

Athens was renowned for its graceful beauty, and its exquisite sculpture, but there was in it another feature which no close observer failed to notice. Deeply engraven in the buckler on the statue was the image of Phidias the sculptor; it was so deftly impressed that it could be effaced only by destroying the work of art itself. In like manner in the life of every true Christian is the name of Christ; it is so inwrought in the character, in the disposition, in the whole being that it cannot be destroyed. It is toward the filling out of the meaning of this name that all Christian culture aims. All our lessons are lessons in growing Christ-like. To get the beauty of Christ out of the Christian's life, the life itself must be utterly destroyed."

Says Dr. Maltbie Babcock, of New York—"Beginning at Jerusalem"; that is New York city. I believe in city missions; so does every foreign missionary. 'In all Judæa'; that is home missions. 'And in Samaria'; what is that? That is the particular tribe or nation that you don't like. In Jerusalem and Judæa and Samaria and 'to the uttermost parts of the earth'—that takes in the last man. I tell you, beloved, your love has got a broken wing, if it cannot fly across the ocean."

"For ah! the Master is so fair,
His smile so sweet on banished men,
That they who meet it unaware
Can never turn to earth again;

And they who see Him risen afar,
At God's right hand to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem."

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades and from different points of view. The variety is instructive.

For Bible Class Teachers

AN ANALYSIS

The title of this lesson does not cover its contents. It embraces the Saviour's parting words to His apostles as well as the record

Christ's first coming was "without observation." He was born a babe, of obscure parents, in an obscure village, in a stable of the inn. His record coming shall be "in the clouds of heaven with power and great glory," the hosts of the angels at His bidding, all nations gathered before the great white throne on which He will be seated, the eternal separation of the evil and the good in His hand. (See Matt. chs. 24, 25.)

Light from the East

Bethany—The modern El-Azariyeh (the place of Lazarus), is a mountain village about two miles from Jerusalem, on a broad plateau of rock on the south east slope of Olivet. It consists of about forty wretched Moslem hovels; but a few trees give it a pleasing appearance from a distance. It is the last collection of human dwellings before entering the wilderness of Judæa. There are three roads from Jerusalem to Bethany, the longest round the north side of Olivet, the road from Jerusalem to Jericho round the south side, and a steep rough footpath over the summit of the mountain. If we are to understand from Luke that the risen Lord actually accompanied His disciples, it is very probable that they took the last mentioned path. The village is nearly a mile from the summit on which tradition has fixed the scene of the ascension. Little weight need be attached to a tradition of the fourth century, yet the expression "over against" (Rev. Ver.) is elastic enough to indicate some spot between the village and the summit, hidden from Jerusalem and in sight of Bethany. The apostles would naturally return to the city over the summit. (Acts 1: 12.)

of His ascension. In the last lesson He appeared to over five hundred disciples in Galilee, including the eleven apostles. Afterwards He appeared to James probably in Jerusalem. (1 Cor. 15: 7.) Now He takes leave of the eleven at Bethany—a place of many hallowed memories.

1. *He emphasized the fulfillment of predictions concerning Himself.* (a) Those delivered by