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# The Teachers Monthly

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

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Toronto, October, 1914

No. 10

## ORGANIZING FOR THE GRADED LESSONS

It is time to think of organizing the School for the Graded Lessons, if these are to go into use for 1915.

And it will take all the time there is between now and the New Year to effect this organization successfully. Better far make no change than have the change fall through by reason of insufficient preparation.

### THE FIRST THING TO BE DONE

The first thing to be done is for the teachers and officers to understand fully what the Graded system is, both in its principles and its details. It will require changes and readjustments in the School, and these changes and readjustments should be carefully studied out. This done, the new system should begin without a jar. If it is not done, dislocations, and consequent dissatisfactions, are sure to result.

### THE BASIC PRINCIPLE

The basic principle of the Uniform series so generally in use is one Lesson for all the classes in the School, with gradation of treatment for each Department—Primary, Junior, etc. The basic principle of the Graded system is a different set of Lessons for each grade, the Lessons being adapted strictly for that grade and for no other.

In the closely graded series arranged for in the International Graded Lessons, as outlined and issued some few years ago, there is a separate Lesson for each year, making, in a School where the course is completely installed, seventeen Lessons going at the same time, with at least seventeen distinct classes. In the DEPARTMENTAL Graded Course, which is a revision of the International Graded Course, and which we are to begin issuing in January, 1915, in quarterly periodicals, only one year of each Department is issued at a time, so that a School of only five classes can be a completely graded School.

### ADVANTAGES

The advantage of this latter method is manifest for the smaller Schools; and the larger Schools may take up the Departmental Graded Lessons just as conveniently and profitably as the original International Graded Course, with its seventeen distinct Lessons going on, each Sunday, side by side. The only difference is that whilst the classes, say of the Primary Department, under the latter plan, are each studying a different Lesson, under the Departmental plan they are all studying the same Lesson, and in the three years of the Primary Department, for instance, go over three different sets of Lessons, each year leading on naturally to the next.

The publication of the Lessons in periodicals issued once a Quarter (the scholars' part mostly distributed each Sunday) has the additional advantage over the booklet form of the closely graded system, of greater cheapness and greater convenience. A School adopting our Departmental Graded Lessons will receive Quarterlies or Leaflets for each Department, just as it formerly did under the Uniform Lessons; and so far as the machinery of ordering and dis-

tribution of these Lesson Helps is concerned, no change from former methods will be required. This method of issuing the Departmental Graded Helps, it should be further added, applies, for the present only, to the Beginners, Primary and Junior Departments. It is hoped that, before long, the Intermediate and Senior Departments will also go out in the same form. Meanwhile, we are utilizing the Intermediate and Senior material of the closely graded International Course, as revised by the Presbyterian Board of Publication, Philadelphia, and issued in capital little booklets (one for each Quarter). We are supplying one year of each of these Departments at a time ; so that it works in admirably with our Departmental Graded periodicals.

#### HOW TO GET READY

Let us help you. We shall try to make it as easy as possible for you.

(a) Send to us, if you have not already a copy of it, for a copy or copies of our ANNOUNCEMENT of the Departmental Graded Lessons. It explains in brief form just what they are and what they will cost, and how to order.

(b) Consult our ILLUSTRATED CATALOGUE for 1915, which we have sent to all ministers and Sunday School Superintendents, but a copy of which we shall gladly mail to any one on request. It lists the Departmental Graded Lessons, and contains, besides, pages on pages of attractive Sunday School requisites.

(c) Send to us for a sample copy of the TEACHER'S GUIDES,—Beginners, Primary and Junior, each a 16-page booklet explaining the course and work and organization of the Department. It may be stated that a Guide will be sent *free* on application for each teacher of a Department for which our Graded Helps are ordered. (This article is necessarily written some time in advance of the date of the October issue of the TEACHERS MONTHLY ; but it is expected that the Guides, as well as the further material to be presently mentioned, will be ready very soon after the first of October.)

(d) Ask us for SAMPLES OF TEACHERS' AND SCHOLARS' GRADED LESSON HELPS. (For a full list of these, see Announcement, or Illustrated Catalogue, or Departmental Graded Order Sheets (also sent free on request). We shall willingly send samples of these Lesson Helps, and the Colored Picture Rolls ; and of these it may be safely said that they will excel anything in the market for the Uniform Series of Lessons. There is a separate Quarterly Roll for the Beginners and for the Primary Department.

The above-specified materials will give any body of teachers and officers ample information as to what the Departmental Graded Lessons are, and will enable them to judge as to their suitability for their School.

#### HOW TO INTRODUCE

The teachers and officers, with the cordial consent and concurrence of the Session, having decided on the introduction, at the New Year, of the Departmental Graded Lessons:

(a) A careful survey of the Sunday School Roll should be made, to find out how many there are for each Department. The Beginners Department is for those under 6 (2 years) ; the Primary for those from 6 to 8 (3 years) ; the Juniors for those from 9 to 12 (4 years) ; the Intermediate for those from 13 to 16 (4 years) ; and the Seniors from 17 to 20 (4 years).

(b) Make out lists of the scholars for each Department. (In some Schools, it may be thought better, at the first, to introduce the Graded Lessons in some only of the Departments : let the lists be made accordingly.)

(c) Divide each Department into a suitable number of classes, with a teacher for each class ; and appoint a superintendent for each Department, to act under the general superintendent of the whole School.

(d) The whole staff thus appointed will do well to study, with the superintendent and the minister, the details of the new system, in frequent meetings, so that when the good ship is to be launched, it may move off without a hitch.

The above are the things first to be done. There are many further important details with which there is not space here to deal, such as those connected with the secretary's and the treasurer's work under the new arrangements; the assembling of the whole School for common opening exercises; how to deal with the Catechisms and the Question on Missions; and so on. (The two items last named, with the common opening exercise, are, it may be mentioned, fully provided for in our new Graded Helps for teachers and scholars.) In regard to all the items above, or any other in regard to which information is desired, write us freely. It will be our pleasure to aid to the best of our ability. We purpose also, beginning with the New Year, to give space in the *TEACHERS MONTHLY* for frequent articles on the various phases and problems of graded work. It will rank for discussion equally with the Uniform system, and we shall be glad to hear from Schools which shall adopt it as to how it is going.

R. DOUGLAS FRASER

Presbyterian Publications, Church and Gerrard Sts., Toronto

### The Diamond and the Sun

Science tells us that the diamond, though counted the most precious of all precious stones, is chemically identical with charcoal. Not even the most skilful and painstaking investigation has been able to wrest from nature the secret of the difference between the two. In some strange way, beyond our ken, the diamond receives into itself and stores up the light of the shining sun, to give it back in radiant reflection.

Jesus Christ is the sun of the spiritual universe. It is the soul which has learned the secret of letting His light shine upon it to become part of its very being, that sends forth bright rays of blessing to gladden and make beautiful the lives of others.

There are none who may not be illumined by the sun of righteousness. Jesus is the light of the world, and transforms the characters of all who turn to Him.

### Evangelism in the Sabbath School

By Rev. A. Macgillivray, D.D.

The teacher who does permanent work, does it in faith. He accepts without qualification or hesitation the saying of Jesus concerning the purpose of God: "It is not the will of your Father which is in heaven, that one of these little ones should perish."

Any teacher possessed by this truth sees, as the attainable goal, every scholar choosing Christ as his Saviour and Master. It has been said, that "in childhood the foundation of religion is laid." The child has the reli-

gious instinct,—is he not God's child? Is not the Father in heaven the creator of his body and the father of his spirit? Has he not been born in a Christian land, and of believing parents? Has he not been given a name among God's people, and been received into the church of Jesus Christ in the sacrament of baptism?

It is the teacher's privilege and opportunity to bring lovingly and convincingly all these facts home to the heart and conscience of the pupil—persuading him that he is God's child, and engaged in baptism to be Christ's disciple and servant for ever. It is hard to believe that the child will refuse to own God's right to him, or to make good his father's and mother's promise at his baptism,—“he shall be the Lord's,” he is the Lord's.

It will be the teacher's supreme concern to get his pupil's decision for the Saviour, for refusing to decide is itself a decision,—a decision against Christ. For this highest achievement four agencies will be contributory:

1. *The Teaching*,—making Christ known, for to know Him is life eternal; and living Him, making the daily life an expression of the controlling and helping power of the Saviour. Practice is more than preaching. Example outruns teaching.

2. *Atmosphere*. Sabbath School surroundings should suggest God. Order and reverence must mark all the proceedings if right and lasting impressions are to be made. The worship of the school—praise, prayer, offering, etc., must be esteemed an important

factor in the religious education of the scholar. The spiritual life develops in congenial surroundings.

3. *Influence.* The influence of older persons is much. The child at the outset is an imitator, and in a measure continues so. He does what he sees, repeats what he hears. Later, he is a hero worshiper. Mother, father, teacher, command his unquestioning admiration. What if later his idol should turn out to be clay? The attitude of the youth towards religion is determined largely by that of older persons. The consecration of teachers should, therefore, be unmistakable.

4. *Life.* The child's own life,—life faced God-ward. A right beginning is not likely to be departed from. "Train up a child in the way he should go: and when he is old (no longer a child), he will not depart from it." Life in the home, in the school, at play, should be an expression of the religious teaching.

The church's greatest opportunity is in the Sabbath School and with the children. She has not yet come into her own. Half our pupils pass out of the School without confessing Christ. More faith, more work we need. "Now is the accepted time." Bring them in.

Toronto

### The Return is not Void

By Rev. C. O. Main, B.D.

"It shall not return to Me void,"—this is God's guarantee. It is the divine assurance that our words spoken and our influence used for Him, are not in vain. How often one feels after months of teaching that he has been speaking to the wind! God says, No, somewhere, sometime, there will be the fruitful return. The worker may not know it, we may not see it, but God does. Every one can trace now the effects on our adult life of influences in youth of which we were then unconscious.

The ground of this assurance is the twofold fact, that the seed is vital and the soil is fertile. The seed may long lie dormant, but it is not lost. For the seed is God's thoughts, God's truth, and "as the heavens are higher than the earth so are My thoughts

higher than your thoughts." Our words, our illustrations, our presence may go, perhaps, like the chaff on the wind: not so the divine thoughts of which speech and pictures are the physical and human medium.

And the soil,—the human heart,—is fertile. But it has its seasons, and the richest soil bears nothing in winter. With the seasons of the heart as with the year, God has to do: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It may be winter just now: it may be winter yet for some time. Perhaps the frosts must come, for there are clods to be softened and mellowed. Yet in the climes of the heart we sow at all seasons, waiting for the spring, as farmers sow their grass-seed sometimes upon the snow.

Ere spring comes, the sower may be forgotten, but the living seed is not lost. Some measure of harvest is assured. Others may reap, but what boots that? Be it ours to sow God's truth with diligence, confident in this yea and amen promise of God—"it shall not return unto Me void." The sowing is ours, the seasons of the heart, the budding and the harvest, are God's.

Suppose we win but one! That one may win one or more. Remember their harvest is in part ours too. The result of one soul's salvation can be computed only by geometrical progression. If we win one only for Christ we have started an infinite series. Have you gained one for Christ? You all know what chain letters are! Can we not begin a chain of Christian lives by saving one?

It is high time to stop trying to be general soul winners, and become unit specialists. What would one not give to have been the worker who won for Christ the humble Methodist lay preacher who was the instrument in Spurgeon's conversion? Right now, as each one reads, if he pray God to help him win one, he will have started an influence that will not even cease when time is done. Failure to win at least one breaks the golden chain. Those who are faithful will not fail, for, thank God, the return is not void.

Vernon, B.C.

## SUNDAY SCHOOL PROBLEMS

*By Professor H. T. J. Coleman, Ph.D.*

Dean of the Faculty of Education, Queen's University, Kingston, Ont.

### VII. CONCRETENESS IN TEACHING

How do children reason? They reason, in the main, from particular cases, just as, for that matter, many grown people do. Children have not any great power of generalization. It is, for example, perfectly idle, so far as practical results are concerned, to tell a little boy to love his neighbor as himself. The truth escapes him because of its abstract, its generalized form. But he readily responds, as a rule, to his parents' or teacher's suggestion to share his lunch or his candy or his toys with a playmate, because, in these cases, the general truth is given a concrete application which he can understand and appreciate.

Many of the reasonings of children are little more than associations of ideas. The child concludes that he does not like his teacher, or that he does like his teacher. Why? Not because he has formed a sober and careful estimate of the teacher's character, but because the teacher said some one thing, or did some one thing, or wore some one thing which the child in question liked or did not like.

It is because children reason in this concrete fashion that the stories of the Bible, and especially those of the Old Testament, have such an enduring appeal to childhood. They hold up to the admiration and emulation of the child notable instances of the fundamental virtues. Instead of a patriotic maxim we have the patriotic deed:—David facing the giant, Elijah confronting Ahab and the four hundred priests of Baal, Jeremiah undergoing countless persecutions in the hope that, eventually, he may be of service to his thankless fellow-citizens.

It is of value, doubtless, for the child to learn by heart, "Honor thy father and thy mother," but it is of more value, because the appeal is more powerful, for the child to study the story of Joseph's care for his aged father. The lad may know the Commandment "Thou shalt not covet" as a mere form of words, but when he reads the story of woes that came upon the royal house of Omri because Ahab,

in a moment of weakness, allowed his eyes to rest covetously upon Naboth's vineyard, the terrible nature of the divine wrath upon human cruelty and injustice stands revealed in a way which makes inattention or misunderstanding impossible.

We read, in one of the Gospels, that the common people heard Christ gladly, and this ready welcome was largely due to the care which He took to suit His teaching to the childlike character of their minds. How frequently His enunciation of a great truth is followed by a parable to illustrate. As Tennyson says:

"For Wisdom dealt with mortal powers,  
Where Truth in closest words will fail,  
While Truth embodied in a tale,  
Will enter in at lowly doors."

### On Being a Superintendent

*By a Sunday School Worker*

#### X. THE SUPERINTENDENT AND EVANGELISM

If the main work of the Sunday School is Bible Study, certainly the main purpose of Bible study is, or should be, soul-winning. It is necessary to emphasize this, because superintendents so often forget it. Engrossed in the inevitable mechanics of their task, the selection of teachers, the planning for opening and closing exercises, the oversight of officers, matters of discipline, and so on, they are liable, like Martha, to neglect the better part.

The chief evangelistic work of the School must be accomplished by the teachers, and therefore the superintendent's chief evangelistic task is to arouse the teachers to evangelistic labors. Here, as for almost all other purposes of the School, a teachers' meeting is essential. Here the evangelistic openings of the various Lessons may be suggested, especially to inexperienced teachers, and reports of results will be in order. Each teacher should be asked for an exact statement of the religious standing of each pupil, so far as the teacher is able to discover it. Is he a sincere

follower of Christ? If not, why not? Is he a church member? Is he ready to join the church? If not, what hindrance seems to be in the way?

The superintendent will often be able to help the teachers in their evangelistic work with their pupils. However loving and tactfully persistent the teacher may have been, a new voice and a different method of approach will often get results which the most faithful teacher is not able to obtain. The superintendent is an especially honored member of the community. The boy or girl will feel honored by his interest and particularly moved by his appeal. The parents also will be pleased by this attention from him shown to their child, and, if they are Christians, will be moved to cooperate.

Though this private work is by far the most effective, the superintendent will not neglect the public evangelistic appeal in the general exercises of the School. If he cannot make it well, he will get some one that can. It may be the pastor, or a teacher, or some one from outside the School. It may be an honored merchant, or a Christian mayor. Whoever it is, he must be of high reputation for uprightness, and must be loved for his graces of character. Moreover, he must put the matter in a manly, straightforward way, with no trace of sensationalism.

These public evangelistic appeals will not be so frequent as to render the theme wear-

some, and yet they will be made often enough to keep the subject ever before the boys and girls, make the thought familiar to them, and spur their consciences and wills to a decision. The superintendent will not subject the pupils to any pressure to which wise parents can be opposed, but he must not allow the foolish or prejudiced opinions of a few to bar the entire School from this great good.

It is easy for this evangelistic purpose to grow lax and the evangelistic effort to flag. It is often quickened and brought to a happy climax in many cases by the enthusiastic observance of Decision Day. If it is decided to observe such a day, you will seek the special leadings of the Holy Spirit. Pray much in advance, with the teachers and alone. Plan carefully every feature that can be planned. Hymns, Bible reading, prayers and every other general exercise will be made to fit into the special object of the day. A half hour may be devoted to these general exercises, including an earnest evangelistic talk. The rest of the time will be spent by the teachers in making the application to their classes in connection with the Lesson of the day. Decision cards for signing by the pupils will be of great service. They should be taken home and signed there, after talk with their parents, and the teachers will visit during the week every home where the children have not taken this step.

## KEEPING THE BIG BOY IN SUNDAY SCHOOL

*By Charles H. Lerrigo, M.D.*

### II. TIES THAT BIND

How may we make the Sunday School so attractive to, or so binding upon, the adolescent boy, that having reached the age of personal choice he will elect to continue his attendance and support?

Take the greatest thing first. There is every reason why a boy reaching adolescence should have chosen definitely his part in God's great plan and have given his allegiance to Jesus Christ. With such a decision made and professed, he is bound to the Sunday

School by a far stronger tie than can possibly be found in any other way.

We know that at his age the boy is more susceptible to religious appeal, than at any other period of his life. There must be no neglect on our part. It is distinctly one of the teacher's responsibilities, one of the greatest and most delicate of his tasks. It cannot be accomplished by perfunctory appeal to the class at large. The boy is too sensitive,—too anxious to avoid display of



feeling—to respond to such an appeal. It must be personal, private and direct.

If a boy is to stay in Sunday School it is very necessary that he shall enjoy it and find in it something to occupy his mind and energy.

We who appreciate the importance of the Sunday School, can glorify it and make the boy realize its power in many ways. We should make him see that it is here that the real issues of life are considered. Every class of boys should have a special time for the consideration of problems apart from the Lesson. The boys should be encouraged to save up through the week, for discussion at this time, all problems of ethics, morals and general welfare.

You ask at once, where shall we get the time? Personally, I am in favor of granting to classes of boys the time generally used for closing exercises, for this special purpose.

