Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Peloubet's Notes.)

Lesson II. Oct. 11. John 12: 20-36.

CHRIST FORETELLING HIS DEATH.

GOLDEN TEXT.

"And I, if I be lifted up from the earth, will draw all men unto Me."—John 12: 32.

EXPLANATORY.

I. THE GENTILES COMING INTO THE KINGDOM.—20. "And there were certain Greeks." The original word *Hellenes* means persons of Greek nationality, born Gentiles of the Greek race. They may have come from Greece, or from some of the Greek cities near by, of which there were several in Decapolis. "Among them that came up to worship at the feast." That were accustomed to go up; present participle, signifying habit. This shows that though Greeks by birth, they had been admitted to the privileges of Judaism.

21. "The same came therefore to Philip." Why to Philip? Either because they accidentally met him first, or because they may have had some slight acquaintance with him. Philip and Andrew are Greek names, and the only ones of Greek origin among the disciples. "And desired him." They may have just arrived, and Jesus being in the court of the women (Mark 12: 41), where they could not go, they asked one of the disciples to obtain an audience for them.

22. "Philip cometh and telleth Andrew." Who belonged to the same city, Bethsaida (John 1: 44). "Andrew and Philip tell Jesus." Jesus must therefore go into the court of the Gentiles in order to meet these strangers.

WE WOULD SEE JESUS. (1) This should be the desire of every heart. (2) We should see Him as He is, as Divine, as the atoning Saviour, as our teacher, as our example, as our Lord, as always ready to forgive and to help. (3) Seeing Jesus will attract our hearts to Him, and away from the world. (4) The more clearly a church sees Jesus, the nearer they will be to being a true and perfect church, with pure beliefs, and perfect conduct, and active Christian life. (5) If the world would see Jesus, their prejudices against religion would be removed.

II. THE WAY INTO THE KINGDOM.—23. "And Jesus answered them." Both the disciples who brought the request, and the Greeks who made it, and in the presence of the multitude. "The hour." The time, the era. "That the Son of man should be glorified." By taking His place on the right hand of God; by the setting up of His kingdom; by His recognition as the Saviour and Lord of the world; by the ingathering of all nations and peoples, of which these few Greeks were the earnest and the illustration.

24. "Verily, verily." He announces, as a general principle, the only way in which He could be glorified. "Except a corn," a grain, "of wheat fall into the ground, and die," etc. A grain of wheat though containing in itself the germs of life, and possibilities of vast harvests, yet remains alone, unless, planted in the earth, it dies in giving birth to the plant that grows from it.

25. Now follows an application of this principle both to Himself and to His disciples. "He that loveth." Places first in His affections. "His life." The word often translated soul, as in ver. 27. It is much more than existence; life means one's self; all that makes life worth living—the character, the blessedness, which give life or the soul its value. "Shall lose it." Lose all that makes life worth living; lose even the earthly rewards which he called his life, and, much more, eternal blessedness. "And he that hateth his life." Treats it, when it comes in conflict with his true life, as if He hated it in comparison; sacrifices, when need be, those outward things which are desirable and blessed in themselves, which worldly men seek chiefly, and which seem to make the life on earth happy and worth living—honors, riches, pleasures, power. But note this is to be for Christ's sake and the Gospel's (Mark 8: 35). "Shall keep it unto life eternal." *Life* here is another word in the Greek, *life* in the abstract. All the natural powers of the soul, all the sources of enjoyment, all intellectual powers, everything that gives value to the worldly life, shall be perpetuated, transfigured forever, in a higher degree, by making them subordinate to the love and service of God, and sacrificing them when necessary to the higher good.

26. "If any man (would) serve Me, let him follow Me." Let him act out the above principle, as Christ had done and was about to do. This is Christ's answer to the request of the Greeks. Service of Christ is to be sought, not by secret interviews, but by practical following of Him in a life of daily self-sacrifice for others. "And where I am." In character, in glory, in His kingdom, in companionship on earth, and in heaven. "There shall also My servant be." There is no other way to where Christ is, and whosoever walks in this way will certainly come to where Christ is. "Him will My father honor." As he honors Christ; making him partaker of the joys and rewards of Him whom he serves.

