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Presbyterian Church in Canada.

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Editor & Business Manager  
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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIV.

May, 1908

No. 5

Every Sabbath School scholar, before he goes away for the holiday season, should be provided with a Vacation Card for the registration of attendance, etc., at whatever school he may be present while away from home, that the marks thus received may be credited to him on his return. The cards cost 50c. a hundred. Send to us for them.

Our new Temperance Pledge Card has been received with delight. It is of beautiful design, and is very handsomely printed in two colors. The Burning Bush, the Union Jack and a flag with a cross and the motto, "By This Sign Conquer" are conspicuous, whilst the words "For Christ, Home and Country", interwoven in the border, supply the motive. The work is by the well known designer, Mr. A. H. Howard, of Toronto, and the Pledge has the hearty endorsement of the Committees on Sabbath Schools and on Temperance, Social and Moral Reform. Price 50c. per 100, samples sent on application.

## Love's Sacrifice

By Rev. Henry J. Keith, B.D.

Knowledge is power. When a scholar inquires about this thing and that, what a difference it would make to the teaching of the lesson, if we only knew. If we had but taken more time to prepare, there would be greater knowledge. There would also be keener attention, and teaching would be an easier matter. There would be greater results. Yes—knowledge is power.

But there is something more important than knowledge—a power that conquers where knowledge fails or is altogether beyond

our reach, a power that solves the problems of preparation and teaching, and makes them comparatively easy. It is the power of love. Love for the souls of the young placed under our training, love for themselves, a loving desire that they may know the love of Christ. God is Love. God loves, and through His love He reveals Himself. His love conquers us. Our love is the secret of conquering others. Love is the channel of our understanding God, and of our revealing God. Love is the means of winning others to God.

It is when we learn to love, that sacrifice becomes a joy. Time to prepare for the lesson is gladly found. The teaching of the lesson becomes a pleasure to which we look forward.

Peterboro, Ont.

## The Invisible String

By Rev. Professor R. E. Welsh, D.D.

Paderewski is master of the ivory keys, but few know about the invisible string of his music. That he should have some "secret" will be credible to every one who knows human nature. For it is a familiar fact to those who know the inside of human life, that most men of influence have something intensely personal as the secret key of their work or character.

I observed a number of years ago that the great pianist had lost his only son. Few of those who read the bald mention of the fact in the papers knew how it stood related to his career. "You are not aware", he once said to an acquaintance, before his re-marriage, "that my wife died some years ago, and that my only child is an incurable cripple. He is all in the world that I have. My only

motive in studying for the career of a public artist was, that I should be able to obtain the best medical advice possible for my poor boy. When the public applauds me, I think of the little fellow lying on his couch in the house by the sea which I have taken for him". The public naturally assumed that he lived only for his art, for mastery over his instrument and over human emotions, or for fame and its golden harvest. Doubtless these incentives animated him in his profession. But a finer inspiration lay behind—the vision of his suffering boy, who might yet be cured.

In our Christian service, have we some such deep and sacred inspiration to give vital power to our work? Without it we cannot reach and strike the heart strings of those for whose benefit we are working. To penetrate and quicken others' souls, our words must vibrate in answer to some hidden chord, some fine and ardent motive. If Christ has become the centre and ruling force in our lives, "for My sake" will animate and energize us, and will draw around it other high inspirations. And these will become the secrets of our power with God and men.

There are practical human reasons, standing at the front of our minds, for carrying on our work—perhaps the argument of our imperative wants, or the pleasure of being associated with friends in a good cause, or the natural wish to be useful. Men and affairs crowd and press on us; the business of our post calls forth the ordinary prosaic incentives; and we cannot always be keeping up a conscious whispering communion with the Holy One. Yet all the time the deep undertone of our life may be, must be, a holy devotion "for the sake of Somebody", an urgent love, or the high calling to win the Christlike character and make our lives fruitful of good in the lives of others.

Presbyterian College, Montreal

### The Beauty of Holiness

By Rev. Robert Johnston, D.D.

[The fifth of a series of articles by Dr. Johnston on topics connected with the spiritual life of the Sabbath School teacher, as it affects his work.—EDITORS.]

Science teaches us that nature's forces carry their atmosphere. A bunch of violets brought into a room will produce a change

that is not accounted for by their size or weight. If instead of violets a stone be carried in, the change may not be so immediately recognized, and yet the change effected is none the less real.

We are hearing much in these days of the influence of mental states upon ourselves and others. Moody men distribute gloom and depression, despondency is contagious. Great hearts there are, too, who carry sunshine, who help to make high thinking and right living easy. The writer recalls well, how evident was the change that passed over an entire company when the late Maltbie Babcock entered the room where a few friends were gathered. He brought buoyancy and brightness. Those whom he greeted, but with a nod or a word, were the brighter for the greeting.

Is there not a still more subtle influence of spirit? My presence on the sidewalk or in a crowded hall changes the physical atmosphere for all whom I meet, or who assemble with me in the hall. May it be that the character of my thought as I walk down the street, is helping to create the spiritual atmosphere for all who are around me? If my thoughts are noble and pure and kind, am I thus making it the easier for others to think the same, and to be the same? May we not go beyond the stage of interrogation, and say, that, as the apostle's shadow brought healing and help to the sick and the weak as he passed by, so our life, in its unconscious and unpurposed influence, is making life easier or harder for all our fellow men?

Herein is opened up for every child of God a constant and far-reaching ministry—the ministry of holiness. It is given to few to interpret truth with the vision of the prophet, or to proclaim it with the earnestness and winsomeness of the evangelist, but no one is shut out from the blessed and potent privilege of letting the gracious light of a holy life shine in the darkness of the world. The prophet and the evangelist are God's occasional gifts to the world; the saint whose life is a witness to the beauty and the power of divine truth, is His constant ambassador.

The apostleship of spiritual beauty is a ministry, than which none is more effective. Most of us, if we look back over life, will find that the controlling influence in shaping our

character has been a life rather than instruction. We have forgotten most of what we were told; we have never been able to forget nor to escape from what we saw in the lives of parents or teachers. Words but poorly express our thoughts at best; our arguments may excite only opposition and our appeals be received with quiet indifference; but a holy life, a life that breathes devotion to our Lord, and the joy of His salvation, cannot fail to challenge men to reverent thought, to call them to earnest enquiry, and to produce in them spiritual conviction; "for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men".

It was the writer's privilege to be associated in different departments of work with the late Principal Caven. He recalls comparatively little of sermons that he heard him preach, of arguments that he heard him conduct, of opinions he heard him deliver. But there always remains as an abiding memory the sense of a profoundly reverent spirit and of a holy life. That memory is as an aroma that will not pass away. As teachers, we cannot too often remind ourselves that what we *say* may be forgotten, but what we *are* will abide.

Montreal

### The Majesty of the Cross

By Rev. E. W. Mackay, M.A.

The cross is tragedy transformed into triumph. To appreciate the cross is to appropriate the greatest moral act man knows. The majesty of the cross is the secret of apostolic optimism—hard pressed yet never in absolute distress; perplexed, yet never utterly baffled; pursued, yet never left un-succored; struck to the ground, yet never slain.

The frequent presence of the minor key in much of the poetry and prose of to-day only begets a sense of the need of productions like Luther's battle hymn, "A safe stronghold our God is still."—Zion songs which ring and tramp, and sound the fundamental note of Christianity, victory. Hears should be taken down from the willows by people to whom such "glad tidings" have come. Ours should be songs even in the night, for the Lord is our

Strength and Song, and He is become our Salvation.

