showing the progress of Sunday School work in the various Churches.—*EDITORS.*]

The Church of England Sunday School work in Canada has been conditioned by the following fundamental considerations:—

1. She attaches the utmost importance to the religious training of the young, con-

sidering that no true character, or citizenship, or morality, can be built up apart from religion. This she holds to be vital, not only as a matter of principle or of experience, but as flowing necessarily out of the system that she follows. The baptism of infants as an introduction into the covenant of grace, the confirmation of young men and maidens as a conscious adoption by them of the terms of that covenant, the use of the Lord's Supper as a necessary means of grace, all this presupposes the fact that religion is a life of growth and progress, of which childhood and youth form an important period.

2. In all her systems of Sunday School teaching she gives the foremost place to the oracles of God. These she considers the rule of faith and practice; the revelation of God's will and the unfolding of His scheme of redemption; divine testimony borne to Jesus Christ; the touchstone of divine truth and the arbitrator in religious disputes. Hence she has made the written Word of God the foundation stone of all her Sunday School teaching.

3. She has looked upon the Sunday School, not as having a separate and independent existence, but as the nursery and handmaid of the church; not as the church of the children, but as a department of that institution, which, as it knows neither male or female, so it knows neither old or young. Hence she has always sought to teach the Bible as interpreted by her formulas, and has given a prominent place to her catechism, her collects, and her creeds, as being faithful reproductions of the Word of God. She uses forms of prayer in the opening and closing exercises, to habituate the young to her liturgical form of worship.

4. She has always refused to absolve the home from its duty as a school of religious instruction. The home she considers a divine institution, designed to be a nursery of religious truth and life—parents, the natural, God-appointed teachers of their own children. Her Sunday School work has probably suffered very materially from her reluctance to recognize the unpleasant fact that in many cases parents are unfit, as well as unwilling, to give their children religious instruction and to usurp their

rights, and so aggravate the evil she was seeking to remedy.

5. And finally, she has sought to give the missionary idea a prominent place in her whole Sunday School system. The ideal at which she is aiming is to devote all the offerings of the children to missionary purposes, and let the congregation support the Sunday School as one of its agencies; but where that is not practicable, she links on the missionary idea to the season of Lent. For the sake of Christ, who gave up all for them and for the

souls for whom He died, she invites all her children during Lent to practise self-denial, and give the proceeds to the missionary work of the church. In the practical working of this scheme, she addresses a Lenten Letter to the children, and sends them mite boxes for the reception of their offerings. And the education of the children in her Indian Homes, she places before the Sunday Schools as the most fitting object to which they may, if they desire it, designate their gifts.

Toronto

Lesson Calendar: Fourth Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE)

- | | | | |
|-----------------|-------|--------------------------------|------------------------|
| 1. October 7 | ..... | The Two Great Commandments. | Mark 12: 28-34, 38-44. |
| 2. October 14 | ..... | The Ten Virgins. | Matt. 25: 1-13. |
| 3. October 21 | ..... | The Parable of the Talents. | Matt. 25: 14-30. |
| 4. October 28 | ..... | Jesus Anointed in Bethany. | Matt. 26: 6-16. |
| 5. November 4 | ..... | The Lord's Supper. | Matt. 26: 17-30. |
| 6. November 11 | ..... | Jesus in Gethsemane. | Matt. 26: 36-50. |
| 7. November 18 | ..... | Jesus Before Caiaphas. | Matt. 26: 57-68. |
| 8. November 25 | ..... | The World's Temperance Sunday. | Isa. 5: 11-23. |
| 9. December 2 | ..... | Jesus Before Pilate. | Luke 23: 13-25. |
| 10. December 9 | ..... | Jesus on the Cross. | Luke 23: 33-46. |
| 11. December 16 | ..... | Jesus Risen from the Dead. | Matt. 28: 1-15. |
| 12. December 23 | | Jesus Ascends into Heaven. | Luke 24: 36-53. |
| 13. December 30 | | REVIEW. | |

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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO

Lesson V.

THE LORD'S SUPPER

November 4, 1906

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

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

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

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

19 And the disciples did as Je'sus ⁷ had appointed them; and they made ready the passover.

20 Now when ⁸ the even was come, he ⁹ sat down with the twelve.⁹

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

22 And they were exceeding sorrowful, and ¹¹ began every one of them to say unto him, ¹² Lord, is it I?

23 And he answered and said, He that ¹³ dippeh his hand with me in the dish, the same shall betray me.

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

LESSON PLAN

I. The Feast Made Ready, 17-20.

II. The Feast Marred, 21-25.

III. The Feast Glorified, 26-30.

DAILY READINGS

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

M.—The Lord's Supper, Matt. 26 : 17-30. T.—The guest chamber, Mark 14 : 12-25. W.—The Passover, Ex. 12 : 21-28. Th.—The living Bread, John 6 : 41-51. F.—The betrayer, John 13 : 12-20.

S.—The new commandment, John 13 : 27-35. S.—In remembrance, 1 Cor. 11 : 23-29.

Shorter Catechism—Ques. 33. What is justifi-

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

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

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

24 The Son of man goeth ¹⁴ as it is written of him; but woe unto that man ¹⁵ by whom the Son of man is betrayed! ¹⁶ It had been good for that man if he had not been born.

25 ¹⁷ Then Ju'das, which betrayed him, answered and said, ¹⁸ Master, is it I? He ¹⁹ said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed it, and brake it, and ²⁰ gave it to the disciples, and said, Take, eat; this is my body.

27 And he took ²¹ the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the ²² new testament, which is shed for many ²³ 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 ²⁴ an hymn, they went out ²⁵ into the mount of Olives.

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

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

EXPOSITION

By Rev. Principal R. A. Falconer, D.D., Litt.D., Halifax, N.S.

Time and Place—Thursday, April 6, A.D. 30; an upper room of some house in Jerusalem. ["Time and Place" for Lessons of the month is given as in HOME STUDY QUARTERLY.—EDITORS.]

Connecting Links—On Tuesday evening (see Lessons III. and IV.) Jesus went to Bethany, where He spent Wednesday in retirement. He is now under the very shadow of the cross.

I. The Feast Made Ready, 17-20.

V. 17. *The first day. of unleavened bread.* The feast of the Passover, so called from the passing over of Israel's first-born when those of the Egyptians were destroyed (Ex. 12: 27), was held on the fourteenth day of the first month of the Jewish year (Nisan, corresponding with March-April). The feast of Unleavened Bread followed, on the fifteenth, lasting seven days. During this time only unleavened bread was used (leaven served a purpose similar to our yeast). The two feasts

came to be regarded as one, and to be called by either name. (See Ex. 12: 1-8; Lev. 23: 6.) At the Passover, each Israelitish family partook of a roasted lamb, with unleavened bread and bitter herbs. It was the greatest national feast, the memorial of the nation's redemption from Egypt. Now, a new Israel is being redeemed. *Where. prepare. the passover?* Jesus may have arranged beforehand for a room, keeping the place secret, lest His enemies should find it out and come upon them during the meal.

Vs. 18-20. *And he said.* From Luke (ch. 22: 8-10) we learn that it was Peter and John who were sent to make the arrangements, and that they were to be guided by a man whom they should see bearing a pitcher of water (compare Mark 14: 13). *Go into the city; of Jerusalem. To such a man;* evidently a friend of Jesus. *Say., My time is at hand;* that is, a crisis is near which God has appointed for Me (compare John 2: 4; 7: 6).

Jesus refers to His death. *Keep the passover at thy house.* "It was usual for the inhabitants of Jerusalem to lend guest chambers to visitors who came to the feast." (Cambridge Bible.) *With my disciples*; a family of thirteen in all, with Jesus as the Head. (See *Light from the East.*) *Sat down* (reclined) *with the twelve*; on couches placed on two sides and one end of the table, perhaps with John and Judas on either side of Jesus on the couch to the right of the table. (Compare John 13 : 23.)

II. The Feast Marred, 21-25.

Vs. 21, 22. *As they did eat.* At the moment of divinest communion comes the terrible announcement. *One of you shall betray me.* The eleven had no idea of such treachery up to this time, though Judas had already made the shameful bargain, vs. 14, 15. *They were exceeding sorrowful*; filled with grief to think that their loved Master should be betrayed, and that one of themselves should be the traitor. *Lord, is it I?* They were filled with a trembling fear (shared even by Peter, so bold a little later, John 13 : 36, 37), that they might be tempted to betray their Lord.

V. 23. *Dippeth his hand with me*; a mark of intimacy. As this simply means one of those sharing the feast with Him, the betrayer is not yet specially indicated. As still in the East, hands were used instead of knives and forks. *In the dish*; a large central dish containing sauce consisting of dates, raisins, and vinegar, into which each dipped the unleavened bread and the bitter herbs. The bread and herbs were called "the sop" (see John 13 : 26, where we find that Jesus whispered, in answer to a question prompted by Peter, a sign whereby to recognize the traitor).

Vs. 24, 25. *Son of man*; the name that Jesus used of Himself as the Messiah, the Head of the kingdom of God. *Goeth*; to His death. *As it is written.* This is no chance matter, but a part of the divine plan foretold in the scriptures (see Isa., ch. 53). *But woe unto that man, etc.*; who is none the less guilty because of the divine plan. *Judas . . . said . . . is it I?* He wished to avert suspicion, or to discover whether Jesus knew of his plan. *Thou hast said*; an emphatic affirmative, probably not heard by the rest.

III. The Feast Glorified, 26-30.

Vs. 26, 27. *As they were eating*; probably towards the close of the meal. It would seem that Judas had gone out, John 13 : 30. *Took bread*; one of the thin cakes of unleavened bread on the table. *Blessed*; asked a blessing. *Break it*; an action symbolizing the breaking of His body. (See 1 Cor. 11 : 24.) *Take, eat.* It is to become your food. *This is my body*; that is, it represents My body. (See John 6 : 32, 48, 51.) His life on earth, lived in a fleshly human body, is for their spiritual food. But the life is to be broken before it is partaken of. *Took a cup* (Rev. Ver.) In 1 Cor. 11 : 25, Paul says that this cup (of wine) was taken after the Supper. *Gave thanks.* The Greek word thus translated gives rise to the word eucharist (thanksgiving), a name for the Lord's Supper. *Drink ye all of it.* Each one is to appropriate it for himself, and all are to share it in common. In Luke's Gospel (ch. 22 : 19), as in 1 Cor. 11 : 25, 26, Jesus used the words, "This do in remembrance of Me," meaning that the feast is to be repeated as a memorial of Himself. To "eat" the body of Jesus and to "drink" His blood is to live with Him and accept Him in faith for strength and forgiveness.

Vs. 28-30. *This is*; represents. *My blood of the covenant* (Rev. Ver.); in which the forgiveness of sins was promised, Jer. 31 : 32-34. *Shed for many.* The twelve only represent a great multitude, Rev. 7 : 9, 10. *The remission* (forgiveness) *of sins*; secured only through the death of the Messiah, Isa. 53 : 6, 10, 12. (Compare Heb. 9 : 22.) *I will not drink henceforth.* This is His last Passover feast on earth, but He foretells the eternal feast in the kingdom of God. *Drink it new*; no fruit of an earthly vine, but the new wine of God's eternal banquet. *Sung an hymn*; probably Psalms 115 to 118, the Psalms usually sung at the close of the Passover. Before this closing hymn, Jesus uttered the discourse of John, chs. 14 to 16, and the prayer of ch. 17.

Light from the East

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

PASSOVER—More than one company often partook of the feast in the same house. Each

was not to consist of less than ten, or more than could be served with at least a small piece of the lamb. Supper began by the head of the family taking the first cup of red wine mixed with water, and saying the blessing over it. Bitter herbs, unleavened bread, and a dish of dates, raisins, and other fruits, mixed with vinegar, were set on the table. The head then took some of the bitter herbs, dipped them in the dish, and giving thanks to God for the fruits of the earth, ate a piece and gave one to each of the company. Then followed the breaking and eating of the un-

leavened bread after an appropriate word. A second cup of wine was filled, and the youngest person present asked the meaning of the observance, to which an appointed answer was given, which recited minutely all the circumstances of the Exodus. The cup was elevated three times, and in the intervals certain psalms and prayers were recited, and then the cup was drunk. Then followed the ordinary meal, a third cup of wine, and the grace after meals. A fourth cup of wine, a psalm and prayer ended the feast that kept fresh the memory of the national deliverance.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

The passover, v. 17. When surveyors drive in stakes to mark the boundaries between farms, they sometimes measure the distance, at a certain angle, between the stake and a tree here and a stone yonder. Thus, even if the stake be removed, it can easily be determined where it ought to be. The tree and the stone stand, year after year, monuments witnessing to the ownership of the property, settling any doubts that may arise. For fifteen hundred years, the Passover was a monument proclaiming that the God of Israel was the Redeemer of His people. And now, for nineteen centuries and more, we have had the monument of the Lord's Supper, bearing still clearer and stronger testimony to the same fact. If any doubts creep into our minds concerning God's redeeming love, let us go back to these feasts, pointing to the death of Jesus His Son, and these doubts will vanish like clouds before the rising king of day.

My time, v. 18. Jesus' method was to have a time for everything. This is a wise method for us to follow. By so doing we can redeem many a moment. If, during fifty years, one half-hour a day were devoted to the pursuit of religious knowledge, it would amount in all to 9,125 hours, or more than 912 days of 10 hours each, or about 2½ years. Many could spare this beside their regular work, and thus have almost as long a period spent in learning at the feet of the Saviour as the disciples had with Him upon earth. On the other hand, reckoning 8 working hours in the day and 313

working days every year, every 5 minutes wasted daily amounts in the year to 3 days, 2 hours, 5 minutes; every 10 minutes wasted amounts to 6 days, 4 hours and 10 minutes. A five weeks' holiday to "improve the mind," may be had by rising an hour earlier every morning for that special study. We have all wonderful possibilities in this alchemy of time, if we would only learn to use it economically.