A big boy may be easily lost to the Sunday School by being unwisely or improperly classed. He demands associates of his own age and to a certain extent his own tastes. There should be at least one boy in the class with whom he can be chummy.

The size of the class has something to do with its attraction. Better two or three classes, than one too large for the teacher's management. Better one class large enough to take some pride in its proportions, than two or three so small that the boy hardly feels that he is in a class. It is hardly rational to expect much class spirit in classes too small to maintain an organization.

Here comes in the gang question. One writer is so impressed with the gang idea, that he would like a separate Sunday School class for each gang. A better way of putting the matter is, that each separate Sunday School class should compose a gang with gang interests and gang loyalty. To this end organization of the class should be encouraged, but it must be organization for a definite purpose with genuine activities, or it is of no value whatever.

Not only should there be class organization, but, if possible, also inter-class and inter-School organization. This allows for healthful rivalry in records, sports and work. In this, too, lies one great opportunity for seeing that each boy is given some definite work.

Remember that your adolescent boy should be shouldering responsibilities. Every boy in the School should be placed at some definite work.

A boy's desire for achievement should be gratified by an occasional promotion. If there are graded classes all the way up to the Men's Bible Class, so that there is always some advancement ahead, the spur to his ambition will add greatly to his desire to stay in the Sunday School.

And here we reach one of the greatest helps and most effective means of attraction. Insist that the men of the church shall all be in Sunday School. Every boy longs to be a man and do as men do. He shapes his whole being accordingly. Let him see a great class of men every Sunday,—the men who do things in his town, young and old—give him this example, and, as a plant turns to the sun, so will his ambitions look forward to his place in this assemblage of men.

### A Boys' Organized Bible Class

*By Rev. A. C. Wishart, B.A.*

One of the hard problems in the average Sunday School is to know how to interest and hold boys, ranging in ages from eleven to fourteen. This was the problem in St. Paul's Church, Calgary, and the problem has been satisfactorily solved. There was a class of eight or ten restless boys, and the teacher, Mr. Robt. Knight, felt that something must be done.

One of the smaller rooms in the church was pressed into service for this Class, and in October last it was formed into an Organized Bible Class. Bible Study and prayer became the leading feature of the Class, and each member was a member of the Lookout Committee. Now the class numbers between twenty and twenty-five members, and since its organization eight of the boys have taken a stand for Christ, and are now members of the church.

They are all interested in their Class, and a fine class spirit prevails. Four or five months ago Mr. Knight undertook to give lessons on the violin to any of the class who would care to learn, and now that little orchestra

leads the singing in the Sunday School with their violins, and this is certainly a great help.

Two or three things are necessary in order to make such a Class a success. First and foremost the teacher must be a thoroughly converted Christian man. He must be a lover of boys, and be genuinely anxious for the salvation of their souls. He must be willing to spend time with them, and take an interest in them and their games. He must be patient, tactful, and persistent, and come to the Class each day with a well-prepared lesson and a definite message for the Class.

With these qualifications in the teacher the most restless class of boys can be interested and held, and there would be fewer boys leaving Sunday School before they became church members.

Calgary, Alberta

### Was It Worth While?

*Rev. R. T. Cockburn, Ph.B.*

The rear end of the lot on which Calvin Church is built was not altogether unsightly, but it was not up to the average of the beautiful city of Hamilton. It bore some marks of what Dickens would call "hugger-mugger,"—or, at best, a left alone condition, bordering on neglect.

Last spring Mrs. J. D. Edmondson, a teacher in the Primary Department of the Sabbath School, asked and received permission to organize a Garden Circle or Club—to be composed of young boys from the School. Meetings were to be held twice a week—Thursdays 4.15 to 6 p.m., and Saturdays 3 to 5 p.m.

The object of this was the material transformation of the yard, together with the moral and religious betterment of the boys. God was to be seen in nature as well as in grace.

What a stock in trade there was when shovels, rakes, lines, stakes, window boxes, bushes, paint for the back fence, seeds, bulbs, etc., etc., were viewed with pride and expectancy by the leader and her youthful gardeners. A few "spells" soon put the soil into condition, paint on the fence, and seeds, plants! and bulbs into the ground. Then came the waiting, weeding, and wonderment.

What was accomplished? This: The lawn at the side of the church was improved; the back of the lot was transformed into a veritable flower garden, becoming a charm to all who saw it. In due time fresh bloom was supplied to the church for Sunday decoration, and then given to the sick. Several socials for the Club were held on the lawn. Occasional games were played on the lawn. A number of girls from the same class were treated to a tea party. Photographs were taken of the workers and their garden, and are being developed as a part of the Santa Claus' stock for the approaching Christmas tree in the School. Prizes were offered by the leader, and will be presented, to those who were most faithful to the undertaking.

But more, and of vital importance, was the teaching by Mrs. Edmondson regarding God in revelation. The virgin soil of the heart was pointed out as the best place for the seed of eternal life through Jesus Christ. The weeding process was there in the material soil enforcing the fact that where abundant graces are allowed to flourish no sin can thrive. Waiting for the harvest, no cross no crown, and many other lessons made impress on those plastic minds. Who knows, until the day dawn, except Him who is Lord of the earth, elements and eternity, what it shall mean?

Hamilton, Ont.

### Talks With Primary Teachers

*By Miss Bessie B. Maxwell*

#### SHOWING A PATTERN—I. IN COURTESY

Too many persons regard courtesy as mere "fuss and feathers," which may be a proper interpretation of gallantry, but can never be accepted as a definition of true courtesy. Courtesy is not merely the oil which renders smooth the whirring of the world's machinery, or perchance calms the waves of annoyance; it is an essential expression of Christianity.

Discourtesy is but another name for selfishness, and every conscious act of discourtesy stamps its doer, not only as an egotist, but a breaker of the Golden Rule, a trespasser on the moral law. On the other hand, courtesy is the hall-mark not alone of the lady and gentleman, but of the thoughtful Christian

who carries out the injunction, "in honor preferring one another." We are not speaking now of politeness, which may be but a surface veneer. Courtesy dwells deeper—is in fact the well-spring from which politeness should flow.

Here, then, is the golden opportunity of the Primary teacher to "show a pattern" in walk and conversation that shall be a sweet and wholesome illustration of a truly unselfish Christian spirit.

Small children are, as a rule, natural egoists and therefore selfish and, unless blessed with very careful home training from very babyhood, are inclined to gratify, or satisfy, self without the slightest thought for others; and here the teacher's tone, glance and general bearing will be more potent for good than unlimited precept.

The child must be shown, by repeated,—or rather by continuous—object lessons, that courtesy consists not merely in polite actions or words, though these are both good and necessary, but may often be shown by silence when a word or look might hurt the feelings of another. To put it briefly, the ideal held before them must be to always place the comfort, pleasure and profit of others before their own. And this is a "hard saying," but we must "hear it."

There are so many avenues for the exercise of courtesy in the Primary room—to give up pleasantly a favorite seat, to wait patiently for a coveted privilege, to greet kindly and look after the new scholar, to refrain from comment on some little one's odd raiment or peculiarity of person. All these, and many others too numerous to mention, occur over and over again. Often the teacher's look or

tone will dictate the courteous course; in many cases a story will "point a moral;" occasionally a little private admonition may be necessary; and in all cases the teacher must be a living illustration of this gentleness of virtues.

"Even Christ pleased not himself." If in every little heart we carefully implant this truth and start the little feet to following that blessed example, are we not doing a fine thing for the child, the home, and even for the future citizenship of our country? Is it not well worth while?

Westville, N.S.

### An All Star Class

*By Mrs. Emma Gary Wallace*

When a class member does his best—that is, when he is regular in attendance, early in place at Sunday sessions and business meetings, and can be relied upon to do whatever work is assigned him to the best of his ability; when he studies his Bible and tries to live as it points out—then, indeed, he is a star member.

If a single class member falls short of his best, the whole organization is weakened thereby, even although the rest may not be deterred from doing their best.

The teacher who keeps so closely in touch with his scholars that he knows when and where to give a word of encouragement and cheer or of help and advice, will soon be rewarded by a class that is an all star class. Then, indeed, will organization show what is possible in the way of intelligent, consecrated team work.

Auburn, N.Y.

## HOW THE WORK GOES ON

The attendance at the Summer School at Geneva Park last July, under the auspices of the Synod of Toronto and Kingston, was 150.

Under China's new educational system the government schools give a holiday on Sunday, thus making it possible for thousands of children to attend the Sunday Schools who would otherwise be unable to do so.

The World's Sunday School Association is planning to put a man in South America in the near future to develop the increasing interest in, and to meet the great need of, Sunday Schools throughout that continent. The American general secretary, Mr. Frank L. Brown, is forming a party of Sunday School workers to make a tour of various parts of South America.

The four Sunday Schools of Napanee, Ontario, meet at the noon hour following the morning church service. The experiment, which started with one of the Methodist Sunday Schools, has resulted in manifolding the attendance, and in securing a greater number of adult workers, who would not otherwise be available.

Following the first P.E.I. Older Boys' Conference held at Charlottetown last spring, two large summer camps for boys were held at each end of the island. The athletic and play life of the boys has been organized, and Pocket Testament Leagues and Organized Classes are springing up everywhere throughout the island.

Miss Hughes is the only foreign missionary in the district of Kiukiang, in Central China. Every day school in her district is a Sunday School as well; and in the city of Kiukiang itself there are seven Sunday Schools with an attendance of 1,500 pupils. The city authorities have been so favorably impressed by Miss Hughes' work, that they have thrown open the Confucian and Buddhist temples for her free use as Sunday Schools.

Rev. Charles Stelzle, the well-known sociological expert, has originated a scheme for providing weekly cinema entertainments in churches. From October, 1,400 churches in 400 cities will be supplied by the company of which Mr. Stelzle is managing director with films suitable for church presentation, including Biblical scenes and episodes, educational, dramatic and even humorous "movies." The great stories of the Bible are to be specially filmed, and modern foreign missionary work will be represented.

The following teachers' covenant is in use in the Marion Lawrance Sunday School, Toledo, Ohio:

"Trusting in the Lord Jesus Christ for strength, I humbly promise Him and this church that I will be faithful to the extent of my ability to all known duties and responsibilities devolving upon me as a worker in the Sunday School. I will endeavor to be regular and punctual in attendance, diligent in my lesson study, loyal to the established rules of the School, consistent in my example, and will seek earnestly the salvation and edification of the scholars and the truest Christian fellowship among the entire membership."

## A WORD FROM THE BUSINESS MANAGER

Now that the Rally Day is passed and the School begins to settle down to the winter's work, it is time to plan ahead. The success you attain will depend, to a large extent, on the wisdom of your plans.

Equipment deserves a prominent place in any plans. With better equipment greater success naturally follows. For example, a map showing the places mentioned in the Lesson will make that Lesson real to some boy or girl as nothing else could. A picture or drawing showing an Eastern scene will make it real to another boy or girl of a different turn of mind. Gaining the attention depends more largely than is generally recognized on adequate equipment.

The proper Lesson Helps guarantee that the Lesson will be better prepared. Attractive Illustrated Papers given to the scholars at the close of the School not only make them anxious to come back next Sunday

but stimulate the Sunday School interest in the home. Proper registers enable full records to be accurately kept with the least expenditure of time and labor. Register Boards stimulate the interest of the scholars in attendance and offering. Simple reward plans will do much to stimulate regular and punctual attendance.

Duplex Envelopes in the Sunday School have proved to be a very paying proposition from the business standpoint as well as from the educative view point. They increase the offerings, stimulate the missionary interest and educate the children in systematic giving.

All these items, and many many more, are illustrated and described at length in our new 1915 catalogue. It will pay every officer and teacher to examine it carefully. A copy will be gladly sent if you will write R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Sts., Toronto.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE MONTH OF AUGUST, 1914

## I. FIRST STANDARD COURSE

*Musquodoboit Harbor, N.S.*—*Old Testament* : Mima A. Gaetz, J. A. MacKean, Mrs. J. A. MacKean, Mrs. Jas. A. Ritey.

*De Bert Station, N.S.*—*Old Testament, New Testament* : Minerva Stevens. *Old Testament* : Ella K. McCully.

*Old Barns, N.S.*—Rev. W. A. Whidden, Minister. *Old Testament* : Atarah Phillips, Bessie M. Phillips.

*Waveig, N.B.*—*New Testament* : Wm. E. Armstrong.

*Huntingdon, Que.*—Rev. R. McCord, Minister. *Teacher* : Edith M. Law.

*McDonald's Corners, Ont.*—Rev. A. J. McMullen, Minister. *New Testament* : Stella Wood.

*Picton, Ont.*—Rev. J. A. Shaver, Minister. *Pupil* : Florence Feige, Hilda M. Collier, Gertrude Worrell.

*Urbridge, Ont.*—Rev. J. R. Fraser, Minister. *New Testament* : Mrs. Harry R. Barber.

*Eglinton, Ont.*—Rev. H. Matheson, Minister. *Old Testament, New Testament* : Mabel Anderson. **Diploma**—

**Mabel Anderson.**

*Gore Bay, Ont.*—Rev. J. A. McDonald, Minister. *New Testament* : Mrs. S. M. Fraser, Mrs. J. M. Beattie. *Lansdowne, Ont.*—Rev. I. N. Beckstedt, Minister. *Old Testament* : Amelia McRae. *Teacher, School* : Katie Johnson. *Teacher* : Letitia E. Landon, Marion Landon, Nora Donevan.

*Isabella, Man.*—Rev. Walter Ross, Minister. *Old Testament* : J. Iverach, Jessie R. Iverach, S. P. Heise, Willie E. Iverach, W. S. Palmer.

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

*Lethbridge, Alta.*—Rev. A. G. Cameron, Minister. *New Testament* : Amy R. Waterman, Miss M. B. Beringer.

## II. ADVANCED STANDARD COURSE

*Pictou, N.S.*—Rev. L. H. McLean, Minister. *Teacher and School* : Helen MacLeod, Annie Crockford, Mrs. John Mowat, Agnes M. Thomson, Mrs. Abigail G. Gilchrist, Christina Gilchrist, Margaret Fraser, Addie Robinson, Katharine Fraser, Annie I. Fraser. **Diplomas—Helen MacLeod, Mrs. John Mowat, Agnes M. Thomson, Mrs. Abigail G. Gilchrist, Christina Gilchrist, Margaret Fraser, Addie F. Robinson, Katharine Fraser, Annie I. Fraser.**

*Belmont, N.S.*—*Books of Old Testament, Books of New Testament* : Elizabeth R. Crowe.

*OrNSTOWN, Que.*—Rev. D. N. Coburn, Minister. *Books of Old Testament* : Alice J. C. McDougall, Mary I. Bazin, Margaret C. MacDougall, Mamie W. Lang, W. R. MacDougall.

*Unionville, Ont.*—Rev. F. Rae, Minister. *Teacher and School* : Una L. Kennedy.

*London, Ont.*—Rev. W. J. Knox, Minister. *Teacher and School* : Gertrude Bapty, Ed. E. Reid, H. Beatrice Gibson, E. M. McPherson.

*Vankleek Hill, Ont.*—Mr. C. C. Northcott, Instructor. *Life and Times of our Lord Jesus Christ* : Mrs. Anna B. Sterling, Mrs. Angus MacNish, Mara C. McGillivray, George Readdie.

*Picton, Ont.*—Rev. J. A. Shaver, Minister. *Teacher and School* : Lillian G. Dobson.

*Kingston, Ont.*—Rev. H. G. Steers, Minister. *From One to Twenty-One* : Mrs. Steers.

*Melrose, Ont.*—Rev. A. E. Cameron, Minister. *Church History* : Mrs. A. E. Cameron, Mrs. Harry Hill. **Diplomas—Mrs. A. E. Cameron, Mrs. Harry Hill.**

*Leaskdale, Ont.*—Rev. E. Macdonald, Minister. *Books of Old Testament, Books of New Testament, Life and Times of our Lord Jesus Christ, Christian Doctrine, From One to Twenty-One, Teacher and School, Church History, Missions* : Will M. Mustard. **Diploma—Will M. Mustard.**

*Theresa, Sask.*—*Books of Old Testament, Life and Times of our Lord Jesus Christ, Christian Doctrine, From One to Twenty-One* : George S. Hammond.

*Oyen, Alta.*—Rev. G. A. Steele, Minister. *Christian Doctrine* : Grace C. Bray.

**N.B.—The next regular examination will be held the end of December.**

## Lesson Calendar : Fourth Quarter

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

## Lesson I.

## CHRIST ANOINTED FOR BURIAL

October 4, 1914

Mark 14 : 1-11. Read Luke 22 : 1-16—\* Commit to memory vs. 8, 9.

GOLDEN TEXT—She hath done what she could.—Mark 14 : 8.

1 <sup>1</sup>After two days was the *feast of the passover*, and <sup>2</sup>of unleavened bread : and the chief priests and the scribes sought how they might take him <sup>3</sup>by craft, and put him to death.

2 <sup>4</sup>But they said, Not <sup>5</sup>on the feast day, lest there be an uproar of the people.

3 And <sup>6</sup>being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster <sup>7</sup>box of ointment of spikenard very <sup>8</sup>precious : and she brake the <sup>7</sup>box, and poured it <sup>9</sup>on his head.

4 <sup>10</sup>And there were some that had indignation <sup>11</sup>within themselves, <sup>12</sup>and said, Why was this waste of the ointment <sup>13</sup>made ?

5 For <sup>14</sup>it might have been sold for <sup>15</sup>more than three hundred pence, and <sup>16</sup>have been given to the poor. And they murmured against her.

**Revised Version**—<sup>1</sup>Now after ; <sup>2</sup>the unleavened ; <sup>3</sup>with subtilty, and kill him ; <sup>4</sup>for they ; <sup>5</sup>during the feast, lest haply there shall be a tumult of the people ; <sup>6</sup>while he was in ; <sup>7</sup>cruse ; <sup>8</sup>costly ; <sup>9</sup>over ; <sup>10</sup>But there ; <sup>11</sup>among ; <sup>12</sup>saying, To what purpose hath this waste ; <sup>13</sup>been ; <sup>14</sup>this ointment ; <sup>15</sup>above three ; <sup>16</sup>Omī have been ; <sup>17</sup>But Jesus ; <sup>18</sup>always with you ; <sup>19</sup>can ; <sup>20</sup>hath anointed my body aforehand for the burying ; <sup>21</sup>And verily ; <sup>22</sup>the gospel ; <sup>23</sup>that also which this woman ; <sup>24</sup>he that was one ; <sup>25</sup>away ; <sup>26</sup>that h might deliver him ; <sup>27</sup>they, when they heard it, were glad ; <sup>28</sup>deliver him unto them.

