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# THE HOME · STUDY QUARTERLY



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Presbyterian Church in Canada.

Rev. R. Douglas Fraser,  
Editor & Business Manager,  
60. Bond Street, Toronto.

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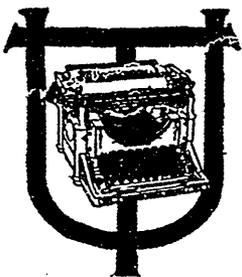
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# The Home Study Quarterly

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

Vol. XVI. Toronto, October, November, December, 1910 No. 4

## Getting and Giving

The motive power of a watch is in the mainspring. This power turns the wheels and keeps the hands revolving. Without the mainspring, the watch is dead and motionless. But there is no power in the mainspring until it is wound up. The winding stores in it the energy which it communicates to every part of the watch. It can give out because it gets.

To turn the world to Himself,—this is the great work entrusted by the risen Saviour to His disciples. No other task ever given to men required so much power as this. It would be impossible for human might. But, getting strength from the Omnipotent Christ, the very weakest of us will be able to give out, in prayer and sacrifice and effort, his full share of the energy that will, at last, bring the whole world under Christ's sway.

## The Scholars at Work

### III. By Mrs. A. R. Melrose

In addition to the usual activities of a Sabbath School, our scholars have a large share in the support of the missions of the church, especially of Miss Jeanie B. Robb, our own missionary to Korea.

The general mission collection of the School is taken each Sabbath, in a separate envelope. At certain set times, the amount which each class has given in this way is reported from the platform, and all the scholars are much interested in hearing how the different classes compare.

The officers and teachers, in annual meeting, talk over the missionary enterprises of our church, and recommend to the School

certain methods of expending their money. These are explained to the School by the superintendent, and the scholars vote the money themselves. In this way they become interested in the missions, knowing where their money goes, and are encouraged to do more.

Recently it became necessary to increase Miss Robb's salary, and this the Sunday School undertook to provide for, in addition to what they had already been doing. In every class secretaries were appointed, and were given little note-books, with a list of those in their classes who would pledge five or ten cents or more per month towards this extra expense,—this to be given only by those who could conscientiously promise not to allow it to interfere with any other obligation. The smaller sums are the ones that are almost universally given.

The last Sabbath in each month is called Jennie B. Robb Sunday. All are reminded of this the Sabbath before, and each small (or large) secretary brings his or her book, receives and carefully notes the payment of each pledge, and hands the money to the general treasurer. Every part of the work that can possibly be put into the hands of the scholars themselves is given to them,—they feel that it is especially theirs, and that Miss Robb is their missionary.

At Christmas, our scholars do a joyously enthusiastic work for the poor of the city,—“Christmas Cheer”. A selection of families who need help is made, their circumstances are learned, and a committee of teachers and senior scholars is formed to decide on the character and amount of goods required. Then to each class is assigned some special share in this giving. One class may bring

toys for girls or boys, as the case may be ; another mittens or stockings, fruit, or vegetables or groceries, and so on. As much of the supply as possible is brought to the School on the Sabbath before Christmas, and a special service is held as each class brings its gifts to the platform. The baskets are finally packed and distributed on the day before Christmas ; and who shall say that the dear season is not more joyful to our own children, because they have thus helped to lighten the burdens of some of Christ's poor ?

St. David's Church, St. John, N.B.

#### A Fourfold Portrait

By Rev. Professor James W. Falconer, B.D.

#### IV. JOHN

John begins by telling whence Jesus came ; for, in the first few verses of his Gospel, called the Prologue, he says that Jesus, whom he calls "The Word" was One with the Father and dwelt with Him. At a certain moment in history, Jesus became a Man : "The Word was made flesh, and dwelt among us." The glory of this wonderful birth fills John's mind, and all through his book, even in the account of Christ's death, we are made to feel this same glory of the Saviour.

He tells us what led him to write a Gospel. He did not wish to write a complete life of Jesus, nor did he desire his Gospel to take the place of the other three. He takes it for granted that his readers are acquainted with Matthew, Mark and Luke ; and he selects only a few incidents and a few great addresses, that he may accomplish his object. This object is described in ch. 20 : 31, and is nothing less than the desire to prove that Jesus is the Son of God. "These are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name."

John loved Jesus with all his heart, he had thought deeply on His teaching, and had found how sweet was the stream of truth and peace that flowed from the Saviour's life. He therefore longed that all others might receive the same blessing.

He hopes to persuade others to believe in

Jesus, by telling how those who met Him came to accept Him as the Lord. John the Baptist, that stern desert preacher, the guileless Nathanael, the timid Nicodemus, the fickle woman of Samaria, and many others who were drawn, by the wondrous glory of Jesus, to confess that He is both Lord and God,—these are John's witnesses to prove that Jesus is the Son of God.

The Fourth Gospel is an old man's writing : for John was well advanced in years when he decided to put upon paper what he remembered of the words and works of Jesus.

Few books have been so much loved as this Gospel. The writer was acquainted with the deep secrets of God and lived so near the Saviour, that his writing has remained for over eighteen hundred years the solace and joy of countless believing souls, and an un-failing spring of spiritual truth.

Presbyterian College, Halifax, N.S.

#### A Canadian Hymn

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

To seize upon the title of a popular book of travel as the key-note of a hymn, was a stroke of genius. The book was Principal Grant's, *From Ocean to Ocean*, an account of a journey made in connection with the finding of a pathway across the mountains for the projected Canadian Pacific Railway. The hymn writer was Dr. Robert Murray, of the Presbyterian Witness, Halifax. The hymn is,

"From ocean unto ocean

Our land shall own Thee Lord,"

No. 504 in our Book of Praise, in which collection it was first published. It is included in the recently issued Book of Common Praise of the Church of England in Canada ; and it is likely to be found in future in all the hymn-books of the Canadian churches.

It is a Canadian Home Missionary and patriotic hymn, and ranks, for its clear, strong, uplifting appeal, with Bishop Heber's world-known, "From Greenland's Icy Mountains" :

"From ocean unto ocean

Our land shall own Thee Lord :

And, filled with true devotion,

Obey Thy sovereign word."

What loftier note could be struck ; and  
 what more searching plea for personal en-  
 ducement for our country's service than the  
 opening lines of the second stanza:

" O Christ, for Thine own glory,  
 And for our country's weal,  
 We humbly plead before Thee,  
 Thyself in us reveal."

As the Supplemental Hymn for the current  
 Quarter, " From ocean unto ocean " will be  
 memorized and sung in our Sunday Schools,  
 and will quicken the patriotic and missionary  
 ardor of thousands of young hearts. With  
 a readiness themselves to serve in the great  
 campaign of winning a nation to Christ and  
 to righteousness, they will utter its closing  
 lines:

" Our Saviour King, defend us,  
 And guide where we should go ;  
 Forth with Thy message send us,  
 Thy love and light to show ;  
 Till fired with true devotion  
 Enkindled by Thy Word,  
 From ocean unto ocean  
 Our land shall own Thee Lord."

" Only a Pen, My Master "

Only a pen, my Master,  
 Writing for Thee—  
 As Thou dost will.  
 Honor enough, my Master,  
 This is for me :  
 Self ever still.  
 Held in Thine hand, obeying ;  
 Thine own desires conveying.

Only a voice, my Master,  
 Speaking for Thee—  
 Giving Thy thought.  
 Nothing but this, my Master,  
 Seek I to be.  
 I would say naught  
 Save Thine own words, believing ;  
 Knowledge and truth receiving.

Only a hand, my Master,  
 Pointing to Thee—  
 Never aside.  
 Held in Thy strength, my Master,

This would I be,  
 Self crucified :  
 Loving the lost and leading ;  
 Faithful and interceding.

—E. G. W. Wesley

Korean High Schools

By Rev. A. F. Robb, M.A.

The Koreans have believed in education—  
 for boys— for hundreds of years. Learning  
 was prized. National examinations were  
 held. From the ranks of the successful  
 candidates the officials of the country were  
 chosen. The man who won a high degree  
 was greatly honored and was considered to  
 have brought honor to his native place.  
 All parents who could spare their sons from  
 work sent them to the village school. Al-  
 most every village had its school. Many  
 villages had fields set apart for the support  
 of their schools.

The curriculum consisted entirely in the  
 learning and reciting of the old Chinese  
 classics—written in those hieroglyphics that  
 look so strange to the Westerner. It re-  
 sulted in the development of great memories,  
 but left the reasoning faculties undeveloped.  
 There was no demand for modern learning.  
 Arithmetic and Geography taught in Mission  
 schools were regarded as foreign fads, and the  
 learning of them a waste of time that might  
 better be employed on the ancient Chinese  
 books.

All this has now changed. The seizure of  
 their country by the Japanese after the Russo-  
 Japanese war, awoke the Koreans from their  
 sleep of centuries. They saw how far ahead  
 of them the Japanese had gone by learning  
 from the Western nations. They resolved  
 that they also would acquire modern learning.  
 Educational associations were formed all  
 over the country. New buildings, thoroughly  
 equipped, were erected. Koreans who had  
 learned some Arithmetic and Geography or  
 some modern Science were in great demand.  
 Nearly every young man wanted to enter an  
 academy or night school.

Our Canadian Mission had to undertake  
 High School work, or see our Christian boys

go to heathen schools, which meant risking the loss of those from whom should come the future teachers and ministers of the church.

Academy work was therefore begun in our three main stations, Wonsan, Ham Heung and Song Chin. These schools have steadily developed. Last year we reported 110 students in our academies, in addition to 680 pupils in our primary schools. The character of these young men will be stamped on the future church.

\$1,000 is needed this year for this most important work. Owing to the debt upon its funds, the Foreign Mission Committee (Eastern Division) has been unable to grant one cent. Yet the schools are going on. The students out of their poverty are paying what they can toward running expenses. The missionaries are paying the rest, trusting that before the year is finished friends will come forward to their aid. Here is a fine opportunity for some generous individual, or for some Sunday School, or Bible Class, or Home Department.

Wonsan, Korea

#### BIBLE DICTIONARY FOR FOURTH QUARTER, 1910

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

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

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

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

**Gal'-i-lee.** The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so

famous in our Lord's ministry, took its name from the province.

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

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

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

**Je'-sus.** The name given to our Lord by direction of the angel to Joseph (Matt. 1: 21) and to Mary, Luke 1: 31. It means "Saviour", and expressed His special office.

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

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

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

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

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

**No'-e.** That is Noah, son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

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

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

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

**\*ORDER OF SERVICE : Fourth Quarter****Opening Exercises**

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

*School.* Let all the earth keep silence before Him.

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

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

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

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

*Superintendent.* Wherefore God also hath highly exalted Him,

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

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

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

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

IV. SINGING.

All hail the power of Jesus' name !

Let angels prostrate fall ;

Bring forth the royal diadem,

To crown Him Lord of all.

—Hymn 90, Book of Praise

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

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

VII. SINGING. Psalm or Hymn, selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn, selected.

X. READING OF LESSON PASSAGE.

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

**Class Work**

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

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

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

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

IV. LESSON STUDY.

**Closing Exercises**

I. SINGING. Psalm or Hymn, selected.

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

III. SINGING.

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

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

—Hymn 116, Book of Praise

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

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

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

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

V. BENEDICTION OR CLOSING PRAYER.

**BETWEEN THE LESSONS**—After the questions of Lesson XII., September 18, Matt. 22 : 15-22, 34-46, Jesus spoke to the disciples and people, still in the temple, about the Pharisees, pronouncing woes upon them for their hypocrisy, ch. 23. Other incidents of the same day are narrated in Mark 12 : 41-44 ; Luke 21 : 1-4 and John 12 : 20-50. In the evening, ascending the Mount of Olives with His disciples, He spoke to them about the events which should occur before His second coming to judge the world, ch. 24 (compare Mark, ch. 13 and Luke 21 : 5-36). The parable of The Ten Virgins formed part of this discourse.

**GOLDEN TEXT**—Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.—Luke 12 : 40.

\*Memorize vs. 10-12. **THE LESSON PASSAGE**—Matthew 25 : 1-13.

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

2 And five of them were <sup>1</sup> wise, and five were <sup>2</sup> foolish.

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

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

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

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

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

**Revised Version**—<sup>1</sup> foolish ; <sup>2</sup> wise ; <sup>3</sup> For the foolish, when they took ; <sup>4</sup> Omit and ; <sup>5</sup> Now while ; <sup>6</sup> But ; <sup>7</sup> is a cry, Behold, the bridegroom ! Come ye forth ; <sup>8</sup> going ; <sup>9</sup> Peradventure there will not be ; <sup>10</sup> Omit but ; <sup>11</sup> away ; <sup>12</sup> feast ; <sup>13</sup> come ; <sup>14</sup> not ; <sup>15</sup> Omit rest of verse.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The wise and foolish virgins, Matt. 25 : 1-13. T.—Be ready ! Luke 12 : 32-40. W.—The closed door, Luke 13 : 18-30. Th.—“ I never knew you ”, Matt. 7 : 13-23. F.—Waiting and watching, Mark 13 : 24-37. S.—Expectation, 2 Pet. 3 : 1-14. S.—Hold fast ! Rev. 3 : 7-13.

### THE LESSON EXPLAINED

I. THE WAITING VIRGINS.—1, 2. Then ; at thesecond coming of our Lord. **Kingdom of heaven . . . likened.** This parable is a picture of what will happen, when the King appears, and the kingdom is made perfect. **Ten virgins ;** a round number.

ber, as we might say a dozen. **Lamps.** Jewish lamps were shallow vessels filled with oil, in which the wick floated. Placed on sticks, these lamps formed torches. **To meet the bridegroom ;** whenever he should come, attended by his friends, accompanied by musicians and singers, on his way from his own home to the house of the bride's parents, where the wedding was to take place. All who met the procession were expected to join it or salute it. **Torches** were needed to show the way through the dark, silent street of an Eastern city. **Five . . . wise ;** prudent, thoughtful. **Five . . . foolish ;** heedless and careless.

3, 4. **Foolish took their lamps.** All the virgins

were alike in having lamps, which stand for a profession of faith in Christ and of being His followers. **No oil.** Oil in scripture represents the Holy Spirit. See Acts 10 : 38, where it is said that Jesus was anointed with the Holy Spirit, as with oil. It is the Holy Spirit alone, dwelling in our hearts, who can give us strength to follow Jesus, in spite of all difficulties. This strength, those who are like the foolish virgins, lack, for they have not really received Him into their hearts. **The wise took oil.** They picture those who receive a daily supply of strength from the Holy Spirit within them. **In their vessels ;** with an extra supply of oil, such as it was the custom to carry.

5. **Bridegroom tarried.** Perhaps he was coming in from the country, and had been delayed by some chance of the road. **All slumbered and slept ;** literally, “ nodded and fell asleep ”, wise and foolish alike, perhaps in the shelter of the city gateway. So when Jesus comes, as He does come to every one of us at death, He may find us asleep or busy about our daily work ; but that matters little, so long as His blessed Spirit is in our hearts and controls our lives.

