



LESSON IV.—APRIL 23.

## Jesus the Way, and the Truth and the Life.

John xiv., 1-14. Memory verses, 2-6. Study also Acts iv., 8-12.

### Golden Text.

'Jesus saith unto him, I am the way, the truth, and the life.'—John xiv., 6.

### Home Readings.

- M. John xiv., 1-14.—Jesus the way, the truth and the life.  
 T. John xvii., 1-10.—The life.  
 W. John xvii., 11-19.—The truth.  
 T. John xvii., 20-26.—The way.  
 F. Eph. ii., 13-22.—Way to the Father.  
 S. Acts iv., 1-12.—The only way.  
 S. Heb. x., 11-22.—The living way.

### Lesson Story.

After our Lord had washed the disciples' feet, they ate the Passover lamb together, and Jesus sorrowfully told his disciples that one of them should betray him. Then dipping some bread in the dish he gave it to Judas, a sign of the deepest love. But Judas had already allowed the devil to fill his heart with hatred to Christ, so he got up and went out to plot with the high priests to take Jesus. After he was gone, the disciples were much troubled by the thought of their Master leaving them and of their uncertain future. Our Lord had also warned Peter of his denial. At this moment of gloom Jesus began to comfort and strengthen his disciples with those wonderful words of promise and peace: 'Let not your heart be troubled: believe in God, believe also in me.' And in words of matchless beauty he explained to them that in his Father's house were many abiding places, or homes, which he must go to prepare for them. But our Lord told his disciples that he was not going away forever, that he would return and take them to be forever with himself. 'And whither I go, ye know the way.'

But Thomas, slow to comprehend the deep spiritual meaning of Christ's statement, said that they knew not where their Master was going, and how could they know the way? Jesus answered, 'I am the way.' As he was going to his Father, so must they go, and only through him and with him could they go to God.

'No man cometh unto the Father, but by me, and no one can stand between us and the Saviour who alone can take us to God.'

'Lord, shew us the Father,' pleaded Philip. But Jesus told them tenderly, yet half sadly, that he was the revelation of God to man, and that since they had seen him they had seen God, and if they had not known God it was because they did not really know Jesus Christ, God's only begotten Son.

All his mighty miracles had been wrought simply by his indwelling with God, he was 'one with the Father.' And even greater works should be done after his departure by those who abode in him and were filled with his power.

'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name I will do it.'

### Suggestions.

Let not your heart be troubled, the storms and winds may beat upon the frail barque, but the captain has great knowledge and experience, he can be safely trusted and the boat will safely reach the harbor if left to him. Worry is sinful. Jesus has promised peace to all who will believe him and accept it. If we are doubting and worrying we are disobedient and disloyal children. It is wrong to let our hearts be troubled or worried when Jesus has promised perfect peace. If we abide in him and do his work, he will take perfect care of us, and we can accept all things peacefully as from a loving Father's hand.

Christ left this world that he might prepare a place for us to be with him through eternity, and that he might prepare us for such a dwelling. Through his continual presence by his spirit he is doing to-day far greater works than he could ever have done

as the Man of Galilee. And by his power to-day his followers are doing the 'greater works' which he promised they should do. On the day of Pentecost three thousand persons were converted to Christ, this was a far greater work than Jesus ever did when on earth. And to-day in foreign mission work his promise is proved true over and over again.

Jesus is God. By repentance and regeneration we become the sons of God and joint-heirs with Christ, but we can only call God our Father through the redeeming blood of Christ. Jesus Christ is the only begotten Son of God, of one substance and spirit with his Father. Jesus was with God before the world was made, 'in the beginning' the Father, Son and Spirit were one as now.

We can only ask in Christ's name those things which Christ in himself would ask. The name stands for the character and person. We cannot ask God to do for us because of his love, those things which he sees are not best for us. Therefore, let us come to Christ daily with the reverent prayer of the disciples, 'Lord, teach us to pray.'

### The Bible Class

'The Way.'—I. Cor. x., 13; Psa. xviii., 30; xxxvii., 34; lxvii., 2; lxxvii., 13; cxix., 1, 2, 30, 33; Isa. lv., 8, 9; Jer. xxi., 8; xxxii., 13-41; Ezek. xviii., 25-29; Matt. iii., 3; vii., 13, 14.

'The Truth.'—John i., 14, 17; iv., 23, 24; viii., 32; xiv., 6, 17; xv., 26; xvi., 13; xvii., 17, 19; xviii., 37; Eph. iv., 21-25; v. 9; vi., 14; II. Tim. ii., 15, 25; I. John i., 6-10; Josh. xxiv., 14; Psa. xv., 2; xxv., 5, 10.

'The Life.'—Gen. ii., 7; Deut. xxx., 15-20; Psa. xvi., 11; lxiii., 3; Prov. xiv., 27; Dan. xii., 2; Mark ix., 43-48; John i., 4; Rom. viii., 2, 6, 10, 38, 39; Col. iii., 3, 4; Rev. ii., 7, 10.

