

O Sacred Head.

O sacred head now wounded,
With grief and pain weighed down,
Thy sacred head surrounded
With thorns, thine only crown!
O Lamb of God, what glory
What bliss, till now was thine,
Yet, though despoiled and gory,
I joy to call thee mine.

What thou, my Lord, hast suffered,
Was all for sinners' gain,
Mine, mine was the transgression,
But thine the deadly pain.
Lo, here I fall, my Saviour I
"Thine I deserve thy place;
Look on me with thy favour,
Vouchsafe to me thy grace.

What language shall I borrow
To praise thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?
O make me thine forever;
And should I fainting be,
Lord, let me never, never,
Outlive my love to thee.

Be near me when I'm dying,
O show thyself to me;
And, for my succour flying,
Come, Lord, and set me free;
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely, through thy love.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE GOSPEL BY JOHN.

LESSON II.—APRIL 9.

THE ANOINTING IN BETHANY.

John 12. 1-11. Memory verses, 1-3.

GOLDEN TEXT.

She hath done what she could Mark 14. 8.

OUTLINE.

1. Sincere Love, v. 1-3.
2. Hypocritical Greed, v. 4-8.
3. Aimless Curiosity, v. 9.
3. Murderous Conspiracy, v. 10, 11.

Time.—A.D. 30.

Place. Bethany, on the Mount of Olives.

Rulers. Pilate in Jerusalem, Herod in Galilee.

LESSON HELPS.

1. "The Passover"—The greatest of the three annual feasts of the ancient Jews. "Bethany"—A village, two miles from Jerusalem, which is a "Sabbath day's journey," the home of Lazarus and his sisters.

2. "A supper"—Which was of the nature of a feast. "Martha served"—Characteristic of her, and in contrast with Mary, who "sat at Jesus' feet."

3. "Anointed the feet"—The usual custom of a servant was to anoint the head. The act of Mary was humble, as a servant. She showed such esteem for Jesus as to anoint his feet, and such gratitude as to use very costly ointment.

5. "Why was not this ointment sold"—Why not? Because it was the one opportunity, which would not return, to show love for the Master. A tribute of affection, which sprang from a generous nature.

6. "This he said"—The motive of the questioner is clear. He was prompted, not by economy, but by a covetous spirit. "A thief"—A strong but a correct expression to use of Judas. Ugly things deserve ugly names. Notice how a man who began by betraying trust funds ended by betraying Jesus, and then took his own life in remorse.

8. "The poor always ye have with you"—An obvious reference to the words of the law, "The poor shall never cease out of the land." Deut. 15. 11. "But me ye have not always"—His bodily presence would be seen no more, but there is a promise of his spiritual presence. Read Matt. 28. 20.

9. "Much people of the Jews therefore knew that he was there"—The news spread quickly among the crowds that came in the caravans to the feast of the Passover.

10. "The chief priests consulted"—These chief priests were for the most part of the sect of the Sadducees, but they were equal to the rival sect of the Pharisees in their hatred of Jesus. Their chief doctrine was, "There is no resurrection." Hence they wished to put Lazarus to death, for while he lived many persons would "believe on Jesus" and in the resurrection.

HOME READINGS.

- M The anointing in Bethany.—John 12. 1-11.
Tu. Christ's commendation.—Mark 14. 1-9.

W. Grateful love.—Luke 7. 36-50.
Th. The good part.—Luke 10. 38-42.
F. All for Christ.—Phil. 3. 1-12.
S. All she had.—Mark 12. 38-44.
Su. He first loved us.—1 John 4. 10-19.

QUESTIONS FOR HOME STUDY.

1. Sincere Love, v. 1-3.
When did Jesus come again to Bethany?
What miracle had been wrought there?
At whose house was he a guest?
Who sat at table with Jesus?
What place did Martha take?
How did Mary honour the guest?
2. Hypocritical Greed, v. 4-8.
Who found fault with her?
What objection did he urge?
Why did he object?
What was the rebuke of Jesus?
What else did he say? Golden Text.
Why was her service approved?
3. Aimless Curiosity, v. 9.
What brought many guests to the feast?
Was this a proper motive?
Does curiosity ever bring people near to Jesus now?

Above all, he must have the shield of faith in God, which will help him to withstand all the fiery darts of the evil one, as well as the umbrella to keep from the tender head the direct rays of a tropical sun.

The pith helmet, so essential to the head, reminds one of the helmet of salvation, for the head well cared for is the means of imparting the dictates of the heart to a heathen population. "But the 'Sword of the Spirit,' the Word of God, can never be left behind. Men have died to translate it into three hundred and thirty-three languages of the world, and the right use of the word has been the great power of the missionary.

