

29. Did our first parents continue holy and happy? They sinned against God, and fell into misery. Gen. 3. 6.

30. What is sin? Any transgression of the law of God. 1 John 3. 4.

ANALYTICAL AND BIBLICAL OUTLINE.

The Master and the Disciples.

I. THE SPIRIT OF THE MASTER.

1. **Courage.** "Up to Jerusalem." v. 18.

"Jews....sought to stone thee." John 11. 8.

"The righteous are bold." Prov. 28. 1.

2. **Submissiveness.** "Condemn....crucify." vs. 18, 19.

"Brought as a lamb." Isa. 53. 7.

"I lay it down of myself." John 10. 18.

3. **Service.** "To minister." v. 28.

"Your Lord....washed your feet." John 13. 14.

"The form of a servant." Phil. 2. 7, 8.

4. **Self-sacrifice.** "His life a ransom." v. 28.

"Gave himself a ransom for all." 1 Tim. 2. 6.

"Purchased with his own blood." Acts 20. 28.

II. THE SPIRIT OF THE DISCIPLES.

1. **Selfishness.** "Then came to him." v. 30.

"Not....live unto themselves." 2 Cor. 5. 15.

"Look not....on his own things." Phil. 2. 4.

2. **Ambition.** "Grant that thou." v. 21.

"Last of the eyes....pride of life." 1 John 2. 16.

"Each esteem other." Phil. 2. 3.

3. **Ignorance.** "Ye know not." v. 22.

"Counteth the cost." Luke 14. 28.

"Not root in himself." Matt. 13. 20.

4. **Strife.** "Moved with indignation." v. 24.

"Works of the flesh....hated." Gal. 5. 30, 21.

"Not in strife and envying." Rom. 13. 13.

THOUGHTS FOR YOUNG PEOPLE.

Self and the Gospel.

1. Our Saviour gives to us an example of entire sacrifice of self, a willingness to give up life for the good of men. v. 17-19.

2. Even among the followers of Christ we are apt to find a self-seeking spirit, eager for the rewards which are seen, rather than for spiritual blessings which are unseen. v. 20, 21.

3. Those who seek for selfish aims are willing to endure every difficulty to obtain them. See what men will do for money, for position, or for fame! v. 22.

4. The rewards of Christ's kingdom are not for self-seeking, but for self-sacrifice. The highest honors are for those who serve, not those who seek. v. 25-27.

5. Those who are the most like Christ are those who forget themselves the most thoroughly. v. 28.

An English Teacher's Notes on the Lessons.

It is the fashion in these days to "interview" every great public character who is willing to submit to the process. Be it an inventor, an actor, a statesman, an evangelist, if he has in any way attracted the attention of the world, his utterances regarding his own ideas, work, plans, and intentions are eagerly sought after. People want to know from such a man's own lips what he thinks, what he proposes, what is the meaning and object of any thing he is about to do, or is doing. If he does not care to disclose all that is in his mind, he knows how to shroud his speech in mystery.

There is one historical character that more and more engages the thought, interest, and speculation of men every-where, of those who have no real knowledge of him or love toward him as well as of others—I mean our Lord and Saviour Jesus Christ. Many volumes, from many different points of view, have been written on his life, teaching, and work. Above all it is his death on the cross which excites supreme interest. Many are the opinions and various the ideas advanced concerning this, and as our young people grow up they will probably be confronted with all these. Nothing can be more important than to lay the foundation rightly on this point, and our Golden Text and passage for to-day give the teacher an opportunity of doing so. It is sometimes said by those who question the authority of every part of the written word that our evangelical notions of Christ's atoning death are derived from the epistles of Paul, and find no place in the gospels. Now to-day we have an opportunity of listening to our Lord's own decided utterance concerning the object of his death. He whose lips ever spake truth expressed himself clearly and unmistakably upon this matter. He had just announced to his disciples the sufferings he was shortly to undergo, and to this announcement he added the statement: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

To minister—this had been the work of his whole life, and the last and crowning act of ministry was to be his death. That death was not to be simply the carrying out of the purpose of his enemies—the inevitable fate of one who had aroused the envy and hatred of the chief priests and scribes; it was to be a voluntary act of ministry or service. He was about to die for the sake of others. His disciples knew how his life up to now had been spent, but they looked to see him shortly enthroned and ministered unto by glad and grateful subjects. "No," he says to them; "what I have yet to do is the same in character with what I have hitherto done—the closing act is still to be ministry."

But what kind of ministry? "I have given you an example," he says later on. John 13. 15. But he does not say he is going to die for an example. He is going to give his life as a ransom. There is no vagueness about the word "ransom." It is a price paid for something which is otherwise forfeited. By the Levitical law a ransom was demanded from one who had carelessly caused the destruction of a life (Exod. 21. 29, 30), and for one who had become a slave. Lev. 25. 47, 48. It is either guilt or misfortune that renders a ransom needful. For some offenses a man must either pay a fine or go to prison. The fine is his ransom. The man against whom the law finds nothing has no need of a ransom. Very heavy sums have been paid for travelers who have fallen into the hands of Italian brigands. But free men need no ransom. The Lord Jesus Christ paid a ransom for those who were in need—for those who were guilty—for those who were lost and in bond-