II. THE BRIDEGROOM'S COMING.—6-9. **At midnight . . . a cry ;** either by watchers more wakeful, as perhaps the gate warders, or by the vanguard of the approaching procession. **Behold, the bridegroom ;** a brief, rousing shout, heard by all sleepers. **To meet him ;** with joyful greeting. **Trimmed their lamps ;** putting in fresh oil and removing anything that might be clogging the wick. **Give us of your oil.** They had not been in need, if they had



LAMPS AND OIL VESSELS

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

taken heed. Lamps are going out (Rev. Ver.). So, many a one whose religion is on the outside alone and not in the heart, will find it to fail him in the hour of trial, and, most of all in the hour of death. Not so, etc. The teaching is that no one can give fitness for Christ's coming to another; each must get it for himself. Go . . . buy; but it was too late for that now: at midnight there would be no place to buy the oil which the foolish virgins lacked.

III. THE WEDDING FEAST.—10-13. The bridegroom came; as Jesus will surely come again. They that were ready; who had taken heed in time. Went in . . . to the marriage feast (Rev. Ver.); a picture of the joys of heaven. Door was shut. The door is Jesus Himself (John 10 : 7, 9), and it now stands open to all who seek salvation. Lord, Lord, open to us. They were like those who want the blessedness of heaven without fitness for it. I know you not; do not recognize you as bridesmaids. (Compare ch. 7 : 23.) Watch therefore; take wise thought for the day and the hour, which will surely come, though you know not when. God Himself alone has this knowledge.

"No light! so late! and dark and chill the night! Oh, let us in, that we may find the light!"

"Oh, no! too late! ye cannot enter now."

"Have we not heard the Bridegroom is so sweet? Oh, let us in, that we may kiss his feet!"

"Too late! too late! ye cannot enter now."

—Tennyson

ORIENTAL SIDELIGHT

"Are all Oriental cities built after this fashion—streets eight feet wide, houses sixty feet high, with dead stone walls without ornament or relief of any kind? They are sad and sombre at best, and must be particularly so at night. Already the shades of evening fall heavily along these gloomy avenues, and I see no provision for lighting them. There is none; and you observe that the shopkeepers are already shutting up, and leaving for home. Henceforward until morning the streets are deserted and silent, with only here and there a company returning from a visit, with a servant bearing a lantern before them. The city guard creeps softly about in utter darkness, and apprehends all found walking the streets without a light. Remember and act accordingly, or you may get locked up in quarters not very comfortable."

FOR WRITTEN ANSWERS

- 1. To what event does the Lesson parable refer?
2. Why were the foolish virgins not ready for the bridegroom's coming?
3. When does Jesus come to each of us?

LESSON QUESTIONS

1, 2 What were Eastern lamps like? How were they turned into torches? Whom did the ten virgins go out to meet? Into what two classes were they divided? Where is Christ called the Bridegroom? (John 3 : 29.) Find a passage which refers to "the bride, the Lamb's wife". (Rev. 21 : 9.)

3, 4 What did the wise virgins take with them besides their lamps? How did the foolish virgins act? What did they all do as they waited? Where does Paul say "it is high time to awake out of sleep"? (Rom. 13 : 11.) What do the lamps stand for? What the oil?

6-9 At what time did the bridegroom come? What did the foolish virgins ask of the wise? Why did the wise not comply with this request?

10-13 Which of the virgins were admitted to the wedding? What happened to the foolish virgins? Why should we always watch for Jesus' coming?

FOR DISCUSSION

- 1. What the Holy Spirit does for us.
2. How to be ready for Jesus' coming.

A LESSON FOR LIFE

A blacksmith adds daily to the strength of his arm and to his skill in his trade. These he has in store for other undertakings. So, every time we do some work for Christ's sake, every time we conquer a temptation through faith in Him, we win added strength for other tasks and trials. Like the oil in the vessels of the wise virgins, this reserve strength, being thus constantly increased, will stand us in good stead, when some new task is suddenly thrust upon us, or when we are attacked by some unexpected temptation.

Prove from Scripture—That Christians are children of light.

Shorter Catechism—Ques. 73. Which is the eighth commandment? A. The eighth commandment is, Thou shalt not steal.

The Question on Missions—(Fourth Quarter, THE KOREAN GIRLS AND BOYS.)—1. How do Korean children dress? The girls dress in pink waists and white skirts. The boys wear long braided hair, pink jackets and white wide-legged trousers. Both boys and girls wear white cotton socks and neat twine shoes. These in mourning wear only white.

## Lesson II.

## THE PARABLE OF THE TALENTS

October 9, 1910

**BETWEEN THE LESSONS**—The parable of The Talents, like that of The Ten Virgins (last Lesson, vs. 1-13) belongs to our Lord's discourse on the Mount of Olives.

**GOLDEN TEXT**—His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matthew 25: 21.

Memorize v. 29. **THE LESSON PASSAGE**—Matthew 25: 14-30.

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

15 And unto one he gave five talents, to another two, <sup>2</sup>and to another one; to <sup>3</sup>every man according to his several ability; and <sup>4</sup>straightway took his journey.

16 <sup>5</sup>Then he that <sup>6</sup>had received the five talents went and traded with <sup>7</sup>the same, and made <sup>8</sup>them other five talents.

17 <sup>9</sup>And likewise he <sup>10</sup>that had received two, he also gained other two.

18 But he that <sup>11</sup>had received one went <sup>12</sup>and digged in the earth, and hid his lord's money.

19 <sup>13</sup>After a long time the lord of those servants cometh, and <sup>14</sup>reckoneth with them.

20 And <sup>15</sup>so he that <sup>16</sup>had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: <sup>17</sup>behold, I have gained <sup>18</sup>beside them five talents more.

21 His lord said unto him, Well done, <sup>19</sup>thou good and faithful servant: thou hast been faithful over a few things, I will <sup>20</sup>make thee ruler over many things: enter thou into the joy of thy lord.

22 <sup>21</sup>He also that <sup>16</sup>had received two talents came and said, Lord, thou deliveredst unto me two talents: <sup>22</sup>behold, I have gained <sup>23</sup>two other talents beside them.

**Revised Version**—<sup>1</sup>It is as when a man, going into another country, called: <sup>2</sup>Omit and; <sup>3</sup>each according; <sup>4</sup>he went on his; <sup>5</sup>Straightway he; <sup>6</sup>Omit had; <sup>7</sup>them; <sup>8</sup>Omit them; <sup>9</sup>In like manner; <sup>10</sup>also that received the two; <sup>11</sup>received the one; <sup>12</sup>away; <sup>13</sup>Now after; <sup>14</sup>maketh a reckoning; <sup>15</sup>Omit so; <sup>16</sup>received the; <sup>17</sup>to; <sup>18</sup>other five talents; <sup>19</sup>Omit thou; <sup>20</sup>set thee over; <sup>21</sup>And he; <sup>22</sup>other two talents; <sup>23</sup>And he also that had; <sup>24</sup>didst not sow; <sup>25</sup>didst not scatter; <sup>26</sup>thou hast thin own; <sup>27</sup>But; <sup>28</sup>did not scatter; <sup>29</sup>bankers; <sup>30</sup>Omit then; <sup>31</sup>back; <sup>32</sup>interest; <sup>33</sup>ye away; <sup>34</sup>that; <sup>35</sup>the; <sup>36</sup>even that which he hath shall be taken away; <sup>37</sup>out.

**Daily Readings**—(Courtney, I. B. R. A.)—M.—The parable of the talents, Matt. 25: 14-30. T.—The parable of the pounds, Luke 19: 11-27. W.—Use of gifts, Rom. 12: 1-9. Th.—Faithful and unfaithful, Luke 12: 41-48. F.—Exhortation to faithfulness, 1 Tim. 4: 6-16. S.—Fruit bearing, John 15: 1-8. S.—Abundant entrance, 2 Pet. 1: 1-11.

## THE LESSON EXPLAINED

**I. THE MONEY ENTRUSTED.**—14. The kingdom of heaven. In the Lesson parable, there is another picture of the time when the King shall come again. A man; a master of a household. Travelling into a far country; as Jesus Himself would soon go to heaven, leaving His disciples to spread the gospel for the saving of the world. He would still, however, really be with them, though they would not be able to see Him. His . . . servants; slaves, who, amongst the Romans, were often employed by their masters to manage their business. Delivered . . . his goods; gave his money to them to be used for him.

15. Five talents . . . two . . . one. The talent was a weight, not a coin. A "heavy" talent of silver was worth nearly \$2,000, and a "light" talent nearly \$1,000. Several ability; the ability each one possessed. The master counted upon the servants being all equally faithful: each, therefore, received the amount he was capable of using wisely. Took his journey; leaving the servants free to make the best use they could of the money entrusted to them.

**II. THE BUSINESS DONE.**—16-18. Straightway (Rev. Ver.); promptly, without any delay.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will <sup>20</sup>make thee ruler over many things: enter thou into the joy of thy lord.

24 <sup>23</sup>Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou <sup>24</sup>hast not sown, and gathering where thou <sup>25</sup>hast not strawed:

25 And I was afraid, and went <sup>12</sup>and hid thy talent in the earth: lo, <sup>26</sup>there thou hast that is thine.

26 <sup>27</sup>His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I <sup>28</sup>have not strawed:

27 Thou oughtest therefore to have put my money to the <sup>29</sup>exchangers, and <sup>30</sup>then at my coming I should have received <sup>31</sup>mine own with <sup>32</sup>usury.

28 Take <sup>33</sup>therefore the talent from him, and give it unto him <sup>34</sup>which hath <sup>35</sup>ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not <sup>36</sup>shall be taken away even that which he hath.

30 And cast ye <sup>37</sup>the unprofitable servant into <sup>38</sup>outer darkness: there shall be <sup>39</sup>weeping and gnashing of teeth.



Traded with them; literally, "labored with them", added to them by his own industry. Other five talents; doubling the amount given to him by his master. Likewise; by means of the same faithfulness and industry. Other two. The second servant did as well with his smaller as the first with his larger sum. Hid his lord's money. Treasure, in the East, was commonly concealed by being buried "in the earth". The servant was honest; he wanted to keep his master's money safe. But the master could have done that himself; he expected increase as well as safety.

**III. THE RECKONING MADE.—19-23.** After a long time. So the second coming of Christ was not to be soon. **Beckoneth** ; gets a report from each of the servants. **Five talents more.** So, by working for Christ, we gain power to do more for Him. **Well done.** To get praise from Jesus we must earn it. **Good** ; putting energy and enthusiasm into work for the master. **Faithful** ; counting the master's interests his own. **Ruler over many things.** The best reward of work well done is more and greater work to do. **Joy of thy lord.** Jesus counts His faithful servants as His friends (John 15 : 11, 12), sharing the pleasures of companionship with Himself. The second servant receives an equal reward with the first because he had been equally faithful.

**24, 25. Received the one talent ;** received it, but made no use of it. **An hard man ;** grasping, ungenerous. How false this is, vs. 19-23 show. **Reaping . . not sown ;** unjustly appropriating the fruits for which others had labored. **Gathering . . not scatter** (Rev. Ver.) ; a way of saying that he had grasped what the servants had worked for, giving them no share. **Afraid ;** lest he should lose the master's money and so come under his displeasure. **Thou hast thine own** (Rev. Ver.) ; but the master had the right to interest also.

**26-30. Wicked ;** mean-spirited, with no heart for his master's service. **Slothful ;** caring for his own ease rather than the master's interests. **Thou knewest ;** that was your opinion of me. **Thou oughtest therefore ;** if you were so afraid of my anger. **Exchangers ;** persons who, for example, changed foreign coins into Jewish coins (see ch. 21 : 12). These received money on deposit, paying for it. **Usury** (Rev. Ver., " interest "). V. 29 teaches that those get the most who make the most use of what they get. **Outer darkness.** He had proved himself to be of no use in the master's house. **Weeping and gnashing of teeth ;** a picture of dreadful disappointment and sorrow, all the greater because he had brought it on himself.

**ORIENTAL SIDELIGHT**

A wealthy man, leaving his home for awhile, might either make his confidential slaves his agents, committing to them the tilling of his land, and giving to them his money to be used by them in trade ; or he might take advantage of the money-changing system which had been introduced by the Phenicians, and

which was at the time in full operation throughout the Roman empire.

**LESSON QUESTIONS**

**14, 15** What parable forms to-day's Lesson ? To whom did a master entrust his money ? How much did he give to the first servant ? How much to the second ? What did the third receive ? What does Paul say is expected of stewards ? ( 1 Cor. 4 : 2.)

**16-18** What use did the first servant make of his talents ? With what results ? How much did the second servant gain ? What did the one-talent man do ?

**19-23** In what words did the master praise the first two servants ? To what position did he advance them ? What did he call them to share with him ? Where did Jesus pray that His disciples might be with Him ? ( John 17 : 24.)

**24, 25** What did the one-talent man say of the master ? Show from the story that this was false.

**26-30** How was the unfaithful servant punished ? What was done with his talent ? Why ?

**FOR DISCUSSION**

1. " Talents."
2. How faithfulness counts.

**A LESSON FOR LIFE**

In the reign of Edward III., William Wickham, by the king's order, had charge of the building of a beautiful church. When it was completed, on one of the windows was seen written, " This work made William Wickham." The king found fault with him for claiming to be the author of the work when he was only overseer. Wickham replied that he meant, not that he made the work, but that the work made him. Every bit of faithful work we do " makes " us, by fitting us for larger and more important work.

**Prove from Scripture—***That we must give account to God.*

**Shorter Catechism—***Ques. 74. What is required in the eighth commandment ?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

**The Question on Missions—**2. What are their homes like ? The floors of their homes are of mud covered with hard straw mats. There are no beds, chairs, or the like. They sit and sleep on the floor. Their food consists principally of rice, fish and pickles, and is eaten from bowls.

**FOR WRITTEN ANSWERS**

1. Why was a different amount given to each servant in the parable ?.....

.....

2. Describe the use made of his money by each one ?.....

.....

3. How were the two faithful servants rewarded ?.....

.....

## Lesson III.

## THE LAST JUDGMENT

October 16, 1910

**BETWEEN THE LESSONS**—The Lesson, with its picture of the Judgment Day, follows immediately upon the parables of The Ten Virgins and The Talents (vs. 1-30).

**GOLDEN TEXT**—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25 : 40.

Memorize vs. 34-36. **THE LESSON PASSAGE**—Matthew 25 : 31-46.

31 <sup>1</sup> When the Son of man shall come in his glory, and all the <sup>2</sup> holy angels with him, then shall he sit <sup>3</sup> upon the throne of his glory :

32 And before him shall be gathered all <sup>4</sup> nations : and he shall separate them one from another, as <sup>5</sup> a shepherd <sup>6</sup> divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or <sup>8</sup> thirsty, and gave thee drink ?

