



Our Popular Music



"Oh Days of Yore"

WORDS BY SIDNEY BOENFIELD MUSIC BY L. SPENCER WACKERLE
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Andante espressivo.

1. Two lov-ers
2. The sun-light

strayed, in gold-en sum-mer weather. A youth and maid, en-trust-ing, hand in
died, and in the night thereaf-ter. Two hearts were part-ed, sor-row-ful, in

hand. Their lives were linked with happy hopes to- geth-er. And flowers
pale! Where once the woods had echoed with their laughter. A sad-ning

grew, and Love was in the land. But when the glo-ry of those days de-
- lence fell up-on the land. What words were spoke - that sent their lives a-

part-ed. When skies were gray that once were smiling blue. A lone a
sun-der? The bit-ter truth, ah! who shall ev-er know? Or which was

lov-er wan-dered brok-en heart-ed. And all was
false or which was true, I won-der. In that sad

false that once had seem'd so true
hour of part-ing, long a-go?

CHORUS.

O days of yore, what charm shall re - a - wak - en. The joy-ous
hope that set my youth a - glow! Ah, break-ing
heart! by love and hope for - sak - en! Those days are
done, those days of long a - go.

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SUNDAY SCHOOL LESSON

FOURTH QUARTER.
WORDS AND WORKS OF JESUS AS RECORDED IN THE GOSPELS.

LESSON VII.—NOVEMBER 18.
JESUS BEFORE CALAPHAS.—Matt. 26, 57-68.

Memorize verses 57, 68.
GOLDEN TEXT.

He is despised and rejected of men.

Time.—Early morning, Tuesday, April 7, A. D. 30.

Place.—Palace of high priest in Jerusalem.

INTRODUCTION.

All four evangelists mention the incident of Peter's drawing his sword and cutting off the ear of the high priest's servant, and Luke adds that the wounded man was subsequently healed by Jesus. The Master rebuked Peter for his rash act, and thereupon challenged the multitude with a question: "Whom seek ye?" His calm declaration, in response to their demand for Jesus of Nazareth, that he was he whom they sought, filled them with fear and confusion. His solitude for his disciples in this hour of physical danger is seen in his words, "If therefore ye seek me, let these go their way." Mark and Luke mention the hurried departure of the disciples, implying fear and cowardice on their part. Mark mentions the young man who had followed Jesus and who being seized by those who took Jesus prisoner barely escaped, his clothing being torn from him in an effort to hold him. Having bound Jesus securely, the soldiers and officers of the Jews led him back into the city to the Jewish authorities by whom they had been commissioned to take him prisoner. John carefully explains that they took him "to Annas first." Annas having been high priest under the preceding Roman governor, still exercised a great influence over the in-

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ment of that office, four sons of Annas holding the office at different times. After a short preliminary examination before Annas Jesus was led to another part of the same palace before the acting high priest Calaphas. Read in order the following passages: Matt. 26, 51-68; Mark 14, 46-50; Luke 22, 49-52; John 18, 4-21.

EXPLANATION.

57. "Calaphas, the high priest"—Appointed by Valerius Gratus, governor of Syria. His long term of office (eighteen years) indicates that in his relations with the Romans he must have been wise and adroit, while his indulgence over the Jews was strong enough to secure reasonable support from them. Mark and Luke do not mention him in their account of the passion, but John and Matthew both do.

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COMING EVENTS.

City Council meets on the second Monday in each month, James Paton, Mayor, W. W. Clarke, City Clerk.

Next meeting Lodge Prince Edward, S. O. E. Tuesday, Nov. 13th, 8 o'clock, R. R. Street.

QUESTIONS ON THE LESSON.

Give the substance of the six verses intervening between our lesson, passage and the last lesson. Where was Jesus taken prisoner? Give in order the different authorities, both Jewish and Roman, before whom he was made to appear. Which one of the disciples followed Jesus into the palace of the high priest? On what ground was Jesus condemned by the Jewish authorities? What charge was brought against him before the Roman authorities? What was the verdict of both Herod and Pilate concerning the guilt or innocence of Jesus?

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According to John 11, 9-52, he became an involuntary prophet as to what the death of Jesus meant. No details are accessible outside the gospel narrative as to his personal character. "Scribes and the elders"—Members of the Sanhedrin.

58. "But Peter followed him far off"—This fact proves the attachment of Peter to his Master as well as indicating his human weakness and cowardice. He had at least not turned against Jesus and was deeply concerned in the outcome of events.

59. "All the council"—That is, all those present. Note the predetermination of the council to rid itself of further annoyance from Jesus by once for all putting him out of the way.

61. I am able to destroy the temple of God, and to build it in three days.—In John 2, 19 we have the words which Jesus actually did say, "Destroy this temple and in three days I will raise it up." He was speaking of his own rising again from the dead, and in harmony with this meaning employed two Greek verbs, both differing from the two verbs in this sentence of accusation. The first translated to destroy being a weaker verb and not implying at all the sense of "I am able." The second verb, to raise up, being quite different from the verb to build. The attempt was to convict Jesus of blasphemy in asserting superhuman power.

62. "Answerest thou nothing?"—There could be no use in attempting to answer false accusations since Jesus well understood the bias of those who sat in judgment. "I adjure thee by the living God"—This language to testify plainly concerning himself Jesus did not leave unanswered.

64. "Thou hast said"—The common formula of affirmative answer. (Comp. p. 25 in lesson for November 4.) Hereafter shall ye see the Son of man.—As if Jesus had said, "I am indeed the Christ, the Son of the living God, and henceforth ye shall see him whom ye have known as a 'Son of man' exalted to the dignity of the Son of God, sitting on the right hand of power."

65. "Rent his clothes"—Including both the outer and the inner garments. Rabbinical rules enjoined this act upon the judge before whom a charge of blasphemy.

66. "He is guilty (worthy) of death"—Before the Jewish law this sentence would have been just provided the charge of blasphemy had been proven. Here at last the apostles of Jesus had him alone and in their power. In the sight of the multitude or in the vicinity of courts of the temple they would hardly have ventured so to have mistreated him.

68. "The calm submission of Jesus to these unjust and awful indignities, ignominy, and insult are an example worth pondering by every Christian. 'Love suffereth long . . . heareth all things . . . endureth all things' (1 Cor. 13, 4, 7).

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