## LESSON PLAN

- I. Jesus and the Rulers, 1, 2.
- II. Jesus and Mary, 3-9.
- III. Jesus and Judas, 10, 11.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Christ anointed for burial, Mark 14 : 1-11. T.—The raising of Lazarus, John 11 : 32-46. W.—The enmity of the rulers, John 11 : 47-57. Th.—The service of love, John 19 : 38-42. F.—All for Him, Phil. 3 : 7-14. S.—The woman that was a sinner, Luke 7 : 36-50. S.—The supper at Bethany, John 12 : 1-8. **Shorter Catechism**—*Ques.* 101. *What do we pray for in the first petition ?* A. In the first petition (which is, *Hallowed be Thy name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known ; and that he would dispose all things to his own glory.

**The Question on Missions**—(Fourth Quarter,

6 <sup>17</sup>And Je'sus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

7 For ye have the poor <sup>18</sup>with you always, and whensoever ye will ye <sup>19</sup>may do them good : but me ye have not always.

8 She hath done what she could : she <sup>20</sup>is come aforehand to anoint my body to the burying.

9 <sup>21</sup>Verily I say unto you, Wheresoever <sup>22</sup>this gospel shall be preached throughout the whole world, <sup>23</sup>this also that she hath done shall be spoken of for a memorial of her.

10 And Ju'das Iscar'iot, <sup>24</sup>one of the twelve, went <sup>25</sup>unto the chief priests, <sup>26</sup>to betray him unto them.

11 And <sup>27</sup>when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently <sup>28</sup>betray him.

IMMIGRANTS IN CANADA.)—1. Why are so many immigrants coming to Canada ? Because they can live more happily here. It is easier for them to own their own homes, earn good wages, start their children in life, and be free from military or religious oppression.

**Lesson Hymns**—Book of Praise : 116 (Supplemental Lesson), 111, 180, 14 (Ps. Sel.), 188 (from PRIMARY QUARTERLY), 187.

**Special Scripture Reading**—Ps. 45. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1456, Christ Anointed for Burial. For Question on Missions, H. M. 497, British Emigrants on Way to Canada. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—Ruins of the Home of Martha, Mary and Lazarus at Bethany (Underwood & Underwood Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00 ; four for October, 67c ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—Tuesday, April 4, A.D. 30 (vs. 1, 2, 10, 11), and Saturday, April 1 (vs. 3-9) ; Bethany.

**Connecting Links**—In Lesson XII. for Sept. 20th (Matt. 25 : 31-46), we studied our Lord's description of the judgment of the nations, which was given on the Mount of Olives to four of the disciples (see ch. 13 : 3). It was probably soon after this, on the same evening, that Jesus made the announcement of Matt. 26 : 1, 2 to His disciples (compare v. 1 of to-day's Lesson). Vs. 3-9 belong to

Saturday, April 1, four days earlier, but are given here as containing one reason for Judas' betrayal.

## I. Jesus and the Rulers, 1, 2.

V. 1. *After two days* ; from the evening of the discourse on the Mount of Olives (see Connecting Links). Jesus had completed His public teaching. *Passover, and . . . unleavened bread.* The Passover feast would be held on Thursday evening, 14th Nisan, April 6, and the feast of Unleavened Bread, lasting seven days, would begin on the following day. The

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

two feasts were commonly spoken of as one. *Chief priests and . . . scribes*; a title of the Sanhedrin from the two principal classes composing it, the third being the "elders." *Take him by craft*; not openly, but in some underhand, tricky way.

V. 2. *Not during the feast* (Rev. Ver.), etc. The rulers knew that amongst those who had come to Jerusalem for the Passover, were many Galileans, who were friendly to Jesus, and would be roused by any open attempt against Him. Any tumult in the city would cause the Roman soldiers, who were there for the purpose of keeping order, to interfere. This plan of the rulers, therefore, was to wait until the visitors had left Jerusalem and they would be able to carry out their purpose quietly.

## II. Jesus and Mary, 3-9.

V. 3. *In Bethany*; where Jesus, with His disciples had arrived the day before, after their journey from Jericho. (See Geography Lesson.) *Simon the leper*; that is, one who had been a leper but was cured, likely by Jesus. *As he sat at meat*; reclined at table on a couch, with feet outward. John 12 : 2 tells us that a supper was made for Jesus. *A woman*; Mary, the sister of Martha and Lazarus (see John 12 : 3). *An alabaster cruse* (Rev. Ver.); literally "an alabaster," as we say "a glass," a flask with a long, narrow neck, easily broken, made of alabastron, a kind of stone named from the place in Egypt where it was found. (See Light from the East.) *Ointment of spikenard* (see Light from the East); "pure nard perfume." Nard was the fragrant oil of a tree growing in India, and one of the costliest perfumes known to the ancients. *Poured it over his head* (Rev. Ver.); a customary honor for a guest in the East. Kings, too, were set apart by anointing.

Vs. 4, 5. *Some*; including the disciples (see Matt. 26 : 8). These Galileans, accustomed to a simple, hardy life, looked upon Mary's act as great extravagance. John singles out Judas as the ringleader amongst those who had indignation (see John 12 : 4, 5). *Three hundred pence*. Roman silver denarii are meant, each of them being worth 16 cents, a day's wage for a laboring man, so that the value of the ointment was \$48, about a year's

income. *Murmured*. The Greek word means "were very angry."

Vs. 6, 7. *Jesus said*; sharply rebuking, as any gentleman would, the rude, discourteous words spoken to Mary. *A good work*. Another translation is: "She hath done a beautiful thing to Me." Mary's deed was of so great value to Jesus at this time because it assured Him that He had won the love and faith of her heart. Mary knew that Jesus was about to die on the cross, and yet she honored Him as her king. And this assurance strengthened Him for what lay before Him. *The poor with you always*; and generally Jesus would have His disciples serve Him by serving them. *Me . . . not always*. In a little while, indeed, He was to die a death of agony. Surely no gift at such a time could be too great, if only the love behind it could bring comfort to Him.

Vs. 8, 9. *What she could*; making use of her opportunity to minister to Jesus. The poor were not there, but Jesus was. *Anointed my body aforehand* (Rev. Ver.). So very near at hand was the death of Jesus, that it was as if Mary were paying burial honors to His body. *Wheresoever the gospel* (Rev. Ver.) . . . preached . . . this . . . that she hath done . . . spoken of. Mary's anointing and the gospel of the cross and the rising again are to be inseparably joined, because: (1) the anointing was of His body for the tomb; (2) Mary's act expressed belief in the Saviour for whom she could not do too much; (3) Mary did all she could for Jesus, and Jesus was about to do on the cross all He could for men.

## III. Jesus and Judas, 10, 11.

Vs. 10, 11. *Judas Iscariot*; that is, the man of Kerioth, a town in the south of Judea. Judas was the only one of the *twelve* who was not a Galilean. He had a turn for business, and was the treasurer for the band of apostles (see John 12 : 6; 13 : 29). *Chief priests*; including: (1) the high priest; (2) those who had been high priests; (3) the heads of the twenty-four courses in which the priests were arrayed (see 1 Chron., ch. 24). *Deliver him* (Rev. Ver.). Over against Mary's loving, unselfish deed stands, in tremendous contrast, the base treachery of Judas. *Promised . . . him money*. Matthew says "thirty pieces of silver" (see Matt. 26 : 15), that is, thirty

silver shekels, each worth four denarii, so that Judas' reward was about \$20. This was the usual price of a slave amongst the Hebrews.

### Light from the East

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

ALABASTER—Is a substance like marble but much softer and more easily cut. It is found in Egypt, Mexico and some parts of the United States. It was carved into small perfume bottles and ointment vases, and it was used in Egypt for funeral jars and other sacred objects. A splendid sarcophagus, cut from a single block of it and found in the tomb of Seti I., is in the Soame Museum in London. This material, called now onyx marble, is still used for making art objects. The vase easily

broken by the hand could never be used again.

SPIKENARD—Was an essential oil obtained from the root of a plant which grows only high up in the mountains of Bhotan and Nepal and is called by the natives the India spike. The distance it was brought, the defective means of communication then and the labor of preparing it made it very costly. Yet it was much sought after by the wealthy Romans as a hair oil and general cosmetic. The difficulty of supplying the demand led to many adulterations. Pliny mentions red color, sweet smell and a taste which left a dry sensation and a pleasant flavor in the mouth as tests of the genuine ointment. The smell of it is intermediate between valerian and patchouli and it would not be extremely attractive to us.

### THE LESSON APPLIED

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

The policy of the chief priests and scribes is expressed in the proverb, "dead men tell no tales." The belief of mankind that such a policy is disastrous is expressed in the counter-proverb, "murder will out." In fact no hope which deluded minds have cherished has been oftener proven false than that which would kill a man to silence him. An incredible number of the prophets have been slain, and their words have lived after them. The Greeks killed Socrates, the Romans killed Caesar, Herod killed John the Baptist. All but one of the apostles met a violent death. These blind priests were never more deluded than when they proposed to end the influence of Christ by crucifying Him.

What marvelous composure was in the heart of our Lord! He knew Himself doomed to die. He shrank intensely from death. Yet He calmly went to Simon's dinner and took His place cheerfully among the guests. When Bishop Ridley's brother offered to remain with him the night before his martyrdom, the bishop declined, saying that he meant to go to bed and sleep as quietly as ever he did in his life. What streams of courage have flowed from that fountain of Calvary! There is no land of all those where the Christian church has been planted but "a noble army, men and boys, the matron and the maid" have laid down their lives for

His sake, and after the pattern of His calmness of soul.

Love is original in its methods. A young woman in Scotland left her home and took to an evil life. Her mother sought her far and wide, but in vain. At last she caused her picture to be hung on the walls of a midnight mission room. Many poor creatures gave the picture a passing glance. One lingered before it. It was the same face that had looked down on her in her childhood. The lips seemed to open, and whisper, "Come home; I forgive you and love you still." She burst into tears, and confessed that the sight of her mother's face had broken her heart. Soon mother and daughter were united. The mother's device had found and won her erring daughter. Yet no one would have thought that mother to be a clever woman. It was her love which suggested the plan. Love always finds a way. Trust love to do loving things, in a lovely way.

Few things reveal a man's inner character better than his moral indignation. These wrathful critics cared very little that cruel priests were dogging the footsteps of an innocent man. There are some people who never become morally indignant except against some moral reform. In every place you can find men whom all the horrors of the drink trade cannot rouse, but who are jeal-



ously critical of every step taken by the people who are fighting for sobriety. Sometimes church members are to be discovered who display no zeal on behalf of the sufferers and sinners of the world, but the minute anybody else proposes a missionary campaign or a social service movement fairly bristle with objections. If you wish to know what is at the heart of any person find out the answer to this question, "What makes him angry?" The answer is a sure index of character.

This is high and yet guarded praise,— "She hath done what she could." It was not the kind of thing which we should have expected Matthew, the business man, or Peter, the rough, soldierlike fisherman, to do. There were other things which they could do for their master, and these they did. And God never asks any of us to do the things for which we are not fitted. He looks to us to use the abilities, the talents, the special gifts with which He has endowed us. He does not look for more than this, but He does always look for this. The question for each of us is: "What is my special gift?" And then: "How can I best use this gift for God who entrusted it to me?"

We can win the master's approval only by doing the best we can, and all our superior education and ability is reckoned in the estimate of what is our best. The rich must give more than the poor. The gifted must accomplish more than the dull. The experienced must achieve more than the inexperienced. The measure of our capacity is the measure of our responsibility.

They gave Judas money. Money is a good thing in its place. It can buy food and books and travel and sometimes health. It lengthens our reach till we are able to relieve the distress and satisfy the soul-hunger of people whom we never saw, could not say one intelligible word to, and who live on the other side of the earth from us. But money is a bad thing out of its place. No preacher ever preached a better sermon on money than John Wesley, who said, "*Get all you can without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can.* Be glad to give, and ready to distribute; laying up in store for yourselves a good foundation against the time to come, that ye may gain eternal life." Money thus used is full of blessing.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

This Lesson enters upon what is called the passion history. Vs. 1 and 2 throw valuable light upon the plot which the leaders had formed to put Jesus to death. The fact that Jesus knew of the plot and the part Judas had in it gave a decided impressiveness and realism to it all. The Lesson is the first step in the tragedy. Get the class to consider:

1. *The scene of the anointing.* A map will show its seclusion, and why it was selected by Jesus as His resting place during these trying days. Open up the value of the quiet hour as a necessary preparation for strenuous work.

2. *The occasion of the anointing.* Bring out the eagerness of the friends to show Jesus honor,—an unknown man gives his house, Martha served, Lazarus sat with Jesus. Take this as the setting. Now study the woman

who anointed Him (see John 12 : 3). "As Martha stands for service, and Lazarus for communion, so Mary shows us the worship of a grateful heart. Others before her had come to His feet to have their need met; she came to give Him His due." Take up the amount of her gift, in our money about \$300.00, a year's wage of a laborer. (See Matt. 20 : 2.) Try to call out some adequate expression of the love, spontaneity, sincerity and the gratitude it represents.

3. *The criticism.* See John 12 : 4 for the critic, and v. 5 of the Lesson for the motive and mingled feelings of the others. Discuss this commercial theory of religion and find its modern type in relation to missions (men and money), to the incurable, the poor, the ignorant. Why work and give where there are no immediate returns from a financial point of view?

4. *Jesus' reply.* Bring out two points: (a) The personal reference. Take v. 8 as

indicating the way Jesus accepted it, a consecration and preparation for His death and burial. (b) Love to Jesus and devotion to Him do not weaken care for the poor; rather it more than anything else has intensified the passion for social service. If Jesus' teaching concerning wealth were followed, it would abolish poverty. See Matthew 25: 33-46 to show how Jesus identified Himself with the poor and how such service is the heart of the Christian life.

Urge the practical lesson that love has its own peculiar devotion to Jesus and anything worthy of Him will give the heart an enduring place in His kingdom.

### For Teachers of the Senior Scholars

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

Talk with the class about some of the great plots of history, and bring out that we have here a reference to the darkest plot that the evil heart of man ever conceived. There were bright gleams of light in these dark days which refreshed Jesus' weary soul. In our Lesson to-day we have one of these. The following treatment will serve to bring out the lessons of this memorable incident:

1. *A Beautiful Deed*, v. 3. Where was Jesus at the time, and who was it that ministered to Him in this beautiful way? For additional light upon the scene consult John 12: 1-11. Question the class as to what they know about Mary (see Luke 10: 38-42; and John 11: 28-44). Why did Mary love Jesus so much? Bring out that it is love that wins love, that we cannot realize what Jesus has done for us without loving Him in return. How can we follow Mary's example in our daily life? "Let us not keep the alabaster boxes of our love and tenderness sealed up till our friends are dead, but let us fill their lives with sweetness."

2. *A Miserable Complaint*, vs. 4, 5. What was the nature of the complaint? How does this complaining spirit manifest itself in life to-day? Refer to the man in one of our congregations who prided himself upon being practical who objected to the way a few of the members wasted money upon flowers for the church. Bring out that those who live above the average are as often subjected to unkind criticism as those who live below.

3. *A Divine Rebuke*, vs. 6-9. Emphasize Christ's interpretation of what Mary had done,—He calls it a good, a beautiful work, a manifestation of love which ministered to the deepest wants of His soul. It was also an anointing to His burial. This beautiful deed had perhaps a deeper meaning than Mary herself understood. Most of our deeds mean more than we ever dream of. Dwell on Christ's beautiful commendation of what Mary had done, v. 8. Can the same be said of us? Discuss the saying that it is love that immortalizes life (see v. 9).

4. *A Dreadful Mission*, vs. 10, 11. Judas seems to have taken offence at the divine rebuke which Jesus administered. Teach that he was as incapable of understanding a good and beautiful character as he was of understanding Mary's beautiful deed. His besetting sin was greed. Show how a love of money is a root of every kind of evil, and warn against allowing this spirit to get possession of us.

### For Teachers of the Boys and Girls

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

We are coming now toward the final attempt of the Jewish leaders to get Jesus out of the way. Remind the class of the long conflict which had been going on. The rulers cannot get the better of Jesus by any fair, legitimate means. What sort of tactics do they fall back upon? What prevents them from putting their plot into execution as soon as it is formed? Before studying the main part of the Lesson, refer to vs. 10, 11, and point out how, from the standpoint of the Jewish leaders, the treachery of Judas seemed to make itself known just at the proper time. The main part of the Lesson may be divided thus:

1. *The Woman's Tribute*, vs. 3-5. Bring out the situation by questioning,—where the action took place, at whose supper table, exactly what the woman did, the value of the perfume, the kind of vessel in which it was contained, how the perfume was released. Refer to Light from the East. Ask the class whether they think this woman was a guest at the feast, or had come uninvited as a spectator. Ask them, too, just what they think



2. "God loveth a cheerful giver." Find the saying.

ANSWERS, LESSON XII., Third Quarter.—  
(1) Saul; Acts 9:4. (2) 1 Cor. 2:9.

### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Did Mary spend her money in the wisest manner?

2. Is it possible to betray Jesus to His enemies now?

### Prove from Scripture

That Jesus prizes our love.

### The Catechism

Ques. 101. *The Lord's Prayer—its first petition.* Like the third Commandment, this petition has to do with the right use of the name of God. The name of God is just God Himself, as He is made known to us in nature, in our own minds, in His Word and ordinances, and especially in Jesus Christ His own Son. "Hallowed" here means, made known as holy. We hallow God's name, when we make known the holiness found in Him. The word "glorify" in the Question has practically the same meaning as "hallow." Everything God has made fulfils the purpose of its creation in revealing the character of God, and we are living our true life when His

character is reflected in us. The petition teaches us to pray for grace to glorify God in our own lives, and for the removal of everything that dishonors Him.