He sat down with the twelve, v. 20. Leonardo da Vinci's fresco at Milan is the most remarkable painting that has ever been attempted of this solemn institution of the Lord's Supper. The disciples are divided into groups, as indeed they have ever been; for men of very different characteristics have responded to the call of the Master. Individuality is stamped on every face. Peter is ardent and excited. He leans anxiously across the traitor Judas to whisper in the ear of John that he should ask who the betrayer was. John, on the other hand, is sunk in sorrow. The tidings of treason have nearly broken his heart. All the while, Judas is grasping the bag in his right hand, and the left hand lifted from the table indicates the fear that accompanies an evil conscience. Around the communion table to-day gather men of like diversity. But among them all sits down One, calm, triumphant, glorious; who knows the loyal from the traitorous, and who blesses all that truly seek Him.

Is it I? v. 22. On the great clock of St. Paul's, London, the hands may be seen

God's
Monuments

Leonardo's
Picture

The Alchemy
of Time

pointing to the mid-day hours, but the sound of its ponderous bell cannot be heard. That is drowned by the roar of the city's traffic. In the silence of the night, however, it is different. When the crowds have deserted the great thoroughfares, when the clangor of the busy markets is hushed in sleep, then the striking of that famous bell can be heard for miles around, deep and solemn, telling alike to saint and sinner the flight of time. Such a warning bell is our conscience. In the whirl of business and amid the rounds of healthy pleasures, its solemn note is often unheard. But there come moments of soul silence, when the world is shut out and one is alone with God, and then the voice of conscience is terribly audible.

He that dippeth his hand with me in the dish, v. 23. An Oriental took a piece of roasted mutton in his fingers and passed it to the Western traveler, who took it also in his fingers and ate it. "Now," said the Oriental, "do you know what I have done?" "You have given me a delicious piece of roasted meat and I have eaten it," answered the Westerner. "You are very far from it," was the surprising response. "By that act I pledged you every drop of my blood, that, while you are in

my territory, no evil shall come to you. For that space we are brothers." When Jesus dipped His hand in the same dish with men, He pledged Himself, even to the last drop of His blood, to deliver them from evil and shield them from harm. Sure we may be that our Lord will not cancel His pledge, and therefore we may with all confidence trust ourselves, and all our concerns in His hands.

My blood... shed for many for the remission of sins, v. 28. A gentleman met a boy who had just caught a sparrow. The poor bird was trembling and panting with fright. The kind-hearted gentleman asked the lad if he would not let the little thing go. But the boy had chased it for a long time, and was reluctant to part so readily with his prize. Thereupon the gentleman drew out his purse and asked if he might not buy the bird. To this unexpected offer the boy readily agreed. When the money was paid, "Now," said the gentleman, "let the bird free," and away it flew, chirping with joy, and seeming to say, "You have redeemed me." Christ's blood has redeemed us. He has ransomed us from the hand of the enemy; and oftentimes the joy of a human soul is very great when it realizes its deliverance.

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

For Teachers of the Older Scholars

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

The Lord's Supper is a transaction by which we keep in mind Christ's dying love in its relation to our daily life and duty, Phil. 2: 8-11. It is not so much something to be received, as something to be done, 1 Cor. 11: 24, 25. That we may really do what Jesus intends, we need to bestow thought on:

1. *Preparation*, vs. 17-19. If, for the Passover, preparation was necessary (v. 17), it is just as necessary for the Lord's Supper. For the Passover was needed a suitable place (v. 18), with convenient arrangements as to furniture and provisions—unleavened bread, wine, a lamb, bitter herbs and sauce. All these details were carefully attended to by the

TEACHING HINTS

disciples appointed to look after them, v. 19. For the Lord's Supper, similar outward arrangements have to be made: a suitable place secured, an adequate supply of bread and wine obtained, and an orderly method devised for their distribution. More important is the inner preparation to confirm our personal acceptance of, and union with, Christ (John 6: 53), and true communion, 1 Cor. 10: 16. Prayer (v. 41), praise (v. 30), and devout reading of the closing chapters of John (beginning, say, at ch. 14) may be recommended as most valuable aids to preparation.

2. *Self-examination*, vs. 20-25. Both the true and the untrue communicant are figured here, 1 Cor. 5: 7, 8. At the suggestion of falsity (v. 21), the really worthy are plunged into sensitive heart-searching, v. 22; 1 Cor. 11: 27, 28. Often those with greatest scru-

ples prove most worthy to be at the Lord's Table. If rightly dealt with, feeling their own unworthiness, they may be brought to rest their case on the worthiness of the Lamb, Rev. 5:12. That is the real ground of worthiness. The untrue, as illustrated in the case of Judas (vs. 23-25), have no such scruples, no such self-reproaches. Real unworthiness exhibits itself in a hardened, undiscerning spirit, 1 Cor. 11:29. Take pains to show that the "judgement" (Rev. Ver.), in this so-called curse is temporal (1 Cor. 11:30), not eternal. It is intended to deter the unworthy in their wrong course and bring them to repentance. Judas was not deterred in time, ch. 27:3-5.

3. *The solemn transaction*, vs. 26-30. Make clear the distinct acts in the Supper: (a) The use of emblems—bread and wine, vs. 26, 27. Before the Supper, at the time of it, and after, we have only bread and wine—symbols, not real flesh and blood. But the "real presence" (ch. 28:20), should be emphasized. (b) The blessing of the elements, v. 26. Jesus, in His bodily presence, did it for the disciples. We ask in prayer that He may do it for us in His spiritual presence. (c) Active participation in the great, definite transaction of the feast, vs. 26-28. "This do" (1 Cor. 11:24, 25), not merely, "This receive". The sacrament is not a passive observance. We must each personally enter into the solemn transaction, or "covenant" (v. 28, Rev. Ver.), taking Christ as our Saviour and Lord, and faithfully pledging service. This sacrament—the soldier's oath of allegiance—is meaningless unless we "do,"—unless we act. The Supper is a "living" memorial, Rom. 6:8-11.

For Teachers of the Boys and Girls By Rev. R. Douglas Fraser, D.D.

The Lesson is pictorial. Try and have the scholars see it. It will thus sink deep into their hearts. There is—

First—a street scene. Describe it, or have the scholars describe it (from Luke 22:10-13): in the morning, probably, for Jesus was methodical and forehanded; an unusual occurrence—a man carrying a pitcher of water (it was usually a woman's work); the two disciples, Peter and John, following him till he passed into the house; the message

from the Master to the householder about the guest chamber; the large upper room "furnished"—strewn with cushions about the table, on which the guests would recline at supper; then, the making ready. (The Exposition and Light from the East furnish the information as to what was required,—the lamb and the unleavened bread, and the bitter herbs and the wine; and as to the ceremonies at the Passover feast.) These points should be made quite clear: the Passover commemorating the deliverance of the Israelites from the destroying angel, the unleavened bread as signifying the casting out of all evil from heart and life; first, thanksgiving to God for redemption, then, consecration of ourselves to His holy service.

Next—an evening meal. The setting sun and the rising moon (for the Passover was at the full of the moon). No shadow in the sky; but a dark, dark shadow following upon the footsteps of those twelve, with their Master at their head (see vs. 2, 14-16), who went together through the streets and up the stairway and into the upper room; the shadow deepening—indeed a total eclipse of joy—with the incredible announcement of v. 21.

"Exceeding sorrowful," is the word; and what a shower of eager questioning, "Is it I? Is it I?" (Curiously enough, the very best one of them would be the most likely to speak first; for the more loyal we are to our Lord, the more fearful are we of our loyalty.) Material for illustrating v. 23 will be found in the Exposition and Application; and also for v. 25 (see also Leonardo's picture in THE HOME STUDY QUARTERLY). Judas' question in v. 25 was probably a whispered one (see, for the whole scene, John 13:22-28).

Then—a strange thing happens. Jesus takes one of the thin, unleavened cakes, asks a blessing, breaks it, hands it to His disciples—who sit silent and wondering. "Take, eat; this is My body", He says. What does it mean? And the wine cup—"Drink ye all of it; for this is My blood." A hundred libraries would scarcely contain the books that have been written to answer the question—"What does it all mean?" The conclusion of v. 28 helps us to understand. As

His body was broken on the cross to free us from guilt, so was His blood shed to seal God's covenant (testament) of promised pardon, and to wash away our sins. We make part of ourselves what we eat and drink. To eat of Christ's body and to drink of His blood, is to take Himself by faith as Saviour, Friend, Lord and Master. V. 29 gives a sad touch—it will be His last meal on earth

with His disciples; and a glad touch—there will be a great marriage supper (Matt. 22 : 2 ; Rev. 19 : 9), and "new" wine (a new kind of wine) at their joyous reunion with Him above.

And now—The closing hymn (see Exposition), and the journey in the night to the Mount of Olives, and to a quiet garden there, whither Jesus had been wont to repair.

ADDED HINTS AND HELPS

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

Lesson Points

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

Christ's confidence in us should find a response in our fidelity to Him. v. 18.

The chosen home of the heavenly Guest is the pure heart. v. 19.

Communion is the reward of obedience. v. 20.

If we would escape the wiles of Satan, we must heed the warnings of the Saviour. v. 21.

We conquer temptation only when trust in Christ has driven out trust in self. v. 22.

Wounds from a false friend are deeper than those from an open foe. v. 23.

The hardened resister of grace is like one who should cut the rope meant to draw him from death and danger, to life and safety. v. 24.

The value of the sacrament depends upon the real though unseen presence of the Saviour. vs. 26-28.

Not a meagre handful, but a mighty host, will be redeemed by the blood of Jesus. v. 28.

Christ's last word is always a word of resurrection and victory and power. v. 29.

From the Library

I will remember all Thy Love divine;
Oh meet Thou with me where Thy saints are met,
Revive me with the holy bread and wine,
And may my love, O God, lay hold on Thine,
And ne'er forget.

—Walter C. Smith.

All over the East, to this day, eating in company constitutes a sacred and indissoluble bond. "So far was this principle carried by the old Arabs, that Zaid al-Khail,

a famous warrior in the days of Mohammed, refused to slay a vagabond who carried off his camels, because the thief had surreptitiously drunk from his father's milk-bowl before committing the theft." It was a heavy aggravation of Judas' treachery that he had eaten and drunk with Jesus, sharing his "table and salt."—David Smith.

What we do . . . eat and drink (in the Lord's Supper) is not literal flesh and blood, but all the sacrificial benefits of Christ's redemption, all the blessings of every kind He purchased for us by His sacrifices—justification, adoption, sanctification, life, peace, joy, victory, Himself and the fullness of His life and grace.—A. A. Hodge.

Strange that He says, 'I will drink it *with you.*' Does He need sustenance? Does He need any external things in order to make His feast? No! and Yes! 'I will sup with him' as well as 'he with Me.' And, surely, His meat and drink are the love, the loyalty, the obedience, the receptiveness, the society of His redeemed children.—Maclaren.

Prove from Scripture

That Jesus shed His blood for us.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where did Jesus observe the Passover?

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

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

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

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

Seniors and the Home Department—

How long had Jesus been in the neighborhood of Jerusalem?

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

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

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

The Catechism

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

Ques. 33. *Justification.* To justify means to declare just or righteous. A prisoner accused of some crime may be set free in one

of two ways. The jury may find him not guilty, or having been found guilty, the king or his representative may grant him a pardon. It is in the latter way that sinners are freed from condemnation. They are proved guilty, but God pardons them and treats them as righteous. This act of God's is called justification. He justifies the sinner, because Christ in His life and death has perfectly obeyed the law which the sinner has broken. In this obedience He acted for the sinner, so that what He did is put to the sinner's credit, that is, "imputed" to him.

The Question on Missions

By Rev. J. E. Fraser, M.D., Annan, Ont.

Ques. 41. Dr. MacKay's ambition was, not to live long, but rather to accomplish results. Few missionaries have lived so strenuously—few could. A man of ardent temperament and resolute will, despite the heat and frequent attacks of fever, he preached the Word in season, out of season, almost to the very end of his crowded life. One secret of his remarkable success was his genius for organization and administration. He also impressed himself very deeply on those whom he trained for the ministry, most of whom looked to him as Elisha to Elijah; and he trained them most thoroughly for their work, and in it, taking them with him on his frequent preaching tours.

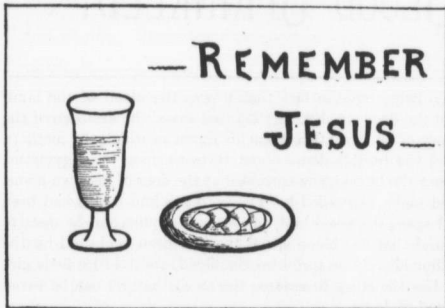
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus appointing a memorial of Himself.

Introduction—Show a cup. Can any of you make a picture of a cup? (Let some

one try, with the teacher's help.) What are cups for? Do you sometimes help mother to put the cups and other dishes on the table, preparing for tea? Mamie had a birthday not long ago. She was four years old. How delighted she was to help auntie to prepare the feast! The table was a low one for the little guests. Mamie helped to gather some pretty flowers for the centre of the table, and then auntie and she put on the pretty cups and saucers and plates, etc., and then, the feast of good things!