Exultation, however, is born of exaltation. But when we measure exaltation by outward circumstances and conditions, instead of by inward quality and character, we fail to recognize or acknowledge God in the highest act of His highest attribute. Much is being said or thought of the incredible or even impossible self-lowering or self-emptying of God in becoming man, or in undergoing the death of the cross, as though the act of love becoming perfect were a contradiction or compromise of the divine nature. Is God not God, or is He least God, in the moment when He is most love? In the incarnation and crucifixion, as nowhere else in all the story of the universe, was or is love so much love, or God so truly God. "God was in Christ, reconciling the world unto Himself".

There is room for fine writing on the pathos of the cross—a beautiful soul broken by the bigotry and selfishness of men; or on its heroism—a brave soul daring men to turn Him aside from the message He would deliver. The fine writing will have real virility in it only when the inner necessity of the cross is seen, how He laid it upon Himself, how, by the law of the Good Shepherd's being, He could not act as a hireling, but must give His life for the sheep. To perceive this is to come face to face with sheer majesty, with love that demands one's soul, one's life, one's all.

Smith's Falls, Ont.

### Mr. Robertson's Visit to the Presbyterian College, Halifax

By Rev. Principal R. Magill, Ph. D.

One of the standing problems in Theological Colleges is how to make Practical Theology practical and valuable, and this problem has been pressing specially upon us in the Presbyterian College, Halifax, since Dr. Pollok, the former teacher in the subject, left us.

We decided to attempt a somewhat simple solution. We made out a short list of men whom we considered experts in some of the main departments of the work of the church, and invited them to give us a few lectures, each in his own special department. Sabbath School work being one of these departments,

we invited Rev. J. C. Robertson, General Secretary for Sabbath Schools, to come and help us in that particular subject. In response, Mr. Robertson gave us a course consisting of three lectures and a conference.

In the first lecture, he dealt with the Sabbath School generally, its aims, immediate and ultimate, its relations to the home and the church, and the selection and appointment of its officers and teachers. In the second, he dealt with the main types of organized classes in the School—the Teacher Training Class, the Bible Class and the Mission Study Class. In the third, he discussed the relation of the Sabbath School to the mission work, home and foreign, of the church. In the conference held on the fourth day, he invited questions and expressions of opinion on the subjects discussed. The students took full advantage of the opportunity of asking for information about special points. Mr. Robertson brought with him copies of the books on Sabbath School work which he considers best worth studying, and also samples of cards and other aids. A complete set of these will be put in the College Library, and the students gained much valuable information along that line.

The lectures and conference were an unqualified success. All the students of all the years attended, and that voluntarily, and there was only one opinion among students and professors as to the value of the course. So appreciative is that opinion, that the authorities plan to ask Mr. Robertson to visit the college periodically. They believe that, in this way, a new impetus will be given to Sabbath School work in the Maritime Synod.

Presbyterian College, Halifax, N.S.

### Is It Big Enough ?

*By Rev. J. M. Duncan, B.D.*

Missionary education has become a familiar phrase. Leaders in the cause of missions have come to see with increased clearness that the zeal and liberality of its supporters depend upon their knowledge of its need and aims. Young People's Societies are giving themselves to the study of missions. Mission Study Classes are multiplying with quite extraordinary rapidity. The Sunday School

has its Mission Questions, and its special missionary Lessons. Women's missionary societies and mission bands have their regular courses of study.

But what are the topics of missionary education? Do they give us a field big enough to be called a department of education? This question was raised by Dr. William Douglas Mackenzie, President of Hartford Theological Seminary, in an address at the Convention of the Young People's Missionary Movement, at Pittsburgh.

Dr. Mackenzie gives a clear and comprehensive answer to his own question. To begin with, there must be, in missionary education, a study of Christianity itself. There are many other religions in the world. Why is ours the best, the only true religion? Christianity is a missionary religion. Those who believe in it are bound to do all they can to get others to believe in it. What is there about our religion that lays upon us the obligation to spread it abroad? Missions mean the making of Christ known to the world. Before we can do this, we must know who He is, and seek to understand His earthly life and His sacrificial death, and grasp the effect of His work upon our relations with God, and follow out His influence in history.

In the second place, missionary education opens up before the mind, the actual condition of the vast heathen world. There are numerous races, different in many respects from our own. What could be more fascinating than a study of the character they manifest and the life they live? These races have their religions: what are they like, and what are their effects? Amongst some of these races the gospel has made itself felt: what have been the results on individuals and nations?

And again, the student of missions follows the most wonderful changes that are taking place in the world to-day. He traces the gradual illuminating of Africa, the Dark Continent, and watches with wonder the awakening of Japan and China, and is alive to the meaning of mighty movements in India.

Big enough? Why, the field of mission study is so wide and embraces facts of so great interest and importance, that he who cultivates it with diligence, is securing for himself no small part of a liberal education.



# The Home Department in Pastoral Work

*By Rev. D. Currie, B.D.*

In my congregation there are about fifty families not within reach of any Sabbath School, and, as a consequence, they were not pursuing any systematic course of Bible study. To supply this privation, I introduced the Home Department of the Sabbath School into these homes.

In making my pastoral visits in the autumn of 1906, I procured a Home Department Envelope and a HOME STUDY QUARTERLY. To the parents in each home I explained the use of the Envelope and QUARTERLY, and expressed the desire that they should begin the study of the Sabbath School Lessons, requesting them to fix an hour on Sunday to be sacredly set apart for Bible study. On no account were they to allow the presence of visitors or any other cause to interfere with this hour. If any strangers were in the house, it was suggested that they should join in the study. It was urged that a faithful record of the work done by each scholar should be kept by means of the Envelopes, which have a form of record printed upon them. The suggestion was made that the hour should begin and close with singing and prayer. If neither parent was in the habit of offering audible prayers, it was recommended that the family should repeat the Lord's Prayer together, in the hope that before long the head of the family would offer prayers of his own. They were to take an offering, and conduct the exercises as if it were a regular Sabbath School. Having carefully explained the method of work, I asked the parents if they were willing to go on with it. With hardly an exception, they agreed to make the attempt. Fifty-six children were enrolled, and are giving in their Quarterly Reports, recording the work they have done.

Next, I secured visitors, who were given charge of five or six families each, and got them to go round at the beginning of each Quarter to distribute the QUARTERLIES and Envelopes and collect the Envelopes of the preceding quarter with their contents, these to be handed to the Superintendent of the

Home Department.

The visitors, with the exception of one, were middle-aged married men, who had children and understood child life. Such visitors, if they can be secured, are more suitable than younger men or women, because of their sympathy with parents and children. They are expected to know all the children in their district and to take a kindly interest in their welfare.

In most cases the visitors did their work well. They took their wives with them occasionally, and were invariably well received. The visits were much appreciated, and did much to stimulate faithfulness in Bible study. I know of no way in which an elder of a rural district can do better work than by being a visitor in connection with the Home Department. His oversight will thus greatly gain in effectiveness.

On the Sunday before the visitors made their first round, I explained the matter fully from the pulpit, and urged parents to cooperate earnestly with the visitors in making the work a success. While making the announcements for each Sunday, I usually remind the country friends of the home study, and thus the work is kept constantly before the congregation.

It seems obvious that such a course as this, faithfully followed, will prove a great religious boon to parents and children. It strengthens the congregation, by uniting the children who do not attend Sabbath School with those who do. They may all have access to the Sabbath School Library, they get equal recognition in announcements from the pulpit, unite in their annual picnics and Christmas festivals, and, best of all, by this means, Bible study and worship are introduced into homes where they were not found before. An additional bond also is created between home and church. Parents are given an opportunity—the necessity is almost forced upon them—of dealing personally with their children in spiritual relationships; and the way is opened up for pastor and elder to give

a religious turn to their conversation when they visit the homes of the people.  
Perth, Ont.