III. THE TRUTH CONFIRMED BY A VOICE FROM HEAVEN. 27. "Now is my soul troubled." The word rendered *soul* is the same word as that rendered *life* in ver. 25. (Compare especially Matt. 16: 25, 26.) It is the seat of the natural feelings and emotions. There is a real shrinking from the darkness of the death which is at hand. Jesus found it difficult to live up to the principles He had just enunciated. If it had been easy for Him, He would have been no example to His followers, who do find it difficult. "And what shall I say? Father, save Me from this hour." That is, the agony of His trial and crucifixion. This is most easily understood if we make this a question, Shall I say, Father save Me from this hour? as my flesh and earthly life prompt. There was a real struggle between this earthly life or soul, and His spiritual consciousness. No; He says, I cannot say this. "For this cause." To fulfil the duties, and bear the agonies it brings. "Came I unto this hour."

28. Therefore He will say something entirely different, even, "Father, glorify Thy name." Not My will, but Thine be done. Do what will most glorify Thy name on earth, at whatever cost to Me. "Then came there a voice from heaven." The plain implication of the narrative is that this was an articulate voice, the words of which were understood by others than Jesus, though not by all. "I have both glorified it, and will glorify it again." The Father had glorified His name by giving Jesus daily and hourly the power to do and to bear all that had been laid on Him up to that moment; and He would glorify it by continuing to give Him the power to do and to bear all that should be laid on Him to the end. The prayer and the promise are both for us.

29. "Said that it thundered; others said, An angel spake to Him." The whole multitude heard a noise; but the meaning of the voice was only perceived by each in proportion to his spiritual intelligence.

30. "This voice came not because of Me." Not to strengthen or confirm Me; not that *I* had any doubts about My course, or any apprehension that God would *not* approve Me and glorify His name. "For your sakes." To give you a striking and indubitable proof that I am the Messiah, that you remember it when I am departed, and be *yourselves* comforted, supported, and saved.

IV. THE DECISIVE HOUR HAS COME. 31. "Now." *The hour* of ver. 23. "Is the judgment of this world." Greek *crisis*. (1) Now is approaching the decisive scene, the eventful period, *the crisis*, when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness. Satan has so effectually ruled that he may be said to be the prince of this world. But My approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over men. "Now shall the prince of this world." The title, prince of the world, was the regular Rabbinic title for Satan.

V. THE MEANS OF TRIUMPH. 32. "And I, if I be lifted up." Upon the cross, as explained in the next verse. The word for *lifted up* is usually rendered *exalted*. It was by the lifting up upon the cross that Jesus was exalted to be Prince and Saviour. "Will draw men unto Me." Or towards Me. Christ crucified was and is the attractive power, drawing men to Himself. "All men." Not merely all nations, people of all ages, but all men.

34. "We have heard out of the law." The Old Testament Scriptures. See Ps. 89: 36; 110: 4; Isa. 9: 6; Dan. 7: 13, 14, for the Scriptures from which they had heard. "That Christ (the Christ) abideth forever." They expected their Messiah to free them from the Roman rule, and to set up a kingdom that should never end. They were right in their interpretation of the Scripture, but did not understand the way in which it was to be fulfilled. "The Son of God." Their use of this term shows that they understood it to be equivalent to *the Christ* or *the Messiah*. "How sayest thou, The Son of man must be lifted up?" How do you reconcile what you have said with the prophecies of the Messiah? Your statements contradict the Bible, and are opposed to our needs. You are not the Messiah we want. "Who is this Son of man?" For He cannot be the one foretold in Scripture, whose kingdom is an everlasting kingdom. We have nothing to do with the kind of Son of man you say you are.