Another Feast—Our Lesson story is about a feast. Two men, Peter and John (strokes), are preparing it. The table is being arranged for thirteen people. Jesus is to recline at the head of the table, and with Him will be the twelve disciples. Jesus is soon going away from them. The feast is called the Passover. Describe the assembling of the people at Jerusalem each year for this feast. Mamie's feast was "to keep in mind" her birthday. This feast was "to keep in mind" the way in which God saved His people from death by the destroying angel (Recall story). Jesus had gone to Jerusalem each year after He was twelve, then as a young man, to partake of this feast. Now He is going to eat this feast for the last time, and the disciples are going to prepare it (see vs. 17-25). Describe the Passover feast. Show a picture of The Last Supper (see Illustration, HOME STUDY QUARTERLY).

A New Feast—Describe the breaking of the bread and the passing of the cup. Jesus told His friends to eat of the bread and drink of the wine (the juice of the grape), after His death, to keep in mind that He saves us.

Golden Text—Repeat and print, THIS DO IN REMEMBRANCE OF ME.

The Lord's Supper—"Mother, I like to go

to church on Communion Sunday," said little Jean. What is Communion Sunday? It is the day when Jesus' friends eat the bread and drink the wine in remembrance of Him. (Describe the way in which the minister and elders conduct the service in your own church.) Jesus is present with His friends at this feast, although we cannot now see Him. He sees and knows us all.

Remembering Jesus—There are many ways in which little ones may remember Jesus (let us name some of the ways); and when you are a little older, you will sit at the Lord's Supper with the older ones.

Never Leave Jesus Out—A mother had taught her little girl to pray for her father. Suddenly that dear father died. Kneeling in her sorrow at her mother's side at evening, she sobbed, "Oh, mother, I cannot leave father all out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers." How sweetly she honored her father's memory by her tender love! Honor Jesus by your love. Never "leave Him out." Always remember Him.

Something to Draw at Home—Draw a cup and plate.

Something to Remember—I should remember Jesus

SUPERINTENDENT'S BLACKBOARD REVIEW

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

"IS THE BLOOD SPRINKLED?"

Question about the Passover. Bring out the fact that it was the blood of the lamb sprinkled on the lintels and posts of the door (see Ex. 12 : 22) that saved the firstborn of the Israelites. Tell the old Jewish story of an Israelitish home in Egypt in which the firstborn was a little girl. She had heard of the terrible doom about to come upon the Egyptians' firstborn, and was very anxious about the blood being sprinkled at the door of her own home. After going to bed on that dreadful night, she called her father to ask him if this had been done. He said it had. Again and again she asked him, till, at last to quiet her, he went to the door to make certain. He found that the blood sprinkling had been neglected by the servant bidden to look after it. Immediately he sprinkled the blood, and told his little girl, who then went quietly to sleep. Use the story to enforce the truth that we can be saved from sin only by trusting in the blood of Jesus.

Lesson VI.

JESUS IN GETHSEMANE

November 11, 1906

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

51 And Je'sus said unto him, Friend, ²⁵ wherefore art thou come? Then ²⁶ came they, and laid hands on Je'sus, and took him.

52 And Je'sus said unto him, Friend, ²⁷ wherefore art thou come? Then ²⁸ came they, and laid hands on Je'sus, and took him.

53 And Je'sus said unto him, Friend, ²⁹ wherefore art thou come? Then ³⁰ came they, and laid hands on Je'sus, and took him.

54 And Je'sus said unto him, Friend, ³¹ wherefore art thou come? Then ³² came they, and laid hands on Je'sus, and took him.

55 And Je'sus said unto him, Friend, ³³ wherefore art thou come? Then ³⁴ came they, and laid hands on Je'sus, and took him.

56 And Je'sus said unto him, Friend, ³⁵ wherefore art thou come? Then ³⁶ came they, and laid hands on Je'sus, and took him.

57 And Je'sus said unto him, Friend, ³⁷ wherefore art thou come? Then ³⁸ came they, and laid hands on Je'sus, and took him.

58 And Je'sus said unto him, Friend, ³⁹ wherefore art thou come? Then ⁴⁰ came they, and laid hands on Je'sus, and took him.

59 And Je'sus said unto him, Friend, ⁴¹ wherefore art thou come? Then ⁴² came they, and laid hands on Je'sus, and took him.

60 And Je'sus said unto him, Friend, ⁴³ wherefore art thou come? Then ⁴⁴ came they, and laid hands on Je'sus, and took him.

61 And Je'sus said unto him, Friend, ⁴⁵ wherefore art thou come? Then ⁴⁶ came they, and laid hands on Je'sus, and took him.

62 And Je'sus said unto him, Friend, ⁴⁷ wherefore art thou come? Then ⁴⁸ came they, and laid hands on Je'sus, and took him.

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

LESSON PLAN

I. The Agony, 36-46.

II. The Betrayal, 47-50.

DAILY READINGS

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

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

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

The Question on Missions—42. Which of Dr. MacKay's colleagues continued his work ? Mr. Gault, who had gone to Formosa in 1862, and so was fully fitted by knowledge of the people and their language to carry on the work of the mission.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson) ; 250 ; 44 ; 34 (Ps. Sel.) ; 256 (from PRIMARY QUARTERLY) ; 251.

EXPOSITION

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

Connecting Links—After the Last Supper Jesus warns His disciples that, in the dark hours which are impending, they will be offended in Him; and, on Peter's impulsive profession of loyalty, He foretells his three-fold denial. Thereafter comes our Lesson.

I. The Agony, 36-46.

V. 36. *Cometh Jesus .unto .Gethsemane*; a frequent resort for Jesus and His disciples, Luke 22 : 39; John 18 : 2. The name means “Oil-press,” and probably there was one in the garden. (See Light from the East.) *Sit ye here*. As a man in sorrow, He desired their sympathy, even though He was to be alone when He went further to pray. This is the secret of Gethsemane. In prayer with His Father He was to wrestle alone.

Only by prayer could He get strength for His awful task.

Vs. 37, 38. *Peter and the two sons of Zeb'edee*; James and John, Mark 1 : 19. The same three who had seen His glory on the Mount of Transfiguration (Luke 9 : 28, 29), were now to see the reality of His human suffering. *Began to be sorrowful*. “The shadow of death begins to fall upon Him as He passes with the three into the depths of the olive grove.” (Swete.) *Sore troubled* (Rev. Ver.). Mark 14 : 33 (Rev. Ver.) says, “greatly amazed.” The word means that Jesus was terrified by the awful experience now facing Him. His human soul shuddered before it. *Saith he unto them*. By telling them His horror He craved their sympathy. *Sorrowful, even unto death*. In words like those of Psalms 42 : 6; 43 : 5 He expresses a sorrow that all but kills Him. *Abide ye here* (Rev. Ver.); another request for the support of their active sympathy.

V. 39. *Fell on his face*; almost crushed by the weight He was bearing. *My Father*; whose love has laid this burden upon Me. *If it be possible*. His human nature has not been entirely subdued to His clear mental perception that His death is absolutely necessary. *This cup*; a common figure of the fortunes of our life assigned by God who measures them out. *Nevertheless*, etc. Here, as in the Temptation at the opening of His career (ch. 4: 1-11), Jesus was faced by an experience which tested how far He had fully accepted His Father's will. He was learning obedience by what He suffered, Heb. 5: 7, 8.

Vs. 40, 41. *Findeth them asleep*; "for sorrow", Luke says (ch. 22: 45). Yet sympathy might have kept them awake. *Saith unto Peter*; not only as the leader, but as the one who, an hour or so before, had been so profuse in his loyalty. *Not . . . one hour?* Possibly this was the length of the agony. There is sorrow in the question, for, if they had so little sympathy with Him as not to keep awake now, what chance was there that they would remain steadfast when He should be dragged before His judges? *Watch and pray*. How often was this word spoken to them (see ch. 25)! For unless they were on the alert, their weak human nature would be led astray by the seductions of the world. *Enter not into temptation* (see the Lord's Prayer); circumstances in which they might be tested beyond their strength. *The spirit . . . is willing. . . flesh is weak*; words of compassion on the part of their Lord. Unlike Judas, their hearts were right, but their sleeping was proof of how easily their frail nature might yield, even against their better mind.

Vs. 42-44. A second and a third time Jesus prays. *If this cannot pass away* (Rev. Ver.). *. . . thy will be done* (see Heb. 10: 5-9). No signs of terror here. The weakness of His human nature is being subdued, and His will is more clearly asserting its control. The triumph of perfect obedience is the culmination of our Lord's earthly life. *Found them sleeping* (Rev. Ver.). Doubtless Peter would tell this, and there would be a touch of shame in the confession. *Eyes . . . heavy*. For the past week the strain on the disciples had been constant. Just as Jesus had had

three temptations at the beginning of His career, so now He has three again. It is impossible for us to fathom the meaning of this struggle for Jesus. The awful suffering of death, not the mere physical act, was imminent. Sin gave death its horror. From that His pure soul shrank. Gethsemane means, that the human nature of Jesus has become fully obedient and will take from His Father's hand the bitter cup of a death for the sins of men.

Vs. 45, 46. *Take your rest*; thought by some to be spoken in reproachful irony, as though the rest will not be long. Others, with equal probability, think that the words express sympathy with the disciples' weariness. *The hour is at hand*; of His Father's appointment. Jesus has now gained the perfect self-control of victory. He is ready whenever His Father's hand strikes the hour. *The Son of man*; an expression denoting the dignity of Christ as the Head of the eternal kingdom. Such an one is betrayed into the hands of sinners. What an awful contrast! *Rise*, etc. The disciples may have been half dreaming for a time, but at last Jesus hears the company and sees the lights through the olive trees.

II. The Betrayal, 47-50.

Vs. 47-50. *Lo*. The word points to an astounding fact, probably unexpected by the other eight disciples. *Judas, one of the twelve*. See vs. 1-4, 14-16. Such treachery would make the fact of their Lord's death all the more terrible and inexplicable to the disciples. How could the true Messiah meet with such utter failure as this? *Swords*. Probably some Roman soldiers were among them. *Staves*; of the temple police under the supervision of the chief priests. *Hail, master. . . kissed him*; literally, kissed Him much, as though with great affection. *Friend*; comrade. No word of reproof. Such a greeting might well have melted even Judas' hard heart. *That for which thou art come* (Rev. Ver.). Jesus knows the traitor's purpose perfectly well, and will not resist. The arrest follows.

Light from the East

GETHSEMANE—Was situated at the foot of Olivet, just across the Kidron, which runs

parallel to the east wall of Jerusalem. The traditional site is owned by the Franciscans, and is about 150 feet long and 140 wide, enclosed by a picket fence. The eight olive trees in it are the oldest of their kind in the world, and are now banked up with earth and stones to keep them from falling to pieces. The garden is carefully kept, flowers bloom everywhere, and wormwood and the passion vine trail in profusion over the fence. It is a lovely spot. A cave formed by an ancient cistern, and now transformed into a Latin sanctuary and called the Grotto of the Agony, is shown about a hundred yards to

the north of the garden, as the spot to which Jesus retired, now forever sacred as the scene of His agony. The garden to which Christ often resorted cannot have been far from this one, and was no doubt private property, belonging to some personal friend of Jesus, and, although not far from the public highway, yet amid the dense foliage which then covered the whole mountain, it would be a very secluded place. The Greeks have enclosed a piece of ground near by and called it Gethsemane, and the Russians have built a large church with seven tapering domes, a little higher up.

APPLICATION

While I go and pray yonder, v. 36. "Land on the starboard bow," shouts a voice from the masthead. Down on the level deck nothing is visible. The whole sea is enveloped in fog. But the sailor at the masthead has gone above the mists, and his unobstructed sight perceives the land toward which they journey, long before the others can. It is needful for the soul at times to reach an altitude where it will be above the obscurities that limit our earthly vision, to climb some masthead from which the great truths of God, salvation and heaven become evident, so that it may find peace and strength in the hour of conflict.

Tarry ye here, and watch with me, v. 38. Companionship in our hours of trial is what we all seek. There is no terror greater than to be alone. "You must pray

**The Soldier's
Prayer Book**

with me; for I am dying." It was the entreaty of a wounded soldier whom the surgeons had left on the battlefield because he was already far beyond the reach of medical aid. "I cannot; I don't pray for myself," was what the young man addressed replied; but all the same he was greatly distressed at his inability to help his wounded comrade. Remembering that he had picked up a book on the battlefield, he looked at it now. It proved to be, "The Soldier's Prayer Book," and on its first and muddy page was printed a prayer for a dying soldier. It was blessed to the souls of both of them. Let us so train our lives, that we may prove helpful companions to others and

be able to watch with them when they descend into their dark Gethsemane.

Fell on his face, and prayed, v. 39. Prayer may be in any attitude and in many forms. It may be but a desire, yet God regardeth the desire of the poor. Or it

What Prevails may be only a tear, yet "the Lord hath heard the voice of my weeping." Or perhaps it is just a groan, a sigh, a look, a breath, but God notes it and nothing is lost with Him that is sincere. It is not the arithmetic of our prayers, how many they are, that counts; nor the rhetoric, how long they are; nor their music, how methodical they may be; but their divinity, how they spring from the depths of a longing and believing heart. "Not gifts, but graces prevail in prayer."

Let this cup pass, v. 39. True heroism is not mere blindness to danger, but the courage to face it when its terrors are fully known. A locomotive engineer who was naturally so timid that he was afraid to go alone in the dark, was the one who was always selected when any work was needed requiring particularly strong nerve. There was no danger of his being panic-stricken. His timid nature foresaw all the perils before he placed his hand on the throttle, and he had made up his mind to face them. The fear that would avoid an enterprise is more to be trusted than the rashness that rushes boldly in without counting the cost. Jesus foresaw the sufferings of the coming day so clearly that He asked, if possible, for the cup to pass. But knowing

that escape was impossible, He endured these sorrows with a calmness and heroism that to our human eyes is marvelous.