### Our Home Department

By Rev. G. B. McLennan, B.A.

The inception of any movement of work is usually beset with difficulties. Information must be obtained, interest awakened, and competent workers secured. These things done, success may reasonably be looked for. In this respect, the organization of our Home Department was not peculiar.

The first essential is to secure the right leader, one whose heart is consecrated, who possesses tact, intelligence and executive ability, and who is prepared to carry the project through at whatever sacrifice. In this really lies the secret of whatever measure of success we have attained.

Our Home Department Superintendent has found it most helpful to have the visitors meet at her home on an evening prior to the distribution of the QUARTERLIES and Report Envelopes, to discuss difficulties and methods of meeting them. The tendency with the young worker is that the work will be done mechanically, with little or no investment of personality. "Personality", we believe, is really the keyword. The experienced and competent worker invests her influence in every home, and good results are sure to follow.

There was, in the earlier stage, the prevailing suspicion that the movement was a mercenary one. This has been almost entirely dislodged. If the workers have no interest in those they visit, little good may be accomplished; but if only a beaker of sympathy and love be carried into each home, there is no estimating the results.

Too much care cannot be taken to emphasize the spiritual possibilities. The worker must first be convinced of this; yes, and convinced to the point of enthusiasm. The financial aspect should ever be kept in the background. In the earlier months of our campaign, comparatively few of the members took the trouble to mark their study hour or their contribution. The suggestion that the envelope be attached to the QUARTERLY solved this difficulty, and a very noticeable

advance was made in the records of study, while the treasury shows for the last Quarter a very substantial surplus.

Our next point of attack is the distribution of books to those who cannot attend the Sunday School. This will doubtless open up an avenue of service for the boys and girls.

We believe the Home Department to be one of the most important departments of church work. In very many instances it creates an entirely new relationship between parent and child, and in some cases has meant the resurrection of the family altar.

Huntsville, Ont.

### The Making of a Sabbath School

By Rev. Alex. Macgillivray

#### III. SOCIABILITY

"There is nothing as kingly as kindness,  
And nothing as royal as truth."

If choice is to be made between cleverness minus kindness and kindness less cleverness, take the latter. The teacher that holds the class is the teacher for the class. It is not an uncommon experience to see a class taught by a spiritually-minded, well informed teacher melt away, while in the same department, another teacher of less mental ability, but with more sympathy and enthusiasm, holds the class, increases its numbers, wins them for the Saviour, leads them into the membership of the church, and enlists them in active service.

The atmosphere must be genial. The child prizes a little personal attention. A pastor that I know, and who finds great joy in his Sabbath School, speaks of the half hour before opening among the "early comers" and "new-comers" as a golden investment.

Teachers, be on time, be a little ahead of time. The kindly greeting, the thoughtful enquiry for all at home, win confidence and establish cordial relations.

The teacher who knows his business and values opportunities, will visit habitually. You don't know your scholar till you know his home life. Not till then will you be aware how easy or how difficult it is for him to do right.

If a scholar is away, don't let the week pass till you know the reason why. The

boy, and the boy's mother, will have a new proof of your interest, and your influence will be increased. When one of your class is sick, visit him; if in quarantine, bring his paper, fetch a flower, provide a little delicacy, a fellow loves to be thought of. The mother's weary hours will be brightened by your call. She will watch your departure with a moist eye, and thank God for you and your angel visits. "She is God's own messenger", said a tired mother of a teacher of her sick little girl, from behind a half closed door with an ugly yellow placard, to the pastor on his rounds. "The Lord reward her for her kindness to me and mine."

"We made a change and we made no mistake", explained a mother to a pastor, whose custom it is to call on all scholars enrolled in his school. "We were shut in with scarlet fever for six weeks, and not a person came or sent to know what was wrong, from the school where the three children went. Your teachers have already called."

The teacher will have his class visit him that they may have "a time" together and know his home life. If he has no home of his own, they will manage it some way, if he will. A summer outing of a Saturday afternoon will be planned for. The School that by all means wins some, will make much of the School picnic, the Christmas entertainment, Rally Day, Children's Day, birthdays, etc.

Take thought, go to some trouble, a lot if need be, do things, and you will have a school, a growing school. And remember that He said, "Inasmuch as ye have done it unto one of the least of these. . . ye have done it unto Me".

Bonar Church, Toronto

### The Essentials of Good Teaching

By Professor O. J. Stevenson, D. Paed.

#### III. AWAKENING INTEREST

Whether a pupil is interested in a lesson, must depend very largely on whether it is suited to his age and understanding. But aside from the suitability of the lesson material, there is much that may be done on the part of the teacher to awaken and sustain interest.

In the first place, however, it is well to have a clear idea as to what interest is. We may

define it as the pleasurable feeling which accompanies and directs our attention and activity. Whether a thing is interesting to us or not, depends on whether it is connected with our previous ways of looking at things, and whether it seems to suit our need, and falls in with the ends that we have in view. We must not make the mistake of confusing what is easy with what is interesting. A difficult action may be interesting; an easy one may not. Attempts to awaken interest by merely superficial means, such as the constant use of anecdotes, generally result in failure. The interest must have its roots in the heart of the lesson, rather than on its surface.

The problem of how to awaken interest varies, of course, from lesson to lesson, but there are, in general, several essentials to be observed in the treatment of all lessons.

In the first place, the setting of the lesson is important. In the passage from John 14 (the Lesson for May 3rd), for example, the class should be vividly interested in the group of disciples with whom Jesus is talking, and the circumstances under which the words are spoken. The crowds thronging the city streets, the little group in the "large upper room", the Last Supper ended, the Master oppressed with the thoughts of parting, the disciples perplexed and puzzled at His words, Peter, as usual, impulsive and impetuous, Thomas ever doubting and hesitating, Philip true-hearted and sincere, the one disciple, Judas, absent—; the whole scene must be vividly pictured, in order that the words of Christ and the bewilderment of the disciples may be made clear.

In the second place, interest in the lesson depends very largely upon the way in which it is introduced. In most cases, even before the lesson is read, the teacher should picture the setting, and tell the story as simply and effectively as possible. One main truth should be selected, and around that the teacher's story should centre. The pupil will take a greater interest in the lesson, if the teacher gives him perspective, and shows him what to look for. In John 14, for instance, the perplexity of the disciples gives a concrete centre of interest, to which the more abstract teachings of Christ may be readily linked.

A third condition of interest, it need

scarcely be pointed out, is the activity and co-operation of the pupil himself. Only in so far as he expresses himself, is any real act of learning possible. The chief means of self-expression is the recitation. As in the day school, the recitation should be a test of the previous lesson, together with memorization based on it. In some schools the methods of the day school are effectively used. Frequently, written exercises are required from the pupils, and where conditions are favorable, the blackboard is used. The age of eight to twelve is the golden period for memorization, but the child should not memorize passages which as yet have no relation to his experience.

Queen's University, Kingston

### In the Primary Class

A SERIES OF TWELVE ARTICLES

#### V. THE TEACHER'S PERSONALITY

*By Marion Wathen*

Few of us realize, I am sure, how much our simple bodily movements, our manner of carrying ourselves, and the way we use our voices, have to do with making our lessons a success. Especially is this true in the case of little children.