### The Question on Missions

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

Ques. 1. *Why are so many immigrants coming to Canada?* There are fewer immigrants in hard times and more in good times. Letters are constantly being exchanged between those who wish to come to Canada and their friends already here. Hence the tidings, "no work," lessens the volume of immigration, while, "plenty of work," increases it. For example, Dr. Paterson, Immigration Chaplain at Quebec and St. John, in his Report for 1913, writes that the months of April, May and June surpassed the corresponding months of all preceding years in the number of immigrants at those ports, while in the succeeding months there was a sudden dip, the number for July being not much more than half of that for June. The most effective immigration agent is the prosperous and satisfied immigrant. Besides, the Government of Canada pays a bonus to certain agents for farm laborers and domestic servants, and the railway and steamship companies induce immigrants to come in order to secure passengers for their lines.

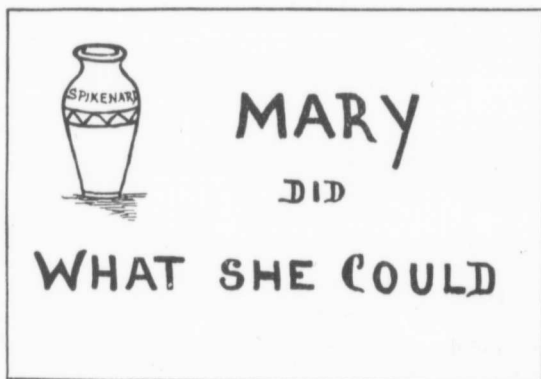
### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—This Quarter we are going to think of Jesus as the world's Saviour and king. We shall see Him crucified for us,—our Saviour. We shall see Him ascending to heaven to be our king forever. To-day we shall see the king anointed.

*Saturday—Wednesday*—Recall briefly Jesus' entry into Jerusalem, etc. Monday and Tuesday were busy days. Recall events. Wednesday Jesus rested quietly in Bethany. (Recall the home of Mary, Martha and Lazarus.)

*A Gift of Love*—Our story to-day tells us about a beautiful deed of love that was done for Jesus. He and His disciples are at the home of Simon, one of His friends at Bethany. Jesus



is reclining at the table (explain). See! Mary comes into the house. She is carrying an alabaster jar (outline) of very costly ointment or perfume. Sometimes we send boxes or bouquets of lovely flowers to friends to let them know we love them and are thinking of them. In Eastern lands it is the custom to give perfumes to friends, and often perfumed oils were poured on the head of a guest to show him honor. See! Mary goes near to Jesus! She opens the jar of sweet-smelling ointment and pours it upon His head. How sweet it smells! It is the best, the most costly she could buy.

*Judas' Opinion*—Some of the disciples look annoyed. "What a waste of money!" Judas cries. "That money might have been saved and given to the poor!"

*Jesus' Opinion of Our Gifts*—Tell Jesus' reply to Judas. Jesus values every loving gift, be it great or small, costly or poor. (Recall Jesus' words about the widow's mite.) Only one thing Jesus asks, that our gifts to Him shall be the very best things we have to give. If we have little, Jesus does not expect from us what He expects from those who have more.

*Golden Text*—Print SHE HATH DONE WHAT SHE COULD. I am sure you all can tell me how we can show our love to Jesus now.

*Gifts to Jesus*—Jesus values anything we give to poor, or sick, anything we do to make beautiful God's house, or church or Sunday School.

*Jesus Knows*—Every Sunday morning a little girl, poorly dressed, was seen hurrying along to church, with a bunch of flowers of some kind to be placed on the superintendent's desk in Sunday School. Sometimes they were wild flowers, sometimes garden flowers. One Sunday when the out-door flowers were almost over and she only had a small bunch of late pansies, she found the vase in which her flowers were always put filled with beautiful roses, the gift of a little girl whose father had a great deal of money. Betty laid her bunch of pansies on the other end of the table and sat down, feeling that her poor little pansies were of no account now. When the superintendent came he glanced at the roses and smiled. Then he saw the little bunch of pansies, and he knew all about it. He picked them up and smiled, then put one in his button-hole and sent for a glass in which to put the others. That is like what Jesus would have done.

*Something to Remember*—I SHOULD GIVE MY BEST TO JESUS.

#### FROM THE PLATFORM

NOT MORE THAN WE CAN  
BUT ALL WE CAN

Begin by asking just what it was that the woman did in the house of Simon the leper, what objection was made to her action, and what was Christ's defence of her. Exactly what words did He use? Then let the review centre about the words: "She hath done what she could." Can Christ say that about us? Emphasize the two things involved in it. First, Christ does NOT expect us to do MORE THAN WE CAN (Print as above). Some of us talk a great deal about the service we would render if our circumstances were other than they are. Christ takes our circumstances into account. He never looks for service which we cannot possibly render. But, on the other hand, He expects us to do the service we are able to do, and to do it fully. Not more than we can, BUT ALL (Fill in) we can. Are we doing all we can for Him?

## Lesson II.

## THE LAST SUPPER

October 11, 1914

Mark 14 : 12-25. Read Matthew 26 : 17-35—Commit to memory vs. 22, 23.

GOLDEN TEXT—As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Corinthians 11 : 26 (Rev. Ver.).

12 And <sup>1</sup> the first day of unleavened bread, when they <sup>2</sup> killed the passover, his disciples <sup>3</sup> said unto him, Where wilt thou that we go and <sup>4</sup> prepare that thou mayest eat the passover ?

13 And he sendeth <sup>5</sup> forth two of his disciples, and saith unto them, Go <sup>6</sup> ye into the city, and there shall meet you a man bearing a pitcher of water : follow him.

14 And whosoever he shall <sup>7</sup> go in, say <sup>8</sup> ye to the goodman of the house, The Master saith, Where is <sup>9</sup> the guestchamber, where I shall eat the passover with my disciples ?

15 And he will <sup>10</sup> shew you a large upper room furnished and <sup>11</sup> prepared : there make ready for us.

16 And <sup>12</sup> his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

17 And <sup>13</sup> in the evening he cometh with the twelve.

18 And as they sat and <sup>14</sup> did eat, Je'sus said, Verily

**Revised Version**—<sup>1</sup> on the ; <sup>2</sup> sacrificed ; <sup>3</sup> say ; <sup>4</sup> make ready ; <sup>5</sup> Omit forth ; <sup>6</sup> Omit ye ; <sup>7</sup> enter in ; <sup>8</sup> my guest-chamber ; <sup>9</sup> himself ; <sup>10</sup> ready ; <sup>11</sup> the disciples ; <sup>12</sup> when it was evening ; <sup>13</sup> were eating ; <sup>14</sup> shall betray me, even he that eateth with me ; <sup>15</sup> Omit And ; <sup>16</sup> Omit rest of verse ; <sup>17</sup> Omit answered and ; <sup>18</sup> he that ; <sup>19</sup> For the ; <sup>20</sup> Omit indeed ; <sup>21</sup> even as ; <sup>22</sup> unto ; <sup>23</sup> through ; <sup>24</sup> not ; <sup>25</sup> were eating, he took ; <sup>26</sup> when he had blessed, he brake it ; <sup>27</sup> Take ye ; <sup>28</sup> a cup ; <sup>29</sup> Omit it ; <sup>30</sup> covenant ; <sup>31</sup> no more drink ; <sup>32</sup> when.

## LESSON PLAN

I. The Passover Prepared, 12-16.

II. The Betrayal Announced, 17-21.

III. The Sacrament Appointed, 22-25.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The last supper, Mark 14 : 12-25. T.—The Passover instituted, Ex. 12 : 21-28. W.—The perfect atonement, Rom. 5 : 1-11. Th.—The bread of life, John 6 : 41-51. F.—"He shall live by Me," John 6 : 52-59. S.—Once for all, Heb. 10 : 14-22. S.—"In remembrance of Me," 1 Cor. 11 : 23-28.

**Shorter Catechism**—*Ques. 102. What do we pray for in the second petition ?* A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought

in o it, and kept in it ; and that the kingdom of glory may be hastened.

**The Question on Missions**—2. Where do the immigrants chiefly come from ? Almost equally from Britain, continental Europe and the United States.

Most of the British are from England ; most of the continental Europeans are Slavs from Russia and Austria ; while most of those from the United States are farmers from the middle states.

**Lesson Hymns**—Book of Praise : 116 (Supplemental Lesson), 50, 54, 8 (Ps. Sel.), 418 (from PRIMARY QUARTERLY), 52.

**Special Scripture Reading**—Ex. 12 : 1-14. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 35, The Last Supper. For Question on Missions, H. M. 12, Americans Coming into Canada. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Jerusalem the City of Zion, Southwest from the Northern Wall (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 470).

## THE LESSON EXPLAINED

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

**Connecting Links**—Jesus spent Wednesday, April 5, in retirement at Bethany, and on Thursday, April 6, the events of to-day's Lesson took place.

## I. The Passover Prepared, 12-16.

V. 12. *The first day of unleavened bread.* This was Thursday, 6th April, or 14th Nisan. Strictly speaking the first day of the feast, called indifferently the Passover and the Unleavened Bread, did not commence until six o'clock p.m. of this day, that is, the beginning of the next day. *Sacrificed the passover* (Rev. Ver.) ; that is, killed the lamb to be

used for the Passover feast (see Ex. 12 : 3-6). This was originally done by the head of each family, but afterwards by the priests at the temple. The usual time for the killing was between 2.30 and 5.30 p.m. on the 14th Nisan. *Where . . . make ready . . . the passover* (Rev. Ver.) ? A room was needed, with a table surrounded by couches, for at this time it was a rule that, even by the poorest, the feast must be eaten reclining, as a token of rest, safety and liberty, the custom of Ex. 12 : 11 having been changed.

V. 13. *Two . . . disciples ; Peter and John* (see Luke 22 : 8). *A man ; evidently a servant. Bearing a pitcher of water.* Carrying

water was usually a woman's work, hence a man's doing it would be sure to attract notice. The "pitcher" was an earthenware jar of the sort still used in Palestine. "Water:" Jerusalem obtained its water supply from an intermittent spring in the Kidron valley, from cisterns in which rainwater was stored and by means of conduits bringing a supply from a long distance. Jesus observed such strict secrecy in order that He might not fall into the hands of His enemies before His time.

Vs. 14-16. *The Master saith.* The "good-man" or owner of the house seems to have been a disciple. *My guest-chamber.* The owner would joyfully count his house as belonging to Jesus. The "my" also points to a previous understanding between Jesus and the householder. *A large upper room furnished;* provided, that is, with table and couches, and, likely, also purified from any trace of leaven. *There make ready.* The making ready would mean procuring the Passover lamb and providing some unleavened bread, three or four cups of wine mixed with water, the "charoseth" or sauce and bitter herbs. (See Ex. 12 : 8.)

### II. The Betrayal Announced, 17-21.

Vs. 17-19. *When it was evening* (Rev. Ver.); after sunset. *He cometh with the twelve;* from Bethany, about a mile and a half away from the city. *As they . . . were eating* (Rev. Ver.); those nearest one another dipping morsels of unleavened bread into the charoseth in a common dish. *One of you . . . that eateth with me* (Rev. Ver.); one, that is, of My chosen companions and friends. *Shall betray me;* give Me up treacherously into the power of My enemies. *Began to be sorrowful;* at the thought of being guilty of such wickedness. *Is it I? . . . Is it I?* This question shows how sincere the disciples, with one sad exception, were. Each was more suspicious of himself than of the others.

Vs. 20, 21. *He answered;* the eager, anxious questions of the disciples. *One of the twelve . . . that dippeth with me.* This comes nearer to pointing out the traitor, since it indicates him as one of those closest to Jesus at the table. Twelve ate with Jesus; only three or four could dip with Him. John 13 : 23-30 tells how Judas was made known as the traitor. *The Son of man . . . goeth;* through

the gateway of death (see chs. 8 : 31 ; 9 : 31 ; 10 : 33). *As it is written;* in the Old Testament (see, for example, Isa., ch. 53). *Woe,* etc. This is not the expression of a wish, but a solemn announcement of the divine judgment. Jesus desired to give Judas a last warning to save him from his doom.

### III. The Sacrament Appointed, 22-25.

V. 22. *Took bread;* one of the flat unleavened cakes used in the Passover feast. *Blessed;* consecrated with solemn prayer, blessed God, gave thanks, making the common bread a sacred thing. *Break it;* in pieces for distribution. *Take, eat.* The eating of the bread in the Lord's Supper is a picture of the way in which we are to receive Jesus into our hearts and lives by faith. *This is my body;* represents, expresses My body. We explain this saying as we do such other sayings of Jesus as : the seed is the word ; the harvest is the end of the world ; I am the door ; I am the vine.

V. 23. *A cup* (Rev. Ver.) ; one of the cups of wine used in the Passover. *Given thanks;* uttered some form of thanksgiving to God for His good gifts.

Vs. 24, 25. *This is my blood;* stands for, represents, My blood. As body and blood form the whole man, so Jesus gave Himself wholly for our salvation. And as bread has to be broken and wine has to be poured out before they can do us any good, so Jesus had to be crucified before He could give us life. *Of the covenant* (Rev. Ver.) ; that is, God's promise of salvation. The blood of Jesus is the sign of that promise. *Shed for many;* for all who, by simple faith, accept Him as their Saviour. In v. 25, Jesus declares that this is His last meal on earth, and points His disciples to the heavenly feast.

### Light from the East

UPPER ROOM—The houses of the poor have only one story with a very temporary flat roof on it, but the houses of those better off have two stories with a concrete roof. They are built in the form of a quadrangle enclosing an open court in the centre, which is reached from the street by an arched passage way closed by a heavy gate. The stone stairway to the upper rooms is from the courtyard so that one of them might be entered from the street

without entering the house. Sometimes a large, airy hall was built upon the roof and formed a kind of third story.

**UNLEAVENED BREAD**—Is made without being mixed with yeast or leaven and consequently is not raised, being like the Scotch oatcake, which consists of meal mixed with water and salt and baked on a griddle. The Australian damper is of this sort ; it is made

of flour, salt and water mixed into a dough, spread on a flat stone, covered with a tin plate and the whole covered over and around with the hot embers of a wood fire. The traveling Arab mixes a couple of handfuls of barley meal into a dough, rakes the fire which he had previously kindled out of the little hole in the ground, puts in the dough and rakes the embers and hot ashes over it.

### THE LESSON APPLIED

Jesus did not feel Himself above going to church. There must have been much in the ordinary synagogue service which displeased Him. Yet He attended the service. These Passovers were part of a ritual which He was abolishing, yet He observed them. There are some people who feel that the church has nothing for them. They are bigger, they think, than the conception which rules in the church, so they absent themselves. But if they were still bigger, they would not be thinking simply of the effect church-going has on them. They would be thinking of what church-going means to the world, and of what effect their presence might have upon church-going, and they would humbly follow in the footsteps of Jesus.

Doubtless the disciples had been so often astonished at the things Jesus did that they were not so easily astonished now. But it is clear that these smoothly working arrangements for the eating of the Passover puzzled them. Yet they obeyed and found all as He had said. So will the obedient always find. It is told of Napoleon that he used to amuse himself while making journeys in his carriage by working out military problems in his mind. He would propose such a problem as this : "I want to send three regiments to Paris from Marseilles, over different roads. At what times must they start and at what rates must they march, in order to enter Paris at the same moment ?" One can see that his facility in laying plans must have helped win for him the implicit confidence of his troops. Jesus has more than Napoleonic skill in providing that His followers shall not be disappointed. If it once becomes clear to us that any course of action is His will, we may be sure that the outcome will prove a success. Of course, if we expect Christ to do His part,

we must be prepared to do ours. "Pray as if everything depended upon God, work as if everything depended upon you."

There is a promising humility in the chastened question which the disciples in turn put to Jesus, "Lord, is it I?" They had been learning something of their own hearts. Goethe said of himself, "I have never heard of a crime which I do not feel that, under sufficient temptation, I might have committed." Similar was the well known remark of the great English divine, John Newton, as he saw a felon led to execution, "There, but for the grace of God, goes John Newton." Self-righteousness is not only a deadly sin, it is a subtle self-deception. When we hear of any wrong done we are apt to say to ourselves, "How could anybody do such a dreadful thing? I am sure I never could have done it." Let us beware. It is just that temper of mind which makes us most easily the prey of temptation. We are never so likely to fall as when we are surest that we are standing firm.

The Lord's Supper is a memorial. It is something to remember something by. In itself a simple meal, or only the shadow of a meal, it is a great monument to a great deliverance. There is an office in a big city where the chief decoration is a cancelled bond. Framed in solid wood it occupies the centre of the wall opposite the window, so that it can be easily seen. The paying of that bond meant the liberation of that business from debt. It was accomplished only through years of hard work and self-sacrifice. Itself worthless, it holds its place of honor as a reminder of days of struggle and hardship. Such is the sacrament of the Lord's Supper. Itself nothing, it is the monument of the victorious death of Christ. It is meant to call



to our minds the bitter tragedy by which we were freed from our sins. Whenever we see the quiet, solemn, meaningful ceremony let us look through its form into the tremendous and violent reality which lies behind it,—all the dreadful shame and the agony of suffering which Jesus endured on the awful cross.

The invitation to the Supper is the most generous possible, "Drink ye all of it." While the revolutionary army, under the command of George Washington, lay encamped near Morriston in New Jersey, the service of the communion was to be administered in the Presbyterian church of that village. During the previous week the general visited the manse and thus accosted the minister, "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday: I would learn if it accords with the rules of your church to admit communicants of another denomination?" The doctor rejoined, "Most certainly; ours is not the Presbyterian table, General, but the Lord's table; we give the Lord's invitation to all His followers of whatever name." The General was found seated with the communicants the next Sunday. That is the true and

catholic meaning of this feast, as it has been the constant practice of our church since the days of the reformation. When we eat and drink at our Lord's table we are joined with all His followers, whomsoever they may be. Is it not an inspiring thought? Boundaries of space, race and sect disappear. It is the communion of all saints.