### Lesson Hymn.

Whosoever cometh need not delay,  
 Now the door is opened, enter while you may,  
 Jesus is the true, the only living way,  
 'Whosoever will may come.'

### Practical Points.

BY A. H. CAMERON.

A hut is a mansion when Jesus keeps company with the inmates. Heaven is a prepared place for a prepared people. (Verses 2, 3.)

Faith in Christ is the best remedy for heart trouble. (Verse 1.)

Thomas or Philip represent a large class of Christians who are poorly posted in spiritual matters. (Verses 5, 8.)

Jesus is the only way to heaven, the only truth that saves the lost, and the only life free from the taint of sin that yet suffered all that is implied in the second death. (Verses 4, 6, 7.)

The dual nature in Jesus was a matchless mystery. (Verses 9, 10, 11.)

Genuine faith is always accompanied by works. (Verse 12.)

More things are wrought by prayer than the world dreams of. (Verses 13, 14.)  
 Tiverton, Ont.

### C. E Topic.

April 23.—How Christ makes use of common lives. The man with the pitcher.—Mark xiv., 12-16.

### Junior C. E.

April 23.—What idols would God have us overthrow?—Isa. ii., 10-21. (A missionary meeting. Asia.)

### Do=Operative Opening Exercises.

In one school a series of co-operative opening exercises are held. Individual classes lead the school in its responsive readings, the lot falling in time upon all willing to assist. Again, a musical class introduces an unfamiliar hymn, or renders a solo from Sunday-school hymnal, the school joining in the chorus. The primary class, in turn, is joyfully responsive in this, singing glad songs of praise upon invitation.—'Sunday-school Times.'

A personal interest in the scholars is necessary. No teacher ought to hold a position as teacher of those in whom she has no interest. There must be a bond of sympathy and affection between teacher and scholar if the greatest success is to be realized



## The Catechism on Beer.

(By Julia Colman, National Temperance Publication House.)

### LESSON IX.—DISEASE FROM BEER-DRINKING.

'Malt liquors are one of the main sources of indigestion.'—Dr. Norman Kerr.

What are some of the first effects of beer-drinking?

Nausea and purging, sourness of stomach, and bad breath.

Are these effects all due to the alcohol?

No, they are partly due to the foul water and the decayed matter in the beer.

Long before Abraham Lincoln was President of the United States, in closing up some business he had with a Mr. W—, the latter asked the company to drink. Mr. Lincoln excused himself, saying he never drank. But lager-beer was urged as innocent and wholesome, and Mr. Lincoln yielded and drank a glass. It made him very sick. When he was President this man came to a public reception, and Mr. Lincoln called out, 'How do you do, Mr. W—? I have never drunk a glass of lager since.'

What are the first effects of the alcohol in the beer?

Partial paralysis of the nerves, flushing, giddiness, intoxication.

What effect is produced by the hops?

Drowsiness, stupidity, and an increase of intoxication.

How does beer afterward affect the looks?

It gives a bloated appearance, and a coarse, rough skin.

'If young girls would keep their complexions in a state of purity and fairness, they will religiously avoid the poison which causes the first dilatation of vessels, and which lays the first foundation for decay in their personal appearance.'—Dr. A. Carpenter.

How does it affect the weight?

Everyone who drinks beer in any quantity, soon begins to load himself with soft, unhealthy fat.

What is the fat of beer-drinkers?

Waste matter that ought to be carried out of the system.

What are some of the diseases caused by beer-drinking?

Rheumatism, liver complaint, Bright's disease of the kidneys, and many others difficult to cure.

'The first organ to be attacked is the kidneys; the liver soon sympathizes with them, and thus causes most frequently dropsy and Bright's disease, both of which are certain to end fatally. All beer-drinkers have rheumatism more or less, and they cannot recover from it so long as they drink beer. Beer-drinkers are peculiarly liable to pneumonia and typhoid fever.'—'Beer and the body.'

What case does Dr. Hargreaves report?

The post-mortem examination of a beer-drinker whose liver and one kidney were nearly gone.

'Liver and stomach may be seriously diseased when the drinker imagines himself to be in moderate health.'—'Alcohol and Science,' pp. 242, etc.

'Seven out of ten malt-liquor drinkers die of apoplexy or palsy.'—McNish.

'Indulgence in malt liquors is a common cause of stone in the bladder.'—Richardson.

What goes with all these diseases,

A foul condition of the blood.

In what other ways is this shown?

By the great difficulty of healing any wounds, however slight.

How do doctors regard such patients?

They dread being called upon to take charge of a patient who has been a habitual beer-drinker.

'They make bad patients. Their vital power is so lowered by their habits, that they are liable to drop off by any acute disease, such as fevers and pneumonia. In such cases these diseases get the credit of the death.'

How do surgeons regard such cases?

They are obliged to avoid treatment which they can give total abstainers with success.

Their wounds do not heal up quickly and cleanly, but fester and suppurate for a long