If you come before your class in a nervous, excitable manner, the children, too, will likely be nervous and excitable. The teacher whose manner expresses calmness and control, will find her work comparatively easy; but, while seeking for composure, she must, if possible, be always bright and, above all, natural.

I do not know which is worst, the over-vivacious teacher or the unemotional one. On one occasion I visited a class in which the teacher kept dancing up and down in front of the children all through the lesson, never still a minute; and yet she wondered why the boys were so restless and disorderly.

The teacher's voice is a great power in the lesson. I have known a class of restless, noisy children calmed in an instant by a voice. Learn to listen to your own voice—is it of such a tone as will have a quieting influence? Are you telling the class something that you hope will have the effect of making them reverential? Listen and see if your voice is low, calm and solemn. Are you

telling something bright and interesting? Let your voice and manner denote brightness. If "motion" is expressed in your lesson, suggest it, not only with the voice, but, in some way, with the hand or movement of the body.

I am sure you have all sometime heard the teacher, who, trying to get the children quieted before prayer time, says something like this:

"Now, all bow your heads, and keep quiet while we pray"—with a suggestion in her voice of, "I know some of you won't", or perhaps, at other times, in about the same way in which she might say, "It's time for dinner, children!" But there is the other kind of teacher who says nothing about being quiet, but bows her own head in a reverent manner, perhaps only saying in a quiet, dignified and solemn manner, "Let us pray", pausing a few seconds to emphasize the solemnity of the occasion.

I have watched with interest to see what effect such simple things as clasping the hands or bowing the head may have on little children. Some ridicule the idea that little outward gestures have any effect on the inner life of the child; but after careful observation I am convinced that these tend to make the child more reverential and worshipful, that the outer does react on the inner. In all teaching of little children, imitation is a strong factor. Let the teacher therefore be careful of her own example, even in such little matters as bodily attitude and gesture.

Harcourt, N.B.

### Since the Toronto Convention

*By Rev. Joseph Clark, D.D.*

General Secretary of the Ohio Sunday School Association

No triennium in the career of the Sabbath School records so many important elements of progress, as are crowded into the brief three years since the Toronto Convention. Not since the day of Robert Raikes have there been such remarkable advances in Sabbath School work as have characterized these three years.

1. *The Adult Class Movement*—No religious movement in modern times is more potent and prophetic than the Adult Class Movement, largely crystalized and given impetus

since the Toronto Convention. This movement has surged forward with leaps and bounds, until to-day several hundred thousand men are identified with Organized Sabbath School Classes. The presence of the men in the Sabbath School is popularizing that service with boys, who naturally desire to do the things men do.

2. *Teacher Training Development*—During the triennium, the teacher-training idea has had a new birth. At the Toronto Convention, a few thousand teachers were said to be pursuing teacher-training courses; but at Louisville scores of thousands of teachers and prospective teachers will be reported as equipping themselves in this way for teaching service in the Sabbath School.

3. *Together on the Lesson Question*—Nothing of more far-reaching import has occurred since the Toronto Convention than the Boston Conference, held in January, 1908, at which conclusions were reached, looking toward the continuation and improvement of the present scheme of Uniform Lessons, and plans were laid by which, through the International Association, there will doubtless be created a closely articulated Graded System of Lessons, to meet the educational demands of the Schools desiring to use them.

4. *Denominational Co-operation*—Since the Toronto Convention, the denominations, as never before, have recognized in the organized Sabbath School work, represented by the International Association, their golden opportunity. Henceforth the organized work will be more fully and cordially regarded by the denominations as their friend and ally.

5. *The World's Conquest*—Since the Toronto Convention, the world-wide Sabbath School movement, which heretofore has occasionally expressed itself in a World's Convention, has crystalized into a permanent organization—The World's Sunday School Association,—with "Missions" as its motto. The Rome Convention in 1907 introduced another world-force for hastening the coming of the kingdom. Never before has the Sabbath School been so ambitious to get under and behind the missionary movement. The Sabbath School is awakening to the call of the nations. When she is fully aroused, has shaken herself, and turned toward her task, the church will catch a new realization of her power, and the world will speedily be won to Christ.

7. *Extension*—Since the Toronto Convention, the Islands of the West Indies, including the Greater and the Lesser Antilles, have joined the train of organized Sabbath School work. A dozen Insular Sabbath School Associations now exist, whereas, in 1905, there were none. Japan has organized a Japan Sabbath School Association with three paid field workers, and will soon have her six hundred counties organized after the American plan. Organization is indigenous to China. She loves organization. The organized Sabbath School work, just introduced, will sweep over the whole empire. South America has its first Sabbath School Association, as has also the Isthmus of Panama.

More important than all other marks of progress have been the most gracious spiritual results known to Sabbath School history.

Columbus, Ohio

### Lesson Calendar: Second Quarter

1. April 5.....Jesus the Good Shepherd. John 10 : 1-11.
2. April 12.....The Raising of Lazarus. John 11 : 32-44.
3. April 19.....Jesus Anointed at Bethany. John 12 : 1-11.
4. April 26.....Jesus Teaches Humility. John 13 : 1-15.
5. May 3.....Our Heavenly Home. John 14 : 1-14.
6. May 10.....The Mission of the Holy Spirit. John 16 : 4-15.
7. May 17.....Jesus Betrayed and Denied. John 18 : 1-9, 24-27.
8. May 24.....Jesus' Death and Burial. John 19 : 28-42.
9. May 31.....Jesus Risen from the Dead. John 20 : 1-18.
10. June 7.....Jesus Appears to the Apostles. John 20 : 19-31.
11. June 14.....The Risen Christ by the Sea of Galilee. John 21 : 12-23.
12. June 21.....REVIEW.
13. June 28.....Temperance Lesson. Ephesians 5 : 6-21.

## \* AN ORDER OF SERVICE : Second Quarter.

## Opening Exercises

## I. SILENCE.

II. *Superintendent.* Serve the Lord with gladness : come before His presence with singing.

*School.* Know ye that the Lord He is God :

*Superintendent.* It is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

*School.* Enter into His gates with thanksgiving, and into His courts with praise :

*Superintendent.* Be thankful unto Him, and bless His name.

*School.* For the Lord is good ;

*Superintendent.* His mercy is everlasting ;

*Superintendent and School.* And His truth endureth to all generations.

III. SINGING. Hymn 116, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. PRAYER. Closing with the Lord's Prayer in concert.

## V. SINGING.

Our blest Redeemer, ere He breathed  
His tender last farewell,  
A Guide, a Comforter, bequeathed  
With us to dwell.

—Hymn 111, Book of Praise.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each LESSON.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental LESSONS.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarians' distribution, or otherwise.]

I. ROLL CALL, by teacher.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental LESSONS, or Memory Verses in LESSON HELPS. 2. Catechism. 3. The Question on Missions from the Supplemental LESSONS.

IV. LESSON STUDY.

## Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in Concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Fight the good fight with all thy might,  
Christ is thy strength, and Christ thy right ;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

—Hymn 251, Book of Praise.

V. RESPONSIVE SENTENCES. Romans 10 : 9, 10.

*Superintendent.* If thou shalt confess with thy mouth the Lord Jesus,

*School.* And shalt believe in thine heart that God hath raised Him from the dead.

*Superintendent.* Thou shalt be saved.

*Superintendent and School.* For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

VI. BENEDICTION OR CLOSING PRAYER.

## Lesson V.

## OUR HEAVENLY HOME

May 3, 1908

John 14: 1-14. \*Commit to memory vs. 2, 3. Study John ch. 14.