We call the Lord's Supper "the Sacrament." And that word, as we all know, meant the oath which the Roman soldier took when he became one of the emperor's army. Within the last few months multitudes of the best and bravest young men all over the British empire have enlisted to fight for their country's cause. Those who have thus enlisted have pledged themselves to be faithful to their country's cause and to maintain that cause with all their might, and even at the cost to themselves of wounds and disease and death itself. There is a conflict to which Jesus, our great captain, is always calling those who have declared themselves His followers by sitting down at His table. It is the fight against evil in ourselves and in the world. And the followers of Jesus should be as faithful to Him as soldiers are to an earthly leader.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This Lesson falls into three great lines of truth. Lead the class into a consideration of:

1. *The preparation for the Passover*, vs. 12-16. Bring out: (a) The brotherhood of the disciples in eating the Passover as a family. This is of great importance; urge it as one of Jesus' leading principles for His people. (b) The desire of Jesus for quiet, orderly arrangement in devotion. Show how He had kept His plans to Himself, evidently on account of Judas' treachery. Do vs. 13-16 teach He had all the plans made, the sign agreed upon and the room of His unnamed friend engaged? Dwell upon the necessity implied by the arrangements,—that we should have the most favorable conditions for the most sacred services.

2. *The last Passover*, vs. 17-20. Draw out the main facts, the announcement of the traitor, the profound effect upon the disciples, the horror of the traitor's offence in eating with them, the corresponding doom. Discuss v. 21 as stating one of the mysteries of redemption, but as also showing that there was no compulsion in Judas' act. Emphasize the fact, that the freedom of the individual is such that no one is ever compelled to do anything in conduct except that which he wills to do. The mystery of foreordination is behind the will of the individual, although the individual may be an agent in the plan.

3. *The first Supper*, vs. 22-25. Take up the relation of the Supper to the Passover. Take this, "There will always be some question as to whether the memorial meal or custom now instituted by Jesus was derived from the Passover." On the whole it seems most,

probable that it was derived from the latter part of that feast. The Lord partook with the others of the Passover lamb, and when the law had been thus fulfilled and the feast was ended, before proceeding to take the cup after the feast,—the cup of blessing—took bread and declaring it to be His body, gave them to eat. Dwell upon the meaning of the bread and wine as symbols. See Jer. 31 : 31 for the new covenant. "The death of Jesus is at the same time a revelation of God's love, of the sinfulness of human sin, and the possibility of forgiveness and reconciliation." Now view it as the prelude to Jesus' victory. Consider Jesus' faith in the triumph of the kingdom.

Take up the privilege of communion. As a memorial of Jesus' work for us it should be eagerly embraced, and as a means of declaring brotherhood has been a powerful inspiration throughout the world.

### For Teachers of the Senior Scholars

A good introduction to this Lesson will be a reference to the parting scenes in the life of Dr. Geddic when he was about to return to the New Hebrides for the last time. Those were sacred meals, love feasts, sweet and sad, when his dearest friends realized that they should never again enjoy fellowship together around the supper table. The Last Supper was one of the sweetest and saddest events in the life of Jesus, for He was going away, and love and sorrow filled the hearts of the disciples. The following outline may be used in teaching the Lesson :

1. *The Upper Room*, vs. 12-16. Bring out, by questioning, that the time had come to make preparation for the Passover, the instruction which they received, the way they were guided to the upper room, the kindly welcome they received, and the preparation which they made. What is there to indicate that the goodman of the house was a friend of Jesus? Remind the class how the man with the pitcher teaches us that we may find divine guidance in all the little events of our daily life.

2. *The Revelation Made*, vs. 17-21. What revelation did Jesus make as the little company of disciples gathered with Him about the

table in the upper room that night? How did the disciples receive this revelation? Dwell on the sorrow which took possession of them, and make clear the meaning of their question, how it showed that they realized the possibilities of evil in themselves and trembled at the thought. Lead the class to see that every heart knows something of the experience through which the disciples were passing. We all get a glimpse at times of the possibilities of evil in ourselves. This vision should lead us to keep near to Jesus, who alone can save us in the evil hour.

3. *The Institution of the Supper*, vs. 22-25. Help the scholars to realize how simple the Supper is as instituted by Jesus,—the simple elements of bread and wine, the simple words, so full of meaning, so suggestive of suffering, so suggestive of salvation from sin.

Bring out that this is a memorial service (see Luke 22 : 19 ; and 1 Cor. 11 : 24). This is a view of the Supper easily understood. We are constantly doing things in memory of some one. Can we not do this in memory of Christ? Be sure in teaching the Lesson not to make the Supper a greater mystery than our blessed Lord Himself made it, and press home upon the scholars the solemn duty and blessed privilege of doing this in memory of Christ.

### For Teachers of the Boys and Girls

Take up the Lesson under the following three divisions :

1. *The Preparation*, vs. 12-16. Have a talk with the class about the feast of the Passover,—when it was originated, what great event it commemorated, how, and how often, it was observed. This was to be the last Passover in the life of Jesus. What question do the disciples ask Him? They had learned the lesson of consulting Him about such matters. What action does Jesus take? Ask the scholars to suggest a reason why Jesus should have issued His directions in such a roundabout way. Was it because of the plot which had been formed against Him, and which He did not wish to interfere with this last feast? Probably the owner of the house was a disciple of Jesus who expected Him that evening. The man with the pitcher may have been a pre-arranged signal.

Point out that the two disciples obeyed their master's orders, even when those orders may have seemed rather mysterious. It is only when we obey that we find the master's promises true for us.

2. *The Traitor*, vs. 17-21. Try to make the scholars see the picture in v. 17,—the little group coming along through the city, and amongst them Judas. Probably Judas thinks that Jesus knows nothing of his treachery. But what revelation does Jesus make at the supper table? Emphasize the effect which this revelation has upon the disciples. Is it possible for Christians to-day to betray their master? How? Point out that the action of Judas was made all the more repulsive because of the fact that he had come into the circle of the apostles.

3. *The Supper*, vs. 22-25. Reminding the class of what has been said already about the Passover, show how appropriate an occasion it was for the institution of the Lord's Supper. Both feasts remind us of a great deliverance. Question as to the details in these verses, the blessing of the bread, the breaking of it, Jesus' words as to the meaning behind His act, the thanksgiving for the wine, the drinking of it, the meaning behind this, and the promise which Jesus gave to His disciples. Try to draw out, by questioning, what conception the scholars have as to the meaning of the Lord's Supper. Be sure that they have a sense of the sublime simplicity which underlies the account of it which we have in this Lesson. Close by asking why Christians should observe the Lord's Supper.

### THE GEOGRAPHY LESSON

In various parts of Jerusalem we may see just such "upper rooms" as the one where the disciples were sent to prepare the meal. Consult our map and notice where the point of a large V is marked just within the northern wall. The number 38 is attached to that point by a zig-zag line. We will stand at the point (on a house-roof) and look off over the space between the V's arms. For about half a mile before us the ground is covered thickly with houses. Some of the houses close by have only one storey. Several have an extra room on the



roof (an upper chamber) which can be reached from the open courtyard below by means of an out-of-door stairway. Upper rooms like the ones we see now were often lent or leased at Passover time for the use of people who came from a distance to take part in the festival. The fact that such a room always had an outside stairway, made it easily possible for those who

used it to be apart from the owner's family.

Use a stereograph entitled, Jerusalem the City of Zion, Southwest from the Northern Wall.

### ADDED HINTS AND HELPS

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

#### Lesson Points

The wise disciple consults his master even about the details of life. v. 12.

Only part of our way is revealed to us at a time. v. 13.

Let us put what we can at the disposal of

Jesus. v. 15.

When we do our part, we shall always find that Christ has done His. v. 16.

The nearer home disloyalty is, the worse it is to bear. v. 18.

Even the best of us cannot afford to be too sure of ourselves. v. 19.

It is a dreadful thing for a man to become the instrument of evil. v. 21.

The sacrifice of Jesus is to bring about large results. v. 24.

Christ has made an appointment with us : are we preparing to keep it ? v. 25.

### Something to Look Up

1. "This do in remembrance of Me," said Jesus. Find these words.

2. Where does Jesus call Himself the living Bread that came down from heaven, of which if any man eat he will live forever ?

ANSWERS, Lesson I.—(1) Ps. 51 : 17.  
(2) 2 Cor. 9 : 7.

### For Discussion

1. Could Jesus have avoided the cross ?
2. Was the blood of Jesus shed for all ?

### Prove from Scripture

That Christ is our passover.

### The Catechism

Ques. 102. *The Lord's Prayer—its second petition.* There are two points in this Question : (1) The kingdom of God—what it is. Here the words mean, not God's rule as Creator over all He has made, but His authority in the hearts of men renewed by His Spirit and yielded to His sway. It is called "the kingdom of grace," because men can enter it only by having their hearts changed, and for this, divine power is needed.

A second name is "the kingdom of glory," because the time is coming when all opposition to its King and laws will be destroyed. (2) The kingdom of God—how it grows : (a) "The kingdom of Satan" must be overthrown ; (b) Men must be gathered one by one into the kingdom of God, and kept in it.

### The Question on Missions

Ques. 2. *Where do the immigrants chiefly come from ?* Since the opening of the century more than two millions and a half of immigrants have come to Canada. Forty per cent. of these were British, thirty-five per cent. were from Continental Europe, and twenty-five per cent. were from the United States. Among the British, for every one from Ireland there were four from Scotland and twelve from England and Wales. The Jews come chiefly from Russia, and equal the Irish in numbers. More Slavs than Scotch have come. Large companies of Italian laborers come, and, having worked on railway or canal construction, go away. The Oriental immigration,—Chinese and Japanese—is comparatively small. A careful inquiry has shown that there are, apart from the French and German population, over one million non-Anglo-Saxons in the Dominion,—one in eight of the whole population. Of these the Jews number 150,000. Large Jewish communities are forming in all our large cities.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to hear about the king's memorial. The day is Thursday, the day before Jesus was crucified on the hill called Calvary.



*Memorial Days*—Our King George's birthday is a special remember day, when we think especially about him and prayers are offered for his health and happiness. Christmas Day is a special remember day when we especially remember our King Jesus' birthday. Easter is another remember day. (What ?) To-day our story is about another remember time when Jesus wants us especially to remember what He has done for us.

*The Lord's Supper*—Show a picture of the Last Supper, and, if possible, give one to each child. Can you point out King Jesus in this picture? He and His disciples are eating the Passover feast. Recall what this feast meant them to remember (the passing over of the death angel when the firstborn in every Egyptian home died). All this happened many, many years before Jesus came to the world. Jesus knows that on the next day He is going to be put to death on the cross, a sacrifice for our sins, and from that time there must be a new Passover feast—a new remember time, when we will remember Jesus' death for us.

At first our Lesson story tells us about the disciples getting ready for the Passover feast. (Tell vs. 12-16.) Let us enter that upper room. It is evening. Jesus has come with the Twelve (names?) to this upper room, where the feast is prepared for them. We see them at the table. Describe the Passover feast (see Lesson Explained). Tell the words of Jesus, vs. 18-21. Can you point out the disciple who was going to betray Jesus? No knives or forks or spoons were used in those days. Each dipped a piece of bread in one common bowl containing a sauce of bitter herbs.

*A New Remember Time*—Jesus took bread and blessed it and broke it in pieces and gave it to His disciples. Tell His words to them. He took also a cup of wine (outline) and when He had given thanks He gave it to them and they all drank of it. (Tell His words; explain.) Judas had slipped out of the room so that he did not receive the bread and wine from Jesus like the rest of the disciples.

*Golden Text*—Repeat Golden Text. Have you ever seen people remembering Jesus in such a way? (Describe the Communion as observed in your own church.) Yes, father and mother, etc., who are members of the church, remember Jesus in this way. Jesus wants all His friends to remember Him in this way. No one is too young to love Jesus, though it is thought best to wait till you are a little older before you join in this solemn feast, but you can remember Him always and do all you can for others for His sake,—because He did so much for you.

*A Little Prayer*—

“Help us, Lord, to love Thee more  
Than we ever have before;  
In our work and in our play,  
We'll remember Thee always.”

*Something to Remember*—I SHOULD REMEMBER JESUS.

### FROM THE PLATFORM

*According to Thy gracious word,  
In meek humility,  
This will I do, my dying Lord,—  
I will remember Thee.*

Have written on the board the above stanzas from the familiar Communion hymn. Call the attention of the School to the several thoughts which it suggests. What reason does it give why the followers of Jesus should observe the Lord's Supper? Because of His own command. The command is all the more forcible because it is a dying command. Then point out the spirit in which we are to come to the Lord's table,—the spirit of humility, recognizing our unworthiness. Our strength and grace are to come from the Saviour. This stanza also brings out the nature of the Lord's Supper. It is to be a feast of remembrance. We desire to remember friends who have helped us. No other friend has helped us as Christ did when He gave up His life for us. Here, then, is one way in which we can show our gratitude, and pledge ourselves to be His disciples. Ask for the Golden Text.

## Lesson III.

## IN THE GARDEN OF GETHSEMANE

October 18, 1914

Mark 14 : 32-42. Read Matthew 26 : 36-56—Commit to memory vs. 34-36.

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

32 And they <sup>1</sup> came to a place which was named Gethsem'ane : and he saith <sup>2</sup> to his disciples, Sit ye here, while I <sup>3</sup> shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be <sup>4</sup> sore amazed, and <sup>5</sup> to be very heavy :

34 And <sup>6</sup> saith unto them, My soul is exceeding sorrowful <sup>7</sup> unto death : <sup>8</sup> tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass <sup>9</sup> from him.

36 And he said, Ab'ba, Father, all things are possible unto thee ; <sup>10</sup> take away this cup from me : <sup>11</sup> nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and

Revised Version—<sup>1</sup> come unto ; <sup>2</sup> unto ; <sup>3</sup> Omit shall ; <sup>4</sup> greatly amazed ; <sup>5</sup> sore troubled ; <sup>6</sup> he saith ; <sup>7</sup> even unto ; <sup>8</sup> abide ; <sup>9</sup> away from ; <sup>10</sup> remove this cup ; <sup>11</sup> howbeit not ; <sup>12</sup> thou not ; <sup>13</sup> Omit ye ; <sup>14</sup> that ye enter not ; <sup>15</sup> indeed is willing ; <sup>16</sup> saying ; <sup>17</sup> again he came, and found them sleeping, for ; <sup>18</sup> very heavy ; <sup>19</sup> and they wist not ; <sup>20</sup> Arise ; <sup>21</sup> be going ; behold, he.

## LESSON PLAN

- I. Jesus' Companions, 32-34.
- II. Jesus' Prayer, 35-40.
- III. Jesus' Announcement, 41, 42.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—In the garden of Gethsemane, Mark 14 : 32-42. T.—"Perfect through suffering," Heb. 2 : 9-18. W.—He learned by obedience, Heb. 5 : 1-10. Th.—Obedience unto death, John 12 : 23-32. F.—A man of sorrows, Isa. 53 : 1-9. S.—"Thy will be done," Matt. 26 : 36-46. S.—The agony, Luke 22 : 39-46.

Shorter Catechism—Ques. 103. What do we pray for in the third petition? A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able

saith unto Pe'ter, Si'mon, sleepest thou? couldest <sup>12</sup> not thou watch one hour?

38 Watch <sup>13</sup> ye and pray, <sup>14</sup> lest ye enter into temptation. The spirit <sup>15</sup> truly is ready, but the flesh is weak.

39 And again he went away, and prayed, <sup>16</sup> and spake the same words.

40 And <sup>17</sup> when he returned, he found them asleep again, (for their eyes were <sup>18</sup> heavy,) <sup>19</sup> neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 <sup>20</sup> Rise up, let us <sup>21</sup> go ; lo, he that betrayeth me is at hand.

and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

The Question on Missions—3. What does Canada gain by the coming of the immigrants? Both money and people. Each year at least ten million dollars are brought in. The people are a great working force to till the soil, build the railways, tend the machines and excavate the minerals of this big, rich, new land.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 539, 47, 113 (Ps. Sel.), 538 (from PRIMARY QUARTERLY), 44.

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

Lantern Slides—For Lesson, B. 47, In the Garden of Gethsemane. For Question on Missions, H.M. 1227, Work at Construction Camp. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Ancient Olive Trees : Garden of Gethsemane (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 470).

## THE LESSON EXPLAINED

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

Connecting Links—At the close of the Lord's Supper, Jesus and the eleven disciples, having sung a hymn, went forth from the upper room, and wended their way towards the Mount of Olives. As they went, Jesus warned His followers that, on His death which was very near, they were soon to be scattered, but that after His resurrection, He would meet them again in Galilee. When Peter declared that He would not leave Jesus, whatever happened, he was warned, that, in that very night, before the cock should crow twice, he would thrice deny his Lord. Vs. 26-31.

## I. Jesus' Companions, 32-34.

V. 32. *They came* ; Jesus and His disciples, except Judas, who had gone to plan for the taking of Jesus (see John 13 : 29, 30). *To a place*. The Greek word means a small

enclosure. *Gethsemane*. The name means "Oil Press." Perhaps it was a plantation of olive trees with an apparatus for extracting the oil from the olives, like a sugar house in a maple grove. John (see John 18 : 1) calls it "a garden." It was a place where Jesus had often gone with the disciples, and which Judas, therefore, knew, John 18 : 1, 2. "The present Gethsemane is about three-quarters of a mile from the walls of Jerusalem, is almost a square, 160 by 150 feet, and contains eight venerable olive trees." (See also *Light from the East*.) *Sit ye here* ; at the entrance of the garden, like army sentinels, to guard against surprise and interruption. At this great crisis, Jesus desired to withdraw into solitude.

V. 33. *Taketh with him* ; farther into the shades of the garden or orchard. *Peter and James and John* ; the three most trusted of

the Twelve. They had been with Him at the raising of Jairus' daughter (ch. 5 : 37) and at the Transfiguration, ch. 9 : 2. Jesus, being human, desired the sympathy of His friends in the hour of His trial. *Greatly amazed* (Rev. Ver.); "stunned with astonishment" the Greek words mean, and no wonder, since men were rejecting Him with fierce hatred, while He loved them with an undying affection. *Sore troubled* (Rev. Ver.). The very deepest kind of sorrow is meant,—grief that distracts and frenzies.