Watch and pray, v. 41. "I am aware that many of you are numbered amongst praying people," said the late Queen of Madagascar

to some of her palace officers. *Prayer, and a Drawn Sword* "I have no objection to your joining them, if you think it right; but remember, if you do so, I shall expect from you a life worthy that profession. I know that praying people profess to be truthful, honest and upright, to fear God and benefit their fellow men; if you do so, that will be right; if not, you will not be worthy of the profession you make." The oldest Christian minister could not have expressed the obligation more clearly. Our prayers must be supported by our moral alertness. We must avoid all evil, and we must be like the Roman warrior who attributed his victory to the fact that Heaven favored him because he begged success with a drawn sword in his hand.

Prayed the third time, v. 44. When John Welch, the persecuted covenanter of Scotland, was in exile in France, a friar came to the

house where he was staying and passed the night there. The *The Friar and The Covenanter* friar could not sleep for a continual whispering he heard all night. He

believed the Huguenot house was haunted. Great was his surprise when he learned from the villagers next day, that the constant whisperings he heard were nothing else than the exiled minister's continual pleadings at the throne of grace. So deeply impressed was he, that he sought an interview which changed his whole life. The great revolution in religion in the sixteenth and seventeenth centuries was not brought about by one prayer or by two prayers, but by constant wrestling with God. It was thus Jesus won His victory, and it is thus that we shall win our victory over the perils of our age and circumstances.

Judas, one of the twelve, v. 47. In the deep meadow pasture beside the clear waters of the lake, surrounded by rich, nutritious grasses, fragrant blossoms and ripening fruits, may be found the poison Pasture hemlock. The soil that fed its neighbors and made them so valuable, feeds it and fills its juice with poison. Judas grew and ripened for his notorious crime under the same kindly and heavenly influences that made Peter and John such notable apostles. The gospel is either a savor of life unto life, or of death unto death. It either makes us grow in holiness and love, or else, under its rejected message, our hearts become hard and cruel.

TEACHING HINTS

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

For Teachers of the Older Scholars

Gethsemane (v. 36) literally means "the wine-press for oil." We rightly associate it with sadness (v. 38); but, if we distinguish the end from the beginning, we shall be justified in associating it with gladness, Ps. 45 : 7. The "oil of gladness" is obtained by a crushing process. Christ leaves Gethsemane with an elastic step and joyous eye, to walk the way of the cross, John 17 : 13; Heb. 12 : 2.

1. *The Struggle of Gethsemane*, vs. 37-41. Jesus is here seen as the Son of man, Mark 9 : 12; Job 5 : 7. The loneliness of human struggling is obtrusive. The most intimate companions whom He took into the garden

(v. 37), failed to share the struggle with Him, vs. 40, 43, 45. We all have our Gethsemanes. Like Christ, we must pass through them alone, Gen. 32 : 24. Each must fight it out for himself, whether he shall submit to God, Rom. 6 : 13, 16. However much, in the struggle, friends may help us by their companionship and prayers (v. 41), no one else can fight it out for us. As regards the mystery which constituted Christ's struggle (v. 39), devout Christians differ. Whatever was in the cup, it was certainly connected with the approach of death, v. 38. The struggle had in it something of the nature of recoil from such a death as He must die—a death that revealed so fully the enmity of the human heart, Rom. 8 : 7.

2. *The Submission of Gethsemane*, vs. 42-46. Christ, throughout the struggle,

was alert (vs. 39, 42, 44); the disciples drowsy, vs. 40, 43, 45. Submission to the divine will in a genuinely human spirit was the victory in which this struggle culminated. The nature of the temptation which Christ conquered was identical with that which He resisted in the wilderness (ch. 4)—a temptation to assert His divinity and ignore His manhood; to lift Himself out of the circle of our humanity and save Himself from the cross, Mark 15 : 30, 31. He would not save Himself, because He had come to save us, 1 Tim. 1 : 15. If he had not drunk the cup, it would have passed into our hands, and we would have to drink it to the bitter dregs. Rather than that, He submitted to the death of shame, 1 Cor. 15 : 3. This was at once the saddest and gladdest thing He could do, Ps. 40 : 7, 8. The struggle was over, v. 46. In calm, joyous, triumphant submission, He gave Himself to—

3. *The Surrender of Gethsemane*, vs. 47-50. Surrender is a step in advance of submission. We have to submit to a higher will, whether we will, or no. We do not have to surrender. We may fight, to the last gasp. Surrender is the voluntary acceptance of God's will : there is no real submission without it. Dwell more on this, in closing the Lesson, than on morbid discussions of the treachery of Judas. Whilst reviewing the facts of Christ's arrest, exalt the voluntariness of His surrender, John 18 : 36. Urge the climax of Gethsemane on your class. Bring each to say :

"In full and glad surrender,
I give myself to Thee."

For Teachers of the Boys and Girls

The Lesson is doubly dark—dark with the awful agony of the Best of men, and with the dastardly perfidy of the worst of men. It has its glad side, too, for Gethsemane has given strength to myriads of struggling souls. It is the bright, rather than the black, the victory, rather than the horror and shame, which the teacher will do well to emphasize with the boys and girls. Take the narrative up verse by verse.

"*Then cometh Jesus*", v. 36. Whence? From the "upper room", where His thought had been for His disciples, rather than of His own sorrows. From the singing of

that "hymn" (v. 30)—it closed with the 118th Psalm, "O give thanks unto the Lord; for He is good: because His mercy endureth for ever." True, He had the knowledge within Him that the disciples would forsake Him, v. 31; but He was touched by the love they evinced, v. 35.

"*Unto . . . Gethsemane*". Light from the East gives a picture of the place as it is to-day—a quiet, solitary garden, but not too far distant from the city's crowd. It is a holy place: it is the battle ground of a soul.

"*While I go and pray*". In the days of chivalry, the young knight, before taking his solemn vows, spent the whole night in the church in prayer. At the great crises of His life, Jesus went to God in prayer. (Matt. 14 : 23; Luke 3 : 21; John, ch. 17.)

"*Took with him*", v. 37. How like ourselves! When sorrow is upon us, we want our dearest ones not far away.

"*He went a little further*", v. 39. Even the boys and girls will understand how the greatest griefs and temptations have to be fought out single-handed. Jesus' first great temptation (Matt., ch. 4) was in the wilderness. As there, so here again, He is alone.

"*O my Father, if it be possible*". The double key-note, as one might say, of the prayer—absolute trust in His loving Father, and the shrinking of His human nature from the woe of Calvary. What is the cup? What, but that cross of shame? The Stoics in old Greece steeled themselves against pain. The Mohammedan of to-day is stolid because he believes in "fate". Christ sets the example to His followers of putting His case in God's hands. Discuss with the class—you will find them quite ready for it—"Not as I will, but as Thou wilt", as a working rule of life.

The sleeping disciples—oh, how like ourselves, sleeping, when we should be watching against temptation, and our Lord's gentle way with them, will afford topics for an interesting conversation, vs. 40-44.

"*Prayed the third time, saying the same words*", v. 44. What two things are here evidenced? One, the awfulness of the struggle. The struggle against what? Against the enduring of the cross. And why was the cross so bitter? Another question—

For whose sins was He to suffer on the cross? Isa. 53 : 5,—“Our” sins, *ours*. The other point made plain is, perseverance in prayer.

“*Judas, one of the twelve*”, v. 47. The devil’s servant (John 13 : 2), though in Christ’s school :—advantages will never save us.

“*From the chief priests and elders*”; the

leaders in the church, but the devil’s servants. Neither position nor profession can save us.

“*Kissed him*”, v. 49. Sold Him (ch. 26 : 15); that was vile. To betray Him with a kiss, a deeper infamy still. Again, the bright side is Jesus’ gentle sweetness. Can we hold back our love from such a Saviour and Friend?

ADDED HINTS AND HELPS

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

Lesson Points

Disciples, like the Master, must win their victories on their knees. v. 36.

The Christ who calls us to share His sufferings, will not deny us a share in His glory. vs. 37, 38.

Behind the darkest cloud of sorrow shines the Father’s loving face. v. 39.

The world bids us forget sorrow : Christ teaches us to conquer it. v. 40.

Sin consists, not in being tempted, but in yielding to temptation. v. 41.

The past is irrevocable: only the future is available. v. 45.

No foe can vanquish him who is surrendered to God. v. 46.

Worthless are the forms of friendship when the heart is gone. v. 48.

Like instruments tuned in accord, our words should be in unison with our thoughts and feelings. v. 49.

There is a success which is the completest failure. v. 50.

From the Library

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

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

When death and shame would woo Him
last,

From under the trees they drew Him last;
'Twas on a tree they slew Him last,
When out of the woods He came.

—Sidney Lanier.

Like Paul’s prayer for the removal of the thorn, and which though not granted was yet answered in the terms of the “sufficient” grace, so now the thrice uttered prayer of Jesus does not remove the cup...but the answer came in the strengthening of His soul, and in the heavenly greetings the angel brought down to Him when the conflict was o’er.—Burton.

All things declare
Struggle hath deeper place than sleep can
bring.—W. V. Moody.

No perturbation in the lower nature ever caused His fixed resolve to waver. The needle always pointed to the pole, however the ship might pitch and roll. A prayer in which ‘remove this from Me’ is followed by that yielding ‘nevertheless’ is always heard. Christ’s was heard, for calmness came back, and His flesh was stilled and made ready for the sacrifice.—Maclaren.

Prove from Scripture

That Jesus came to do God’s will.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

did Jesus address? What boast had Peter made? Why is boasting foolish?

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

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

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

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

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

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

The Catechism

Ques. 34. *Adoption.* Among the Romans, when a man wished to adopt as his son a member of another family, the two went before a magistrate, and in the presence of

that officer, the one said, "Wilt thou be my son?" and the other answered, "I will." After this transaction, in the eyes of the law the person adopted ceased to be a member of his own family, and thenceforth belonged to the family of the adopting one. God, in the gospel, says to the sinner, "Wilt thou be My son?" And when the sinner by his faith answers, "I will," he at once passes into God's family and becomes God's son, entitled to all the privileges, and laid under all the obligations, of a child. Adoption is an "act," because it implies a single, definite expression of God's gracious will.

The Question on Missions

Ques. 42. To Mr. Gauld fell the sad duty of ministering to Dr. MacKay during his last illness, which he did with rare devotion and sympathy, and, after Dr. MacKay was gone, to him fell also the task of directing the work. How large and difficult it was, cannot be but imagined by those who did not know Dr. MacKay well and have not been on the field. But Mr. Gauld took up his task bravely and determinedly, and continued the work, mainly along the old lines, until recently. The arrival of assistants and the organization of a native Presbytery have relieved him, in a measure, of the burden and strain of responsibility which, for so long, he bravely bore alone.

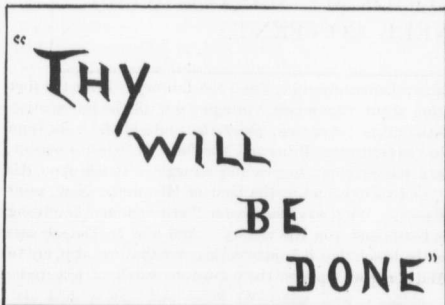
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus giving Himself up to His Father's will.

Introduction—Outline the Mount of Olives. To the left of this is Jerusalem (square).

It was in a house in Jerusalem that we last saw Jesus and His disciples. Do you remember what they were doing? When the supper was over, they sang a hymn, and went out of the gate, down the hill, across the brook Kidron, away along this road, and began to climb this hill covered with olive trees (name?). See! There is Jesus! and with Him how many disciples? Who is missing? We shall soon see Judas again.

Lesson—Here on the hillside is a garden called Gethsemane,



They enter this garden. "Sit ye here," said Jesus to the disciples, "while I go and pray yonder." He takes three disciples with Him—Peter, James and John—the disciples who were His greatest friends and helpers. Outline a heart. In it print, Sorrow. Jesus began to be very sad. He knew His enemies were coming to take Him to put Him to death on the cross. He shrinks from the pain and suffering, just as any other man would.

Thy Will Be Done—Jesus goes a little piece away by Himself and prays, "O My Father," etc., v. 39. Jesus knows how hard it is to be willing to bear wrongs and unkindness and pain and trouble and death. He felt all the sorrow, but He is willing to bear it all if that is God's will. That He knows will be best for Him and His work.

Golden Text—Repeat and print Golden Text. After Jesus has given up His own will and is willing to do as God His Father wills, He has peace in His heart. (Erase, SORROW from the heart and print, PEACE.) Peter, James and John had fallen asleep. Jesus wakens them, "Rise, let us be going," etc., v. 46.

The Betrayal—As Jesus is speaking, see ! some one is coming towards Him amongst the trees. Yes ! It is Judas; and close

behind him a great crowd with swords and staves in their hands ! "How shall we know which one is Jesus ?" His enemies ask Judas. "Watch me," says Judas; "the One I shall kiss is Jesus. Take Him and bind Him and hold Him." And he came to Jesus and said, "Hail, Master," and kissed Him (Why did Judas betray Jesus ?). Listen to Jesus' gentle words, although He knew all about Judas' wicked plan, "Friend, wherefore art thou come ?" No anger, no harsh words even to Judas ! Jesus was willing now to be taken prisoner, because He knew it was God's will that He should bear this trial. This loving, loyal Son was willing that His Father should choose for Him.

The "Thy-will-be-done" Spirit—"The storm has all gone out of me," said Willie, after an outburst of grief at the disappointment of not going with his brother to a picnic. "Just as soon as I said to myself, 'Well, father knows best, I'll do just as he says,' then peace came into my heart. You see, mother, I have got the 'Thy-will-be-done spirit' in my heart," said Willie sweetly. Here we have the secret of true content.