38 <sup>7</sup> When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

**Revised Version**—<sup>1</sup> But when ; <sup>2</sup> *Omit* holy ; <sup>3</sup> on ; <sup>4</sup> the ; <sup>5</sup> separateth the sheep ; <sup>6</sup> athirst ; <sup>7</sup> And when ; <sup>8</sup> did it ; <sup>9</sup> of these my brethren, even these least ; <sup>10</sup> the eternal fire which is prepared ; <sup>11</sup> *Omit* him ; <sup>12</sup> unto one of these least ; <sup>13</sup> unto ; <sup>14</sup> eternal ; <sup>15</sup> eternal life.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The last judgment, Matt. 25 : 31-46. T.—“According to his ways”, Ezek. 18 : 25-32. W.—No respect of persons, Rom. 2 : 3-16. Th.—The end of the world, Rev. 6 : 9-17. F.—Judgment by Christ, John 5 : 19-30. S.—The Book of Life, Rev. 20 : 11 to 21 : 4. S.—The promised rest, Heb. 4 : 1-13.

## THE LESSON EXPLAINED

**I. THE COMING OF THE KING.**—31. **The Son of man** ; Jesus' favorite name for Himself. It marks Him out as the Messiah. **Come in his glory** ; as “the glory of the Lord” filled the tabernacle, Ex. 40 : 34, 35. This glory Jesus claims as His own.

32. **Before him** ; massed together at His feet. All nations ; Jews and Gentiles, Christians and heathen,—all mankind (compare Rev. 20 : 11-13). Not only those who shall be alive at His coming, but all who have ever lived, are before the view of the Saviour. We shall all be there ; but none of us will be lost in the crowd ; each one will have to give an account for himself, 2 Cor. 5 : 10. **Separate them one from another** ; into two, and only two classes. **Sheep from the goats.** In the East, sheep and goats are always seen under the care of the same shepherd ; yet they keep themselves separate in the pasture, around the drinking troughs, and in the fold at night.

**II. THE REWARD OF THE RIGHTEOUS.**—33, 34. **The sheep** ; who, because they are commonly white and inoffensive, represent the righteous. **On his right hand** (the place of honor and favor) ; literally, “from His right

39 <sup>7</sup> Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye <sup>8</sup> have done it unto one <sup>9</sup> of the least of these my brethren, ye <sup>8</sup> have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into <sup>10</sup> everlasting fire, prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer <sup>11</sup> him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not <sup>12</sup> to one of the least of these, ye did it not <sup>12</sup> to me.

46 And these shall go away into <sup>14</sup> everlasting punishment : but the righteous into <sup>15</sup> life eternal.

hand”, beginning there and extending in a row or spreading out into a company. **The goats** ; which are commonly black and mischievous, and hence stand for the wicked. **The king** ; for Jesus, though He spent His earthly life in poverty and died on the cross, is the King of kings, Rev. 17 : 4. **Come** ; to me your Elder Brother, to your Father, to your heavenly home. **Ye blessed of my Father** ; literally, “My Father's blessed ones”, belonging to Him and beloved of Him. **Inherit** ; as children of God and therefore heirs of heaven, Rom. 8 : 17. **The kingdom** ; in which Christ is King, and which consists in “righteousness, and peace and joy in the Holy Ghost”. **Prepared for you** ; in God's counsels and love. **From the foundation of the world** ; from the very beginning of creation.

35-40. **An hungred** ; hungry. **Meat** ; food. **Took me in** ; to your houses. **Naked** ; ill clad. **Sick** ; requiring visits of help and comfort. **In prison** ; one of the dark, loathsome dungeons of the East. **When saw we thee ?** The righteous had no idea, that, in their deeds of kindness, they had been ministering to Christ. They counted their ministries so trifling, and these flowed so readily from a kind



“AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS”

heart, that they were forgotten as soon as done. **Inasmuch as ye did it** (Rev. Ver.). No loving, helpful deed escapes Christ's notice. **The least of . . . my brethren**; the most insignificant of mankind. The King counts all such as His brethren, and every service done to them is reckoned as if done to Him.

**III. THE DOOM OF THE WICKED.—41-43. Depart from me.** Because they are so far from Him in character, they must be far from Him in place. **Ye cursed**; not "of My Father", as in v. 34. The wicked are cursed as the fruit of their own evil deeds. They made their choice, and to be cursed is the natural fruit of that choice. **Into everlasting fire**; a dreadful picture of the future punishment of the wicked. **Prepared for the devil and his angels** (messengers and servants); but not prepared for sinners of the human race; God is eager to pardon them. They can reach the place of punishment only by refusing His offer of forgiveness.

**44-46. When saw we thee?** The wicked are equally surprised with the righteous (v. 37) to learn that the King reckons their treatment of the poor and needy and suffering as if it had been done to Himself. **Inasmuch as ye did it not.** We shall be judged not only for the evil we have done, but also for the good we have left undone. **Eternal punishment** (Rev. Ver.). This must be something very terrible, or else Jesus would not have died to save us from it. **Life eternal**; life with no limit to its blessedness or end to its duration.

**ORIENTAL SIDELIGHT**

The Syrian goat is the most common breed in Palestine. It is distinguished by long pendant ears, stout, curved horns, and long, black, silky hair. Flocks of goats are most frequent in hilly districts from Hebron to Lebanon where their habit of browsing on trees tends to deforest the country. Sheep and goats in Palestine pasture together, but never trespass on each other's domains; they are folded together, but do not mix; they may be seen to enter the fold in company, but once inside they are kept separate.

**LESSON QUESTIONS**

31, 32 What title does Jesus use of Himself? As what does this mark Him out? In what manner does He say He will come? Upon what will He sit? By whom will He be attended? Who will be gathered before Him? Into how many classes will He divide

them? To what is each class likened? Show that we must be either friends or foes of Jesus. (Mark 12: 30.)

33, 34 On which hand is the place of honor? Who will be placed on this side of the King? Who on the left? What will the King say to those on His right hand? Where are we taught that Jesus is now at the right hand of God? (Heb. 1: 2.)

35-39 What will He say that the righteous had done for Him? What will they answer? What will the King then say? Where does Jesus say that the giving of a cup of cold water will be rewarded? (Ch. 10: 42.)

41-46 What will the King say to the wicked? Why will they be thus punished? What makes us sure that eternal punishment is very dreadful? What is meant by eternal life?

**FOR DISCUSSION**

1. Brethren of Jesus to whom we can minister.
2. The sin of not doing good.

**A LESSON FOR LIFE**

Gondoforus, a king of India, so the legend runs, sent for the apostle Thomas, who had come to his land, and gave him untold treasures to build him a palace greater than any ever built on earth. But Thomas spent the money in clothing the naked and feeding the hungry. The king was angry, and thrust the apostle into a dungeon. But the story tells that the king's brother, lately dead, returned from heaven and told of the beautiful palace Thomas had built there by his kind deeds. It is only a legend, but it teaches us that when we help others, we are building ourselves a beautiful mansion in heaven.

*Prove from Scripture—That Jesus will reward all service.*

*Shorter Catechism—Ques. 75. What is forbidden in the eighth commandment? A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.*

**The Question on Missions—3.** Do the Korean boys and girls attend school? Every village, however small, has a school. The teacher is usually an old, proud man versed in the Chinese, which is the only subject taught. Girls do not attend at all, hence very few can read or write.

**FOR WRITTEN ANSWERS**

1. In what manner will Jesus come at the last day?.....
2. Who will be placed on His right hand, and who on His left? . . . . .
3. For what will the righteous be rewarded? For what will the wicked be punished? . . . . .

## Lesson IV.

## REVIEW

October 23, 1910

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below.

**GOLDEN TEXT**—And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face.—Luke 9: 51, 52 (Rev. Ver.)

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Peter's confession, Matt. 16: 13-28. T.—A lesson on forgiveness, Matt. 18: 21-35. W.—Jesus on the way to Jerusalem, Matt. 19: 1, 2, 13-26. Th.—The laborers in the vineyard, Matt. 20: 1-16. F.—Jesus entering Jerusalem, Matt. 21: 1-17. S.—The king's marriage feast, Matt. 22: 1-14. S.—The wise and foolish virgins, Matt. 25: 1-13.

**Prove from Scripture**—*That Jesus died willingly.*

**Shorter Catechism**—Ques. 76. *Which is the ninth commandment?* A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

**The Question on Missions**—4. What is the policy of the Mission regarding schools? It is to open a school wherever the native church can support one. There are 34 schools in the Mission, with 725 pupils attending. In the Presbytery there are 695 schools, in which 15,562 boys and girls are enrolled.

## REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
III. (Last Quarter) —Matt. 16: 13-28.	Peter's Confession.	Thou art the Christ.— Matt. 16: 16.	1. The Son of God. 2. The suffering Saviour. 3. The supreme Example.
IV.—Matt. 17: 1-5.	The Transfiguration.	This is my beloved Son.— Matt. 17: 5.	1. At the mountain top. 2. At the mountain foot.
V.—Matt. 18: 21-35.	A Lesson on Forgiveness.	If ye forgive men their trespasses.—Matt. 6: 14.	1. A question. 2. A parable. 3. A warning.
VI.—Matt. 19: 1, 2, 13-26.	Jesus on the Way to Jerusalem.	Jesus said, Suffer little children.—Matt. 19: 14.	1. The needy multitudes. 2. The little children. 3. The rich young man.
VII.—Matt. 20: 1-16.	The Laborers in the Vineyard.	Many that are first shall be last.—Matt. 19: 30.	1. The work. 2. The payment. 3. The complaint. 4. The answer.
VIII.—Matt. 20: 17; 34.	Jesus Nearing Jerusalem.	The Son of man came not to be ministered unto.— Matt. 20: 28.	1. The crucifixion foretold. 2. Ambition rebuked. 3. Two blind men healed.
IX.—Matt. 21: 1-17.	Jesus Entering Jerusalem.	Hosanna to the son of David.—Matt. 21: 9.	1. The procession of the King. 2. The King in the temple.
X.—Matt. 21: 28-46.	Two Parables of Judgment.	Therefore say I unto you. —Matt. 21: 43.	1. The two sons. 2. The wicked husbandmen.
XI.—Matt. 22: 1-14.	The King's Marriage Feast.	Many are called.—Matt. 22: 14.	1. The invitation refused. 2. The invitation accepted. 3. The wedding garment.
XII.—Matt. 22: 34- 46.	Three Questions.	Render therefore unto Cesar.—Matt. 22: 21.	1. A lawyer's question. 2. Our Lord's answer. 3. A counter question.
XIII.—Gal. 5: 15-26.	Temperance Lesson.	If we live in the Spirit.— Gal 5: 25.	1. The Spirit's guidance. 2. The Spirit's fruits. 3. The Spirit's life.
I. (Present Quarter) —Matt. 25: 1-13.	The Wise and Foolish Virgins.	Be ye therefore ready also. —Luke 12: 40.	1. The waiting virgins. 2. The bridegroom's coming. 3. The wedding feast.
II.—Matt. 25: 14-30.	The Parable of the Talents.	His lord said unto him, Well done.—Matt. 25: 21.	1. The money entrusted. 2. The business done. 3. The reckoning made.
III.—Matt. 25: 31-46.	The Last Judgment.	Inasmuch as ye have done it unto one.—Matt. 25: 40.	1. The coming of the King. 2. The reward of the righteous. 3. The doom of the wicked.

## "Inasmuch"

"The Christ, the Son of the living God",—the Lessons for review open with this great confession regarding Jesus, by Peter and his fellow disciples; and the Lessons that follow, with their record of the Saviour's journey from Galilee, through Perea, and on, and on, to Jerusalem, confirm that confession. In the closing Lesson, we see Christ the King seated, with His disciples, on the Mount of Olives, picturing the coming day, when He shall, from His throne, judge all mankind. How His solemn "Inasmuch" rings in our ears and hearts. Who will not strive to fill his life with helpful deeds, since, in so doing, he ministers to the King, and will win His approval.

## FOR WRITTEN ANSWERS

[This leaf, may be detached, if so desired, by Members of the HOME DEPARTMENT, after the Lesson for October 30 has been studied.]

- Lesson III. (Last Quarter). What question of Jesus led to Peter's confession, and what was the confession ?
- Lesson IV. What did God say of Jesus on the Mount of Transfiguration ?
- Lesson V. Under what obligation does God's forgiveness lay those who receive it ?
- Lesson VI. What requirement did Jesus make of a young man who came to Him ?
- Lesson VII. What does God require of us in return for the blessings He gives us ?
- Lesson VIII. What ambitious request did the mother of James and John make of Jesus for them ? Give Jesus' answer.
- Lesson IX. In what way did Jesus' entry into Jerusalem fulfil prophecy ?
- Lesson X. Why, did Jesus say, would the kingdom of God be taken away from the Jews ?
- Lesson XI. Explain " For many are called, but few are chosen."
- Lesson XII. What question did a lawyer ask of Jesus in the temple, and what was Jesus' answer ?
- Lesson XIII. Show that the use of strong drink is contrary to the Spirit of Christ.
- Lesson I. (Present Quarter). Why should we always be ready for Jesus' coming ?
- Lesson II. How were the faithful servants rewarded, and how was the unfaithful servant punished ?
- Lesson III. For what will the Judge at the last day reward the righteous, and for what will He punish the wicked ?

**BETWEEN THE LESSONS**—The anointing of Jesus by Mary took place on Saturday April 1, A.D. 30. Matthew places it here because of its connection with the plotting of the rulers against Jesus and His betrayal by Judas.

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

**Memorize v. 13. THE LESSON PASSAGE**—Matthew 26 : 1-16.

1 And it came to pass, when Jesus had finished all these <sup>1</sup> sayings, he said unto his disciples,

2 Ye know that after two days <sup>2</sup> is the feast of the passover, and the Son of man is <sup>3</sup> betrayed to be crucified.

3 Then <sup>4</sup> assembled together the chief priests, <sup>5</sup> and the scribes, and the elders of the people, unto the <sup>6</sup> palace of the high priest, who was called Cai'aphas, <sup>4</sup> And <sup>7</sup> consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not <sup>8</sup> on the feast day, lest <sup>9</sup> there be an uproar among the people.

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

7 There came unto him a woman having an alabaster <sup>10</sup> box of <sup>11</sup> very precious ointment, and <sup>12</sup> poured it <sup>13</sup> on his head, as he sat at meat.