GOLDEN TEXT—In my Father's house are many mansions.—John 14: 2.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. <sup>1</sup> I go to prepare a place for you.3 And if I go and prepare a place for you, I <sup>2</sup> will come again, and receive you unto myself; and that where I am, there ye may be also.4 And whither I go <sup>3</sup> ye know, and the way ye know.5 Thom'as saith unto him, Lord, we know not whither thou goest; <sup>4</sup> and how can we know the way?6 Je'sus saith unto him, I am the way, <sup>5</sup> the truth, and the life: no <sup>6</sup> man cometh unto the Father, but by me.7 If ye had known me, ye <sup>7</sup> should have known my Father also: <sup>8</sup> and from henceforth ye know him, and have seen him.

8 Phil'ip saith unto him, Lord, shew us the Father, and it sufficeth us.

Revised Version—<sup>1</sup> for; <sup>2</sup> come again, and will receive; <sup>3</sup> ye know the way; <sup>4</sup> how know we the way? <sup>5</sup> and; <sup>6</sup> one cometh; <sup>7</sup> would; <sup>8</sup> Omit and; <sup>9</sup> dost thou not know me? <sup>10</sup> Omit then; <sup>11</sup> say; <sup>12</sup> from; <sup>13</sup> abiding in me doeth his; <sup>14</sup> the Father; <sup>15</sup> me; <sup>16</sup> that will I do.

## LESSON PLAN

I. Heaven Pictured, 1-4.

II. The Father Revealed, 5-11.

III. Power Promised, 12-14.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Our heavenly home, John 14: 1-14. T.—Our heavenly home, John 14: 15-31. W.—The eternal home, 2 Cor. 5: 1-9. Th.—"Where I am," John 17: 20-26. F.—"The holy city," Rev. 21: 1-7. S.—The happy citizen, Rev. 7: 9-17. S.—Anticipation, 2 Tim. 4: 1-8.

Shorter Catechism—Ques. 91. How do the sacraments become effectual means of salvation? A. The sacraments become effectual means of salvation,

## EXPOSITION

By Rev. Professor H. A. A. Kennedy, D. Sc., Toronto

Time and Place—Thursday evening, April 6, A.D. 30; Jerusalem.

Connecting Links—After the feet washing (see last Lesson, ch. 13: 1-15) Jesus had made the startling announcement that one of the Twelve should betray Him. The disciples, in consternation asking who it is, He indicates that it is Judas Iscariot. Immediately Judas leaves the company forever, ch. 13: 23-30. The institution of the Lord's Supper followed (see the Synoptic Gospels and 1 Cor. 11: 23-26). As the close, Jesus announced to the Eleven His approaching departure, and foretold Peter's denial, ch. 13: 31-38.

## I. Heaven Pictured, 1-4.

V. 1. Let not your heart be troubled. "Troubled" means "agitated", "harassed." See Connecting Links for the causes of the disciples' distress. But Jesus will give them

9 Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? he that hath seen me hath seen the Father; <sup>8</sup> and how sayest thou <sup>10</sup> then, Shew us the Father?10 Believest thou not that I am in the Father, and the Father in me? the words that I <sup>11</sup> speak unto you I speak not <sup>12</sup> of myself: but the Father <sup>13</sup> that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto <sup>14</sup> my Father.

13 And whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask <sup>15</sup> any thing in my name, <sup>16</sup> I will do it.

not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

The Question on Missions—5. In what part of Labrador is our church at work? The centre of the missionary work of our church in Labrador is at Harrington Harbor, on that part of the coast which belongs to the Province of Quebec.

Lesson Hymns—Book of Praise, 116 (Supplemental Lesson); 595; 342; 37 (Ps. Sel.); 594 (from PRIMARY QUARTERLY); 355.

Special Scripture Reading—Rev. 21: 1-7, 22: 1-5. (To be read responsively or in concert by the whole school.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

good reasons for calming their agitation. *Ye believe in God, believe also in me.* "Believe in God, believe also in Me." is a better translation—"trust the divine purpose: nay, trust Me, your Lord and Master, that this separation is not to be simply an overpowering calamity."Vs. 2-4. *In my Father's house . . . many mansions.* "I am going home to my Father, but My Father is also your Father, and My home is your home." "Mansions" is literally "staying places." (See also HOME STUDY QUARTERLY.) *If . . . not . . . I would have told you.* If this blessed future had not awaited them, He who had not concealed from them His death and departure, would not have hidden the real truth. *I go to prepare a place for you; literally, "Because I go," etc.: "the very reason of My going is to open the gates of heaven for you".* (Com-

\*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the securing of a beautiful Certificate or Diploma.

pare Heb. 6 : 19, 20.) *I will come again, and receive you unto myself.* "The promise is fulfilled in the death of the Christian, and it has changed the aspect of death." (Dods.) *Whither I go, ye know the way* (Rev. Ver.) Jesus takes for granted that by this time they must be thoroughly acquainted with the direction in which His life was pointing, the aims with which He had shaped His course.

### II. The Father Revealed, 5-11.

V. 5. *Thomas*; usually called the doubter among the disciples, but from what we hear of him he might better be called the matter-of-fact disciple. He had a difficulty, like many, in grasping the unseen world, but he was a man of great courage. (Compare ch. 11 : 16.) *We know not, etc.* "If we don't know (or understand) Your goal, how can we find the way to it?"

Vs. 6-8. *Jesus saith. I am the way, the truth, and the life. by me.* One of the profoundest sayings in the New Testament. Jesus has shed so much light on the meaning of human life that men do not need to grope about for a path. For in Him they reach the truth, all that they require to know about God and themselves. And in Him they find life, power to press on along the path He has revealed, a path which leads into the presence of God the Father. Only in Him is God to be found. *Know me. know my Father.* If their eyes had been fully open to what Jesus had already revealed, they would have understood the Father, and been in no doubt as to whither Jesus Himself was going. *From henceforth. seen him.* He has spoken so plainly now, that they can never again be in perplexity about the Father. *Philip saith. Lord, shew us the Father.* We all understand Philip's mood. He wanted some visible assurance of God, something which did not depend on faith. (See Light from the East.)

Vs. 9-11. *Have I been. with you. not known me?* In all their years of training, Jesus had been drawing them nearer and nearer to Himself. Had this intimacy meant nothing for them? *Seen me. seen the Father.* To know Jesus truly is to get an all-sufficient knowledge and sight of the Father. *Believe me, etc.* Christ's teaching was the will of the Father put into words.

Christ's deeds of mercy and love were the direct revelation of the very heart of God. *Believe me for. works' sake.* "If your knowledge of My personal life and teaching is not enough to persuade you that in Me God is actually touching mankind, does not the character of My deeds point to the Divine power immediately behind them?"

### III. Power Promised, 12-14.

V. 12. *He that believeth. works that I do. and greater works.* He has just spoken of His works as proof of what He is. Now, to comfort the disciples, He assures them the believers will share in that divine power of His. Not, of course, that they will perform more remarkable miracles, but that their works, which will consist mainly of converting men to God, will have a much wider range than those of His earthly ministry. *Because I go. Father.* "His going increases their power" (Westcott). For He goes to the Father, the source of all power.

Vs. 13, 14.  *whatsoever ye shall ask. will I do.* To ask in the name of Christ is to ask in accordance with what we know to be His will. *That the Father may be glorified.* The answer to believing prayer results in the advancement of God's kingdom in the world, and so glorifies Him. *If ye shall ask. I will do it.* The promise is repeated. "As if in answer to their secret surprise of heart, Jesus says, 'Yes, it is true, I really mean it.'" (Reith.)

### Light from the East

By Rev. James Ross, D.D., London, Ont.