VI. AN EXHORTATION; WALK IN THE LIGHT. 35. "Then Jesus said." He could have explained how the Messiah that was to abide forever, and have dominion over all the world, must be a crucified and risen Saviour, and how through the resurrection He was to abide forever, for He saw this infinitely more clearly than we do, and yet it is plain to us. But the people would not have understood or believed. He therefore, instead of answering them directly, gave them a solemn warning, pointing out at the same time the only way to the answer of their questions. "Yet a little while is the light with you." This may refer (1) to the opportunity they yet had as a nation to repent, and accept the Messiah, and be saved from the destruction that was impending. (2) Abbott thinks the light referred to is the moral and spiritual nature of man.

36. "While ye have the light, believe in the light." Accept it as God given, and act accordingly. Or, while you have the light of opportunity, believe in Him who is the light of the world. "That ye may be." Rev. Ver., *that ye may become sons of light*, implying a process of growth. "Jesus departed." This was the farewell of Jesus to Israel. He then retired and did not appear on the morrow. This time it was no mere cloud which obscured the sun; the sun itself had set. "And did hide Himself from them." A most suggestive statement! From how many of the wise and prudent does the Christ hide Himself still, because they treat His message with contempt! And is it not possible that He has hid Himself from large portions of mankind, because He knew that they would reject Him with scorn?

THE INSTINCT FOR MONUMENT BUILDING.—Mr. James Ricalton, writing in the current *Scribner's* of the wonderful old ruins and monuments and shrines at Anuradhapura, the city of the Sacred Bo-Tree in Ceylon, says: "From the days of the mound-builders down to the Eiffel Tower, man has shown himself to be a monument erecting being; the Christians have their cathedrals, the Mohammedans have their mosques, and the Buddhists have their shrine tombs, designated differently in different countries as pagodas tope, and dagobs. The pagodas of China are entirely dissimilar to those of Burmah, and the dagobas of Ceylon are quite unlike those in either country, yet all serve the one purpose of relic-sculpture. They are not all together a thing of the past; they are still erected near the temples; but those of modern construction are small and unimportant when compared with those that have withstood biennial monsoons for two thousand years; even their half buried ruins are stupendous."

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The Home Girl.

BY OLIVE E. DANA.

The home girl is a varying type. You cannot classify her. In any equation she is likely to be an unknown quantity. You cannot calculate with any certainty upon her tastes or aptitudes or abilities.

But while so many of her sisters are being metamorphosed into college girls and seminary young ladies, to become duly the subjects of delineation and the objects of advice, shall not she too have her bit of recognition and of counsel? Does she not need it all the more because she *is* a home girl? Perhaps it is not her fault. Perhaps it even seems to her her misfortune that she cannot join student ranks, and be at least a school girl. Perhaps poverty,—a hindrance even in these days of low-priced schools and many scholarships,—shuts the gate of knowledge upon her. Perhaps some physical disability prevents her. Or it may be that illness in the household, or some similar reason, renders her presence indispensable.

It argues much for her that she thus recognizes home claims and their authority. In our zeal for education and for intellectual culture, we are sometimes in danger of forgetting what a school of discipline the household is. We are too apt to forget that, in the very nature of things, womanhood has its best culture and reaches its finest and richest bloom within home walls. All womanly virtues are fostered there.

It affords the best opportunities for the development of Christian character. Home life sets one lessons in self-control, in self-reliance, in diligence, in forbearance, in sympathy, in patience, in trustfulness, beside which the benefit of higher mathematics, of language drill, or of philosophical studies seem slight. It is not likely that our home girl recognizes this. She is likely to be too busy to think much about it.

As I said just now, it is difficult to classify or describe her, but she is quite certain to be a busy person. She may have a talent for music and the means for improving it. She may be the most efficient helper in the home church. She may devote time and energy freely to the work of the Christian Endeavor Society, the King's Daughters, or the "Y's." She may win silver with her charmed brush or pencil or her pen. She may be a sympathetic reader, versed in current or classic literature. She may have homelier but less helpful endowments; a knack at millinery, a gift at home dressing, a "faculty" for cooking, a knowledge of kitchen lore, an executive ability that makes housekeeping easy, successful, enjoyable. She may have to combine a half-dozen of these attributes in one personality. For she is, in general, a vague, indefinable, uncertain character; while, in particular, that is just what she is not and must not be.