8 But when <sup>14</sup> his disciples saw it, they had indignation, saying, To what purpose is this waste ?

**Revised Version**—<sup>1</sup> words ; <sup>2</sup> the passover cometh ; <sup>3</sup> delivered up ; <sup>4</sup> were gathered ; <sup>5</sup> Omit and the scribes ; <sup>6</sup> court of ; <sup>7</sup> they took counsel together ; <sup>8</sup> during the feast ; <sup>9</sup> a tumult arise among ; <sup>10</sup> cruse ; <sup>11</sup> exceeding precious ; <sup>12</sup> she ; <sup>13</sup> upon ; <sup>14</sup> the ; <sup>15</sup> But Jesus perceiving it said ; <sup>16</sup> Omit hath ; <sup>17</sup> to prepare me for ; <sup>18</sup> that also which this woman hath done shall be spoken of ; <sup>19</sup> who was called ; <sup>20</sup> Omit unto them ; <sup>21</sup> are ye willing to give ; <sup>22</sup> weighed unto him (thirty) ; <sup>23</sup> deliver him unto them.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The anointing of Jesus, Matt. 26 : 1-16. T.—Value of the gift, John 12 : 1-11. W.—Mary's devotion, Luke 10 : 38-42. Th.—Another anointing, Luke 7 : 36-50. F.—God's anointing, Luke 4 : 16-22. S.—Love to Christ expressed, John 14 : 15-27. S.—All for Christ, Phil. 3 : 7-14.

### THE LESSON EXPLAINED

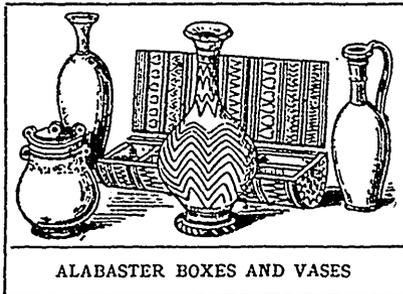
#### I. THE RULERS' PLOT.

—1, 2. Finished all these sayings; the discourse in chs. 24, 25, including Lessons I., II. and III. After two days. It was now Tuesday, April 4, A.D. 30. The passover cometh (Rev. Ver.); the chief of the Jewish feasts, held every year at the same time as our Easter, in memory of the deliverance of God's people from the bondage of Egypt. Son of man; the Messiah, Jesus Himself.

Is betrayed. Jesus uses the present tense because Judas' treacherous scheme was already afoot.

3. Then ; on Tuesday evening. Assembled ; in a meeting of the Sanhedrin, the great Jewish council, which had the deciding voice in all religious questions. The chief priests ; the heads or presidents of the twenty-four courses into which the priests were divided. The scribes ; the teachers of the Jewish law. Elders ; those chosen, on account of their age, wisdom and general importance, to represent the people. These three classes made up the Sanhedrin. Palace of the high priest ; the head of all the priests, and usually the Sanhedrin's president. Calaphas ; who was appointed by the Roman Government about A.D. 18 and deposed about A.D. 36.

4, 5. Consulted ; planned together, full of hatred against Him who had spoken such strong, plain words



ALABASTER BOXES AND VASES

against them. Take Jesus by subtilty; by some crafty scheme. Kill him ; which they had already determined to do, John 5 : 18. Not during the feast (Rev. Ver.); which lasted seven days and brought immense crowds to Jerusalem. An uproar. If anything were done at that time against Jesus whom the people regarded as a Hero, the rulers feared that the Roman soldiers would interfere to

put down any such rising and rescue Jesus (compare Acts 21 : 27-33).

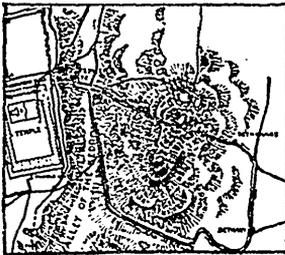
II. MARY'S ANOINTING.—6, 7. In Bethany. See Between the Lessons and Geography Lesson. House of Simon the leper ; now free from the terrible disease, probably healed by the power of Jesus. In his house the people of Bethany made a feast in honor of Jesus. A woman ; Mary (John 12 : 3), the sister of Lazarus whom Jesus had raised from the dead, John 11 : 43, 44. Alabaster box ; a flask, with a long, narrow neck, made of alabaster, a kind of white stone. Very precious ointment ; " of spikenard " (John 12 : 3), that is, made from the spiked nard, a plant found in the Himalayan Mountains in India. Poured it on his head ; having first broken the flask, Mark 14 : 3. At ancient feasts, to anoint a guest's head with cool, fragrant ointment was a mark of honor (see Ps. 23

5). John says that the feet also of Jesus were anointed, a sign of the tenderest, most reverent affection. **As he sat**; reclined, according to ancient custom, on a couch, resting on the left arm, with the feet outward. **At meat**; at table.

**8-13. Disciples . . . had indignation.** Judas was the spokesman, John 12 : 4. **Waste.** So these men called Mary's deed, not understanding her woman's loving heart. **Sold for much**; "three hundred pence" (John 12 : 5), equal to at least \$300 of our money. **Given to the poor**; the real thought of the eleven, but the pretence of Judas, John 12 : 6. **Why trouble ye the woman?** wounding her gentle heart with harsh fault finding. **A good work**; a beautiful, noble deed. The Master's approval bound up the wound of the disciples' criticism. **Poor always with you**; and the more love to Jesus like Mary's there is, the more will be done for the poor. **Me . . . not always.** Soon the opportunity of showing love to Jesus directly would pass away. **For my burial**; in view of my burial. It was a last proof of affection for the Master so soon to die. **A memorial**; to produce in countless other hearts a like love and devotion to Jesus.

**III. JUDAS' BETRAYAL.—14-16.** Judas Iscariot. He thought there was no further advantage in following Jesus, and resolved, in forsaking Him, to make as much gain as possible. **Covenanted with him**; literally "weighed unto him", that is, "paid him", from the ancient custom of weighing money instead of counting it. **Thirty pieces of silver**; thirty shekels, equal to about \$18 of our money.

**THE GEOGRAPHY LESSON**



**BETHANY** is a village about two miles east of Jerusalem on the eastern slope of the Mount of Olives, north of the Jericho Road. It is inhabited by a few Arab families, who live in small, rude houses. The most conspicuous feature is a tall, square tower in the centre of the village, which belonged to the

Convent of St. Lazarus, founded in A.D. 1147. There is a vault below, converted into a diminutive rock-cut chapel, which is shown as the tomb of Lazarus. The modern name of the village is el-Zariyeh, or Place of Lazarus.

**LESSON QUESTIONS**

- 1, 2 What feast of the Jews was at hand? Where is Christ called "our Passover"? (1 Cor. 5 : 7.)
- 3-5 What council was assembled? When? Of what three classes was the council made up? Where was its meeting held? What was the high priest's name? What did the rulers plan to do to Jesus? Why would they not do this during the Passover feast? How long did the feast last? Find the mention of other Passovers during the earthly life of Jesus. (John 2 : 13 ; 5 : 1.)
- 6, 7 In what village and in whose house was a feast made for Jesus? Who anointed His head and feet? Of what was this a sign? What Psalm speaks of the Messiah's being anointed with "the oil of gladness"? (Ps. 45 : 7.)
- 8-13 Who found fault with Mary? On what ground? What did Jesus say of her deed?
- 14-16 For how much did Judas betray Jesus?

**FOR DISCUSSION**

1. What the Passover teaches about Christ.
2. The wastefulness of love.

**A LESSON FOR LIFE**

There is a fable of a fountain, each drop of whose water, wherever it fell on the ground, caused another similar fountain to spring up. A traveler journeying across a dry and barren desert needed only to carry with him a vial of this wonderful water, and, when he made his encampment, in a moment he could have an abundant supply. So a kindly, loving deed influences those who see to imitate it. In this way it multiplies itself over and over again, and no limit can be set to its increase.

**Prove from Scripture**—That Jesus will dwell in our hearts.

**Shorter Catechism**—Review Questions 73-76.

**The Question on Missions**—5. What subjects are taught in the Mission Schools? The science and mathematical studies are the same as at home. Sewing, knitting, singing, Japanese and English are taught when possible. The Bible is daily used as a textbook, after which Chinese receives the most prominent place.

**FOR WRITTEN ANSWERS**

1. What plot was made against Jesus, and by whom? .....
2. How did Mary show her love to Jesus? .....
3. Why did Judas betray Jesus? .....

## Lesson VI.

## THE LAST SUPPER

November 6, 1910

**BETWEEN THE LESSONS**—The Lesson follows closely upon that for last Sabbath.**GOLDEN TEXT**—This is my body which is given for you : this do in remembrance of me.—Luke 22 : 19.**Memorize vs. 26-28. THE LESSON PASSAGE**—Matthew 26 : 17-30.

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

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

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

20 Now when <sup>7</sup> the even was come, he <sup>8</sup> sat down with the twelve<sup>9</sup>.

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

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

23 And he answered and said, He that <sup>12</sup> dipeth his hand with me in the dish, the same shall betray me.

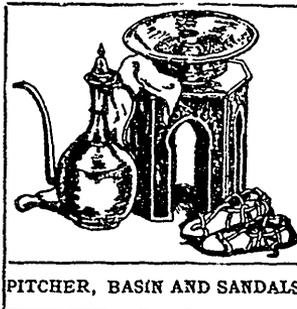
**Revised Version**—<sup>1</sup> on ; <sup>2</sup> Omit the feast of ; <sup>3</sup> Omit unto him ; <sup>4</sup> make ready ; <sup>5</sup> Omit will ; <sup>6</sup> Omit had ; <sup>7</sup> Omit the ; <sup>8</sup> was sitting at meat ; <sup>9</sup> disciples ; <sup>10</sup> were eating ; <sup>11</sup>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

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The last supper, Matt. 26 : 17-30. T.—The guest chamber, Luke 22 : 7-20. W.—The Passover, Ex. 12 : 21-28. Th.—The one Sacrifice, Heb. 10 : 11-22. F.—Life laid down, John 10 : 11-18. S.—Reconciled ! Rom. 5 : 1-11. S.—In remembrance, 1 Cor. 11 : 23-34.

## THE LESSON EXPLAINED

**I. THE PREPARATION.**—17-19. **The first day.** This was Thursday, April 6, A.D. 30. Jesus had spent Wednesday, with His disciples, in retirement at Bethany. **Unleavened bread.** This was a separate feast lasting for seven days, following the Passover. It took its name from the fact that no leaven, that is, yeast, might be used while it lasted. (See Lev. 23 : 6.) But the two feasts together are sometimes called "Passover" and sometimes "Unleavened Bread". **Where . . . prepare . . . the passover ?** secure and arrange a room and provide the materials for the feast. In modern times the Jews use for the Passover meal, three unleavened cakes, a piece of roasted lamb, a roasted egg, bitter herbs, (horse radish), a dish of 'haroseth (a mixture of apples, almonds, cinnamon and raisins), parsley, a dish of salt water and vinegar, and a cup of wine at each plate. **And he said, etc.** Mark and Luke tell us that the man was to be recognized by his bearing a pitcher of water, Mark 14 : 13 ; Luke 22 : 10. **Made ready the passover ;** in " a large upper room ", Mark 14 : 15.

**II. THE PASSOVER.**—20-22. **Even (evening) was come.** Jesus and His disciples probably left Bethany late Thursday afternoon, walked the two or three miles to Jerusalem, reaching the upper room about sunset. **Sat down ;** reclined on couches round the table (see last Lesson). A dispute arose amongst the Twelve as to who should have the place of highest honor, Luke 22 : 24-30. Jesus waited until they were all reclining and the meal had commenced. Then, to give them a lesson in humility, He rose and washed their feet, dusty with travel, John 13 : 1-15. **Verily ;** the introduction to an important and solemn statement. **One of you ;** My chosen companions and friends. **Shall betray me ;** give Me



PITCHER, BASIN AND SANDALS

up to My enemies. **Exceeding sorrowful ;** stricken with grief at the thought that such a wicked deed was possible. **Lord, is it I ?** The meanings, "Surely it is not I ?" Not one could think that he was the traitor, and yet

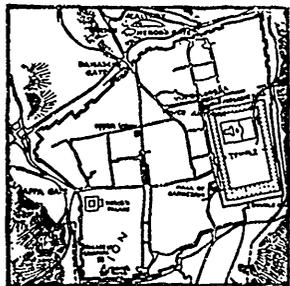
not one could be sure that he was not.

**23-25. He answered.** The dish was likely the "haroseth" (see on v. 17) into which bread was dipped, fingers being used instead of knives and forks. As a number would dip into the same dish, Judas was not yet pointed out as the traitor. **Son of man goeth ;** to death. **As it is written ;** in the Old Testament (see for example, Isa., ch. 53). **Woe unto that man by whom . . . betrayed ;** because he acts freely in doing so, and is therefore responsible for his awful deed. **Good . . . not been born ;** so dreadful will be his doom. How earnestly the Lord strives to turn aside Judas from his evil purpose and thus save him from his terrible fate. **Judas . . . is it I, Rabbi (Rev. Ver.) ;** that is, "Teacher". He dares not say "Lord" for he knows how false that title would be on his lips. **Thou hast said ;** a Hebrew way of saying, "Yes". This was likely whispered to Judas, so that the rest might not hear, and that therefore he might have further opportunity

to repent. John 13 : 23-30 continues the story, telling how Judas was pointed out to John as the traitor, and how, immediately after, Judas left the room.

**III. THE LORD'S SUPPER.—26-30.** Jesus took bread ; the thin cake of unleavened bread. **Blessed** (Omit "it", Rev. Ver.) ; gave thanks. **Take, eat** ; thus making it part of yourselves. **This is my body** ; represents My body. **A cup** (Rev. Ver.) ; of the wine used in the Passover meal. **Gave thanks.** From the Greek word comes our "eucharist" (thanksgiving feast), one name given to the Lord's Supper. **Drink** ; and share the blessings this pictures. **This is my blood** ; this represents My blood. **Of the covenant** (Rev. Ver.) ; God's covenant to save all who believe in Jesus. **Shed for many** ; for all who accept the offer of salvation. **Emission of sins** ; the putting away of sin, including pardon and cleansing. **I say unto you, etc.** The Lord's next feast with His disciples would be in heaven. **Sung an hymn** ; likely Psalms 115 to 118, with which the Passover was usually closed. **Mount of Olives** ; to the Garden of Gethsemane (see Geography Lesson).

**THE GEOGRAPHY LESSON**



**JERUSALEM**, during the Passover week, was crowded with visitors. Every Jewish man living within 15 miles of Jerusalem was required to take part in the feast in the holy city, and, besides, numerous pilgrims

from other countries far and near swelled the numbers. Women might join in the celebration, but their attendance was not compulsory. The Jewish historian, Josephus, says that at the Passover of A.D. 65, there were 3,000,000 persons present. It was the custom for the citizens to entertain the pilgrims without charge, but in return the host received the skin of the lamb killed for the feast and the vessel used by his guests. Many must also have tented outside the city.

**LESSON QUESTIONS**

**17-19** What directions did Jesus give us to preparing for the Passover ? Describe the provision for the Passover meal. Where does Jesus liken the doctrines of the Pharisees and Sadducees to leaven ? (Ch. 16 : 12.) What sort of "leaven" does Paul say should be put away ? (1 Cor. 5 : 8.)

**20-22** What dispute arose among the disciples ? How did Jesus teach them humility ? What did He say one of them would do ? What did each of them ask ? Where does a psalmist speak of a "familiar friend" turning against him ? (Ps. 41 : 9.)