V. 34. *Soul . . . exceeding sorrowful*; literally surrounded by sorrow as by the atmosphere or by a besieging army. Jesus was sorrowful all round and round, not a ray of light to comfort Him in that hour of darkness and the weight of woe overwhelming Him. *Even unto death* (Rev. Ver.). It seemed as if His sorrow would crush the life out of Him even before He came to the cross. *Tarry ye here*. Jesus must leave even the chosen three while He went to be alone with His heavenly Father. To them He set the task of watching against intrusion by the sudden coming of the soldiers, who, He knew, were on the way, led by the traitor disciple. *Watch*. It would help Him to know that they were near Him and sympathizing with Him.

### II. Jesus' Prayer, 35-40.

V. 35. *Went forward a little*; "a stone's cast," Luke 22 : 41. *Fell on the ground*. The Greek words mean "fell again and again upon the ground." It was a protracted and desperate struggle. Luke has "kneeling down" (Luke 22 : 41), that is, in Eastern fashion, with the head bowed down to the ground. *If it were possible*; to accomplish His work of saving the world without enduring the cross. It was not, however, merely the bitterness of death itself or the agonies of crucifixion from which Jesus shrank, but the bitterness that came from having the whole sin of the world poured upon Him, so that He would become the sin-bearer of the race. *The hour*; that is, the hour that was threatening Him with betrayal and crucifixion. *Pass from him*; so that He would not have to endure it.

V. 36. *Abba, Father*. "Father" is the translation of the Aramaic word "Abba" which Jesus used. His using it showed that He still trusted God. *All things are possible*.

No lack of power could prevent the Father's saving the Son from the cross. *Remove this cup* (Rev. Ver.). "Cup" is commonly used in the Bible for one's earthly experiences, here for the sufferings of Jesus. *Nevertheless*; no matter what suffering it may bring. *What thou wilt*. This was what Jesus desired most of all—that God's will should be done.

Vs. 37-40. *And he cometh*. Jesus is concerned not only about Himself in this dreadful hour, but about His disciples as well. He interrupts His prayer to come and see whether they are doing their part in keeping watch. He had predicted that His followers would desert Him and that Peter would deny Him, but this prediction was meant as a warning, and if it had been taken as such, the disciples would not have failed in watchfulness. *Findeth them sleeping*; overcome by weariness: the hour was late and they had just passed through most exciting scenes. *Saith unto Peter*; who had so shortly before said that he was ready to die with Jesus, v. 31. *Watch one hour*. Peter had boasted his readiness and he had failed in this little thing. *Watch . . . and pray*. "Pray" is added, for a fiercer temptation to unsteadfastness was right upon them. *Spirit . . . ready . . . flesh . . . weak*; a reason for being constantly on guard. By the "spirit" is meant the higher, and by the "flesh," the lower, nature. Jesus meant to warn the disciples that the lower nature, which feared danger and death, exposed them to temptation against which they needed constantly to watch. *Again . . . prayed*; as the agony came back upon Him. *Asleep again . . . wist not what to answer* (Rev. Ver.); dumb with drowsiness and shame.

### III. Jesus' Announcement, 41, 42.

Vs. 41, 42. *Sleep on now . . . it is enough*. Jesus no longer needed their help. He had fought and won His battle. His prayer was answered, because God's will was to be done and strength had been given Him for all that lay before Him. *He that betrayeth me* (Judas) *is at hand*; and Jesus was prepared for his coming.

### Light from the East

GETHSEMANE—The traditional site of the garden is now owned by the Franciscans. It is a lovely spot in the valley of the Kidron,

between Jerusalem and the Mount of Olives, about 150 feet wide and 160 feet long, and is enclosed by a picket fence. The eight olive trees in it are the oldest of their kind in the world and are banked up with earth and stones to keep them from falling to pieces. The garden is very carefully kept, flowers bloom everywhere, and wormwood and the passion vine trail in profusion over the fence. A cave formed by an ancient cistern at a little distance from the garden is now transformed into a Latin sanctuary and called the Grotto

of the Agony. The garden, which cannot have been very far from this spot, no doubt belonged to some personal friend of Jesus, and was a trysting place known to all the disciples; and although not far from the public highway, yet amid the dense foliage which then covered the mountain and the valley, it would be a quiet resting place suitable for prayer and perhaps sleep. The Greek Church has enclosed a place near by and called it Gethsemane, and the Russians have built a large church a little farther up the mountain.

### THE LESSON APPLIED

Jesus never prayed with His disciples. He prayed for them. He taught them to pray. He prayed before them. But they never joined in prayer; the little family had no family prayers. Is not this most strange? What can be the reason? It was because of the holiness of Jesus. His perfect sinlessness put Him on another level, as it were, so that He and the sinful disciples could not kneel side by side. Now, think of the loneliness of soul which Jesus must have possessed. Some lives are lonely through sin; their guilty secrets drive them apart in order to escape detection. Some are lonely through superior knowledge; a Newton or a Galileo must have longed for some friend of equal mental powers with whom to discuss great matters. But Jesus was lonely because the gulf of sin separated Him from His fellow men. It must have been a particularly bitter sort of loneliness just because, caused by holiness, it would be filled with the loving desire for comradeship. His superiority never made Him dislike men and draw away from them. It made Him love men and draw towards them. Jesus did not go about blaming and finding fault with people, but He went everywhere trying to save them.

So He took the disciples as far as possible with Him. The three most advanced in understanding His purpose He could take a bit farther into Gethsemane than the others. His friends were very dear to the friend of all. When a blind man, who had been born blind, was asked what he thought the sun to be like, he replied, "Like friendship." That was his idea of strength, beauty and warmth. The most glorious object of vision was to him like

the most glorious object of feeling. And friendship is truly one of the most glorious things in life. How desolate is the person from whom all turn away! How utterly cold and empty must be the heart which refuses friends! Let us make friends, keep friends, deal honestly and kindly with our friends, and never profane the sacred and holy temple of friendship.

It is not wrong to want something intensely. Indeed we may judge of the worth of any person by the intensity and range of his wants. The bigger the nature the more wants and the more the wanting of them. There is a blessing for those who ask and seek and knock. The man who clamored at his neighbor's door for bread at midnight, and the widow who filled the judge's court with her cries, are commended for their importunity. Listlessness is not a Christian grace. When we want anything we should want it with all our might. "I don't care" is a frequent expression on human lips, but it is a poor certificate of character to the person who utters it.

To want something intensely is not rebellion. Rebellion consists in refusing to cease from wanting it when it is shown to be wrong. Every wish of a child of God should be qualified by the statement, "Nevertheless not as I will, but as Thou wilt." It is wrong to end our prayers with the assertion of our wants. The amen should not be spoken till we have owned the greater wisdom of our Father. A French captain was once brought into the presence of Nelson after a sea battle in which the British fleet had been successful. He went boldly up to the great admiral and held out his hand. Nelson drew back. "Give



me your sword," said he, "and then I will take your hand." That was the true and the only possible relation between a conqueror and the conquered. And the true and only possible relation between us and our God is likewise one of submission on our part and of authority on His part. Let us remember that His knowledge, His wisdom, His love are perfect, and that ours are very imperfect.

"Watch and pray!" There should be earnestness and action along with our petitions. It is related that a poor man came to Demosthenes and wanted him to plead his cause. The great orator heard him without attention while he pleaded without earnestness. The man saw this and cried out with anxiety that it was all true. "Ah!" said Demosthenes, "I believe you now." We must not make our prayers a sacrifice without fire, but suit the utterance to the eager desire of our hearts. Another sort of story is that of the little boy who heard his rich father praying that the wants of the poor might be supplied. "Father," he said, "I wish I had your corn." "Why, my son? What would you do with it?" asked the father. The child

replied, "I would answer your prayers." So let us pray, and let us see that we pray truly, or our prayers are useless. Let us pray as if we meant it, and let us not allow our lives to mock and deny our prayers.

"Sleep on now." The Spanish proverb says, "The road of by-and-by leads to the town of never." The person who thinks that there is no hurry is the person who wakens up to the fact that it is too late. Opportunity is passing from us all, life is passing from us all, no matter how young we are. The master asks us to do certain things for Him to-day. Next year may be too late, even to-morrow may be too late. "Behold, now is the accepted time."

One of F. W. Robertson's most famous sermons is on the words: "Sleep on now, and take your rest. Rise up, let us be going;" and the sermon is entitled, "The Irrevocable Past and the Available Future." However we may long to change the past, our desire to do so is vain. But the future is before us, and, with God's help, it can be made better than the past.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin with this comment, "The agony in Gethsemane is one of those events in the life of Jesus that require meditation rather than explanation. In no other crisis of His life does Jesus appear more one of us and at the same time more truly our master." Dwell upon:

1. *The awfulness of the approaching tragedy.* Take Bruce's comment as a guide: "Though Jesus had long known and had often with realistic plainness spoken of what was to befall Him, yet the vivid sense of what it all meant came upon His soul at this hour as a sudden, appalling revelation." Take Burton and Mathews' comment: "Jesus had for months contemplated the certainty of a violent death, but now that it was imminent and to result from a friend's treachery and the nation's rejection of Him, its awfulness appalled him." Discuss the attitude of Jesus

to this crisis: First, He gave Himself to prayer; and second, He craved human sympathy. Deal with each of these as open doors to helpfulness in the great crises of life as well as in ordinary experiences.

2. *The three prayers of Jesus:* (a) That the "hour," the "cup" might pass,—clearly His approaching death and all that involved. Now find out what there was in Jesus' death that He so dreaded. Was it the pain or the causes leading to it? Would it not be the awful spiritual load in bearing the crushing burden of the world's sin?

Show how, in that awful trial, Jesus still trusted His Father's love and wisdom,—a trust which is the highest attainment of prayer. Dwell upon the fact that Jesus craves human sympathy and that each can assist in bearing the burden of the world's need. Show how frail human life is and urge constant watching against failure.

(b) See Matthew's version. The two teaching points to emphasize are: First,

that Jesus in the full consciousness of His mission and trust in His Father persevered in prayer until the victory came. What a lesson to His children in their great trials! Secondly, the Father, who was in fellowship with Him, permitted this experience, and all in the exercise of the highest wisdom. Show how God may permit great trials in the interests of perfect wisdom and love. We are not wise enough to know what is best eternally. Pause to emphasize the disciples' deeper failure. Conscious of failure they only show confusion. Do we give any better account of our sympathy with the master in His work?

(c) The same petition (see Matt. 26 : 44). This serves to emphasize the duty of persistence in prayer until the victory comes.

Sum up, as the teaching of the Lesson, the supremacy of the spirit as the secret of final victory. Jesus' triumph was purely spiritual. So is every real triumph. Get the spirit firmly rooted in the will of God.

### For Teachers of the Senior Scholars

Introduce the Lesson by a reference to the midnight walk in the moonlight from the upper room to Gethsemane. What was the subject of conversation by the way? Why did Jesus warn the disciples of the weakness which they were about to manifest? What encouraging revelation did He make? (V. 28.) What part did Peter take in the conversation? (Vs. 29-31.) What is there in this to Peter's credit? What to his discredit? Ask the scholars to describe Gethsemane, and remind them that it was one of Christ's favorite resorts, John 18 : 2. Our Lesson today embraces what took place that night in the garden.

1. *Christ's Agony*, vs. 32-34. What were the elements which combined to make up the mystery of sorrow revealed in Gethsemane? Bring out that the awful physical suffering about to be endured was one element. Remind the class that the finer the texture of a man's life, the greater capacity for suffering. We who are so much more coarse-grained cannot tell how intense the physical suffering of Jesus was. Bring out how intense His mental anguish was as God's will seemed for a time to be hidden from Him. Make clear

that His chief agony was caused by the burden of a world lying in sin (see Isa. 53 : 5, 6). Remind the class that there are Gethsemanes in almost every life, times of great sorrow, of weakness, or loneliness, or failure, or betrayal, which are hard to bear, and ask them when such periods come to remember that Jesus knows the meaning of these things, and can comfort and strengthen and sustain.

2. *Christ's Prayers*, vs. 35, 36. Bring out the two elements in our Lord's prayer that night, that it was a cry for relief, but that it was also an expression of submission to the divine will, and lead the class to see that it is not wrong for us to pray to have some bitter cup pass from us, to have some loved one spared to us, to have some painful burden removed; but we must always do so in the spirit of submission which Christ manifested. Dwell upon the way God answered Christ's prayer, not by removing the cup but by giving strength to drink it, and remind the class that God has His own way of answering our prayers, and that His way is always the best way.

3. *Christ's Disciples*, vs. 37, 38, 40-42. Where were the disciples while Christ was praying? Why did He wish to have them near? Jesus longed for human sympathy and support. Call attention to the touch of disappointment expressed in Christ's words (v. 37), and lead the scholars to ask themselves if Christ has any reason to be disappointed with us. Are we doing the best we can to manifest our sympathy and love?

### For Teachers of the Boys and Girls

The Lesson to-day may be introduced by having a little talk with the scholars about our Lord's love for out-of-door nature. How often when He prayed, He prayed out-of-doors. And now, in this terrible experience, He goes into a garden. Ask some one to read John 18 : 1, 2, for the light it throws upon Jesus' habit of frequenting the garden of Gethsemane. Now take up the Lesson under three divisions :

1. *The Master's Sorrow*, vs. 32-34. When Jesus and His disciples went out to the garden, which disciple was missing? (V. 42.) Ask which disciples Jesus took with Him farther into the garden, and remind the class

of other occasions when He showed the same desire to have these three near Him (see Mark 5 : 37 ; 9 : 2). Question the class as to why Christ chose these three to come with Him,—was it a case of favoritism, or had these men proved their special loyalty and devotion? Did they understand Him better than the others did? What words reveal to us the depth of Christ's agony?

Try to secure the ideas of the scholars as to why Christ felt this terrible anguish. Was it because He feared physical death? He had often faced the thought of physical death before. Was it not rather because of the way in which that death was to be brought about, through the treachery and sin of men?

2. *The Master's Prayer*, vs. 35, 36. Point out that, although Christ desired the sympathy of His three followers, this was an experience into which they could not fully enter. He had to go apart from them. Ask how Mark sums up the prayer of Jesus in v. 35. Then ask for the exact words which Jesus

used. Emphasize the outstanding features of this prayer,—His belief in the loving fatherhood of God, His belief that God is all-powerful, His petition that the cup might pass, and His noble submission to God's wise and holy will. Lay special stress upon this last feature. Too often we forget it in our prayers. Whose will is likely to be best, God's will or ours?

3. *The Disciples' Failure*, vs. 37-42. Ask the scholars just what it was that Jesus expected of the three disciples. At least, He expected that they would show their sympathy with Him in this dark hour. Possibly He had expected them to be praying for Him. How did they meet His expectation? Why was Christ especially disappointed with Peter? Ask the class whether they do not think that it was a simple thing which Christ wanted. Then point out that it is often in the simple duties of life that we fail. Close by reminding the class that opportunity quickly passes, vs. 41, 42.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Look at the Jerusalem map accompanying Lesson II., and notice the narrow roads outside the city. Near a spot where three roads part you see the point of a heavy V whose arms reach westward toward the line of the city wall. The number 39 is attached to the point by a zigzag. We will stand where you see that V's point and face west, toward the city. We find ourselves in a garden where shrubs and low annuals bloom in the sunshine and a few trees make spots of shade. The tree trunks are curiously shaped, gnarled and ragged. The leaves are small, slender and delicate, quite light in color. They are very, very old olive trees; that is why their trunks

have lost the appearance of graceful strength. The man in the long frock is a member of a Roman Catholic brotherhood that have charge of this bit of ground. We are in the Garden of Gethsemane. None of these trees can be old enough to have been standing nineteen centuries ago, but olive orchards then and for centuries earlier covered parts of this same ground on the lower slopes of Olivet. Somewhere near this our master made ready to accept a shameful and agonizing death. Here He prayed.

Use a stereograph entitled, Ancient Olive Trees; Garden of Gethsemane.

## ADDED HINTS AND HELPS

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

### Lesson Points

There are some experiences of the master into which we cannot enter: we can but witness them afar off. v. 34.

The sinless One prayed; how can we lead prayerless lives? v. 35.

True prayer is impossible apart from submission to the will of God. v. 36.

"Let him that thinketh he standeth take heed lest he fall." v. 37.

The man who would fight temptation enters upon a long campaign. v. 38.

If we would pray aright we must pray without ceasing. v. 39.

There are some failures for which we can

summon no excuse. v. 40.

The opportunity to serve Christ does not wait upon our convenience. v. 41.

Communion with God brings confident courage. v. 42.

### Something to Look Up

1. Where is Jesus called, "a man of sorrows, and acquainted with grief?"

2. It is said that Jesus, "the captain of our salvation," was made "perfect through sufferings." Find the words.

ANSWERS, Lesson II.—(1) Luke 22 : 19. (2) John 6 : 51.

### For Discussion

1. Does Jesus need our help ?
2. Is prayer always answered ?

### Prove from Scripture

That Jesus was a man of prayer.

### The Catechism

Ques. 103. *The Lord's Prayer—its third petition.* In the kingdom of God there are two kinds of growth. It grows, as we saw in studying the last Question, when men are brought into it. It grows, too, in the hearts of men, when they obey more and more perfectly the "will" of God, its great King. To obey God's will, we must know what it is. This He has taught us in many ways ; chiefly,

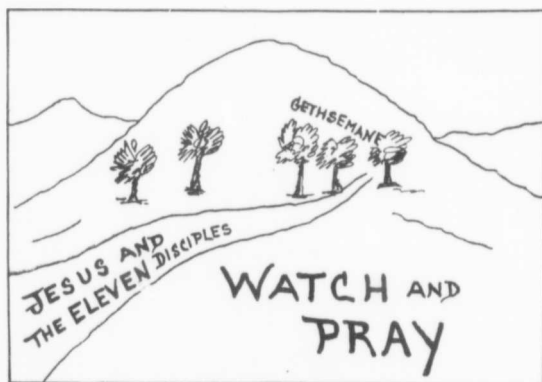
in His Word, and, still more completely and perfectly, in Jesus Christ, His blessed Son. It should be our highest aim to do the will of God. For this He has created and preserved and redeemed us. We have in Jesus a perfect Pattern of obedience. When we imitate Him, we shall do God's will "as the angels do in heaven."