Something to Draw at Home—Draw the Mount of Olives, with marks for Jesus and His disciples.

Something to Remember—God's will is best.

SUPERINTENDENT'S BLACKBOARD REVIEW

INTO THE WOODS MY MASTER WENT,
CLEAN FORSPENT, FORSPENT;
OUT OF THE WOODS MY MASTER WENT,
AND HE WAS WELL CONTENT.

Read the beautiful verses of Sidney Lanier given in, From the Library. Print the first two lines of the first stanza. Question about "the woods," bringing out all the information possible regarding the Garden of Gethsemane. Ask, too, about the route of the walk from the upper room (see last Lesson) to Gethsemane. Bring out the force of "clean forspent, forspent." Make as vivid as you can the Saviour's sorrow and struggle. Touch upon His longing for the disciples' sympathy, and their failure in the hour of His need. Now, print the first two lines of the second stanza. Why was the Master "well content" ? Bring out the fact that he had fought His battle and won His victory. And how ? The scholars will tell you, by prayer. Emphasize the lesson that it is just in this way that we, also, are to overcome when we are tempted. And along with prayer there must go watching, lest we be taken unawares.

Lesson VII

JESUS BEFORE CAIAPHAS

November 18, 1906

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

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

57 And they that had laid him off unto Je'sus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

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

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

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

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

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

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

LESSON PLAN

- I. The Court, 57, 58.
- II. The Witnesses, 59-64.
- III. The Verdict, 65-68.

DAILY READINGS

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

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

¹⁹ answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

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

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

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

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

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

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

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

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

EXPOSITION

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

Connecting Links—Late on Thursday night towards the end of Passover week, Jesus was arrested by a company of temple police and Roman soldiers (see the vivid details of vs. 51-56). According to John (ch. 18 : 13, 14), He was first brought before Annas. Annas had been deposed from the high priesthood by the Roman authorities, but was succeeded in this office, in turn, by Caiaphas his son-in-law, and by five of his sons. He remained, in fact, "the soul of the administration," and a very evil soul he was. If Annas examined Jesus privately for a while, the trial before Caiaphas did not follow immediately; but perhaps he sent Jesus almost at once to Caiaphas, and the formal trial was held during the night.

I. The Court, 57, 58.

Vs. 57, 58. Led him away; back across the valley of the Kidron to Jerusalem. Caiaphas the high priest. See Light from the East.

Scribes and the elders assembled. These were members of the Sanhedrin, which consisted of seventy members besides the high priest, who was the president. It was illegal to hold a meeting of the Sanhedrin at night. Hence, to keep up a show of regularity, the council held a second meeting after daybreak, merely to ratify the decision reached in the night. Luke does not mention the night meeting. He speaks only of the regular daylight council, Luke 22 : 66-71.

Peter followed . . . afar off; having regained his lost courage (see v. 56). John also had followed, and being better known in the high priest's palace, had gained admittance for himself and Peter, John 18 : 15, 16. How soon was the scripture fulfilled (Zech. 13 : 7; Matt. 26 : 31), that when the shepherd was smitten the sheep would be scattered! *Sat with the officers* (Rev. Ver.); perhaps in the open courtyard on which the room where Jesus was being tried looked out. Sitting here, Peter could see what was going on inside. *To see the end.* A mournful note.

Now the disciples' worst fears were being realized.

II. The Witnesses, 59-64.

Vs. 59, 60. *Chief priests*; who, along with the "scribes" and "elders" (v. 57) made up the Sanhedrin. *Sought false witness*. According to the Talmud, the penalty of procuring false witnesses was death. *To put . . . to death*. Here is the motive of the whole scene. The case was prejudged. *Found it not* (Rev. Ver.); a wonderful testimony to the work and teaching of Jesus. *Many false witnesses*. According to Hebrew law, the testimony of at least two witnesses must agree in the details, Num. 35 : 30; Deut. 17 : 6; 19 : 15. "In a Hebrew criminal trial, the least discordance between the evidence of the witnesses was held to destroy its value." (Taylor Innes.) *Two false witnesses*; the required number of two.

V. 61. *This man said, I am able to destroy the temple* (Rev. Ver.). Mark (ch. 14 : 58) says, "I will destroy." The statement as given by Matthew might mean, that He claimed divine power to do this, for only by such power could the temple of God be overthrown. The words of Mark might mean, that He was about to overthrow the divine order—the religious system of the Jews, of which the temple was a symbol. In either case the Jews would regard the words as blasphemy and worthy of death. On what was the charge based? Possibly in part on a perversion of John 2 : 19 (where Jesus, however,—v. 21—had referred, not to the literal temple of stone, but to His own body); but also on such warnings as Matt. 21 : 13, 41, etc.; 22 : 7; 23 : 34 to 24 : 2. But even on this charge, there was no agreement. In that case the Prisoner should have been discharged, or witnesses have been called in His defence.

Vs. 62, 63. *The high priest stood up* (Rev. Ver.); and begins to question the Prisoner, in order to secure evidence against Him. *Jesus held his peace*; probably in protest against the travesty of justice on the part of the high priest. *I adjure thee . . . tell us*. This was the most solemn oath possible. It was put by an infamously wicked and unbelieving Sadducee. *Whether thou be the Christ, the Son of God*. His judges

knew for months that Jesus had been claiming a divine power, which in their view was blasphemous, ch. 21 : 37, etc.; 22 : 42, etc.; John 5 : 18. He now wished to get a direct statement from Jesus Himself, on which He might be condemned.

V. 64. *Jesus saith*. When His own personal claims are thus challenged, He cannot refuse to declare them openly. *Thou hast said*; an expression of assent still used in Palestine. Now, Jesus warns the council, that He will return in divine majesty to be their Judge. This is one of the most astounding claims Jesus could make. *Henceforth* (Rev. Ver.). Our Lord's glory began with His resurrection, which every action of His unjust judges was bringing nearer. *Sitting at the right hand of power*; that is, the place of honor at God's right hand. *Coming on the clouds* (Rev. Ver.). This figure from Dan. 7 : 13 denotes the triumphal progress of the Judge.

III. The Verdict, 65-68.

Vs. 65, 66. *Rent his garments* (Rev. Ver); in protest against what he held to be blasphemy. *He hath spoken blasphemy*; treason against God, claiming a place and an authority belonging only to the Most High. *What further need . . . of witnesses?* But suppose Jesus was right? Should not a supposedly impartial religious tribunal like this have called witnesses to testify whether His deeds and words justified His claim? *Worthy of death* (Rev. Ver.); as punishment for blasphemy. Long ago they had decided this.

Vs. 67, 68. *Spit in his face*; in token of utter contempt, though He had not yet been officially condemned. He is treated as a criminal with malignant insult. *Prophecy*, etc. He had just claimed to see into the future when He will come as Judge. Now let Him discern His tormentors.

Light from the East

CAIAPHAS—Joseph Caiaphas was appointed high priest in 18 A.D., by Valerius Gratus, who was procurator before Pilate. His father-in-law, Annas, had held the office for nine years under the preceding governor. They were the leading representatives of the party of Sadducees, and were unscrupulous

and intriguing time-servers, who are scathed in terrible language in the Talmud. The renegade Josephus calls Annas the happiest man of his time, because he died at an advanced old age, and because he and five of his sons, and his son-in-law, held the high priesthood. Caiaphas was the leading spirit in the council which first devised the death of Jesus. He advised that Christ should be put to death (John 11 : 49, 50; 18 : 14), before a popular rising in His favor should

call down upon them the vengeance of the Romans. His conduct on that occasion illustrates his usual disregard of justice and religion, and also the adroitness with which he could cover his self-interest under the cloak of patriotism. He continued to hold office till A.D. 36, when he was removed by the proconsul Vitellius. He was regarded by all patriotic Jews as a creature of the Romans, and obtained from them only scanty respect.

APPLICATION

Followed afar off, v. 58. This was Peter's first mistake and the devil's opportunity. If only by fear or lukewarmness, a distance is put between us and our Saviour, there is no telling how serious sin we may not be betrayed into committing. Put a green log beside a candle, and there is no danger of a conflagration; but place beside the candle just a few shavings, then a handful of dry sticks, then some pieces of stouter fuel, and there will soon be such a fire kindled that it will quickly consume even the green log. A great sin, some gross crime, suddenly confronting an earnest soul, is no temptation. The very thought of it is dismissed with scorn. But let that soul first be betrayed into carelessness and begin like Peter to follow afar off, and gradually it will become inured to greater sins, until at length it finds itself guilty of that very deed, from whose sight it had first shrunk in abhorrence. The only safeguard for the Christian is to keep close to the Master.

Many false witnesses, v. 60. Their mouths have never been stopped. Hatred, covetousness, lust breed thousands of them to-day.

A Traveler's Testimony When Dr. Geil, the famous modern traveler, who has covered over 120,000 miles and visited more native races than any other living man, landed on an island in the Pacific Ocean, he was told a horrible story about a missionary. A little investigation showed him that his informant was a dishonest man and the story had no foundation. At another island, he was regaled by a fellow-traveler with worse stories still, in which he recognized worn-out tales that had been used against missionaries

from time immemorial. He investigated again, and found, of course, that there was no foundation for the stories, and further, that the teller of them was wanted by the police of two different countries for his crimes. After a singularly wide and varied observation, Dr. Geil has come to the conclusion that charges against the character and success of Christian missions are fabricated largely by those who live sinful lives, and whose nefarious means of livelihood have been menaced by the purity and power of the Christian religion. When one hears an accusation against the church of Christ or His ambassadors, he advises that he should investigate the character of the accuser.

Jesus held his peace, v. 63. Wesley was walking through St. Paul's churchyard one day, when he observed two women standing

opposite to each other. One was speaking and gesticulating with great violence. But the other stood calm and silent. Just as he was passing, the angry one clenched her fist, and stamped her foot, and shouted in exasperation, "Speak, wretch, that I may have something to say." And Wesley remarked to his friend, "That was a lesson to me. Silence is often the best answer to abuse." In the presence of prejudice and anger it is useless to argue. One's opponent is not open to conviction. It is best to bear it all in patient silence. Let Jesus be our example.

"Thy foes might hate, despise, revile,
Thy friends unfaithful prove :
Unwearied in forgiveness still,
Thy heart could only love."

The Christ, the Son of God, v. 63. In the narrow streets in old Paris a terrible fire

broke out. A father arose to find the room full of smoke and the way of escape cut off. Just a narrow alley divided his house from the house across the way. He was able to leap over himself. But alas, his little children were unable to follow. Broken-hearted by their cries, the desperate father stretched his body between two windows across the alley, and thus enabled the little ones to crawl over this human bridge to a place of safety on the other side. Christ, both Son of God and Son of man, is the living Bridge that stretches from this perishing earth to the place of safety above. Only by Him can we be delivered from destruction. How important, therefore, that we make no mistake, but anxiously inquire whether Jesus be the Christ, and how happy our confidence when we receive in our hearts the reassuring answer that He is!

Hereafter shall ye see the Son of man sitting on the right hand of power, v. 64. Men are naturally very narrow in their estimate of the

limits of the divine power. Napoleon, after he had successfully achieved many victories by his extraordinary generalship, became very lofty in his remarks about God. "I have observed," he said, cynically, "that God is always on the side of the largest battalions." But like Nebuchadnezzar, his vain self-confidence was soon to learn its error. Napoleon led

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

For Teachers of the Older Scholars

No one ever judges Jesus without, in turn, being judged. It is common enough to think of Pilate in that light. Why not Caiaphas? v. 57. Before Pilate, Jesus was on trial by the state. Before Caiaphas, He was on trial by the church. An illegal night meeting of the Sanhedrin is described in v. 57. This represents the Jewish church, Acts 5: 21. Peter, sinking in the shadow (v. 58), represents, if you like, the Christian church, ch. 16: 18. In connection with Christ's trial, Christians, as well as Jews, are put on trial, 1 Pet. 4: 17.

his Grand Army across the Niemen; he won the fearful battle of Borodino; he captured Smolensk; he dictated a dispatch from the Kremlin at Moscow. "Then," as Farrar so strikingly says, "the soft snows of God—no more—began to fall; and annihilated by the most insignificant of the powers of heaven, his Grande Armée was tossed out of Russia." Those who scorn Christ's power at present, because He is so patient toward them, will one day behold Him exalted to the right hand of power and learn the humiliating truth of how sadly they had fallen short in their estimate of His might.

They spit in his face, v. 67. Never had a kinder face been seen in the world, than that of Jesus. Hardly an hour passed but He

was helping some poor wretch in his sickness or his sorrow. Everywhere He planted a sun-beam where He found a shadow. He "went about doing good." And yet this was the treatment that He received from a generation that He had come to help. But if it seems very ungrateful on their part, thus to reward His kindness, must it not be still more ungrateful when, after He has been blessing the world for nineteen centuries and more, we still forget Him, or speak slightly of Him, or take His loved name on profane lips?

Our indifference or disobedience wounds Him as surely as the insults and buffets of the rude soldiery on the morning of His crucifixion.

TEACHING HINTS

1. *Jesus put on His defence*, vs. 60-62.