**23-25** By what warning did our Lord seek to save Judas ? What question did Judas ask ? Give Jesus' answer ?

**26-30** What feast did Jesus now institute ? What materials were used in it ? What does the bread represent ? What the wine ? What would the shedding of His blood secure ? For whom ? Until when is the Lord's Supper to be observed ? (1 Cor. 11 : 26.)

**FOR DISCUSSION**

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

**A LESSON FOR LIFE**

We call the Lord's Supper the sacrament. Now the sacrament or "sacramentum" was the oath which the Roman soldier took to be faithful to his leader. In the presence of the whole army, the new recruit would lift his hand, dipped just before in the blood of a sacrifice, and pledge himself to be true and loyal to death. There is no leader so good and great as Jesus. Once we really know Him, we cannot but follow Him, whatever may be the cost.

**Prove from Scripture**—That we have pardon through Jesus' blood.

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

**The Question on Missions**—6. Are there any High Schools in the Mission ? There are 3 academies for boys and 1 for girls attended by 133 students. In the Presbytery there are 23 academies and 1 college, with an enrolment of 1,470 pupils. The whole Bible is read in the course.

**FOR WRITTEN ANSWERS**

1. How were the disciples to find the place for observing the Passover ? .....
2. Describe the provision for the Passover meal .....
3. What materials did Jesus use, and what acts did He perform, in instituting the Lord's Supper ? .....

## Lesson VII.

## WORLD'S TEMPERANCE LESSON

November 13, 1910

**LESSON SETTING**—The Lesson is taken from our Lord's discourse to His disciples, on the Mount of Olives, Tuesday afternoon, April 4, A.D.30, after the Jewish rulers had finally rejected Him as Messiah and His public ministry had closed.

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

Memorize v. 44. **THE LESSON PASSAGE**—Matthew 24 : 32-44. Study Matthew 24 : 32-51.

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

33 So likewise ye, when ye shall see all these things, know <sup>4</sup> that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass<sup>5</sup>, till all these things be <sup>6</sup> fulfilled.

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

36 But of that day and hour knoweth no <sup>7</sup> man, no, not the angels of heaven, <sup>8</sup> but my Father only.

37 <sup>9</sup> But as the days of No'e were, so shall <sup>10</sup> also the coming of the Son of man <sup>11</sup> be.

38 For as in <sup>12</sup> the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that <sup>13</sup> No'e entered

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

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—World's Temperance Lesson, Matt. 24 : 32-42. T.—World's Temperance Lesson, Matt. 24 : 43-51. W.—Testing the Rechabites, Jer. 35 : 1-11. Th.—Reward of obedience, Jer. 35 : 12-19. F.—Take heed ! Luke 21 : 29-38. S.—Watch, and be sober ! 1 Thess. 5 : 4-11. S.—Watch, and pray ! 1 Pet. 4 : 1-8.

## THE LESSON EXPLAINED

I. THE FIG TREE.—32, 33. Learn a parable ; learn a lesson about the time when Christ shall come again. **Of the fig tree** ; one of the most valuable trees in Palestine ; it bore three crops a year. **Branch . . . tender** ; when the young branches or twigs that produce the leaves are softened by the sap running through them. **Putteth forth its leaves** (Rev. Ver.) ; which, in the fig tree, appear only after the



HAND MILL OF PALESTINE

fruit is formed. **Summer is nigh**. The first crop of figs ripen in June, the second in August and the third in September. **See all these things** ; the things mentioned in vs. 15-31, which tell how the Roman armies would lay the holy land desolate and

into the ark.

39 And <sup>14</sup> knew not until the flood came, and took them all away ; so shall <sup>12</sup> also the coming of the Son of man <sup>13</sup> be.

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

41 Two women shall be grinding at the mill ; <sup>16</sup> the one shall be taken, and <sup>19</sup> the other left.

42 Watch therefore ; for ye know not <sup>20</sup> what hour your Lord <sup>21</sup> doth come.

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

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

destroy Jerusalem. **Know . . . that he is nigh** ; that is, Christ, who would then come, in this way, to judge the Jews for their wickedness, and who will, at last, come to judge the world.

34-35. **This generation** ; the people then alive. **Shall not pass away** (Rev. Ver.), shall not die. **Fulfilled**. Many of the people amongst whom Jesus lived, lived to see the destruction of Jerusalem in A.D. 70. **Heaven and earth** ; with the firmly-rooted mountains and everlasting stars. **My words**. These will be more enduring than mountains and stars. **That day and hour**. Jesus now turns from the destruction of Jerusalem, to speak of the last day, with its judgment of all mankind. **Knoweth . . . not the angels**. It has not been told even to these messengers who do God's errands. **Neither the Son** (Rev. Ver.) ; that is, Jesus. Though, as God, He knew all things, as man, He was ignorant of the exact time of the judgment.

II. THE DAYS OF NOAH.—37-39. **Days of Noah** (Rev. Ver.) ; the father of the one righteous family amongst the wicked people of the ancient world (see Gen. 6 : 5-9). **Before the flood** ; by which God told Noah beforehand that He would destroy all the wicked of that time, Gen. 6 : 17. **Eating and drinking**, etc. ; giving their hearts to the enjoyments of this world as if these were to last forever. **Until . . . Noah entered into the ark** (Rev. Ver.) ; which God had instructed him to build, so that he and his family might be saved from the flood, Gen. 6 : 14-16. **Knew not** ; though they had been warned for one hundred and twenty years (Gen. 6 : 3), both by Noah's words and by his building of the ark. **Took them all away** ; in complete destruction. **So . . . coming of the Son of man** ; as

sudden and as unexpected, in spite of all warnings.

40-42. **Two men . . . in the field** (Rev. Ver.); working side by side. **One . . . taken**; to the joys of heaven, because he had repented of sin and accepted Jesus as his Saviour. **One . . . left** (Rev. Ver.); to be destroyed, because he would not repent and believe. **Two women . . . grinding at the mill**; made of two round flat stones, about a foot and a half in diameter and about four inches thick. In the lower stone was a round peg which went through a funnel-shaped hole in the upper one. The upper stone was turned by an upright pin in its rim. The grain was poured into the central hole, and was ground by two women, one on each side of the mill, turning the upper stone on the lower. **Watch therefore**; because any day, so far as we know, may be the last. **Ye know not**. Says Augustine, "The last day is hidden, that all days may be observed."

III. **THE COMING OF THE THIEF.**—43, 44. **Master of the house** (Rev. Ver.); not a mansion, but a poor man's house, with walls of sun-dried clay bricks. **In what watch**. The Jews had three night watches or divisions: (1) Sunset to 10 p.m.; (2) 10 p.m. to 2 a.m.; (3) 2 a.m. to sunrise. The Romans had four watches of three hours each, from six to six. **Thief was coming** (Rev. Ver.). The time of his coming was the very thing the thief would conceal. **Broken up**; literally, "dug through the walls of sun-dried clay bricks".

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

**LESSON QUESTIONS**

32, 33 About what did Jesus wish His disciples to learn? From what tree did He draw an illustration? When could it be known from the tree that summer was near? Explain "all these things", v. 33. What is meant by "he is nigh" (v. 33, Rev. Ver.)? What coming of Christ is here referred to? What other coming is still future?

34-36 Who did Jesus say would live to see the destruction of Jerusalem? When did this take place? How enduring are the words of Jesus? What are "that day and hour"? As what did Jesus know all things? As what did He not know the time of the judgment?

37-41 By what illustration from history did Jesus show how suddenly the judgment day will come?

43, 44 What duty is illustrated by the coming of a thief at night?

What further illustration is given of this duty?

**FOR DISCUSSION**

1. Warnings from experience against the use of strong drink.
2. How drink is like a thief.

**THE TWO SHIPS**

A sailing vessel was once bound for Constantinople. East of Malta there was a dead calm for three days. The sails flapped idly against the masts as the ship rolled from side to side. But the fourth day while most of the crew were below at dinner, the captain's voice was heard, shouting, "All hands on deck. Furl sails." There was no wind, but away on the western horizon could be seen a jet-black cloud with a white line beneath it. The cloud rose rapidly. By the time the sails were furled, a third of the sky was clouded over. The captain and officers were looking anxious. A white squall was coming up in the distance.

Another ship was half a mile astern. All her sails were set. Before they could be furled, the squall struck the vessel all unprepared and she was in peril of foundering, while the ship with her sails furled was quite safe.

The captain of the first ship, during the calm, had kept his eye on the barometer. When he saw the mercury falling, he knew that a storm was near and prepared for it. The other captain had not been watchful, and was therefore caught by the storm.

Drink, like a fierce storm, has swept multitudes away to destruction. If we would be safe, we must watch at the beginning, that the drink appetite may not get its hold on us.

**Prove from Scripture**—That we should be ready for Jesus' coming.

**Shorter Catechism**—*Ques. 78. What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

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

**FOR WRITTEN ANSWERS**

1. What lesson did Jesus draw from the fig tree? .....

.....

2. How would the judgment day be like the days of Noah? .....

.....

3. What does the Lesson teach regarding drink? .....

.....

**BETWEEN THE LESSONS**—In vs. 31-35, Jesus foretells that all the disciples would, that very night, fall into the sin of forsaking Him, and that Peter would thrice deny Him.

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

Memorize vs. 38, 39. **THE LESSON PASSAGE**—Matthew 26 : 36-46. Study Matthew 26 : 36-56.

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

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

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

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

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

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

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

### THE LESSON EXPLAINED

**I. THE SORROWFUL SAVIOUR.**—36. Then ; probably about midnight on Thursday, April 6, A.D. 30. Cometh Jesus ; through the streets of Jerusalem and across the valley of the Kidron, to the east of the city. With them ; the eleven disciples, Judas having gone to arrange for the arrest of his Master. Unto a place ; a garden, John 18 : 1. An Eastern garden was filled with fruit trees and fragrant herbs, rather than with flower beds, as with us. Gethsemane. See Geography Lesson. The name means " Oil Press ".

It indicates that there were olive trees in the place, and a press for squeezing the oil out of the berries was a belonging of the place, like a sugar house in a maple grove. Sit ye here. The Eleven were left at the garden entrance, as guards against surprise. I go and pray yonder ; in the shade of the olive trees.

37, 38. Peter and the two sons of Zebedee ; James and John. These three disciples were specially privileged (see Mark 5 : 37 ; ch. 17 : 1). Sorrowful and sore troubled (Rev. Ver.) ; as if a sudden, overwhelming wave of sorrow had broken over Him. Exceeding sorrowful. The Greek word means " compassed about with sorrow ", as with the atmosphere or a besieging army. Even unto death. A little more, and He would have died under His sorrow.



JESUS IN GETHSEMANE

Watch with me. Jesus felt the need of human sympathy.

**II. THE OBEDIENT SON.**—39. Went forward a little ; into the deep shadow cast by the olive trees. Fell on his face ; " in an agony " (Luke 22 : 44), a word used of the contests in which athletes contended even to the death. Luke also tells that " sweat " like " great drops of blood " was wrung from Him. O my Father. It is because God is a loving Father, that He is sure to hear prayer. If it be possible ; to save the world in any other way.

Let this cup pass from me. The " cup " means the awful sufferings and shame of the cross. Nevertheless not as I will. It was as if He had said, " Set aside My wish, if it will hinder Me from being the world's Saviour." But as thou wilt ; even though I should have to bear the cross.

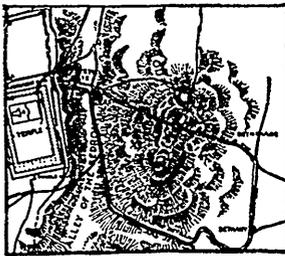
40-44. The disciples ; the three. Findeth them asleep ; " for sorrow ", Luke 22 : 45. They forgot their sorrow in sleep, while Jesus conquered His by prayer. Saith unto Peter ; who had been so sure that he at any rate would be faithful to Jesus (see v. 35). Not watch . . . one hour ? How then were they to endure the long hours of temptation that were to come. Watch ; like soldiers on guard. Pray ; with confidence in God, not in self. Enter not into

temptation. We cannot help being tempted ; but willingly to put ourselves into the way of temptation is sin. **Spirit** ; the higher, better nature. **Willing** ; desirous of doing right. **Flesh** ; the body, with its desires. **Weak** ; easily led astray. **Second time** . . . **prayed** ; this time not asking deliverance, but yielding to the Father's will. **Asleep again** ; in spite of their Lord's warning. **A third time** (Rev. Ver.) ; and now His victory was complete. He was ready to go forward to the cross.

**III. THE WILLING SACRIFICE. — 45, 46.**  
**Sleep on now.** They might as well sleep now, for they had lost the opportunity of comforting Him. **The hour is at hand.** The worst is near, but He is ready. **Son of man . . . betrayed** ; the first step. The next, His arrest, would speedily follow. **Sinners** ; who would kill Him, though He loved them with all His heart. **Else, let us be going** ; not to escape, but to go willingly right on to the cross. **At hand.** The tramp of feet could be heard and the gleam of torches (John 18 : 3) seen among the trees.

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

**THE GEOGRAPHY LESSON**



GETHSEMANE is situated at the foot of the Mount of Olives, just across the brook Kidron from Jerusalem. It is now surrounded by a well built limestone wall, plastered and white-washed, and

about ten feet high. The garden is entered through a grated iron door on the eastern side. The enclosure is nearly square, and contains about an acre of ground. It is divided into plots, with paths between, and is rich in pansies, lilies, geraniums and other fragrant plants and flowers. Within the garden walls are seven or eight olive trees of immense size, the largest being twenty feet in circumference and held together by iron bands. The size of the trees proves their great age, and they may, indeed, have sprouted from the old roots of the very trees under which the Saviour prayed.

**LESSON QUESTIONS**

**36-38** Whither did Jesus go from the upper room ? Who accompanied Him ? Describe the Garden of Gethsemane. What does the name mean ? Why was the garden so named ? Where did Jesus leave the Eleven ? For what purpose did He withdraw ? Which disciples did He take with Him ? How did He describe His feelings ?

**39** What sign of Jesus' intense agony does Luke mention ? By what title did Jesus address God ? What did He ask ? On what condition ? Find a passage in Hebrews which describes Jesus' prayer in the Garden. (Heb. 5 : 7.)

**40-44** In what condition did Jesus find the three disciples ? In what words did He reproach them ? What did He bid them do ? How many times did Jesus pray in the Garden ?

**45, 46** How did Jesus show His willingness to die ? Tell of His betrayal and arrest and the flight of the disciples.

**FOR DISCUSSION**

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

**A LESSON FOR LIFE**

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

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

—Sidney Lanier

**Prove from Scripture**—That angels helped Jesus.

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

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

**FOR WRITTEN ANSWERS**

1. Wherefore did Jesus take the three disciples with Him into the Garden ? .....
2. For what did He pray, and what condition did He add to His prayer ? .....
3. Why did the three disciples deserve His rebuke ? .....