### The Question on Missions

Ques. 3. *What does Canada gain by the coming of the immigrants?* Each immigrant must show himself possessed of \$25 on entering Canada,—\$50 if he comes in winter. Many have much more than this amount. On the other hand, much of what is shown has been sent to these immigrants by friends already in Canada. The settlers from the United States are generally well-to-do, having sold their farms and brought the proceeds to buy the lower priced lands of Canada. It is estimated that each adult at twenty years of age is worth \$4,000 to the community he belongs to. As a large proportion of immigrants are grown up, Canada is saved the heavy expense of rearing them through childhood. Besides, the immigrants are from the young, courageous and enterprising portion of their race, the most desirable settlers for a new country. They are ready to take the full share in the development of its resources and the building up of its national life.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our story to-day is a very sad one. We are going to hear about our Saviour's agony (deep sorrow) just before His crucifixion.



We are going to hear about our How many of you have been in an orchard? Was it an apple orchard, or a peach orchard, or a pear orchard? In the country where Jesus lived they had many orchards or gardens. Our story tells us about Jesus in the Garden of Gethsemane. The trees in this garden are olive trees (explain). It is on the side of a mountain called the Mount of Olives.

*To the Mount of Olives*—Jesus and His disciples left that upper room (recall last Lesson). (Sketch as you talk.) How many disciples are with Him now? Who is absent? Here

is Jerusalem (sketch). It is midnight. See! They are making their way through the narrow streets of Jerusalem, down this hill, across the brook Kidron, along this road to the Mount of Olives (outline). Up here they enter this garden of olive trees (outline). Jesus often came to this quiet spot to rest and pray. Now He says to His disciples, "Sit ye here while I pray." (Picture the scene, as He takes Peter, James and John a little farther into the garden with Him, and then leaves them to watch while He prays.).

*Thy Will Be Done*—Picture Jesus as He goes to a quiet part alone and kneels on the ground and prays and cries aloud to God, telling God all His sorrow, asking God if possible to spare Him the suffering, but if it be God's will He is willing to suffer everything. "Thy will be done." He rises strong to bear all that is going to happen to Him.

*Sleeping Disciples*—Picture Jesus' return to find Peter, James and John asleep. Tell His words (and explain).

Mother was weeping. Nelly knew that she was thinking of the dear father whom God had called away to heaven. All Nelly could do for mother was to sit quietly in her arms and pat her cheek lovingly, but, oh, what a comfort it was to mother just to have the loving little girl near her in her sorrow! Jesus

wanted His dear disciples to watch near Him in His sorrow, but they were tired and they forgot to pray to God to keep them strong and wakeful and so they went to sleep. Jesus wakened them.

*Golden Text*—Repeat Jesus' words. Print

WATCH

PRAY

But soon they were asleep again, vs. 40, 41. What sound does Jesus hear? It is the tramping of soldiers! He sees men with lanterns in the distance! He knows what it means. Judas is coming back with Jesus' enemies to show them where He is. Jesus wakens His disciples and goes out to meet His enemies.

*Keeping Awake*—Jesus wanted to teach His disciples that they would need to keep awake for fear they would be led into wrongdoing, led into denying Jesus, led into saying or doing things that would make Jesus sorrowful. Ask Jesus to keep you wakeful, so you may keep out of sin.

*Sing or Repeat*—

Oh, watch and fight and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

—Hymn 247, Book of Praise

*Something to Remember*—I SHOULD WATCH AND PRAY.

### FROM THE PLATFORM

WATCH | TEMPTATION | PRAY

Make the platform talk to-day centre about the Saviour's solemn warning to the disciples given in the Golden Text. Print on the board the word TEMPTATION, and then draw a heavy line down the board on each side of the word. Remind the School that when a stretch of road is in a dangerous condition, the authorities often place a barrier at each end to prevent accidents. Temptation is like that dangerous place in the road. What was the temptation which beset the disciples in our Lesson? Was it a temptation to positive sin? It was rather a temptation to neglect their duty, the duty of showing their active sympathy with Jesus in His terrible experience. Lay stress on this point,—that temptation may often be of such a character. Now ask what two barriers Christ would set up to prevent us getting into the dangerous place of temptation? He tells us we are to WATCH (Print) and PRAY (Print).

## Lesson IV.

## JESUS AND JUDAS

October 25, 1914

Matt. 26 : 47-50 ; 27 : 3-10. Study Matthew 26 : 14-25, 47-50 ; 27 : 3-10. Read Mark 14 : 43-50—Commit to memory vs. 3-5.

**GOLDEN TEXT**—Woe unto that man through whom the Son of man is betrayed 1—Matthew 26 : 24 (Rev. Ver.)

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 same is he : hold him fast.

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

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

Ch. 27 : 3 Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed

**Revised Version**—*Omit* same ; <sup>2</sup> take him ; <sup>3</sup> straightway ; <sup>4</sup> Rabbi ; <sup>5</sup> do that for which thou art come ; <sup>6</sup> they came ; <sup>7</sup> *Omit* had ; <sup>8</sup> back the ; <sup>9</sup> *Omit* have ; <sup>10</sup> *Omit* the ; <sup>11</sup> But ; <sup>12</sup> it ; <sup>13</sup> into the sanctuary, and ; <sup>14</sup> he went away and ; <sup>15</sup> pieces of silver ; <sup>16</sup> *Omit* for ; <sup>17</sup> since ; <sup>18</sup> Jeremiah ; <sup>19</sup> priced ; <sup>20</sup> certain of ; <sup>21</sup> price ; <sup>22</sup> they

<sup>10</sup> the innocent blood. <sup>11</sup> And they said, What is that to us ? see thou to <sup>12</sup> that.

<sup>5</sup> And he cast down the pieces of silver <sup>13</sup> in the temple, and departed and <sup>14</sup> went and hanged himself.

<sup>6</sup> And the chief priests took the <sup>15</sup> silver pieces, and said, It is not lawful <sup>16</sup> for to put them in to the treasury, <sup>17</sup> because it is the price of blood.

<sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in.

<sup>8</sup> Wherefore that field was called, The field of blood, unto this day.

<sup>9</sup> Then was fulfilled that which was spoken by <sup>18</sup> Jer'my the prophet, saying, And they took the thirty pieces of silver, the price of him that was <sup>19</sup> valued, whom <sup>20</sup> they of the children of Is'rael did <sup>21</sup> value ;

<sup>10</sup> And <sup>22</sup> gave them for the potter's field, as the Lord appointed me.

**LESSON PLAN**

I. Betrayal, 47-50.

II. Remorse, ch. 27 : 3, 4.

III. Doom, 5-10.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus and Judas, Matt. 26 : 14-25, 47-50. T.

—Jesus and Judas, Matt. 27 : 3-10. W.—The wicked

plotteth, Ps. 37 : 8-20. Th.—The wicked's brief

triumph, Job 20 : 4-11. F.—The betrayer indicated,

John 13 : 21-31. S.—Joseph a type, Gen 37 : 23-28.

S.—Peter's review of the betrayal, Acts 1 : 15-20.

**Shorter Catechism**—Review Questions 101-103.

**The Question on Missions**—4. What are the

perils of large immigration ? It takes work from Canadian laborers who cannot live as cheaply as the foreigners. It overcrowds the central sections of cities, increasing their vice and disease. When the immigrants become citizens, they are often unable to vote intelligently, and political corruption is encouraged.

**Lesson Hymns**—Book of Praise : 116 (Supplemental Lesson), 210, 217, 2 (Ps. Sel.), 245 (from PRIMARY QUARTERLY), 255.

**Special Scripture Reading**—Act 1 : 15-26. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 648, Jesus and Judas. For Question on Missions, S.O.S. 271, Great Housing Evil. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Valley of Kidron and Village of Siloam from the South (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 470).

**THE LESSON EXPLAINED**

**Time and Place**—Midnight, Thursday, April 6, A.D. 30 ; Gethsemane.

**Connecting Links**—The Lesson follows immediately upon that for last Sabbath.

**I. Betrayal, 47-50.**

V. 47. *While he* (Jesus) *yet spake* ; to Peter, James and John, telling them that the one who was to betray Him was at hand (see last Lesson, Mark 14 : 42). *Lo* ; a word showing that something astonishing is to be told. *Judas*. See in Mark 14 : 10, Lesson I., Oct.

4. The besetting sin of Judas was covetousness. He became a disciple of Jesus because he expected a rich reward when the master was seated on David's throne. When he was disappointed in this, he resolved to make the best of a bad situation and to get at least thirty pieces of silver. *One of the twelve* ; belonging to the number of Jesus' loved and trusted friends, and therefore his treachery

was all the blacker. *A great multitude* ; a large mob. The crowd consisted of (1) some members of the Sanhedrin (compare Luke 22 : 52) ; (2) the officers and some of the temple guard under the command of the Sanhedrin (Luke 22 : 52 ; John 18 : 12) ; (3) some Roman soldiers and their captain ("the band," John 18 : 3, 12 ; Acts 21 : 31) ; (4) servants. *With swords*. Those bearing swords would be Roman soldiers from the fortress of Antonio which overlooked the temple area. *Staves* ; cudgels carried by the servants. They had also "lanterns, and torches," John 18 : 3. *Chief priests and elders* ; members of the Sanhedrin. The "band" of which John speaks (Rev. Ver. Margin of John 18 : 3, 12 has "cohort") was a tenth part of a legion. A cohort in the Roman army numbered 600 men. These soldiers were, doubtless, a part of the Roman

garrison of the Tower of Antonia at the northwest corner of the temple area.

Vs. 48, 49. *He that betrayed him*; who had planned the betrayal, vs. 14-16. *Gave them a sign*; by which the Roman soldiers, who did not know Jesus, might distinguish Him from the Twelve. *Kiss*. In the East it was the custom for students to kiss their rabbis or teachers, and probably Jesus' disciples observed this custom. *Kissed him*. The Greek word means "kissed Him again and again."

V. 50. *Friend*. The word used means "comrade," "companion." Judas, through his treachery, had ceased to be a friend of Jesus, though he was still a companion. *Do that*, etc. (Rev. Ver.). It is as though Jesus had said: "To your errand!" rejecting the false caress. The remainder of ch. 26 tells the story of Jesus' arrest and trial before the Jewish authorities (vs. 51-68) and of Peter's denial, vs. 69-75. In ch. 27:1, 2, we see Jesus led away to Pilate the Roman governor.

## II. Remorse, ch. 27:3, 4.

Vs. 3, 4. *Judas . . . saw . . . he was condemned*; to death (chs. 26:66; 27:1). Judas had brought this about, but now he was horrified at his deed. *Repented himself*; regretting, seeing what he had done and wishing it undone, but yet not truly sorry for his sin. *Thirty pieces (shekels) of silver*. See ch. 26:15. These silver shekels were worth about 64 cents each. Thirty would be about \$20. *To the chief priests and elders*; in "the Hall of Hewn Stone," a room in the temple where the Sanhedrin held its meetings. *Betrayed innocent blood* (Rev. Ver.); brought an innocent person to death. *See thou to that*. The rulers, having used Judas as their tool, cared nothing as to what became of him.

## III. Doom, 5-10.

Vs. 5-7. *Into the sanctuary* (Rev. Ver.); right into the Holy Place itself, as if determined that the rulers should get the money, perhaps hoping thus to make amends for his sin. *Went and hanged himself*; instead of seeking mercy at the feet of Jesus who would surely have forgiven him. *Not lawful*, etc. They shuddered at the blood-stained shekels, oblivious of the worse stain on their souls. *Bought . . . the potter's field*; a field outside Jerusalem where potters' clay had been got. It was now worked out, and therefore was

purchased at a low price. *To bury strangers in*. The "strangers" were Jews from other lands who died at Jerusalem during passover time or Gentiles dying in the holy city. If the Gentiles are meant, the purchase of this burial place points to the provision through the blood of Jesus for the salvation of all mankind.

Vs. 8-10. *Field of blood*. Acts 1:19 (Rev. Ver.) calls it "Akeldama," which is just the Aramaic (the form of Hebrew used in our Lord's time) for the English title. *Jeremiah the prophet* (Rev. Ver.) The quotation is really from Zech. 11:12, 13, where the prophet represents his people as paying for his services with "thirty pieces of silver," which the Lord commanded him to cast "to the potter." This amounted to rejecting the payment with contempt, since vessels made by a potter were fragile and of slight value. Matthew sees in this Old Testament prophecy a picture of the purchase of the "potter's field" by the Jewish rulers.

Vs. 14-25 tell the story of Judas' bargain with the chief priests to betray Jesus to them and of Jesus' conversation with His disciples at the Last Supper, in which Judas was pointed out as the betrayer.

## Light from the East

POTTER'S FIELD—The piece of ground which the priests bought with the thirty pieces of silver seems by a curious coincidence to have been the place where Judas committed suicide, and was a worked-out clay pit where a pottery had been. The traditional site lies to the south of Jerusalem, half way up the hill, not far from the point where the valley of Hinnom joins the valley of the Kidron. The ruins of a large building cover a number of rock-cut graves. In fact, a succession of burial places of different types seem at different periods to have covered the spot. A strange tradition that the soil here had the property of quickly consuming dead bodies caused many shiploads of it to be carried to Rome to form the Campo Santo.

PRICE—The twenty dollars paid for the betrayal of Jesus was only a fraction of the price of a slave at that time. Their value varied according to their capacity for different

kinds of work. A common mining slave was worth from fifty to one hundred and fifty dollars. One who knew an art, such as making fine cutlery, would cost five hundred

dollars, and actors, educated men, and fine writers would fetch more. A beautiful girl would bring a thousand dollars and in rare cases five thousand.

### THE LESSON APPLIED

Avarice is a deadly sin. A servant of an Indian Rajah was ordered to keep away from a cave near the Rajah's palace and to keep all others away. The servant began to wonder why this prohibition had been laid on him. He concluded that his master must have great treasures hidden there, and resolved to get them. Taking a fellow servant with him to help carry off the booty, they rolled away the stone at the mouth of the cave, when a fierce tiger sprang upon them and tore them to pieces. Was it not so with Judas and his thirty pieces of silver? Is it not so with many, both rich and poor, to-day? They are selling things far more valuable than gold and silver in the effort to get rich. After all, money can buy but very few things. It can get us enough to eat and drink, but very little more that really counts. Happiness depends on peace of mind, on satisfaction with work well done, on clean hearts and faithful lives, on faith and hope in God. Avarice is the enemy of all these.

In the earlier part of this chapter, we find Judas asking: "Is it I?" And Jesus answered: "Thou hast said." It is probable that this answer was the occasion of his clearly seeing what his betrayal meant. And what a revelation of himself to himself! Most of us think enough about ourselves, but in such a happy-go-lucky, dreamful, profitless way that we make no progress in getting to know ourselves as we really are. Now there is just one certain way of knowing ourselves. It is by watching our own actions. If we think of our feelings we shall never learn the truth. Do you want to know whether or not you are a kind-hearted person? Then run over what you did yesterday. What kind acts? What selfish acts? Try it. It is quite interesting, and it will probably send you to your Father in heaven for forgiveness and grace to help you do better things.

Judas was a traitor. No type of character is held in more abhorrence. It is to the

honor of the Scotch Highlanders that they refused to betray Prince Charlie. A reward of \$150,000 was set on his head, a sum which was beyond the most avaricious dreams of the poor people to whom he trusted his life. He fled from place to place, hiding in the forests, clad sometimes in women's clothes, never far from his eager pursuers. Yet not a person could be found to give a hint of his whereabouts; rather the entire population stood ready to defend him with their lives. We thrill with admiration of such fidelity and loyalty, and seeing the contrast, count treachery one of the basest of crimes. Yet there is a way in which, without intending it, we may betray Christ. When a Christian nation, or a Christian man or woman, or a Christian boy or girl, acts in such a way as to dishonor His teaching, that is essentially a betrayal. It is one way of giving Him up to the ridicule and mockery of His enemies.

When the Californian steamer *Central American* caught fire and was sinking, a stewardess ran into the cabins of the passengers, collecting all the gold and jewelry she could find, and tied it in an apron round her waist. In her eagerness to be saved she sprang from the deck towards the boats, missed her aim, and fell into the water like a cannon ball. The weight of her stolen gold and silver dragged and kept her down as effectually as if it had been a millstone about her neck. So Judas' crime destroyed him. If he had asked for mercy he would have received it, but it had become impossible for him to ask for mercy. He was far beyond that. It is a terrible picture, not good for us to look long upon, but wholesome and salutary to take one long, unforgetting look upon, that we may know what depths of sin are in our human natures, and to what dreadful ends we may bring ourselves if we forget God. May His mercy save us all from the sin of Judas.



### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Discuss two aspects of Judas :

1. *Judas the false friend*, vs. 47-50. Bring out : (a) The enormity of Judas' offence, "being one of the Twelve." (b) The consciousness of Judas and the chief priests that Jesus possessed superhuman powers, and that there might be a popular rising. (c) The sign of betrayal as especially abhorrent to Jesus. Discuss it as a degradation of the highest expression of friendship to the basest designs of the enemy. (d) The attitude of Jesus as showing no personal enmity, but as indicating that He does not believe in the proffered affection. He does not resist, but by submission shows that suffering is part of the Messianic work.

For purposes of emphasis take up the method of Judas as a common occurrence in life. "As he drew near, the old charm of the master asserts itself in his soul and he feels he must salute Him affectionately. At the same instant it flashes upon him that the kiss which both smouldering love and cowardice compel may be utilized as a sign. Inconsistent motives? Yes, but such is human nature, especially in the Judas type; two-souled men, drawn opposite ways by the good and the evil in them; betraying loved ones, then hanging themselves. Show that Judas is a common type, and impress the necessity of making loyalty to Jesus supreme as the only safeguard against the power of evil within.

2. *Judas the despairing traitor*, ch. 27 : 3-10. See also Acts 1 : 16-19. The three facts to discuss for teaching purposes are : (a) Judas' testimony to the innocence of Jesus. Show how Judas' repentance took place when he saw Jesus condemned to death. Had he imagined Jesus would be set free? Or escape by His power? That he would get the money and Jesus still be safe? Was Judas' motive purely commercial? Urge the fearful nature of covetousness.