Whilst the Sanhedrin are being hastily summoned, a man examines Jesus who has no legal right to be His judge, John 18: 13. Annas hated Jesus for having interfered with an unholy traffic that possibly enriched Annas and his family, John 2: 15, 16. Before the Sanhedrin met, he did his utmost to draw damaging admissions from Jesus, so as to be in a position to formulate a definite legal charge. He did not succeed, John 18: 20, 21. The court assembled and began their illegal meeting, intending in the morning to hold a legal meeting that would confirm any decision arrived at, Mark 15: 1. False witnesses appeared, possibly to prove that Jesus aimed at political revolution,

Luke 23 : 2. They contradicted each other, Mark 14 : 56. At last they agreed regarding a misinterpreted saying of Christ, vs. 60, 61. Even had Christ spoken of the temple building (which He did not, John 2 : 21), the most His words could be construed to mean was that if others destroyed it, He would speedily build it again. On their own showing, there was no disrespect in what He had said. The charge really needed no answer, and got none, vs. 62, 63, first clause. Christ's sinless character (Luke 23 : 4), and blameless record (Luke 23 : 14), are His sufficient vindication when put on His defence to-day. No attack made against Him now succeeds any better than then. Even if the church to-day, like Caiaphas, the leader of the Sadducees, comes to disbelieve in the resurrection, and reverts but the memory of a dead Christ, ignoring or repudiating His resurrection presence and power, this new trial of Jesus simply turns the tables, and we find—

2. *The church put on its defence*, vs. 63-68. Christ, formally put on oath by the high priest (v. 63), claims resurrection power, v. 64. He knew death awaited Him, ch. 16 : 21. He knew He would rise, ascend (John 20 : 17), and come again, v. 64. If the church fails to live in the reality of these truths, she is self-condemned. Each act of disbelief is a false accusation against Christ of blasphemy, v. 65. Refusal to believe in Him, forsake sin, and live in Him, is to condemn Him anew to death, v. 66; Heb. 6 : 4-6. To act as if He never lived, died, rose and ascended, is to heap fresh insults upon Him. Bring Peter now out of the shadow and in the story of his fall—Christian and all that he was—find not merely reproof, but encouragement to return to Christ's living favor and service, John 21 : 15-17.

For Teachers of the Boys and Girls

There were what may be called six trials of Jesus by His judges—three before His Jewish judges, namely, before Annas, before Caiaphas and the Sanhedrin in the night, before the same in the morning; and three other trials, namely, before Pilate the Roman governor, before Herod, and again before Pilate. They were all in one night and

morning. They might be named to the scholars, or better still, if asked to be prepared beforehand, named *by* the scholars.

It is the night trial before Caiaphas which is our Lesson. The story falls under seven heads. (Don't mention this : the number of points might alarm the restless scholar; but bring the points out one by one.)

A Prisoner led, v. 57. Who? Where arrested? By whom? (Do not forget to exhibit afresh the treachery and meanness of Judas, who betrayed his Lord for a few paltry pieces of silver, and the malignity of the Jewish leaders, who had already determined on taking His life.) What had He just been doing, before His arrest? Who had appeared to strengthen Him? (Luke 22 : 43.) What act of mercy had He done after His capture? (Luke 22 : 51.) These are some of the questions that may be asked.

The judges seated, v. 57. In the palace of the high priest and by dim lamp light. At their head Caiaphas, the high priest, who was president of the Sanhedrin or Council of Seventy. For his history and character, see Light from the East. With Caiaphas sat the great religious teachers and leaders, filled with intense jealousy of Jesus, because the people regarded Him as a prophet. What justice is to be looked for from such a court?

An unlooked for onlooker, v. 58. He had forsaken his Master, like the rest. He will deny Him presently. But, thank God! Peter has some courage and good left in him; else he would not have followed here into the danger zone. (If there should be time, the whole story of Peter's denial and repentance might be taken up.)

A corrupt tribunal, vs. 59-61. Bring out by question the baseness of the judges (already touched upon), who had made up their minds beforehand to slay Jesus, and who were willing to purchase the necessary evidence; and the baseness of the suborned (purchased to swear falsely) witnesses. Show the absurdity of the charge (see Exposition).

A double challenge, vs. 62-64. To the first challenge (v. 62) He makes no response. How could He? and what use?—in the face of a false judge and lying witnesses (see Isa. 53 : 7)? The second challenge (v. 63) is

a solemn oath—"adjure," means, put on oath. (Bring all this out by questions.) Then take a little time over the answer of v. 64. "Thou hast said"—"Yes, it is even so; I am the Son of God," as thou hast unwittingly witnessed. Then a wonderful statement follows. "Nevertheless", means, in spite of My present position and treatment. "Sitting", as a King and Judge, not standing, as a Prisoner. "On the right hand of power," although now so seemingly helpless. "Coming", in heavenly glory as the Judge of all.

The unholy verdict, vs. 65, 66. "Guilty of death,"—just the verdict to have been expected from judges who had already made up their minds. The rending of his clothes in token of grief and horror, was a fine piece of acting on the part of the hollow-headed Caiaphas.

A fitting conclusion, vs. 67, 68; to so farcical a miscarriage of justice. Work out some of the ghastly details; and note Jesus' unchanging meekness, and the glorious things that His sufferings were to purchase, Isa. 53 : 4, 5.

ADDED HINTS AND HELPS

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

Lesson Points

There is always an appeal to the court of heaven from the verdict of the crowds. v. 57.

An open profession is a protecting armor against temptation. v. 58.

Passion is the enemy of fairness. vs. 59, 60. The most dangerous sort of lie is a half-truth. v. 61.

No explanations will satisfy a prejudiced mind. vs. 62, 63.

The most convincing testimony to Jesus is borne by Himself. vs. 63, 64.

Even His enemies are unwitting builders of Christ's throne. v. 64.

Hard names are a poor answer to a reasonable statement. v. 65.

Our judgment of Jesus is a revelation of our own character. v. 66.

The floods of human hate cannot quench the fire of divine love. v. 67.

To ridicule the claims of Jesus is not to refute them. v. 68.

From the Library

There were two trials, an ecclesiastical one and a civil one, in each of which there were three stages. The former took place, first before Annas, then before Caiaphas and an informal committee of the Sanhedrin and, lastly, before a regular meeting of this court; the latter took place, first before Pilate, then before Herod, and, lastly, before Pilate again.—Stalker.

An Oriental house is usually built around

a quadrangular interior court, into which there is a passage (sometimes arched) from the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. . . The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground floor in the rear, or on one side of the court; such rooms, open in front, being customary.—Robinson.

The Talmud states: "The Sanhedrin is to save, not to destroy life." No man could be condemned in his absence, or without a majority of two to one; the penalty for procuring false witnesses was death; the condemned was not to be executed on the day of his trial. This clemency was violated in the trial of Jesus Christ.—Cambridge Bible.

Prove from Scripture

That Jesus will come again.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Before what council was Jesus tried? Tell the story of Peter and Malchus. 57, 58 To whom was Jesus taken? What had Caiaphas already determined? Who followed Jesus? Where did he sit? How could he see Jesus?

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

62-64 What question did the high priest at last put to Jesus? Give His answer.

What did He say His judges would one day see ?

65-68 What did Jesus claim ? Of what sin did His judges hold Him guilty ? What punishment did they say He deserved ? Show that this was unjust. In what ways was He insulted and abused ?

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

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

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

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

The Catechism

Ques. 35. *Sanctification.* The purpose of God in our salvation is that we shall be made righteous. Righteousness is our greatest lack, and it is God's greatest gift. There are two senses in which God gives us righteousness.

He imputes to us, that is, He puts to our credit, the righteousness of Christ. This is the "act" of justification. Then He imparts righteousness to us, so that we actually become righteous. This is the "work" of sanctification. The difference between an act and a work is that the one is done once for all, while the other is carried on during a period of time. Justification and sanctification are two distinct things, and yet the one is never found without the other.

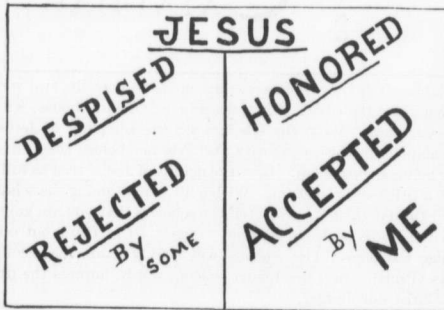
The Question on Missions

Ques. 43. In the treaty of peace at the end of the war between China and Japan (1894), the beautiful and fertile island of Formosa was ceded to Japan. A stubborn resistance to its occupation by the Japanese was made by the Chinese population, and was finally suppressed, but not without difficulty. During this period, advantage was taken by the heathen to settle many old grudges against Christians : false accusations were made, charges were trumped up and proved by suborned witnesses, etc., so that it was a time of fiery trial to the church. But good has come out of it all. The government is now more stable and more favorable to religious liberty, and there are better facilities for education. The gospel has freer course.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus condemned by Caiaphas.

Introduction—Use the same outlines as in last Sunday's Lesson. Place the strokes



on the way to the Mount of Olives. (Name these.) Today, in place of Jesus and His friends on the road, we see Jesus and His enemies. They are coming away from the Garden of Gethsemane towards Jerusalem. Contrast the appearance of the followers on this occasion with that of those who accompanied Jesus to the Mount of Olives. How cruel and fierce these look as they surround the gentle, patient Jesus, waving their clubs and shouting in anger !

Lesson—Describe the scene in the hall of Caiaphas, the high priest, where the scribes and elders are assembled. Jesus is led into the midst of them by His captors. (We must remember that this is His trial and rejection by the Jewish church. Next Sunday we shall hear of His condemnation by the civic authorities: make these words plain.) There He stands before Caiaphas. What fault can they find with Jesus, so that they may say He is guilty and should be put to death? (Why do they not like Jesus?) They try to find some one to tell some untrue story—to say something bad about Jesus, but none will speak.

At last two false witnesses are found. "He says He is able to destroy the temple of God and to build it again in three days." "He claims power like God's power," they declare; "and He would destroy God's house." Can this be true? No! Jesus loves and honors God's house. When He said these words, He was speaking of His own death and resurrection, John 2: 19-21. Caiaphas stands up and says, "Have you no answer to make?" Jesus made no reply. Think of His patience under all these insults! Then Caiaphas tried another plan. "Art thou the Christ," etc.? He asks. Jesus answers, "Yes." At this they were all very

angry. "What do you think of Him now?" asks Caiaphas of the cruel men around Jesus. "He is guilty of death," they cry. Then they illused and despised Him. God allowed Jesus to suffer all this for our sake. Away back here (Isa. 53: 3), the old prophet has told us that Jesus would be treated in just this way.

Golden Text—Repeat Golden Text.

Patience—Print, JESUS WAS PATIENT. Repeat v. 4, Hymn 527, Book of Praise:

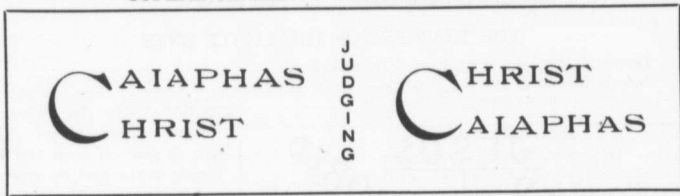
"Then we may check the angry blow

And we may stay the hasty word," etc. You think you would not have treated Jesus as these enemies did. Do you think you ever do or say anything that grieves or annoys Jesus? If He sees any of His little ones "striking back" or speaking angry words, they are hurting Him, they are "despising" Him, for He says, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me", whether the deed be good or bad (illustrate by a story). If we are not receiving Jesus into our hearts and loving Him, we are rejecting Him.

Something to Draw at Home—Draw a square room with marks for Jesus, Caiaphas, etc., etc. Print, JESUS WAS PATIENT.

Something to Remember—I should be patient.

SUPERINTENDENT'S BLACKBOARD REVIEW



Begin with the blackboard blank. Tell the scholars you are going to describe two pictures from the Lesson and have them give the titles. First, describe an Oriental house, with a room looking out on an open courtyard. Make the scholars see the company of Jesus' judges under the presidency of Caiaphas in the room, with the Prisoner before them, and the officers in the courtyard, Peter being among them. Give the details of Jesus' trial as fully as possible. Ask, at this point, for a title for this picture. With a little questioning the scholars will name it, CAIAPHAS JUDGING CHRIST (Print). Now tell the scholars that you are going to describe a second picture from the words of Jesus Himself. (See v. 64.) Bring out our Lord's assertion that He will judge Caiaphas. The scholars will readily name the second picture, CHRIST JUDGING CAIAPHAS (Print). In a few tender, solemn words, impress the importance of being ready to meet Christ our Judge.

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

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

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

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

12 And the harp, and the ²viol, the tabret, and ³pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither ⁴consider the operation of his hands.

13 Therefore my people are gone into captivity, ⁵because they have no knowledge; and their honourable men are famished, and their multitude ⁶dried up with thirst.

14 Therefore hell hath enlarged ⁷herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, ⁸shall descend into it.

15 And the mean man ⁹shall be brought down, and the ¹⁰mighty man ¹¹shall be humbled, and the eyes of the lofty ¹²shall be humbled:

16 But the Lord of hosts ¹³shall be exalted in judgment, and God ¹⁴shall be sanctified in righteousness.

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

LESSON PLAN

- I. The Sinful Feasts, 11, 12.
- II. The Swift Judgment, 13-17.
- III. The Sure Penalty, 18-23.

DAILY READINGS

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

M.—Temperance Lesson, Isaiah 5 : 11-23. T.—The mocker, Prov. 20 : 1-7. W.—The way to poverty, Prov. 23 : 15-23. Th.—The serpent's bite, Prov. 23 : 29-35. F.—Sinful luxury, Amos. 6 : 1-7.

S.—Be sober! 1 Pet. 4 : 1-8. S.—The cause of stumbling, Rom. 14 : 14-21.

Shorter Catechism—Review Questions 33-35. **The Question on Missions**—44. Who have been sent to Mr. Gauld's help? The Rev. Thurlow Fraser, in 1902, who returned in 1904 on account of his wife's health; the Rev. Dr. J. Y. Ferguson, the Rev. Milton Jack, Miss Jane Kinney, and Miss Hannah Connell, in 1905.