**BETWEEN THE LESSONS**—The Lesson follows closely upon that for last Sabbath.

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

**Memorize v. 64. THE LESSON PASSAGE**—Matthew 26 : 57-68.

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

58 But Peter followed him afar off unto the <sup>4</sup> high priest's palace, and <sup>5</sup> went in, and sat with the <sup>6</sup> servants, to see the end.

59 Now the chief priests, <sup>7</sup> and elders, and <sup>8</sup> all the council, sought false witness against Jesus, <sup>9</sup> to put him to death ;

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

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

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

63 But Jesus held his peace. And the high priest

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

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

### THE LESSON EXPLAINED

**I. THE COURT.**—57, 58. Led him away to Caiaphas ; first, however, having taken the Prisoner, bound, to Annas, the father-in-law of Caiaphas, who had been high priest, and still exercised a great deal of the influence of that office. After examining Jesus, Annas sent him on to Caiaphas, John 18 : 12, 13. **The high priest ;** the religious head of the Jewish nation. Scribes and the elders ; and also " the priests ", v. 59. Assembled ; in readiness for the trial of Jesus. They had planned His arrest (vs. 3-5) and furnished the men to carry it out, John 18 : 3. Peter followed him afar off ; " midway between courage and cowardice ". Court of the high priest (Rev. Ver.) ; the open courtyard round which the palace was built. Sat with the servants ; in the very place where he was likely to be tempted. To see the end ; keenly interested in what might happen to his Master.

59, 60. The whole council (Rev. Ver.) ; the Sanhedrin, composed of " priests ", " scribes " and " elders ". For its usual meeting-place see Geography Lesson. The present meeting was in the priest's palace, and at an unlawful hour. No legal meeting of the Council could be held till daybreak. Sought false witness. These judges themselves broke the law, which made procuring false witnesses punishable with death. To put him to death. Their object was not to find out the truth, but to destroy Jesus. Found none ; that is, none whose testimony would warrant a death sentence. (Compare Mark 14 : 56.) Came two. The law required at least this number, Num. 35 : 30 ; Deut. 17 : 6 ; 19 : 15.

**II. THE CHARGES.**—61, 62. This fellow said ; and they declared they had heard Him say it. I am able to destroy the temple of God. This testimony made Jesus appear : (1) to have boasted of supernatural power ; (2) to have treated God's

house irreverently. But (1) He had not spoken of His destroying the " temple ", but of the Jews doing so, and (2) the " temple " he referred to was His body. Build it in three days. In these words Jesus referred to His death and resurrection. (See John 2 : 19.)

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

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

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

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

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



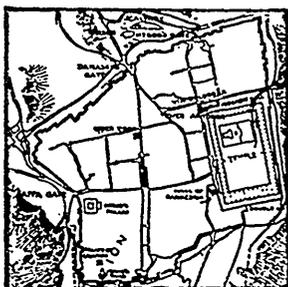
ANNAS : From painting by Tissot

63, 64. Jesus held his peace ; because no explanation would have satisfied His angry judges. I adjure thee by the living God ; that is, I put you under oath. Whether thou be the Christ ; the Messiah. The Son of God ; a title of the Messiah (compare John 1 : 49). Jesus saith ; speaking out now, because silence would have been a denial of His claim to be the Messiah. Thou hast said ; equal to our " Yes ". Mark has, " I am ", Mark 14 : 62. Nevertheless ; though I am now a bound Prisoner. Shall ye see ; you, who are now My judges. Son of man ; the Messiah. Right hand of power ; of God,

who has all power. In the clouds of heaven ; for judgment, ch. 25 : 31. Prisoner and judges will then change places.

III. THE CONDEMNATION.—65-68. Rent his clothes ; in token of horror. Blasphemy ; treason against God, punishable, under the Jewish law, with death. Besides, since the Messiah was to be King of Israel, the words of Jesus might make Him appear to be a rival of the Roman Emperor. They answered ; all together. Worthy of death (Rev. Ver.). The sentence was given unlawfully, since the law required each Sanhedrist, beginning with the youngest, to stand up and give his vote, which was put down in writing. Spite . . . buffeted . . . smote (slapped) ; barbarous treatment, and also illegal, for the law required the Sanhedrists, after pronouncing sentence of death, to fast and mourn the rest of the day. Prophecy ; said in cruel mockery of His claim to be Prophet.

THE GEOGRAPHY LESSON



The regular meeting place of the SANHEDRIN was the "Hall of Hewn Stone", on the southern side of the temple enclosure. Here the Council, known also as the Bet Din ("House of Judgment"), sat daily, except on

the Sabbath and feast days. It included 71 members, counting the president, who was usually the ruling high priest. The members sat in a semicircle, so that they might all see one another, while the president sat in the centre of the semicircle. There seem to have been three clerks : one took down the votes for acquittal, one those for condemnation, while the third took down both, to check the lists of the other two. For a judgment affecting life and death an attendance of 23 was required, and the vote began "at the side", that is, with the younger members, that their vote might not be influenced by that of the leaders. If the result showed a majority of only one for "guilty", the court had to be increased by two successively till the number of 71 was reached.

LESSON QUESTIONS

- 57, 58 To whom did Jesus' captors first take Him ? Whither did Annas send Him ? Who were gathered together, and wherefore ? What Psalm speaks of the rulers' taking counsel against the Lord ? (Ps. 2 : 2.)
- 59, 60 Of what three classes was the Sanhedrin made up ? What law was broken in procuring false witness ? How many witnesses did the law require in order to a conviction ?
- 61, 62 What was Jesus charged with having said ? Were His words correctly quoted ? What had He meant by them ? Why was the high priest angry ? What did the high priest then ask Jesus ? Why did Jesus keep silence ? Where does Isaiah refer to this silence ? (Isa. 53 : 7.)
- 63, 64 What question did the high priest now put to Jesus ? Give Jesus' reply. What did He say would happen in the future ?
- 65-68 What was the Sanhedrin's sentence ? How was Jesus afterwards treated ?

FOR DISCUSSION

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

A LESSON FOR LIFE

A beautiful legend tells how the patron saint of an Italian town, who was a servant girl, had a jeweled cloak given to her by her master in a storm, and she, in turn gave it to a beggar. The master was very angry ; but his wrath vanished when the beggar appeared in his true form as an angel of the Lord. If we take every opportunity of showing ourselves friends of Jesus now, in the midst of His enemies, how glad we shall be when He comes to welcome us to His glory.

Prove from Scripture—That Jesus will come in glory.

Shorter Catechism—Review Questions 77-79.

The Question on Missions—9. What games do Korean children play ? Kite-flying, imitating the drill of soldiers and top-spinning are favorite pastimes with boys. Girls and boys both delight in swinging. The girls play skilfully a game of seesaw which they greatly enjoy. They take up with all new games quickly.

FOR WRITTEN ANSWERS

- 1. What did the witnesses at Jesus' trial testify ? .....
- 2. Who did He claim that He was ? .....
- 3. What was the sin of blasphemy ? .....

## Lesson X.

## PETER'S DENIAL

December 4, 1910

**LESSON SETTING**—The Lesson takes us back, either to the upper room, where the Lord's Supper was instituted, or to the road from Jerusalem to Gethsemane, and then returns to the palace of Caiaphas, where Jesus was on trial.

**GOLDEN TEXT**—Let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10 : 12.

Memorize vs. 74, 75. **THE LESSON PASSAGE**—Matthew 26 : 31-35, 69-75.

31 Then saith Je'sus unto them, All ye shall be offended <sup>1</sup> because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am <sup>2</sup> risen again, I will go before you into Gal'ilee.

33 <sup>3</sup> Pe'ter answered and said unto him, <sup>4</sup> Though all men shall be offended <sup>5</sup> because of thee, <sup>6</sup> yet will I never be offended.

34 Je'sus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Pe'ter <sup>7</sup> said unto him, <sup>8</sup> Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

69 Now Pe'ter <sup>9</sup> sat without in the <sup>10</sup> palace : and a <sup>11</sup> damsel came unto him, saying, Thou also wast with Je'sus <sup>12</sup> of Gal'ilee.

**Revised Version**—<sup>1</sup> in me ; <sup>2</sup> raised up, I ; <sup>3</sup> But ; <sup>4</sup> If all shall ; <sup>5</sup> in thee ; <sup>6</sup> I will never ; <sup>7</sup> saith ; <sup>8</sup> even if I must die ; <sup>9</sup> was sitting ; <sup>10</sup> court ; <sup>11</sup> maid ; <sup>12</sup> the Galilean ; <sup>13</sup> man also was ; <sup>14</sup> the Nazarene ; <sup>15</sup> know not ; <sup>16</sup> little while they that stood by came and said ; <sup>17</sup> Of a truth thou ; <sup>18</sup> Omit saying ; <sup>19</sup> straight-way ; <sup>20</sup> which Jesus had said.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Peter's denial, Matt. 26 : 31-35, 69-75. T.—Warning, Luke 22 : 31-34, 54-62. W.—Evil company, Prov. 4 : 10-19. Th.—Godly sorrow, 2 Cor. 7 : 1-10. F.—Peter restored, John 21 : 1-19. S.—Peter's counsel, 2 Pet. 3 : 14-18. S.—Way of safety, Ps. 1.

## THE LESSON EXPLAINED

**I. JESUS' WARNING.**—31, 32. Then; while Jesus and His disciples were on the way from the upper room to Gethsemane (vs. 30, 36), or, as some think, while they were still in the upper room. All ye ; every one of the Eleven. Shall be offended ; caused to stumble and fall into the sin of forsaking Me (see v. 56). It is written ; in Zech. 13 : 7. I (that is, God) will smite the shepherd ; Jesus the Good Shepherd, John 10 : 14. God is said to have smitten Jesus, since He permitted Him to be smitten. Sheep of the flock ; the disciples. Scattered ; like weak, defenceless sheep amidst their foes, who were like ravening wolves. Risen again ; from the dead. Go before you ; as an Eastern shepherd guides his flock, going himself in advance. Into Galilee ; the dear land where He had dwelt and labored with them.

33-35. Peter answered ; still bold, impulsive and self-confident. If all (the disciples) be offended (Rev. Ver.). Peter thinks that the rest may stumble. I never. He was quite sincere ; but he did not know how weak he was. Yet Jesus had warned him only a little before, that he was in special danger, Luke 22 : 31, 32. Verily ; a word used for emphasis. This night. "Never ?" Jesus would say, "This night, I tell you." Before the cock crow ("twice", Mark 14 : 30 adds) ; an expression denoting early dawn. Deny me ; disown Me as Master and Lord. Thrice. The denial would be persistent and repeated. Though I should die



HEAD OF PETER

with thee ; even if it should bind me to die with Thee. Will I not deny thee. I certainly will not deny Thee. Likewise also said all ; catching Peter's enthusiasm and self-confidence.

**II. PETER'S DENIALS.**—69, 70. Now Peter ; who had followed Jesus, now a bound captive, from the Garden of Gethsemane, v. 58. In the court (Rev. Ver.) ; the courtyard, open to the sky, round which was the palace of Caiaphas (v. 58), the high priest. An Oriental house is usually built around a quadrangular interior courtyard, into which there is a passage, sometimes arched, through the front part of the house, and closed by a heavy folding gate, with a small wicket gate to admit single persons. This entrance is tended by a servant. A maid (Rev. Ver.) ; the one who kept the door, John 18 : 17. Thou also wast with Jesus the Galilean (Rev. Ver.). Galilean, with the people of Judea, was a term of contempt. Denied before them all ; those who were gathered round the fire in the courtyard, John 18 : 18. I know not, etc. Peter pretended that he did not know whom she meant by Jesus of Galilee or what by being with Him,—a shuffling answer.

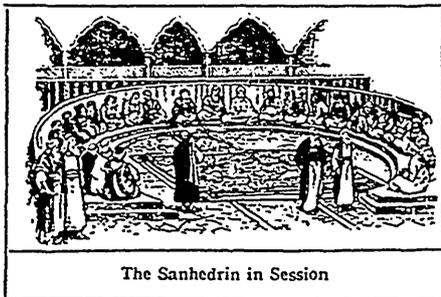
71, 72. Gone out into the porch (see on v. 69) ; to get away from the crowd and so escape detection. Jesus the Nazarene (Rev. Ver.). Nazarene, like Galilean, was a contemptuous title. Again he denied. The first step away from truth led quickly to another. With an oath ; falsely calling on God

as a Witness to his statement. I know not the man (Rev. Ver.); a positive lie, and perjury on the back of it.

73-75. After a while ; about an hour after, Luke 22 : 59. They that stood by. John mentions specially amongst them a kinsman of Malchus, the high priest's servant, whose ear Peter had cut off in the Garden, John 18 : 26. Surely; without doubt, One of them ; of the band of disciples, who, with the exception of Judas, were all Galileans. Thy speech bewrayeth thee ; makes thee known. The Galileans had a peculiar pronunciation. For example they sounded *sh* as if it were *th*. Curse ; call down curses upon himself, if what he said were not true. Swear ; calling God to witness that his words were true. I know not the man. "He who tells a lie... must be forced to invent twenty more to maintain that one." Immediately the cook crew ; in fulfilment of Jesus' words, v. 34. Peter remembered ; the warning of Jesus, and saw now his own weakness and sin. Wept bitterly. His were tears of true repentance, and this would bring forgiveness.

**THE GEOGRAPHY LESSON**

The members of the SANHEDRIN belonged to three classes: (1) The Priests ; (2) The Scribes ; (3) The Elders. There were 23 of each class, who with the



The Sanhedrin in Session

President and Vice-president, made up the total number of 71. An attendance of 23 was required in trials affecting life and death. The vote in these cases began "at the side", that is with the younger members, that they might not be influenced by their elders ; in other cases it began with the principal members. A sentence of death required a majority of two, except when all the members were present ; a bare majority was then sufficient.

**LESSON QUESTIONS**

31, 32 Of what did Jesus warn the eleven disciples ? Why may it be said that God smote Jesus ? Who were "the sheep of the flock" ? What would happen to them ? What promise did Jesus make ? Find a fulfilment of this promise. (John 21 : 1-14.)

33-35 Which of the disciples answered Jesus ? What did Peter say ? What did Jesus then say Peter would do ? Give Peter's reply. What did the other disciples say ? Where does Paul warn against self-confidence ? (1 Cor. 10 : 12.)

69, 70 Whither had Peter followed Jesus ? Describe an Oriental house ? Where was Peter standing ? Who accused him of being a follower of Jesus ? What was Peter's answer ?

71, 72 Where was Peter when he uttered his second denial? In what respects was this worse than the first?

73-75 Describe Peter's third denial ? What reminded him of Jesus' warning ? What did he then do ? What is repentance unto life ? (Shorter Catechism, Ques. 87.)