MANSIONS—The ancient Persians thought of heaven as divided into seven parts or spheres, rising one above the other, and their great prophet Zarathustra enthroned in the highest. Rabbinical literature speaks of seven, and even of ten, heavens. In the third of the seven, or the seventh of the ten, Paradise was placed, and within it the treasures of life and righteousness for the soul. The language of both Old and New Testaments gives countenance to the idea of a plurality of heavens; for example, Paul mentions the third heaven, 2 Cor. 12 : 2. But the conception is free from the puerilities which are found in the extra-canonical books. In the light of the New Testament references, it is difficult to avoid the idea of gradation,



as well as number, in the "many mansions".

"**SHOW US THE FATHER**"—The early conceptions of God were materialistic. If He had not a body so gross as man's, it was believed possible to strengthen human vision, so that His rarer, but real, form could be seen. It would appear from Ex. 24, 10, 11, that the

Supreme Being accommodated Himself to the limitations of a childlike age, and assumed a human form to meet a need in their spiritual education. The prophets, in such passages as Isa. 40 : 5, had awakened the expectation of many, that, what their fathers had once enjoyed, should be common again.

### APPLICATION

*Let not your heart be troubled*, v. 1. An old hunter once told me, that the noblest birds rise to the upper air when they are shot at.

"When they are flying low over their feeding grounds," **Fly Higher** he said, "and we surprise them, they mount in a sharply ascending direction, and unless we can quickly shoot again, they are beyond any harm we can do to them." What a way is this for harassed souls ! When troubles assail and dangers bring dread, fly higher and nearer to God in trust, in faith, in love. If they strike at you again, fly still higher, and soon you will be so superior to them, that the darts and slings of evil fortune and temptation will fail to reach you.

*Ye believe in God, believe also in me*, v. 1. Sometimes the captain of an ocean steamship, making her way up the majestic St.

**The Anchor That Holds** Lawrence, finds it necessary to cast anchor. There the great vessel lies, all the force of the river's strong current striving to carry her out again to sea ; but she keeps her place, because the anchor has taken firm hold on the bottom. Everyone knows of many forces, which, like that mighty stream, threaten to sweep him away from the place of peace and joy to which he has attained. But he is held firm, in safety and quiet confidence, if he has cast the anchor of his trust in God,—not a God far away and unknown, but a God to be seen and loved in Jesus Christ. "Trust God," says Jesus, "yea, trust Me, in whom God is fully revealed."

*In my Father's house are many mansions*, v. 2. There is enough accommodation and provision in the hospices, in the dangerous Alpine passes of Switzerland, **Room for All** for all the people who have to travel through the passes in times of peace during the winter months. But let the foot of war begin to move in that

region, and let it be necessary for vast armies to march over these mountain paths, and the hospices would be quite inadequate to minister to the needy crowds. It is not so with the house of God opened for men. All along the way of the pilgrim, it offers comfort and refuge to every one weary and heavy-laden, and when the life-work of all the sons of men is done, the house of our Father will be roomy enough for each of the race to say, if he will, "I will dwell in the house of the Lord forever".

"Therefore will I wait patiently,  
Trusting, where all God's mansions be  
There hath been one prepared for me !  
And go down calmly to death's tide,  
Knowing, when on the other side  
I wake, I shall be satisfied."

*A place for you*, v. 2. On the tomb of Dean Alford, in Canterbury Cathedral, is the inscription in Latin, **A Traveler's Inn** The Inn of a Traveler on his way to Jerusalem. That is the Christian view of the grave. It is not a place where one must abide in eternal darkness, but a resting place for a brief space, until the glorious resurrection day shall dawn. Then the believer shall come forth, as did his Lord, and enter into a joy and happiness that shall never end.

*I am the way, the truth, and the life*, v. 6. Our deepest needs are met in Christ. Superficial demands can be appeased by external means ; but, for all the hunger of the heart and the outgoing of the soul's desires, He only

**A Trinity of Supply** is the all-sufficient One. Thomas à Kempis puts it well : "Without the Way we cannot go ; without the Truth we cannot know ; without the Life we cannot live. I am the Way which you ought to follow, the Truth which you ought to believe, the Life which you ought to hope for". How foolish is he who refuses way, truth, life ! It is only madness

that will make one refuse a guide when the land is strange. To reject truth is the act of the ignorant. To refuse life is to be a suicide. In Christ are all the things we need. He is a trinity of supply for us. Let us make Him ours,—Way, Truth, Life.

*Greater works than these shall he do*, v. 12. What! greater works than the miracles which Jesus wrought, when He made the blind to see, and gave back their lost strength and activity to palsied limbs? Yes, greater works than even these. For the disciples would have the wonderful story to tell, of Calvary, with its revelation of God's heart of love, of the empty grave and the might of the risen Lord, and of Olivet, whence He was received up into the opened heavens. More, He would be seated on the throne of omnipotence, and His power would energize all their work and ensure its success. The key to boundless resources would be in the hands of the disciples,—the key of believing prayer. Thus equipped and endowed, they would go forth, not merely to heal a few sick ones, who must, after all, die in a few years, but to bring salvation for time and for eternity to the souls of men the world over.

**The Key of Power**

### Lesson Points

By Rev. J. M. Duncan, B.D.

Christ is Man; therefore He can sympathize with human need. He is God; therefore He can supply it. v. 1.

Our dwelling in heaven will be built out of our deeds on earth. v. 2.

If we would reach the place where Christ is, we must follow the path He trod. v. 3.

The more we know, the heavier is our blame if we fail to do. v. 4.

A frank confession of ignorance is a long step towards the goal of true knowledge. v. 5.

Only Christ can lead to heaven, because He alone came from heaven. v. 6.

What Jesus did, is the revelation of who Jesus was. v. 9.

Every gospel miracle was a sign pointing to the divine nature of the One by whom it was wrought. v. 10.

The character of Christ guarantees the truth of His words. v. 11.

The measure of the Church's possibilities is the power of the Church's Lord. v. 12.

Prayer in the spirit of Christ is prayer with the authority of Christ. v. 13.

Success in Christ's work rests upon belief in Christ's promises. v. 14.

### TEACHING HINTS

This section embraces teaching material for the various grades in the School.

#### For Teachers of the Older Scholars and Bible Classes

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

The Lesson is in the form of a conversation shared in by Jesus, Thomas and Judas ("not Iscariot", but "the brother of James", Luke 6 : 16). It may be presented by following the dialogue, as it takes one turn after another.

1. *Jesus announcing the goal and purpose of His departure*, vs. 1-4. The disciples were much troubled. One had proved false, another had been warned (ch. 13 : 38), and all were feeling the sorrow of the hour. Jesus interprets their thoughts, and comforts them. Note : (1) Jesus claims to be equal with the Father; so His disciples may place the same confidence in Himself as in the Father. (2) His going away is simply going to the

Father who had sent Him, ch. 17 : 18. His going is to prepare a place in the many mansions for them. His death and resurrection would be the opening of heaven to all His followers. When their time comes, He will return to welcome them to this new home in heaven. Inasmuch as they know Him, having seen the path He trod during His life among them, they know the way. For every step He took was a step towards heaven.

2. *Jesus unfolding "the way" to heaven*, vs. 5-7. This is in response to Thomas's interruption, which shows confusion regarding both the goal and the way. Jesus' reply is, that the Father is the Goal, and He Himself is the Way. That is, to reach the Father's house, whither Jesus is going, we have but to follow Him. And He is more than the Way; He is the Truth, revealing all we can know of God and duty and heaven, and the Life, the One who gives us life at its fullest and best, ch. 10 : 10. Notice in v. 6

how Jesus exalts the necessity of personal relation to Himself, rather than mere intellectual assent to any doctrine.