Discuss the remorse which inevitably follows the sacrifice of innocence for selfish ends when the truth is actually seen. Follow out

his desperate mental condition, his willingness to atone for his sin and his fatal act. View all this as the logical history of sin in the moral life. (b) The acknowledged wickedness of Jesus' enemies and their indifference to moral considerations in accomplishing the death of the Saviour. Bring out the peculiar conscience which observed the legal details, but broke its principles. (c) The final tragedy of sin is its inability to see itself as sin.

#### For Teachers of the Senior Scholars

How many of the disciples were with Jesus in dark Gethsemane? Where was Judas? When did we last see him? (John 13 : 30.) What was he doing while Jesus was bowed down beneath the awful agony in the garden? In our Lesson to-day Jesus and Judas meet for the last time. Discuss :

1. *The Betrayal*, vs. 47-50. Question out the particulars of this night-scene at the entrance of Gethsemane,—the great multitude with swords and staves, the glare of lanterns and torches (John 18 : 3), the traitor in front, the kiss of betrayal, the question which Jesus asked. Bring out that the most hateful element in this crime of betrayal was its treachery, and that it was the treachery of one who had enjoyed many opportunities of knowing better, and that it was treachery against the best friend man ever knew. Ask the class what they think of Archbishop Whately's apology for Judas, which Marie Corelli has worked up in Barabbas, that he did not intend the death of Jesus but merely wished to compel Him to exercise His power against His enemies and set up His kingdom on earth. Do the subsequent remorse and suicide of Judas lend any color to this theory?

2. *The Fate of the Betrayer*, ch. 27 : 3-5. Discuss the effect of Christ's condemnation upon Judas. The element of unexpectedness in it awakened the little bit of conscience which Judas had left. How can we account for his remorse? He began to see when it was too late what an awful thing he had done. Love of money had been his ruling passion : now his sense of guilt gains the mastery. Point out how the thirty pieces of silver depreciated in value when a sense of his guilt

came over him, and emphasize the different aspect sin has after being committed from what it has before. Make this sad story a warning against committing sin. He who sins must suffer.

3. *The Potter's Field*, vs. 6-10. Where did the money come from to buy this field? This was tainted money,—blood-money—and could not be used for religious purposes, and lead the scholars to see that a little clean money is worth far more to us than a lot of tainted money.

### For Teachers of the Boys and Girls

Introduce the Lesson by reminding the class of instances in history of men betrayed to their enemies. Sir William Wallace, the patriot of Scotland, was betrayed to the English king by a Scotchman, and executed in London. Macaulay tells with fine scorn of a man named Burton who betrayed to James II. a man and woman who had protected him in time of need. What are our feelings in regard to such acts? Is it strange that the sin of Judas has always been regarded as so terrible? Almost invariably when we come on the name of Judas in the gospels it is followed by the words, "who also betrayed Him." Have the class consider:

1. *The Treachery of Judas*, vs. 47-50. Ask

what Jesus was saying when the multitude came to take Him (vs. 45-47), and ask whether there was anything in the last Lesson to suggest one source of the courage with which Jesus met the multitude. Who had sent these men to capture Jesus? Who was leading them? What was the sign agreed upon by which they were to know that One of the little company they were to take? Point out the cruel hypocrisy of Judas in calling Jesus "Master," and in using such a symbol of affection in the very act of betraying Him. Ask why Jesus addresses the traitor as "friend," although He knew what his action meant. It may have been that here was a last appeal to Judas to come back, even now, to the side of his Lord.

2. *The Tragic End of Judas*, ch. 27:3-10. Try to secure from the class their ideas as to what made Judas repent. Perhaps he had thought that in some manner Jesus would escape while he would still have his ill-gotten gain. Press home the lesson that men often think to-day that they can reap advantages from sin, and yet escape punishment. Bring out Judas' conviction that Jesus was unworthy of death, and the indifference of the rulers to his appeal. What did Judas do with himself? What was done with the money?

### THE GEOGRAPHY LESSON

Our Jerusalem map for the Lesson shows near its southern limit the number 40 attached to the point of a large V on the side of the Hill of Evil Counsel. Notice how the long arms of the V reach north across a valley to the edge of the city on another hill. We will stand at the point and look over that ground which is included between the arms. It is the Kidron Valley that we see down before us and reaching off ahead, between those two hills. At the close of the Last Supper, Jesus and eleven of the disciples came out through one of the



gates in the city wall, either at the south side (opposite us) or at the east side (above the Kidron Valley). They crossed this valley, and went into an orchard of olive trees on the slope of that hill at the right. Tradition says that Judas had his secret interview with the priests in a house on this hill where we are standing. That is why it is called,—as on the map—the Hill of Evil

Counsel.

Use a stereograph entitled, Valley of Kidron and Village of Siloam from the South for the illustration of this Lesson.

### ADDED HINTS AND HELPS

#### Something to Look Up

1. Find the verse that says evildoers shall be cut off, but those that wait upon the Lord shall inherit the earth.

2. The Old Testament tells of someone who was sold for twenty pieces of silver. Who was he and where is the story found?

ANSWERS, Lesson III.—(1) Isa. 53 : 3. (2) Heb. 2 : 10.

#### For Discussion

1. Did Judas really mean to bring about the death of Jesus?

2. Whose was the greater blame for Jesus' death, that of Judas or of the Jewish rulers?

#### Prove from Scripture

That Jesus' death was foretold.

#### The Catechism

Ques. 101-103 (Review). The Questions for review cover the first three petitions of the Lord's Prayer. These deal with God's character and God's claims. In teaching us to pray, our blessed Lord would have us think first of God. His name,—that it may be honored; His kingdom,—that it may be advanced; His will,—that it may be done: these are things that should concern us, even more than any blessings we desire for ourselves. If we would pray aright, we must rid ourselves of all selfishness, and desire above every thing else, that God may be known

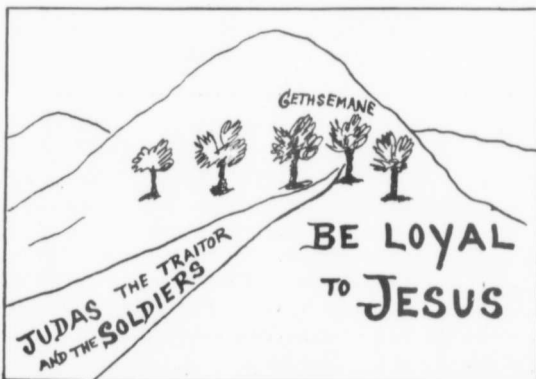
and loved everywhere, that every one may be brought into His kingdom, and that all the world over men may do His will with loving hearts. We are to seek first the kingdom of God and His righteousness, knowing that all necessary things will be added.

#### The Question on Missions

Ques. 4. *What are the perils of large immigration?* It is not true, as is sometimes stated, that crime and insanity are rife among immigrants. They compare favorably in these respects with our native stock. But their children, born in Canada, are more apt to become criminals, for they easily learn to disregard their foreign-speaking, peasant parents. Our politics, corrupt already, are further menaced by a deluge of voters who know nothing of our institutions and can be hoaxed or driven or bought with ease. In competing for work they press upon the class least able to withstand it, the unskilled, low-paid, manual laborers. One of the saddest parts of the work of our immigration chaplains at the Atlantic ports is that of caring for immigrants who have been sent to the detention hospital, with the possibility of being sent back to their old home in the next steamer. Sometimes, too, the chaplains are called upon to prevent deportation by giving a guarantee that immigrants, liable to be deported, will not become a public charge.

#### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Again our story is a very sad one. We are going to see our king betrayed into the hands of His enemies by the false disciple, Judas.



*Enemies of Our King*—For some time past we have heard the newsboys shouting "All about the war." We have seen fathers and mothers, etc., eagerly reading the papers for news of the war. All our soldiers and men were ready and glad to go to fight for our king against his enemies. Our Lesson story tells us of a traitor who betrayed his king into the hands of His enemies.

*At Night in Jerusalem*—What a different scene the streets of Jerusalem at night now

present from the dark streets of the time when Jesus walked through them on this last sad night of His life! Now the streets are bright with electric light. Then the law required people who were out after dark to carry lanterns. If people were belated and had no lantern with them, paper lanterns might be bought from vendors in the streets. (You have all seen Chinese paper lanterns.)

*Enemies of King Jesus*—Our story last Sunday ended with Jesus' words to His disciples. "See! The one that is going to betray Me is at hand!" (Recall Lesson.) As Jesus spoke these words, He sees coming along the road from Jerusalem a band of soldiers and a crowd following carrying lanterns and swords and staves. And there at the head of the crowd is Judas! The traitor, who is going to betray his master Jesus into the hands of His enemies.

*Ready to Die*—Let us look at Jesus as He goes forward to meet His enemies, calm, ready to do God's will, ready to die.

*Judas' Kiss*—Explain the custom of greeting friends (see Lesson Explained). Judas had planned with the soldiers that he would lead them to the place where Jesus and His disciples are and the man whom he would kiss will be Jesus, whom they are to take prisoner

and lead back to Jerusalem. See Judas running to Jesus, putting his hands upon His shoulders and kissing Him, saying, "Hail, master!" (But Judas did not deceive Jesus.) Listen to Jesus, "Friend, do that for which thou art come." Then the soldiers took hold of Jesus and led Him away back to Jerusalem to be tried before the high priest.

*Golden Text*—Repeat and explain.

*Judas' Sorrow*—Tell of Judas' sorrow after the bad deed was done (ch. 27 : 3-10), and his death.

*The Best Time to be Sorry*—The best time to be sorry is before we do anything wrong. We'll be sure to be sorry afterwards (illustrations). If we have done wrong, what is the best thing to do about it?

*Beware of Small Sins*—Small sins lead to greater ones. Judas was greedy, jealous, hateful, revengeful. He knew that Jesus knew his wicked heart and that made him turn against Jesus.

*Loyal to Jesus*—The first skating had come. "Come on down to the pond for a skate," I heard some boys calling to another group just entering the church door. "No we'll not go," was the reply. Which boys were loyal to Jesus?

*To Remember*—I SHOULD BE LOYAL TO JESUS.

### FROM THE PLATFORM

THE TRAITOR'S DEED  
DESPAIR  
DEATH

Ask the School for the name which we apply to one who betrays his cause to the enemy. We call him a traitor. Who was THE TRAITOR (Print) in the little band of disciples? It was Judas, of course. What was this traitor's DEED (Print as above)? Whom did he betray? To whom did he betray Jesus? The Jewish rulers had proved themselves the enemies of Jesus and of His cause. Jesus was supposed to be, not the enemy of Jesus, but one of His close friends. It was this fact which made his deed so terrible. Ask the School whether it is possible for us to betray Jesus to-day, and how it can be done. When Judas discovered the sad consequences of his deed, into what state of mind did he fall? Into DESPAIR (Fill in). Perhaps he had imagined he could secure the money while Jesus escaped. What did his despair lead to? To his DEATH (Fill in).

## \*AN ORDER OF SERVICE : Fourth Quarter

### Opening Exercises

I. PRAYER. Closing with the Lord's Prayer.

II. SINGING.

Rejoice, the Lord is King ;  
Your Lord and King adore ;  
Mortals, give thanks and sing,  
And triumph evermore :  
Lift up your heart, lift up your voice ;  
Rejoice ; again I say, rejoice.

—Hymn 69, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 51 : 10-12.

*Superintendent.* Create in me a clean heart, O God ; and renew a right spirit within me.

*School.* Cast me not away from Thy presence ; and take not Thy holy spirit from me.

*All.* Restore unto me the joy of Thy salvation ; and uphold me with Thy free spirit.

IV. SINGING. Hymn 116, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. BIBLE WORK. From the Supplemental Lessons.

VI. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn Selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

VIII. REPEAT GOLDEN TEXT FOR THE QUARTER.

IX. READING OF LESSON PASSAGE.

### Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

### Closing Exercises

I. SINGING. Selected.

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

III. SINGING.

I've found a Friend ; O, such a Friend !  
He loved me ere I knew Him ;  
He drew me with the cords of love,  
And thus He bound me to Him ;  
And round my heart still closely twine,  
Those ties which nought can sever,  
For I am His, and He is mine,  
Forever and forever.

—Hymn 80, Book of Praise

IV. SUPERINTENDENT AND SCHOOL. All standing.

For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth.

V. BENEDICTION.

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## THE BOOK PAGE

Rev. J. M. Shaw, Minister of Logiepert United Free Church, Scotland, is under appointment by our General Assembly to a professorship in the Presbyterian College, Halifax. Last spring Mr. Shaw delivered, in the College, a short course of four lectures, which have now been issued in book form, with the title, **Christianity as Religion and Life** (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 99 pages, 60c. net). The chapter headings indicate the scope of the volume. Religions and Religion; or What is Religion? Religion and Sin; Sin and the Atonement; The Atonement and Life in the Risen Christ. Clear as crystal in thought and expression, and instinct throughout with a truly devout spirit, these lectures are a valuable contribution to the discussion of their great themes, and give bright promise of a brilliant and useful teaching ministry, to which the **TEACHERS MONTHLY** joins in welcoming Mr. Shaw. To the Short Course Series edited by Rev. John Adams, B.D. (same British and Canadian publishers) have been added **The Joy of Finding**, by Principal Garvie, D.D. (138 pages), being an exposition of the parable of the Prodigal Son; and **The Prayers of St. Paul**, by Rev. W. H. Griffith Thomas, D.D., of Wycliffe College, Toronto (143 pages). The price of each book is 60c. The U.C. Tract Society also sent us **Hymns that Have Helped**, by W. T. Stead (Stead's Publishing House, London, 120 pages, strongly bound in paper with leather finish, 20c.), containing the judgment of a strong and original mind as to the most successful hymns. A pathetic interest attaches to the account included in the booklet

to the sinking of the Titanic, in which the author, with so many hundreds of others, lost his life.

**The Victim**, in Thomas Dixon's latest novel of that title (511 pages, \$1.25, the Copp Clark Co., Toronto), is Jefferson Davis, first President of the Southern Confederacy and hero of the South in the disastrous civil war. The story begins with Jefferson Davis as a beautiful, high-spirited lad of seven, being sent away from his Mississippi home to begin the education his already brilliant brain merited. It follows him through his career as a daring, resourceful army officer on the Western plains among whites and Indians, deals with his love-story and its tragic ending, and then plunges into the depths of the horrors of the civil war, where Davis' genius made it possible for the South to hold its own through four long years. Mr. Dixon is a partizan, but this book is undoubtedly a labor of love, and gives an intensely interesting picture of "Jeff Davis," soldier and statesman, holding to his standards of truth and honor, through terrible national stress and personal suffering.

**The Heart's Country**, by Mary Heaton Vorse (Mussion Book Co., Toronto, 291 pages, \$1.25), is a particularly well chosen title. The story deals not with adventures by land or sea, but with the victories and defeats that went on in the quiet of a young girl's heart. Ellen Payne was an eminently lovable girl, beautiful, and an idealist, yet full of human fun and failings. She had many lovers, and in her little old diary she wrote down her heart's history. Other girls in reading this very sweet story may find help in choosing a safe and happy way among the difficult tangle of paths that lie at their feet.

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For sheer power in its depiction of personality and intensity of its emotional interest, **The House in Demetrius Road**, by J. D. Beresford (S. B. Gundy, Toronto, 317 pages, \$1.25 net), takes a high place amongst recent fiction. Robin Greg, a man of splendid qualities, but so self-centred that he must have every one about him yield to his demands, and, possessed, besides, by an overmastering appetite for drink; Martin Bond, the secretary employed to assist Greg in writing a book on Socialism; and Margaret Hamilton, Greg's sister-in-law, are thrown together in the mysterious house, with its strange influence over the minds of its inmates. How Greg's two companions do their best to help him to get the better of the drink habit and make the most of his great powers, but are defeated by his own headstrong impatience of outside control; and how the two are drawn together in a strong and noble love,—all this makes a story of extraordinary fascination.

**Cuddy Yarborough's Daughter**, by Una L. Silberrad (George H. Doran Company, New York, the Musson Book Co., Toronto, 315 pages, \$1.25 net), opens with an account of the first meeting between Violet Jane and Sam Bailey. Now Violet Jane was the ten-year-old daughter of Cuthbert Yarborough, and the death of her mother had left her to the care of her father. Sam Bailey was a government commissioner at home on leave from his African station. How the trio idled away the autumn days and prevented Vi from being educated according to the standards of two maternal aunts is narrated in the earlier chapters. Then Sam goes back to his post in the tropics, and soon

afterwards Cuddy Yarborough dies suddenly, leaving Vi in desolate loneliness. But Sam is faithful to the promise made to his dead friend, that he would look after his daughter. He comes back to England, after a second term of service, and in due time falls in love with Vi. The story of the way in which this all come about is well told, and is an excellent tale. Another book from Musson is **The Dream Girl**, by Ethel Gertrude Hart (274 pages, \$1.00), in which one Max Herrick, convalescing after a serious illness brought on by burns and shock received in rescuing a child from a hotel fire, begins to write letters to an imaginary girl from whom replies are received. The interest of the reader is well sustained until at last it turns out that the "dream girl" is no other than pretty Polly Carrol, the invalid's nurse. The lightness of touch and the whimsical humor pervading the book give to it unusual charm.

Some recent issues in the Wayfarers' Library (J. M. Dent & Sons, London and Toronto, 25c. each) are: Thomas Hardy's **Under the Greenwood Tree**; H. G. Wells' **The Wheels of Chance**; A. E. W. Mason's **Running Water**; Clement Shorter's **The Brontes and Their Circle**; and G. K. Chesterton's **The Defendant**.

Amongst Thomas Nelson & Sons' shilling books (25c.) are **Grain or Chaff**: The Autobiography of a Police Magistrate, by Alfred Chichele Plowden; and **The Four Men**, by Hilaire Belloc. The sevenpenny volumes (15c.) include: **Tales of Two People**, by Anthony Hope; and **Edward Barry** (South Sea Pearler), by Louis Becke.

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