**FOR DISCUSSION**

1. Confidence in self and confidence in God.
2. Repentance.

**A LESSON FOR LIFE**

"It is the first step which costs", says a French proverb. Once a start has been made in an evil course, it is easy to continue. Peter found it so, when he took his place amongst Jesus' enemies, and thus tried to conceal his discipleship. This acted denial soon became a denial in words. And we shall find it so, if we once enter on a wrong path. "Take a stand at the beginning", the Romans used to say. A firm stand there, with God's help, means victory ; yielding at that point leads to defeat and shame.

**Prove from Scripture—That pride brings peril.**

Shorter Catechism—Ques. 80. What is required in the tenth commandment ? A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—10. Do the young people help in church work ? Those who were baptized in childhood and have grown up in the church, are among our best helpers. They are displacing the old school teachers, teaching in the Sunday School, and taking a prominent part in all church activities.

**FOR WRITTEN ANSWERS**

1. What did Peter answer to Jesus' warnings ? .....

.....

2. How was he recognized as a disciple of Jesus ? .....

.....

3. How did he show his penitence ? .....

.....

## Lesson XI.

## THE CRUCIFIXION

December 11, 1910

**LESSON SETTING**—Jesus underwent two trials,—one before the Jewish, and the other before the Roman authorities. In each trial there were three stages. The Jewish trial included the appearance of our Lord: (1) before Annas (John 18: 12-14); (2) before Caiaphas and the Sanhedrin at night (ch. 26: 57-68, Lesson IX., Nov. 27); and (3) a second appearance in the morning (vs. 1, 2) before the same body. In the Roman trial, Jesus appeared: (1) before Pilate, the Roman governor (vs. 11-14); (2) before Herod, to whom Pilate sent Him (Luke 23: 6-12); (3) again before Pilate (vs. 15-30 of to-day's Lesson).

**GOLDEN TEXT**—He was wounded for our transgressions, he was bruised for our iniquities.—Isaiah 53: 5. Memorize vs. 41, 42. **THE LESSON PASSAGE**—Matthew 27: 33-50. Study Matthew 27: 15-50.

33 And when they were come unto a place called Golgotha, that is to say, <sup>1</sup>a place of a skull,

34 They gave him <sup>2</sup>vinegar to drink mingled with gall: and when he had tasted <sup>3</sup>thereof, he would not drink.

35 And <sup>4</sup>they crucified him, and parted his garments <sup>5</sup>, casting lots: <sup>6</sup>that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 <sup>7</sup>And sitting down they watched him there; 37 And <sup>8</sup>set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then <sup>9</sup>were there two thieves crucified with him, one on the right hand, and <sup>10</sup>another on the left. 39 And they that passed by <sup>11</sup>reviled him, wagging their heads.

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou <sup>12</sup>be the Son of God, come down from the cross.

41 <sup>13</sup>Likewise also the chief priests mocking him, with the scribes and elders, said,

**Revised Version**—<sup>1</sup>The; <sup>2</sup>wine; <sup>3</sup>it; <sup>4</sup>when they had crucified him, they parted; <sup>5</sup>among them; <sup>6</sup>Omit rest of verse; <sup>7</sup>And they sat and watched; <sup>8</sup>they; <sup>9</sup>are there crucified with him two robbers; <sup>10</sup>one on; <sup>11</sup>railed on him; <sup>12</sup>art; <sup>13</sup>In like manner; <sup>14</sup>He is; <sup>15</sup>on; <sup>16</sup>trusteth on; <sup>17</sup>desireth him; <sup>18</sup>And the robbers also that were; <sup>19</sup>upon him the same reproach; <sup>20</sup>until; <sup>21</sup>Omit to say; <sup>22</sup>And; <sup>23</sup>Elijah; <sup>24</sup>sponge; <sup>25</sup>cometh; <sup>26</sup>And Jesus cried; <sup>27</sup>his spirit.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The crucifixion, Matt. 27: 15-32. T.—The crucifixion, Matt. 27: 33-50. W.—Herod's mockery, Luke 23: 4-18. Th.—Pilate's question, John 18: 28-40. F.—The malefactors, Luke 23: 32-47. S.—The burial, Matt. 27: 57-66. S.—"For us", Isa. 53.

## THE LESSON EXPLAINED

Jesus' return from Herod to Pilate (see Between the Lessons) was followed by Pilate's declaration of Jesus' innocence (John 18: 38-40); Pilate's offer to release Jesus, according to the custom of the Passover feast; the warning sent to the governor by his wife; the demand of the people that Barabbas should be released and Jesus crucified; the governor's yielding to his demand and delivering Jesus to the soldiers; the scourging and the mocking; and the leading away of Jesus to be crucified. Vs. 15-32.

**I. THE CRUCIFIXION.**—33-36. When they were come; that is, the procession in which Jesus was led to be crucified. Unto . . . Golgotha, etc. See Geography Lesson. Vinegar; a mixture of sour wine and water, the drink of the Roman soldiers. Mingled with gall; a drug to deaden pain. Would not drink; wishing to keep His mind clear to the last. Crucified him; nailing Him, through hands and feet, to the cross. It was at this time Jesus prayed for the forgiveness of His enemies, Luke 23: 34. Parted his garments; divided His clothing. According to custom, the clothes of the crucified belonged to the soldiers who carried out the sentence. Casting lots; throwing dice to settle what each should have. (Compare John 19: 23, 24.) Spoken by the prophet; in Ps. 22: 8. Watched him there; to prevent any attempt at rescue.

37, 38. Over his head; on a board fastened to the upright beam of the cross. His accusation; a description of His offence. THE KING OF THE JEWS. This title was written in Hebrew, Greek and Latin, the three chief languages of the world at that time. Though it was written in mockery, it declared that Jesus was the

42 He saved others; himself he cannot save <sup>14</sup>If he be the King of Israel, let him now come down from the cross, and we will believe <sup>15</sup>him.

43 He <sup>16</sup>trusted in God; let him deliver him now, if he <sup>17</sup>will have him: for he said, I am the Son of God.

44 <sup>18</sup>The thieves also, which were crucified with him, cast <sup>19</sup>the same in his teeth.

45 Now from the sixth hour there was darkness over all the land <sup>20</sup>unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, E'li, E'li, la'ma sabach'thani? that is <sup>21</sup>to say, My God, my God, why hast thou forsaken me?

47 <sup>22</sup>Some of them that stood there, when they heard <sup>23</sup>that, said, This man calleth <sup>24</sup>for Eli'as.

48 And straightway one of them ran, and took a <sup>25</sup>sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 <sup>26</sup>The rest said, Let be, let us see whether <sup>27</sup>Eli'as <sup>28</sup>will come to save him.

50 <sup>29</sup>Jesus, when he had cried again with a loud voice, <sup>30</sup>yielded up <sup>31</sup>the ghost.



CAPER PLANT: Perhaps the "reed" of v. 48

in Hebrew, Greek and Latin, the three chief languages of the world at that time. Though it was written in mockery, it declared that Jesus was the

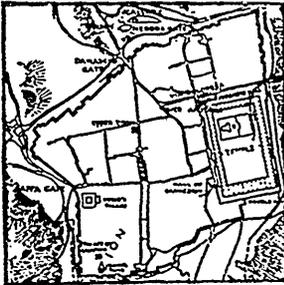
rightful King of all mankind. **Two robbers** (Rev. Ver.); perhaps companions of Barabbas.

**II. THE MOCKERIES.—39, 40. They that passed by.** The crucifixion took place near a road. (See Geography Lesson.) **Reviled him;** jeered at Him in cruel scorn. **Wagging their heads;** nodding towards the cross, as if to say, "That is what all the fine claims of this Jesus have come to." **Save thyself.** They would have Jesus prove His power by saving Himself: His way of proving it was by saving the world. **The Son of God;** as Jesus had claimed to be, ch. 26 : 64. **Come down.** They did not understand that Jesus had the power to come down, but would not use it, because He could not then have become the world's Saviour.

**41-43. Himself he cannot save.** To make this true, "cannot" should be changed to "will not". Jesus would not save Himself, because then He could not have saved others. **He trusted in God.** These scoffers thought that Jesus' sufferings were a sign of God's displeasure. They were really the path to the highest glory.

**III. THE DEATH.—44-50. The robbers also** (Rev. Ver.). But one of them afterwards repented and was saved, Luke 23 : 42,43. **Sixth hour;** 12 noon. **Darkness;** caused by a miracle. It was as if the earth and sky were mourning over man's sin and the Saviour's sufferings. **Ninth;** 3 p.m. **My God, my God,** etc. Jesus was bearing the sins of the world, and felt that these were separating Him from the holy God. **Elijah** (Rev. Ver.). Some thought that Jesus was calling on Elijah to rescue Him. V. 48 tells of an act of compassion. **Cried again;** "It is finished" (John 19 : 30); that is, He had completed His work. **Yielded up the ghost;** let His spirit (life) go.

**THE GEOGRAPHY LESSON**



The traditional site of Golgotha or CALVARY is where the Church of the Holy Sepulchre now stands, in the heart of the city of Jerusalem. But many believe that the true site is outside the present

north wall of the city, near the main road to Damascus. The name Golgotha is from the Hebrew,

and Calvary from the Latin, word for "a skull", which well describes the knoll on which, according to the second view, our Lord was crucified. Its skull-shaped appearance is heightened by the two caves in its side resembling eyes.

**LESSON QUESTIONS**

Whom did the Jews choose instead of Jesus? What did they demand to have done with Him?

**33-38** To what place was Jesus taken to be crucified? What did the soldiers do with His clothing? What was written over His head? In what languages? What did this teach? Who were crucified on either side of Jesus? What words did Jesus utter on the cross? (Luke 23 : 34 ; 23 : 39-43 ; John 19 : 25-27 ; Matt. 27 : 46-49 and Mark 15 : 34-36 ; John 19 : 28 ; John 19 : 30, Luke 23 : 46)

**39, 40** How did the passers-by treat Jesus on the cross? What did they challenge Him to do? Why could He not come down from the cross? Who joined the people in mocking Jesus? Show that God approved of Jesus' sacrifice. (Phil. 2 : 9-11.)

**44-50** How did the robbers act towards Jesus? What change took place in one of them? Where did Jesus say that He laid His life down of Himself? (John 10 : 18.)

**FOR DISCUSSION**

1. Jesus the world's King.
2. "Himself He cannot save." True, or untrue?

**A LESSON FOR LIFE**

The Golden Text explains why Jesus died on the cross; "He was wounded for our transgressions. He was bruised for our iniquities." We have sinned. We need forgiveness. God is willing to forgive us. But there was no way for Him to forgive, without sending His own Son to the cruel cross. Now the way of forgiveness is free and open. The moment we trust in Jesus, all our sins are blotted out forever.

**Prove from Scripture—That Jesus' blood opens the way to God.**

**Shorter Catechism—Ques. 51. What is forbidden in the tenth commandment? A.** The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

**The Question, on Missions—11.** How do girls benefit by Christianity? They attend the schools which the church has established purposely for them and receive a good education, after which they become teachers and helpers. They gain freedom of thought and an independent spirit; decline to marry very young, or against their own will.

**FOR WRITTEN ANSWERS**

1. How was Jesus treated by His enemies while He was on the cross? .....
2. What does the inscription over the cross teach us? .....
3. Show that Jesus died of His own free will. ....

## Lesson XII.

## \* THE RESURRECTION

December 18, 1910

**BETWEEN THE LESSONS**—Ch. 27 : 51-66 tells of the rending of the temple veil ; the earthquake which opened graves about Jerusalem, so that many of the dead came forth ; the centurion's conviction that Jesus must be the Son of God ; the burial of Jesus' body in the new sepulchre of Joseph of Arimathea ; the sealing of the stone closing the sepulchre ; and the setting of a guard of Roman soldiers.

**GOLDEN TEXT**—Lo, I am with you always, even unto the end of the world.—Matthew 28 : 20.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Matthew 28 : 1-10, 19, 20. Study Matthew 28 : 1-20.

1 <sup>1</sup> In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

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

3 His <sup>4</sup> countenance was <sup>5</sup> like lightning, and his raiment white as snow :

4 And for fear of him the <sup>6</sup> keepers did <sup>7</sup> shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which <sup>8</sup> was crucified.

6 He is not here : for he is risen, <sup>9</sup> as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples <sup>10</sup> that he is risen from the dead ; and, <sup>11</sup> behold, he goeth before

**Revised Version**—<sup>1</sup> Now late on the sabbath day ; <sup>2</sup> an angel ; <sup>3</sup> away the stone ; <sup>4</sup> appearance ; <sup>5</sup> as lightning ; <sup>6</sup> watchers ; <sup>7</sup> quake ; <sup>8</sup> hath been ; <sup>9</sup> even ; <sup>10</sup> He ; <sup>11</sup> lo, he ; <sup>12</sup> tomb ; <sup>13</sup> ran ; <sup>14</sup> Omit seven words ; <sup>15</sup> took hold of his feet ; <sup>16</sup> saith ; <sup>17</sup> Fear not ; <sup>18</sup> depart ; <sup>19</sup> make disciples of all the nations ; <sup>20</sup> into ; <sup>21</sup> Omit have ; <sup>22</sup> Omit Amen.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The resurrection, Matt. 28 : 1-20. T.—The empty tomb, John 20 : 1-10. W.—Glad hearts, John 20 : 11-20. Th.—Paul's declaration, Acts 13 : 26-37. F.—Seen by many, 1 Cor. 15 : 1-11. S.—Fruit of the resurrection, 1 Cor. 15 : 12-26. S.—Alive for evermore, Rev. 1 : 9-18.

## THE LESSON EXPLAINED

I. THE EMPTY GRAVE.—1, 2. End of the sabbath ; the Jewish Sabbath, our Saturday. Jesus had died and been buried on the Friday evening before. Began to dawn ; between night and sunrise. First day of the week ; our Sunday. Mary Magdalene ; that is, of Magdala, a town half way down the western shore of the Sea of Galilee. Out of this woman Jesus had cast seven evil spirits, Luke 8 : 2. The other Mary ; the mother of James (ch. 27 : 56), that is, the apostle called James the Less (Mark 15 : 40) to distinguish him from James the son of Zebedee, John's brother. To see the sepulchre ; impelled by their love to Jesus and their sorrow over His death. A great earthquake ; before the coming of the women. An angel of the Lord (Rev. Ver.) ; in human form. Rolled back the stone.

**See Geography Lesson.** The women had been wondering who would do this for them, Mark 16 : 3.

3-5. Countenance was like lightning. It was so intensely bright. Raiment (clothing) white as snow ; and thus befitting his pure nature. For fear of him ; dreading His power. The keepers ; the Roman soldiers appointed to guard the grave,

you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the <sup>12</sup> sepulchre with fear and great joy ; and <sup>13</sup> did run to bring his disciples word.

9 And <sup>14</sup> as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and <sup>15</sup> held him by the feet, and worshipped him.