3. *Jesus unfolding the idea of the knowledge of God*, vs. 8-11. This He does in response to Philip, who desired to see God, in order to know Him (see *Light from the East*). Perhaps Philip had in mind some such manifestation of God as Moses (Ex. 33 : 21-23) or Elijah (1 Kgs. 19 : 11-13) had enjoyed. Jesus' reply is searching. He claims oneness of being with the Father. This was so clearly manifested in His teaching ("words"), that any one hearing Him speak ought to have perceived that God was speaking in Him. Those who failed to grasp the divine origin of His words, should have been convinced by His miracles ("works").

4. *Jesus promising power to His disciples*, vs. 12-14. On the promise of power to do "greater works", see Application on v. 12. Note : (1) the source of this power,—it is to come from Jesus Himself, when He goes unto the Father ; (2) its condition,—prayer ; (3) its purpose,—to glorify God.

In vs. 15-31, Jesus continues His teaching as to the coming of the Holy Spirit and the reality of the presence of Father and Son in the hearts of believers.

This Lesson may be viewed as steps to the heavenly home. It has always been a source of blessed comfort in present sorrow and disappointment. The teacher should strive to bring home its message to the hearts as well as the heads of his scholars.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

Not an easy Lesson : it lacks the element of narrative. The more need of careful preparation, which takes in the scholar as well as the Lesson, so that what the scholars are interested in can be made a stepping stone to interest in the wondrous truths which the Lesson contains.

The three chief points are the heavenly home, the way thither, and blessings by the way.

Lead up to the first point by recalling from the last Lesson (John 13 : 1-15) (by questions) Jesus' knowledge that He was soon to leave His disciples (ch. 13 : 1) ; also (same ch., vs.

21-26), His knowledge that one of the disciples had turned traitor to Him, and another should deny Him (same ch., vs. 36-38). His heart was sorrow-filled, as were their hearts also. Recall, too, that at that same supper table, He had instituted the wondrous feast of love and fellowship, the Lord's Supper. He and His disciples had never before been drawn so close together. If it could only last forever! both He and they felt. So it will.

I. THE HEAVENLY HOME (vs. 1-3) is the assurance of this. By a series of questions make sure that the scholars understand the meaning of all the words in vs. 1-3, and what it is Jesus tells them, and promises. There will be many questions from the class about heaven. This Bible study of heaven from Peloubet will help in answering these: have the scholars turn up the passages—1 Chron. 16 : 27 ; Ps. 16 : 11 ; 17 : 15 ; Dan. 12 : 3 ; Matt. 5 : 12 ; 6 : 20 ; 8 : 11 ; Rom. 8 : 18 ; 1 Cor. 13 : 12 ; 2 Cor. 5 : 1 ; Heb. 11 : 16 ; 12 : 22-24 ; 1 John 3 : 2 ; Rev. 7 : 9-17 ; chs. 21 and 22. Show that the best of it all, and the sum of it all, is—to be in the Father's house (v. 2), and to be with Jesus (v. 3). The wonderful words of Matt. 25 : 31-46 describe His "coming again."

II. THE WAY THITHER, vs. 4-11. The disciples are puzzled. Two of them speak out. Question about Thomas : he loved his Lord (ch. 11 : 16) ; but he was slow to understand and believe (ch. 20 : 24, 25). "How can we know the way?" he asks. Take abundance of time for Jesus' answer, v. 6. Have the scholars recite it, till they know it by heart. Write it out, or have them write it out. Explain each of the words—"the Way", "the Truth", "the Life" (see Exposition), and show how Jesus is them all. Then, Philip's request. It was the cry of sincerity, but of dull-mindedness. Note Jesus' answer, v. 9, and especially, "He that hath seen Me hath seen the Father". Show the scholars what a wonderful knowledge of God this opens up. Show also that the "works" (miracles) which Jesus had done, demonstrated that He and the Father in heaven were one.

III. BLESSINGS BY THE WAY, vs. 12-14.

(1) Great power with men. They would

do more wonderful things for men than even Jesus' miracles. Explain this: through the preaching of His gospel, they were to bring multitudes of souls into the kingdom of God (see Acts 2 : 41). (2) Great power with God. V. 14 is one of the marvelous verses of scripture, and it is for all, not for any select few.

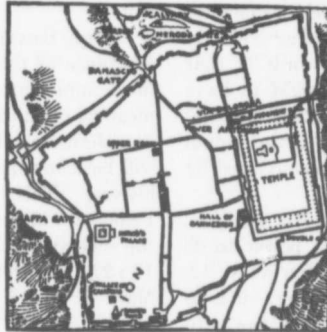
Ask for other similar promises—Isa. 65 : 24 ; Amos 5 : 4 ; Zech. 13 : 9 ; Matt. 6 : 6 ; Luke 11 : 9, 10, are examples.

Take a moment for review—the heavenly home is worth winning ; the way is plain ; the blessings to those who are going heavenward are rich and satisfying.

### THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.

Read carefully the description of the Upper Room, in the QUARTERLIES. The house to which it belonged seems to have done duty for a church in the days of the apostles, when there was only a little company of Christians in Jerusalem. Dr. Sanday, in his, *Sacred Sites of the Gospels*, says that there is no reason to doubt that the Upper Room of the Gospels is the same as that of the opening chapters of the Acts. It probably belonged to Mary, the mother of Mark (see Acts 12 : 12) According to many, the young man of Mark 14 : 51, 52 was Mark himself, the son of the house. We may think, therefore, of the



room in the house of Mary and her son, where Jesus instituted the Lord's Supper, as continuing to be the central meeting place of the church during the apostolic age. The last mention of it, namely in Acts 12 : 12, belongs to A.D. 44, but Dr. Sanday thinks that its use as a meeting place continued till A.D. 66, when the Christian community

fled from Jerusalem to Pella, east of the Jordan, during the siege of the city by the Romans. A church was afterwards built on the same site, which was standing in the days of the Emperor Hadrian, A.D. 117 to 138.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLIES and LEAFLETS.]

1. Whom did Jesus indicate as His betrayer ? What did He foretell concerning Peter ? What effect had these announcements on the disciples ?

2. In whom does Jesus bid them trust ? What claim does He practically make for Himself ?

3. To what does He liken heaven ? What is He to do for His disciples there ?

4. What does He promise about His return ? When is this promise fulfilled ?

5. Why should the disciples have known whither Jesus was going, and the way ?

6. What is Thomas usually called ? What was his character ? Of what did he say he was ignorant ?

7. What does Jesus mean by calling Himself "the Way" ? What, by "the Truth" ? what, by "the Life" ?

8. What request did Philip make ? What did he mean by it ?

9. On what two grounds does Jesus ask the disciples to believe in Him ?

10. What kind of works does He say they will be able to do ? What was to be the secret of their power ?

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Find in the Acts a verse which tells how Jesus went back to heaven after He had risen from the dead.

2. There was a door opened in heaven once, and John looked through it, and saw mar-

velous things. Find the text that tells of this opened door.

ANSWERS (Lesson IV.)—(1) Moses ; Num. 12 : 3. (2) "They shall inherit the earth" ; Matt. 5 : 5.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. "Doubting" Thomas.
2. Examples from church history or from missions of greater works than those of Jesus, done by His followers.

### Prove from Scripture

That there is a blessed inheritance for Christians.