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

EXPOSITION

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

Connecting Links—In a series of "woes" Isaiah denounces the chief sins of Judah. In vs. 8-10 the first woe is pronounced against avarice. Then follows the woe on intemperance in the Lesson. The date of the Lesson chapter is in the reign of Ahaz, who became king of Judah about B. C. 742.

I. The Sinful Feasts, 11, 12.

V. 11. *Woe unto them.* God does not desire that even the most sinful should perish (Ezek. 18 : 31, 32), but He would have us know that the penalty of evil living is sure and terrible. *Early in the morning;* at the dawn of day. *Follow;* search for eagerly, run after. The drunkard's passion is upon them. *Tarry late* (Rev. Ver.). The whole day is spent in drinking—an awful picture of the drunkard's slavery. *Till wine inflame them.* By the night time they are so excited, that they are ready for any deeds of darkness.

V. 12. *The harp and the lute* (Rev. Ver.); stringed instruments, the latter not unlike

the guitar. *Tabret;* tambourin or drum. *Pipe;* flute. Their banquets are loud with drunken songs—baecanian orgies. *Regard not.* Immersed in pleasure and self-indulgence, they have no thought for what Jehovah is doing with Judah. *Neither consider the operation of his hands.* "History is the operation of the outstretched arm of Jehovah." (Davidson.) For those who have eyes to see, God is at work in the world, bringing blessing on the faithful, or judgment on the sinful. Strong drink ere long dulls the sense for understanding God's dealings, and the drunkard becomes ripe for judgment.

II. The Swift Judgment, 13-17.

Vs. 13-15. *Therefore. captivity.* The people of Judah, for their sins, will be carried away to Babylon (for the fulfilment of this prophecy, see 2 Chron. 36 : 20). This captivity is an emblem of the drunkard's bondage. *For lack of knowledge* (Rev. Ver.); that is, of good and evil. Alcohol has physical effects that produce results in the spiritual nature. Finally the drunkard may become

a liar, dishonest—a ruined soul. *Their honourable men*; those from the wealthier and ruling classes. *Are famished*; that is, starve. *Their multitude*; the common people. It is undoubtedly the fact that a sin like drunkenness is bound to bring ruin. A drinking nation will starve. How much of the poverty of our cities is due to this! *Hell*; "the realm of the dead," the under world, the place where there is no "life" in the true sense, merely purposeless existence. *Enlarged her desire* (Rev. Ver.). The insatiable mouth of death will in judgment swallow up these evil-doers. All the *glory* of the country and its *pomp* will sink into the kingdom of the dead, as though the earth had opened its throat to swallow them. So drink swallows health, happiness, home, peace, and life itself. *The mean man*; the poor and obscure among the people. *Mighty man*; those who stand above the common crowd. The high and the low will suffer alike when the punishment comes. With God there is no "respect of persons," 1 Pet. 1 : 17.

Vs. 16, 17. *The Lord of hosts shall be exalted*, etc. Such terrible judgments as these are a proof that He is a righteous God, and that His laws govern the world. *The Holy One is sanctified in righteousness* (Rev. Ver.). God is holy, separate from all that is sinful. Judgment on a sinful nation is a proof to the world that He hates sin. Judah, now so populous, will become a pasture for sheep (*places of the fat ones* are pastures where the sheep grow fat), and among the ruined palaces of the cities the wandering Arabs ("strangers") will pitch their tents. So terrible will be the desolating judgment of Jehovah. And our God is the same to-day. He will visit sinful nations and people in judgment, as surely as He did in Isaiah's time.

III. The Sure Penalty, 18-23.

Vs. 18, 19. *Draw iniquity*, etc. Their wicked desires are like a strong cart rope drawing towards themselves all kinds of evil, and with these, their certain penalty. *Let him make speed*, etc. These men, like others (see 2 Pet. 3 : 3, 4) in all times, openly scoff at the divine threats, not believing that they will ever be fulfilled.

Vs. 20, 21. *Evil good*. So drinking men say that they are truly temperate, while abstainers are fanatics, or that they are free, while others are bound by pledges. But the truth is, they themselves are the veriest slaves. *Wise in their own eyes*. Their way, instead of God's way, they hold to be wisdom. Of Him they have no fear.

Vs. 22, 23. *Mighty to drink wine*. Judges are here referred to. They acquit the wicked for bribes, to spend on drink and other sinful pleasures. *Men of strength*, etc. A scornful description of their power. It is used only for mixing strong drink, and so their mind and judgment become confused and they give unjust decisions. Drink is really their master. *Take away the righteousness*, etc. They do not make him unrighteous, but condemn him as a criminal, though he is righteous. Strong drink destroys the high sense of honor, and the power to discern right and wrong.

Light from the East

FOLLOW STRONG DRINK—Drunkenness is a very ancient vice. One of Egypt's sages says to his pupils, "Drink not to excess. The words that come out of thy mouth thou canst not recall. Thou dost fall and break thy limbs and no one reaches out a hand to thee. Thy comrades go on drinking and say, 'Away with this fellow who is drunk'. If any one should seek thee to ask counsel of thee, thou wouldst be found lying in the dust like a little child." Another laments to a scholar, "I am told that thou dost forsake books, thou dost abandon thyself to pleasure, thou dost wander from street to street, every evening the smell of beer scares men away from thee, it destroys thy soul. Thou art as a broken oar that can guide to neither side, thou art a temple without its god, a house without bread. Thou art caught as thou dost climb upon the walls and dost break the plank, the people flee from thee because thou dost strike and wound them. O that thou didst understand that wine is an abomination, that thou wouldst abjure the strong drink, that thou didst not set thine heart on cool drinks, that thou wouldst forget the sweet spiced wine!"

APPLICATION

Woe unto them that follow strong drink,
v. 11. On March 8th, 1880, Mr. Gladstone,
then the Prime Minister of Great Britain,

**The Worst
Scourge**

delivered the following speech
in the House of Commons:
"It has been said that greater
calamities are inflicted on mankind by in-
temperance than by the three great historical
scourges—war, pestilence, and famine. That
is true for us...and it is the measure of our
discredit and disgrace." The same tale
of woe comes from the United States, and
on every hand, in prosperous Canada, pauper-
ism, lunacy, divorce, crime, vagrancy and
death are seen to be the natural fruits of this
unnatural vice.

They regard not the work of the Lord, v. 12.
That drinking habits deaden the soul to
spiritual interests finds a remarkable proof

in the fact that temperance
reform has been the forerunner
of great religious revivals. The
revival wave of 1825-28 followed an unusual
temperance agitation. Of the 300 towns
through which this reform swept, no less
than 275 experienced the blessings of revival
immediately afterwards. The deep awaken-
ing in Dr. Cuyler's Brooklyn church in 1865,
had its origin in a similar manner. Repen-
ting of the sin of intemperance, men turned
to God for help, and the obstacle now being
removed, He entered the people's hearts and
manifested His presence in a very gracious
way. Those who live on the bush prairie,
know well that the brush must first be
cleared away, the wolf willow rooted out,
before the fertile soil can receive the fruitful
seed. In like manner evil appetites, such
as that for strong drink, must be rooted from
the heart before it can be made receptive of
the Word of God.

Captivity, v. 13. Bonnivard, the famous
prisoner of Chillon, was immured in a dun-
geon whose floor was below the level of the

**Deliverance
for the
Drunkard**

waters of Lake Geneva. Years
he spent in this damp and dis-
mal spot, until his lonely heart
was turned to stone. Then it was that one
day a little bird sang at his barred window
the sweetest song he ever heard. It brought
him new life. He resolved to climb those

grim prison walls and gaze out of that barred
window. Day by day he cut footholds in
the, stone until at length he reached the
narrow grating and looked yearningly on
the majestic Swiss mountains, with their
summits of eternal snows. These unchanging
mountains brought peace to his heart.
They taught him patience, and he waited
now with new hope until the hour of his re-
lease. Many have gone into captivity in the
gloomy prison of strong drink. They have
lain there helpless. They believed that
there was no deliverance for them. They
became dead to friends, to happiness, to hope.
Their heart was turned to stone. But the
sweet message of the gospel was sung in their
ears. Making footholds of the promises of
God, they climbed till they beheld the ma-
jesty of His power and His unchanging love,
and then the prison doors were opened and
they found release.

*Woe unto them...wise in their own eyes...
prudent in their own sight,* v. 21. Dr. Living-
stone came across a tribe in Africa, who
had never seen a mirror before.

**Look Into
the Mirror**

When some of them beheld
their faces in the glass for the
first time, their observations were of a dis-
appointed nature, "Is that I? How ugly
I am!" "What a queer fellow!" "What
a homely nose!" Some fathers have held
up a looking glass before their children when
in a passion, that they might see how dis-
torted their faces had become and learn how
they appeared to other folks. If one is in-
clined to feel wise in his own eyes, or prudent
in his own sight, it would be well for him to
look into God's Word, and in particular into
this chapter, that he may learn the humili-
ating but wholesome truth of how different
he appears in the searching eyes of God, and
how quickly his self-assumed wisdom and
prudence will come to naught!

Woe unto them that are mighty to drink wine,
v. 22. Last August the British Medical
Association met in Toronto. Among its
foremost members were Sir
Victor Horsley and Professor
Woodhead, the one a surgeon
and the other a physician of great eminence
in England. Both of these declared em-

phatically that alcohol is of little or no value as a medicine. Sir Victor showed that in seven London hospitals, the expenditure for alcohol has diminished from \$40,000 in 1862 to \$15,000 in 1902. Professor Woodhead quoted Dr. Moorehead, a prominent Edinburgh physician of twenty-five years ago, as saying that when a patient ill with pneu-

monia had had no alcohol, he had seldom any doubt as to the result, and that he never found it necessary to give alcohol in these cases, in fact the patients did better without it. It is said that many of the best football players in England are total abstainers. We do not need drink to make or keep us strong.

TEACHING HINTS

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

For Teachers of the Older Scholars

The drink-evil is very ancient (Gen. 9 : 20, 21), solicitous (Hab. 2 : 15), and persistent, Luke 21 : 34. Trace its disastrous effects, first on personal life, then on national life :

1. *Personal Life*, vs. 11-13a. The subtle evil of moderate drinking lies in the fact that the strongest have no guarantee that they will not become immoderate. Intemperance issues in : (a) Harmful absorption, v. 11. Life-force, time, influence, are deliberately thrown away. Apart from palpable evils—physical, moral and spiritual—involved in hard drinking, could not life be better spent ? Rom. 13 : 13. (b) Perverted accompaniments, v. 12. Music is an inspiring gift of God. To associate it with scenes of drunken revelry is to abuse it. Love of pleasure becomes a dissipated passion when it claims precedence over Christian duty. How can a drunken man "regard the work of the Lord" ? It is notorious that he tries the patience of his earthly employer by bungling and forsaking his duties. How can he truly "consider the operation of His hands," when he misuses so many God-given opportunities ? Gal. 5 : 21. (c) Enslaving, degrading habits, v. 13, first half. This evil, like other evils, comes easily, but binds strongly. Men usually become drunkards before they know it. The safest course for all is to refuse to take the first step towards such slavery and brutish degradation, Prov. 28 : 26.

2. *National Life*, vs. 13b-23. Drunkenness has been called "a ring of plague-spots on the body politic." It brings woe at every point of contact. Isaiah associates it closely

with greed, like "land-grabbing," v. 8. It is certainly greed that entrenches the drink-traffic in national life. Significantly enough, not a few who manufacture and sell liquor are themselves total abstainers. As to the traffic, note : (a) Its aggressiveness, v. 13, last half. No class of society is secure from its ravages. High and low, rich and poor, learned and ignorant, the "honorable" and the common herd,—the "multitude"—all are exposed to its deadly perils. (b) Its fiendishness, v. 14. Is Isaiah's figure harsh and exaggerated, in view of the practice of "watering" wooden sidewalks with liquor to excite the craving of passing victims and lure them to final destruction ? Fine scholars, even ministers, with world-wide fame, have passed into the open jaws of this destructive traffic. Is there any more gaping hell-on-earth ? (c) Its condemnation, vs. 15-19. It draws loads of iniquity (v. 18), and yet, whilst wearing the harness of its own carriage, laughs (v. 19), at the threatened judgment of a righteous God, v. 16. (d) Its demoralizing influence, vs. 20-23. A seared conscience (v. 20), maudlin claims to superiority (v. 21), foolhardy "Dutch courage" (v. 22), and bar-room bribery (v. 23), are instances. The drink-evil must be fought with moral suasion, education, effective legislation, but most of all with applied Christianity, Rom. 14 : 7, 13, 21 ; 1 Cor. 10 : 21.

For Teachers of the Boys and Girls

Begin by telling the story of the vineyard in the opening verses of the chapter. Then ask what the owner is likely to do with it. The scholars will be ready to see these two things clearly :—how much God does for us, and how patient He is with us; and, how just it is that He should punish. This will

prepare for the Lesson, which tells how God dealt with His own people when they transgressed against Him. Time and Place and the Connecting Links give the setting.

What were some of the sins? V. 8 mentions one. Get the scholars to give it a name. (Land-greed is a true name; or monopoly.) Vs. 11, 12, the first verses of the Lesson, describe another sin. Answer the questions of the class in regard to "harp", "viol", etc. (see Exposition), and talk over these three things with them, (a) the grip drink gets on a man, taking up all his time, v. 11; (b) how it turns his thoughts to folly and revelry, v. 12 (first part); and (c) turns them away from the serious things of life and from God, to whom our lives belong, v. 12 (second part).