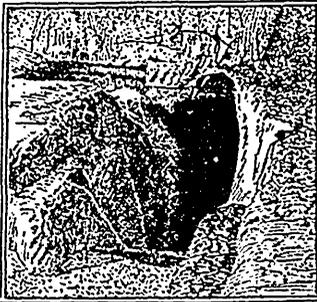
10 Then <sup>16</sup> said Jesus unto them, <sup>17</sup> Be not afraid : go tell my brethren that they <sup>18</sup> go into Galilee, and there shall they see me.

19 Go ye therefore, and <sup>19</sup> teach all nations, baptizing them <sup>20</sup> in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I <sup>21</sup> have commanded you ; and, lo, I am with you always, even unto the end of the world. <sup>22</sup> Amen.

ch. 27 : 62-66. Became as dead men ; stupefied and helpless. Answered . . unto the women ; answered the fears that were in their hearts though not on their lips. Fear not ye. You have nothing to dread, like those prostrate watchers. Ye seek Jesus ; out of love to Him, and those who love Jesus need fear no harm from heaven. Was crucified ; and therefore is known as the Lamb slain, Rev. 5 : 6 ; 7 : 9.

6-8. He is not here ; pointing to the empty grave. He is risen ; the Conqueror of death. As he said ; a reminder of the promise in ch. 26 : 32. Come, see the place ; that they might be sure that Jesus had risen. Where the Lord lay ; but only till the hour came to put forth His mighty power and come out of the rock-closed, soldier-guarded tomb. Go quickly. There must be no loitering in the service of Jesus. Tell his disciples ; to comfort their sorrowful hearts. Goeth before you ; leadeth you like a shepherd. See him. Over five hundred of His disciples were to see Him at this time, 1 Cor. 15 : 6. Departed quickly ; as we should be in haste to tell the heathen world of the risen Saviour. Great joy ; because of their wonder-



SEPULCHRE CLOSED BY ROLLING STONE

loitering in the service of Jesus. Tell his disciples ; to comfort their sorrowful hearts. Goeth before you ; leadeth you like a shepherd. See him. Over five hundred of His disciples were to see Him at this time, 1 Cor. 15 : 6. Departed quickly ; as we should be in haste to tell the heathen world of the risen Saviour. Great joy ; because of their wonder-

\*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

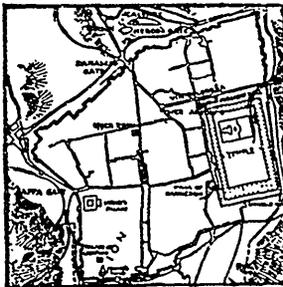
ful message of His resurrection from the dead.

**II. THE RISEN SAVIOUR.—9, 10.** Jesus met them; the Master whom they thought they had lost, but who would now be with them forever. Held him by the feet; in reverence and affection. Worshipped him; falling on their knees and touching their heads to the ground, in Eastern fashion. Fear not (Rev. Ver.). Jesus' rising brings to His friends, not fear, but joy. Go tell my brethren; the King's loving, kindly name for His followers.

While the women went on their errand, the guard of soldiers set to watch the tomb of Jesus (ch. 27 : 62-66), returned to Jerusalem and, on their way, told the priests what had happened. The priests, along with the elders, bribed the soldiers to say that Jesus' disciples had stolen the body of Jesus while they were asleep. The Eleven, as soon as they heard the news brought by the women, left Jerusalem and went to Galilee, where Jesus met them. Vs. 11-18.

**III. THE GREAT COMMISSION.—19, 20.** Go ye therefore; because all power belongs to Me (v. 18), and so I have the right to send you, and am able to help you. Teach all nations; Rev. Ver., "make disciples of all the nations". All peoples in the world are to be brought under the rule of Jesus. Baptizing them; as a sign that they believe in Me. Into the name (Rev. Ver.); so that they will have God in them and all round them, like the air they breathe. Father .. Son .. Holy Ghost; the three-one God. Teaching them, etc. The followers of Jesus are to be life-long learners of His will. Lo, I am with you always; your Guide, Helper and Protector. Unto the end of the world; until the time when Jesus shall come again.

**THE GEOGRAPHY LESSON**



There were many rock-hewn tombs around Jerusalem, the entrance leading into a sort of vestibule or chamber. In some, openings were cut at right angles to the wall just long enough to insert a body lengthwise.

Tombs of this sort are called "kokim". In tombs of another style, called "loculi", shelves were made

parallel with the side of the wall, and the bodies were laid upon these. The tomb, in which the body of Jesus was laid, belonged to the second kind. For a door the tombs had a large, round stone, like a millstone, which was rolled in front of the entrance.

**LESSON QUESTIONS**

1, 2 What women does Matthew say visited Jesus' grave? What other woman does Mark say went with them? (Mark 16 : 1.) When was the visit made? What do Mark and Luke say they went to do? (Mark 16 : 1 ; Luke 24 : 1.) What had happened before they had reached the grave? Who rolled back the stone from the entrance?

3-8 Describe the angel's appearance. How did fear of him affect the guard of soldiers? What did he tell the women about Jesus? How were they made quite sure that Jesus had risen? What were the women told to do? Where were the disciples to see Jesus?

9, 10 Who met the women? How did He greet them? How did they show their love and reverence? What did He tell them to do? What report were the soldiers bribed to give? What power did Jesus claim for Himself?

19, 20 What commission did Jesus give to His disciples? What promise did He make to them?

**FOR DISCUSSION**

1. Proofs that Jesus rose from the dead.
2. Ways of obeying Jesus' missionary command.

**A LESSON FOR LIFE**

Every Easter morning, outside the Greek Church in Jerusalem, stands a great company with unlit torches in their hands. They wait for the lighting of the fire on the altar. The fire is then passed from one torch to another until every one is alight. So, when we come to the risen Saviour, He kindles the torch of love and hope and joy, that we may pass on the flame to others, until every heart shall be lighted throughout the world.

**Prove from Scripture—That Jesus is a living Saviour.**

**Shorter Catechism—Review Questions 80, 81.**

**The Question on Missions—12.** What hope has the church, of the girls and boys? Those now growing up in the church know but little of the evils their parents practised; they will understand the Bible better, have a more tender conscience, be better educated and better qualified as leaders.

**FOR WRITTEN ANSWERS**

1. On what errand were the women sent from Jesus' empty grave? .....

.....

2. Where did Jesus appoint a meeting with His disciples? .....

.....

3. What command did He give them, and what promise did He make? .....

.....

Lesson XIII.

REVIEW

December 25, 1910

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73 to 81), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Philippians 2: 9.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The anointing of Jesus, Matt. 26: 1-16. T.—The Last Supper, Matt. 26: 17-30. W.—Jesus in Gethsemane, Matt. 26: 36-46. Th.—The trial of Jesus, Matt. 26: 57-68. F.—Peter's denial, Matt. 26: 69-75. S.—The crucifixion, Matt. 27: 33-50. S.—The resurrection, Matt. 28: 1-20.

**Prove from Scripture**—That Jesus is at God's right hand.

REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
V.—Matt. 26: 1-16.	The Anointing of Jesus.	She hath done what she could.—Mark 14: 8.	1. The ruler's plot. 2. Mary's anointing. 3. Judas' betrayal.
VI.—Matt. 26: 17-30.	The Last Supper.	This is my body which is given for you.—Luke 22: 19.	1. The preparation. 2. The Passover. 3. The Lord's Supper.
VII.—Matt. 24: 32-44.	World's Temperance Lesson.	Watch and pray.—Matt. 26: 41.	1. The fig tree. 2. The days of Noah. 3. The coming of the thief.
VIII.—Matt. 26: 36-46.	Jesus in Gethsemane.	The Son of man is betrayed.—Matt. 26: 45.	1. The sorrowful Saviour. 2. The obedient Son. 3. The willing Sacrifice.
IX.—Matt. 26: 57-68.	The Trial of Jesus.	Who, when he was reviled.—1 Pet. 2: 23.	1. The court. 2. The charges. 3. The condemnation.
X.—Matt. 26: 31-35, 69-75.	Peter's Denial.	Let him that thinketh he standeth.—1 Cor. 10: 12.	1. Jesus' warning. 2. Peter's denials.
XI.—Matt. 27: 33-50.	The Crucifixion.	He was wounded for our transgressions.—Isa. 53: 5.	1. The crucifixion. 2. The mockeries. 3. The death.
XII.—Matt. 28: 1-10, 19, 20.	The Resurrection.	Lo, I am with you alway.—Matt. 28: 20.	1. The empty grave. 2. The risen Saviour. 3. The great commission.

Memorize vs. 13, 14. **CHRISTMAS LESSON**—Luke 2: 6-20.

AN ALTERNATIVE LESSON

**GOLDEN TEXT**—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2: 11.

**I. THE SAVIOUR'S BIRTH.**—6, 7. The days were accomplished. It is likely that Jesus was born B.C. 4, and probably in the winter. Swaddling clothes; swathes wrapped in Eastern fashion, round and round the babe. In a manger; which was not then in use, the cattle being out at pasture. No room for them; because so many had come to Bethlehem for the enrolment that had brought Joseph and Mary thither, vs. 1-5. In the inn; a khan, which was simply an enclosed space; with porticoes along the sides.

**II. THE ANGELS' SONG.**—8-14. In the same country; the hills about Bethlehem on which David had long before fed his sheep, before he was anointed as king of Israel. Abiding in the field, by night. In some pastures in Palestine to this day, the shepherds with their flocks stay outside all night in the winter. Angel of the Lord; God's messengers to them. The glory of the Lord; the Shekinah or cloud of brightness which was the sign of God's presence. Sore afraid; at the sudden sight. Good tidings of great joy; the gladdest message ever brought from heaven to earth. To all the people (Rev. Ver); that is, to all Israel. The gospel was for them first, and then for the Gentiles. Christ the Lord. Christ is the same title in Greek as Messiah in Hebrew. Glory to God; honor to God through the coming of the Saviour. On earth peace. Wherever the Saviour is known, peace follows. Good will towards men; rather, "among men of good will", that is, those with whom God is well pleased. Such only have true peace.

**III. THE SHEPHERDS' VISIT.**—15-20. They . . . found . . . the babe; guided, by a lamp hanging in the centre of the khan, to where He lay with His mother. They were the first to find the Saviour. Made known abroad; told others of Jesus, thus becoming the first Christian missionaries.

*Handwritten notes:*  
 Borne  
 The Saviour  
 Made known  
 abroad  
 A. Doran

## FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson V. How did Mary, at the Bethany supper, show her love to Jesus ?
- Lesson VI. What elements did Jesus use in instituting the Lord's Supper, and what actions did He perform ?
- Lesson VII. In what respects will the time of Christ's second coming be like the days of Noah ?
- Lesson VIII. For what did Jesus pray in Gethsemane ? What condition did He add to His prayer ?
- Lesson IX. How many trials did Jesus undergo ? What were the three stages in each trial ?
- Lesson X. Where and how often did Peter deny Jesus ? In what way did he show his penitence ?
- Lesson XI. Why could Jesus not save Himself on the cross ?
- Lesson XII. How was the stone rolled away from the grave of Jesus ?

**SCHOLAR'S REGISTER**

OCTOBER-DECEMBER, 1910

(This Record, with Questions for Written Answers on page 127, may be detached for Quarterly Report by members of the HOME DEPARTMENT.)

Name .....		Address .....		Class .....				
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1910								
Oct. 2								
Oct. 9								
Oct. 16								
Oct. 23								
Oct. 30								
Nov. 6								
Nov. 13								
Nov. 20								
Nov. 27								
Dec. 4								
Dec. 11								
Dec. 18								
Dec. 25								
Totals								



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CAREFUL OVERSIGHT  
IN THE CLASSROOM  
AND ON THE ATHLETIC  
FIELD

Calendar sent on application.

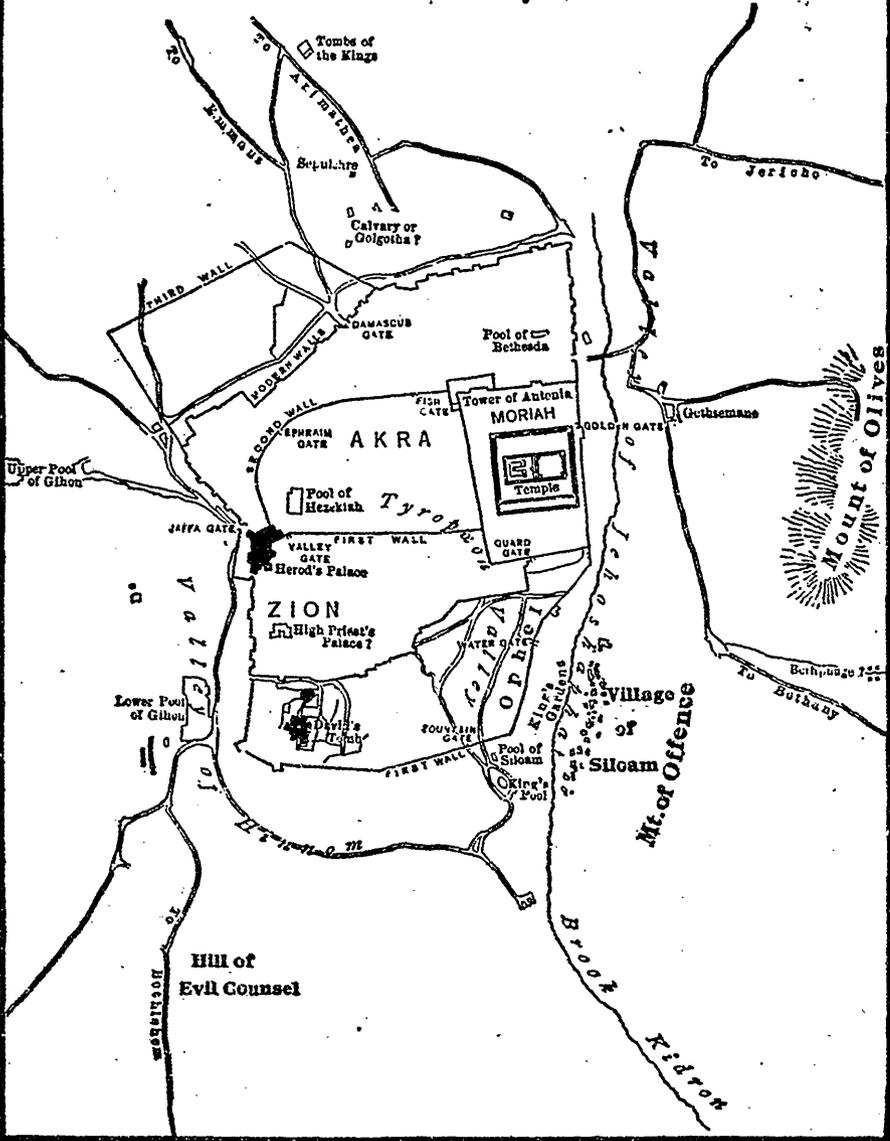
Rev. D. Bruce Macdonald, M.A., LL.D.,  
Headmaster

# JERUSALEM

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