Let her not overrate herself, lacking the wholesome influence of girlish competition and comparison. But especially let her not underrate herself. She must not think that she can be less earnest, less aspiring, less diligent in self-improvement than if summoned by bells and held to study and recitation hours. An intellect every whit as acute, and mental faculties in every way as valuable, as belong to the young women of Smith or Vassar or Wellesley are very likely hers. If, four years hence, it is proven that the Smith or Vassar or Wellesley graduate is for more brilliant, ready, and able than she, with really finer faculties of apprehension and appreciation, it will probably be principally because the college girl's is a trained, energized, active mind, while her own is rusty and inert for lack of exercise it might have had. For the exercise is often more than either the acquirement or the training.

I know the mental are not the only faculties there developed; but it is the mental training which is, if I may say so, specialized at school and college, and it is this which the home girl misses.

So she must find a substitute. She must study, or at least she must read, systematically, thoroughly, judiciously, widely. Not all the time, nor in all departments, but according to taste and opportunity. It must be enjoyable, the reading she undertakes, or it will not be likely to be successfully followed. She may or may not care to take up one of the excellent courses of the societies for home study. She may desire a supplement, or, what is more likely, a substitute for one of these. The great thing is that she have some plan, be it ever so simple, and pursue it understandingly. One is tempted to offer a few suggestions just here. So many things are the fashion, and tempting, too, in themselves, which are, after all, far from supplying the best or most desirable knowledge.

To what profit is the winter study of Shakespeare or Browning if one knows nothing of the splendid sequences of English letters, or is even lamentably ignorant of the history of her own land and its literature?

One might take up United States's history, perhaps in Higginson's picturesque narrative; might supplement or follow it by Mr. Fiske's delightful volume, "The Beginning of New England," which one might almost call the key to American history; and might carry along with these Stedman's "Poets of America,"—really a history of our letters; or Richardson's "American Literature," and then, perhaps, be able to read some of the best fiction and poetry illustrative of the themes and times.

And does our reading girl—the most studious one—know what a rich and comprehensive and delightful "course" she would have taken all by herself, or how she would use and treasure and enjoy in after years the knowledge it had given her?

It would be easy to outline a similar course in English history and literature. And it seems to me that either would well repay the devotion if one gave to it the leisure of a winter or a year.

And there is another "course" far more important than either of these. It is probable that the text-book acquired is already familiar to our home girl. It is more and more becoming a part of the curriculum which the college girl pursues. For it is a literature in itself, and fast becoming recognized as sich.

The home girl ought not only to *read* her Bible,—that is a very inadequate term in this connection, and often describes a very inadequate exercise, both mental and spiritual,—she should study it with all possible helps, all attainable intelligence, all diligence and devoutness. She would far better forego her other reading if either must be spared. Whether or not it is to her the Word indeed, because of the hope and the salvation and the fellowship it reveals she cannot and must not miss its guidance to "the upper and the nether springs."

Even more than to the student, current literature is open to the young woman at home; and it will well reward her attention. The books that are making,—in the magazines, the great weeklies, and even the daily newspaper—are worthy her attention.

Every life has its compensations, each its special gain and vantage. If the college girl is fitting for wider usefulness, the home girl finds herself needed and serviceable the sooner. If the former wins higher acquirements, the latter may make the earlier application of what she learns, and perhaps the better because it is her own. She has goodly precedent and fellowship, too, in being a home girl.

The distinguished editors, Mrs. Dodge, of *St. Nicholas*, and Mrs. Sangster, of *Harper's Bazar*, were chiefly taught at home. So was Miss Murfree and Mrs. Terhune ("Marion Harland") and Mrs. Prentiss. Lucy Larcom was a home girl, and a working girl beside. So, pre-eminently, was Louisa M. Alcott.—*Selected.*

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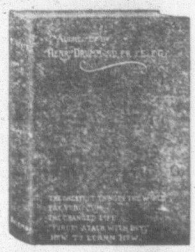

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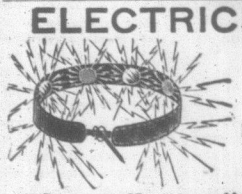

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