He who said "war is not made with rose water" invented a cruelly deceiving euphemism. War is the unchaining of the fiercest passion of animal nature, that for killing, and its contagion breeds all other violent lusts. Personal hate for the man who is firing the bullets that flick about, longing to do injury to a foe, unregarded suffering—all these are the accompaniments of battle. Well

the eyes of Jesus often rested. Beneath us, across the Kedron, is the sacred city, alike sacred to Christian, Moslem and Jew. Near at hand is the ruined village of Bethany, with its so-called tower of Lazarus, and home of Mary and Martha. In yonder deep hollow, 3,000 feet beneath our feet, lies the cobalt-colour Sea of Death, which for ages has rolled above the guilty cities of the plain. Beyond it stretch the purple hills of Moab, their summits touched to ruddy glow by the kiss of the setting sun. Beneath us roll the sterile, stony hills of the wilderness of Judea. "These doleful hills," says that genial traveller, Dr. Hugh Johnston, "with their savage grandeur, their worn and haggard features, powerfully impress the mind and strangely fascinate our eyes, for we know that somewhere in this wilderness was the suffering Son of God led after his baptism to encounter the fiercest temptations of the power of darkness." On the opposite horizon is the highest hill in Southern Palestine—Nebi Samwel, the Biblical Mizpah, with its many sacred associations.

Break Thou the Bread of Life.

Break thou the bread of life, dear Lord,
to me,
As thou didst break the loaves beside the sea.
Beyond the sacred page I seek thee,
Lord!
My spirit pants for thee, O loving Word!
Bless thou the truth, dear Lord, to me,
to me,
As thou didst bless the bread by Galilee:
Then shall all bondage cease, all fetter;
fall,
And I shall find my peace, my all in all!

"Look out for breakers" is a good motto to remember when you are about to employ a servant.

"How did you like my discourse last Sunday?" asked the parson. And the reply was: "To tell you the truth, I was not altogether pleased with your premises, but I was delighted at your conclusion."

First Baggage-Smasher—"Say, Jake. I'm thinkin' it 'ud be money in our pockets if we begin handlin' trunks more kearful." Jake—"Why wud it?" First Baggage-Smasher—"Because the more we smash 'em, the bigger and stronger and heavier they make 'em. I've struck three this mornin' made out o' reg'lar boiler iron. Me back's most broke."



BETHANY.

How, if ever, are such people benefited by Jesus?

4. Murderous Conspiracy, v. 10, 11.
Who plotted against Lazarus?
Why did they seek to kill him?
How did it injure them for people to believe on Jesus?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. That love finds no service costly?
 2. That loving service is pleasing to Jesus?
 3. That an evil heart always finds an evil motive in others?

A MISSIONARY COSTUME IN AFRICA.

BY J. CHESTER HYDE

The African missionary dresses in a way that suggests the armour of the Ephesians.

His loins are not only girt about with truth, but he wears a cholera belt of red flannel, conspicuous and essential. He would be a failure without the breastplate of righteousness, and he will often add a chest protector from the dampness.

If he comes with firearms he will have no people to whom to preach, so that his feet must be shod with the preparation of the Gospel of peace, and at the same time he must have on shoes that will not admit thorns, and the first indications of "jiggers" must be carefully removed.

should be ponder the cost who invokes the arbitrament of battle, holy though the cause may be.

BETHANY.

The night before our Lord's triumphal entry into Jerusalem he probably spent in Bethany. This quiet retreat, a few miles from Jerusalem, was the home of Mary and Martha and Lazarus, and of Simon, who made a great feast for our Lord. It was a favourite resting place of Jesus, remote from the turmoil and plotting and noise of the city. The hours which he spent in sweet converse with his friends were some of the few oases of rest in his life of toil. The Arabs still point out the so-called house of Mary and Martha, the one on the outskirts of the village with the two ruined towers, shown in our picture. It is now a squalid and deserted Arab village, but its imperishable memories of Jesus of Nazareth make it one of the most sacred in the world.

The summit of Olivet belongs to the Moslems, who regard it as sacred. Adjoining it is the Monastery of Dervishes, whose minaret commands a magnificent view. Much grander, however, is that from the new and lofty tower of the Greek church, which from near and far is seen dominating the whole landscape. From this we behold one of the most magnificent panoramas in the world. Whatever else has changed, the features of nature are the same. These rocky hills about Jerusalem are those on which

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