What would happen to the transgressors? vs. 13-17. Stop to talk with the class about that first word, "therefore"; show them how effect follows cause. Then question on the punishment that was to come upon this greedy, drunken nation. Captivity—to be dragged into exile, their nationality broken—, is the head and front of the punishment. It is our peril, as it is the peril of other nations also—drink. The sober nations, in the long run, will triumph, and the drunken nations go to the wall. True, also, of indi-

viduals. Vs. 14, 15 contain a poetical description of the opening of the lower world to swallow up the offenders, small and great alike; v. 16, how all the world shall say that God is just in so destroying the guilty; whilst v. 17 describes the flocks of strangers feeding on the now deserted rich pastures of the people who have gone into captivity.

The woes repeated, vs. 18-23. Explain to the class that the prophet, like Milton, or Shakespeare, is speaking in poetry; and poetry often abounds in repetition, in order that the thought may be made more impressive. The prophet goes over the ground, therefore, again in these verses. Here are some points. Drawing sin with a cart rope, v. 18, means, "their desire for it is so great, that they draw it to themselves, as with a great rope." V. 19 is the sinner's mocking of God: it is like laughing in the face of a cyclone.

Could v. 20 be truer of anything than of the way people talk about strong drink? Every good name they give it is a false name. Boys generally begin to drink because they imagine it to be manly. V. 22 holds up such sort of manliness to scorn; and scorn is a whip which it is perfectly right to use, to drive people from evil ways.

ADDED HINTS AND HELPS

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

Lesson Points

Life wrecks are more terrible than ship wrecks. v. 11.

Strong drink first blinds, and then binds, its victims. v. 12.

In every sparkling drop of wine lurks a demon of want and woe. v. 12.

A nation of drinkers will at last become a nation of degenerates. vs. 14, 15.

Our God is the God of every country and century. v. 16.

The harvest, in human life, as in nature, is determined by the sowing. v. 17.

Sin and its penalty grow in the same soil and spring from the same root. v. 18.

He who mocks at warnings will one day plead in vain for mercy. v. 19.

Intemperance, like a robber, plunders the

body of its strength, the intellect of its clearness, the heart of its purity, and the will of its power. v. 20.

Calling sin by fair names does not change its foul nature. vs. 20, 21.

Prove from Scripture

That strong drink causes sorrow.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

What does it swallow?

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

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

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

11, 12 Quote a warning against strong drink. (Prov. 23 : 31, 32.) What is the fate of those who reject divine reproof? (Prov. 29 : 1.)

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

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

The Catechism

Ques. 33-35 (Review). Let us imagine a beautiful city, protected by strong walls from every foe and peril, and containing everything needful for the welfare and happiness of its citizens. That is a picture of the blessings God provides for His people. In justification (Ques. 33), He gives to us the right to enter within the gates of the city; in adoption (Ques. 34), He enrolls our names

among those of the free and happy citizens; in sanctification (Ques. 35), He makes us all that a dweller in such a city ought to be. Justified, adopted, sanctified,—and all of God's free and abundant grace—we have every blessing our soul needs in this life and the life to come. Following Questions will open up the riches that are in store for us.

The Question on Missions

Ques. 44. Mr. Thurlow Fraser's return to Canada, after less than two years with Mr. Gauld, was a great loss to the mission; but it seemed impossible for his wife to live in the climate, and he was obliged, therefore, to leave the field. Dr. Ferguson, who succeeded him a year after his return, is a graduate in arts, medicine and theology, and a zealous missionary as well. It was necessary to send a fully qualified medical missionary, in order to secure the government permission for medical work, which has been found such a helpful agency. Mr. Jack will assist Mr. Gauld in evangelistic and educational work, and in the general oversight of the work at the more than 60 mission stations. Miss Kinney and Miss Connell will develop the work of the Girls' School for the training of Bible women, and the better equipment, mental and theological, of any wives of native preachers or other women who may be able to attend.

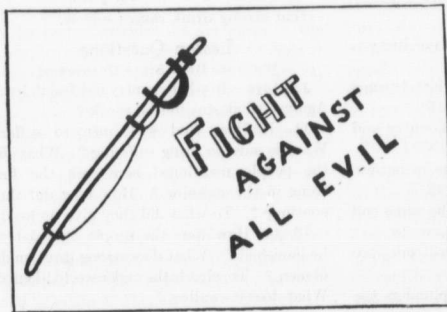
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The woes of the drunkard.

Introduction—We are going to draw something which

always makes us think of something to drink. (Draw a decanter and wine glasses.) People can drink anything out of such glasses, but they do not usually drink water out of glasses like these, nor milk, nor tea. Perhaps some one can tell me what kind of glasses they are? Yes! Wine or strong drink glasses. We are going to talk a little about strong drink, and the woes it brings upon those who take it.

Lesson—Did you ever see a vineyard? (Describe one.) There were a great many vine-



yards in Palestine, and a great deal of wine and strong drink was used. God saw that the people were becoming wicked and good-for-nothing because of this. They were forgetting **G**^{OD}**GOOD** and going away to

W^{INE}**ICKEDNESS.** God told His prophet Isaiah

to warn the people against the **W**^{OES}**of** Let **INE.**

us write some of the bad things that strong drink will bring to those who use it (see Lesson).

SLAVERY	POVERTY
IGNORANCE	SIN
Some of the things they lose :-	
GLORY	HONOR
STRENGTH	JOY

These very woes against which God tells Isaiah to warn the people, are the same woes that come now to those who use strong drink.

Fighting Strong Drink—Show some toy soldiers or a picture of soldiers. What do soldiers do? Yes! Fight the enemy.

Our Enemy—We have seen the harm strong drink does. It is an enemy and must be fought against and driven out.

Soldiers—Who will be the soldiers and fight this enemy? Men, women, boys, girls are the soldiers. You little ones will soon grow up to be the men and women, and will be able to fight harder and use more weapons than you now can. Make up your minds that you will be fighters and drive strong drink out of the country.

Drummer Boys—Tell of the drummer boys who used to accompany all the regiments as they went forth to battle. These boys did no fighting, but they were with the fighters and felt the spirit of battle, and their drum beats led the fighters in their march against the enemy. Cannot you all be like drummer boys? Lead the fathers and mothers and friends to fight against strong drink! Keep drumming!

Weapons—Think of some ways in which little ones may oppose strong drink. One of the strongest is a big, "No."

Repeat—

"We are little soldiers marching,
In the service of our King;
Forth to battle we are pressing,
While our happy voices sing.

"Bravely 'gainst the wrong we're fighting,
Christ, our Captain, leads the way.
Trusting Him, we'll surely conquer,
Fierce and hot tho' be the fray.

"Banners flying, voices shouting
Praises to our Saviour King.
On to vict'ry we are marching;
Hear the joyous watchword ring."

Golden Text—Repeat Golden Text. This means you are to FIGHT AGAINST YOURSELF. Fight against all wish to do or say or think anything wrong.

Something to Draw at Home—Draw a sword. Print, BE FIGHTERS AGAINST ALL EVIL.

Something to Remember—Strong drink causes sorrow.

SUPERINTENDENT'S BLACKBOARD REVIEW



Draw a large **Y** on the blackboard. Get the scholars to tell you the difference between the two branches of the letter—the one broad and having an easy slope, and the other narrow and steep. Now, the ancients used to illustrate by this letter the choice of a path in life. There is a way that seems easy and pleasant (Illustrate by referring to the fair promises held out to users of strong drink); and another that is difficult and toilsome (Illustrate the strength required to overcome temptation). A common story of the olden time was, The Choice of Hercules. Vice allured him with many attractions. Virtue promised him only a life of hardness. But he was brave enough to choose virtue, and as he turned after her vice was stripped of its gaudy robes and appeared in its real ugliness. Urge

the importance of making the right choice, especially in regard to strong drink, and emphasize the blessings to which the right path surely leads.

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1906

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IV. SINGING.

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

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

—Hymn 545, Book of Praise

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

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

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

Superintendent. Let us come before His presence with thanksgiving.

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

Superintendent. For the Lord is a great God,

School. And a great King above all gods.

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

School. Let us kneel before the Lord our Maker.

Superintendent and School. For He is our God.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

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I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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IV. SINGING.

Brightly gleams our banner,

Pointing to the sky,

Waving on Christ's soldiers

To their home on high.

Marching through the desert,

Gladly thus we pray,

Still with hearts united

Singing on our way.

Brightly gleams our banner,

Pointing to the sky,

Waving on Christ's soldiers

To their home on high.

—Hymn 304, Book of Praise

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

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

Superintendent. The sun shall not smite thee by day,

School. Nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil :

School. He shall preserve thy soul.

Superintendent. The Lord shall preserve thy going out and thy coming in
Superintendent and School. From this time forth, and even for evermore.

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THE BOOK PAGE

Like the author's previous story, Duncan Polite, the scene of **The Silver Maple**, by Marian Keith (The Westminster Company, Toronto, 357 pages, \$1.25), is laid in the township of Oro, on the shores of the beautiful Lake Simcoe, and among the early settlers. The story of the hero, "Scotty MacDonald," a lad with a Highland mother and an English father, carries us from Oro to the Nile and back again, with plenty of stirring incident between, and we leave him at the commencement of his much longed-for college course, with the prospect by and by, of settling down with Isabel, the captain's daughter. The feud between the Highlanders and the Irish, and the love affair, with its happy ending at long last, of 'Weaver Jimmie' and 'Kirsty John,' furnish various humorous situations, worked out with great skill. There is pathos, too; for the author has got down into the hearts of the people. **The Silver Maple** is a thoroughly human, healthy book, and will greatly enhance the reputation of the writer, who is an out and out Canadian, loving and understanding the country and its people.

With an introduction from Henry Van Dyke, comes another book by Dr. Wilfred T. Grenfell—**Off the Rocks: Stories of the Deep Sea Fisher Folk of Labrador**, 203 pages, 10 illustrations, (William Briggs, Toronto, price \$1.00.) It was the mission boat that saved the Firefly, a fishery, dilapidated fishing schooner that yet meant bread or starvation to her owners,—from being dashed to pieces on the cruel

Labrador rocks. And it is the missionaries, working through their own hospitals at sea and ashore, and common sense business help, and manly religious teachings, who are saving the fisher folk of the Labrador from much terrible bodily suffering, and from the rocks of sin. Says Dr. Van Dyke in the preface: "You who know a man when you see him, and like him best when he does things; you who feel that religion is just as real as Nature, just as real as humanity, and that brave adventures may be achieved in the name of Christ,—this book is for you."

Religion as an art is the theme of **The Philosophy of Religion**, by Henry W. Clark (Fleming H. Revell Company, Toronto and New York, 243 pages, \$1.25 net). Every art is creative. When the painter, the sculptor, or the musician, has accomplished his work, something has been made. The thought of the artist has been wrought into the picture, the statue, the oratorio. So in religion there are forces which produce a new character. The soul processes leading up to this result, are traced in this volume, with a fresh and skilful touch. The author succeeds in setting old facts, such as Conversion and Faith in a new and striking light. Of special value are the chapters on The Fatherhood of God, and The Passion for God. The book is eminently one to quicken thought and stimulate the desire for higher spiritual attainments.

Among the many manuals provided for communicants' classes, **The Lord's Supper**, by George C. Pidgeon, D.D. (Presbyterian Sabbath School Publi-

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cations, Toronto, 84 pages, 25c. each, \$2.25 per dozen), holds a distinct place of its own. It contains a compact, yet thorough exposition of the scripture passages bearing on the great memorial feast of the church, the passages dealt with being arranged in convenient groups. The method is well adapted to a pastor's class preparatory to the communion, or to studies in a Young People's Society. A careful reading of it, also, by new communicants, cannot fail to be of great benefit. Of special practical value are the chapters on the Qualifications for partaking of the Lord's Supper and Excuses.

The day the general manager of a great railroad rode six miles on a buckboard over the Poquette Carry, through "honey-pots" of mud, and over rocks and stumps, was the birthday of the railway told of in a **Rainy Day Railroad War**, by Holman F. Day (A. S. Barnes & Co., New York, 257 pages, 9 illustrations, Price \$1.00). When the portly president of the road, bound also on a fishing trip to "the best fishing grounds in the country," went the same buckboard ride a few weeks later the coming of the road was made sure. But it is of the contest between Parker, the young engineer with "brains and spunk and muscle," and old Colonel Gideon Ward, the long-time tyrant of the lumber camps, that this rather good out-door story tells. How Parker at last won out, and how the savage old Colonel, through "great tribulation," was at last "fitted out with the heart and soul of a man," is a tale well worth the reading.

A title sometimes leads astray; but he will be much mistaken who supposes that **An Outline of Christian Truth** (By Robert A. Lendrum, M.A., T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 126 pages, 20c.), is mere bare bones. True, it is closely, very closely, articulated; but it is so clear in statement, so rich in illustration, so thoroughly modern and "live" in its point of view, that the reading of it is a delight. The author is quite frank; and so, while keeping step with the time-honored Westminster Confession, has no hesitation in doing battle with it, when occasion demands; this, always be it said, with becoming respect. The book stands side by side—and this is high praise—with Professor Kilpatrick's Handbook, A Summary of Christian Doctrine, and may well be used along with it in Teacher Training Classes. Even veteran theologians may find much that is fresh and stimulating in this excellent manual.

The translator of **The Simple way**, by Laotze, a Chinese philosopher, believed to have been born 604 B.C. (Philip Wajby, London, 186 pages, paper, 35c.), has done the English-reading world a real service in placing within reach the treasures of thought of that far away day and land. One is inclined, before reading far on in the book, to concur in the conclusion of 'The Times' quoted on the title page, that "Laotze remains a prince among philosophers." As one travels further, he can only reverently wonder at the insight and genius of a writer who lays no claim to supernatural inspiration.

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