### The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 91. *The sacraments—their value.* This is the first of seven questions that have to do with the sacraments. There are two mistakes about the sacraments against which we are here warned. The one is to suppose that there is in the water of Baptism, or in the bread and wine of the Lord's Supper, any inherent power to save. The other is to think that the person who administers the sacrament is able, as a priest, to save. The blessing received in the sacraments comes from Christ alone. And it comes through the

Holy Spirit, who helps us to believe in Christ. We are to put our trust, not in any form or in any man, but only and wholly in the Saviour, who is made known to us in the gospel.

### The Question on Missions

By Rev. J. S. Sutherland, B.A., Halifax, N.S.

Ques. 5. Harrington Harbor is a place that began to grow about the time our mission was started in 1888. A Presbyterian congregation was organized here in 1891, by Mr. S. A. Fraser, now Rev. S. A. Fraser, of Trinidad. The people themselves had previously erected a building for religious gatherings, and Mr. Fraser felt justified in receiving 25 of them into membership in full communion, out of a total population of 100. Since that time Harrington has been the headquarters of our work. While other little villages along the coast have almost disappeared, it has increased in population, and is now the seat of one of Dr. Grenfell's hospitals, and the residence of the Episcopal missionary. It is generally the first port of call for vessels from Halifax to Canadian Labrador. It has a fine situation. The harbor is formed by a circle of islands, which stand out about four miles from the mainland. From the top of the largest there can be counted over a hundred other islands within the radius of a mile.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Manro Johnston, North Bay, Ont.

*Lesson Subject*—Jesus telling about a home in heaven.

*Introduction*—Suppose we draw a picture of a house. Nobody lives in this house ; would

you call it a home ? If we wish to make it a home, what shall we need to put inside of it ? Yes ! chairs, tables, beds, etc., etc. We'll write these names in this house, but it is not really a home yet. Oh, yes ! we must put father, mother, sisters, brothers in this house before it is really a home. Now you know what home means, the place where father, mother, and other loved ones live. We are going to hear about a home where our HEAVENLY FATHER lives. Jesus is telling His disciples about it.

We shall live  
with  
Jesus  
in Heaven.

*Lesson*—Jesus is saying good-by to His disciples. He is soon going back to His home in heaven. If we draw a long table and place twelve marks around it, you'll remember where Jesus and the disciples are and what they have been doing (recall the washing of the feet). Let us imagine we see the disciples leaning on the table, listening to Jesus' words. How sad their faces look! See John and Peter. I think they are weeping. What shall they do when their dear Friend leaves them?

*The Home in Heaven*—Listen to the loving, tender voice of Jesus, as He says, vs. 1-4. Let the children repeat, and ask them to try to repeat them again next Sunday.

*Golden Text*—Repeat Golden Text.

*Mansions*—Tell the difference between a house and a mansion. Our homes here may be small or poor, but our heavenly home will be the best God has to give, and we know the home will be a beautiful one, for a dear, loving Friend has gone to get your place ready for you (make it personal), and you, and you (naming the children).

*A Home for Little Children*—Sing verse 3, Hymn 590, Book of Praise.

*The Way to This Home*—Suppose father should come in some day, and tell you all to get

ready to leave the home you are in: perhaps one where you have had sickness or trouble, perhaps a poor house, perhaps a fine one. Father tells you of a beautiful, new home he has all ready for you to live in. You all get ready, and stand outside the door. "Which way is it to the new home, father? What street do we go by?" etc., etc., are the eager questions. The disciples are just as anxious to find out about where these mansions are. "How can we know the way?" asks Thomas. Listen to Jesus telling them the way. Print, I AM THE WAY. If we follow Jesus and let Him guide us, we are sure of getting to this home. We must not turn aside from the Way. How can we keep close to Jesus?

PRAY TO	} H I M
READ ABOUT	
THINK ABOUT	
WORK FOR	

Here are the streets we must go along, if we want to find the Way.

TRUST STREET	} These may all be drawn to a centre where "the Way" is met.
PRAYER STREET	
OBEDIENCE STREET	
WORK STREET	

*Something to Think About*—I shall live with Jesus in heaven.

#### FROM THE PLATFORM

By Rev. J. M. Duncan, B.D.

# THE HEAVENLY HOME

Tell this story from India. A great king sent the most skilful of his builders to erect in the mountains the most splendid palace ever seen. But, when the builder went to the place, he found a great famine among the people, and he spent all his own money and the money given him by the king in feeding the hungry. The king came at last to see his palace, and lo! there was none there. In his anger he sentenced the builder to die next day. But that night the king had a dream, and in it he was taken up to heaven's gate. There he was shown a palace of pure gold, more splendid than the sun and vaster than any palace on earth. This, he was told, was the palace which had been built for him, by his money spent in helping the poor. Impress the truth that it is out of the loving, useful deeds, in which we follow Christ the Way, that our abode in THE HEAVENLY HOME (Print) is built.

Lesson VI. \*THE MISSION OF THE HOLY SPIRIT May 10, 1908

John 16 : 4-15. Commit to memory v. 13. Study John 15 : 26 to 16 : 24.

GOLDEN TEXT—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—John 14 : 16.

4 But these things have I <sup>1</sup> told you, that when <sup>2</sup> the time shall come, ye may remember <sup>3</sup> that I told you of them. And these things I said not unto you <sup>4</sup> at the beginning, because I was with you.

5 But now I <sup>5</sup> go my way to him that sent me ; and none of you asketh me, Whither goest thou ?

6 But because I have <sup>6</sup> said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I <sup>7</sup> depart, I will send him unto you.

8 And <sup>8</sup> when he is come, he will reprove the world <sup>9</sup> of sin, and of righteousness, and of judgment :

9 Of sin, because they believe not on me :

**Revised Version**—<sup>1</sup> spoken unto ; <sup>2</sup> their hour is come ; <sup>3</sup> them, how that I told you ; <sup>4</sup> from ; <sup>5</sup> go unto him ; <sup>6</sup> spoken ; <sup>7</sup> go ; <sup>8</sup> he, when he is come, will convict ; <sup>9</sup> in respect of sin ; <sup>10</sup> the ; <sup>11</sup> behold ; <sup>12</sup> hath been ; <sup>13</sup> shall ; <sup>14</sup> what things soever ; <sup>15</sup> these ; <sup>16</sup> shall declare unto you the things that are to come ; <sup>17</sup> take ; <sup>18</sup> declare ; <sup>19</sup> whatsoever ; <sup>20</sup> taketh.

10 Of righteousness, because I go to <sup>10</sup> my Father, and ye <sup>11</sup> see me no more ;

11 Of judgment, because the prince of this world <sup>12</sup> is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he <sup>13</sup> will guide you into all <sup>14</sup> truth : for he shall not speak <sup>4</sup> of himself ; but <sup>14</sup> whatsoever he shall hear, <sup>15</sup> that shall he speak : and he <sup>16</sup> will shew you things to come.

14 He shall glorify me : for he shall <sup>17</sup> receive of mine, and shall <sup>18</sup> shew it unto you.

15 All things <sup>19</sup> that the Father hath are mine ; therefore said I, that he <sup>20</sup> shall take of mine, and shall <sup>18</sup> shew it unto you.

LESSON PLAN

I. The Comforter, 4-7.

II. The Advocate, 8-11.

III. The Guide, 12-15.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Friends of Jesus, John 15 : 11-25. T.—The mission of the Holy Spirit, John 15 : 26-16 : 11.

W.—The mission of the Holy Spirit, John 16 : 12-24. Th.—“To the Father,” John 16 : 25-33. F.—

Guidance and rest, Isa. 63 : 7-14. S.—Making known, 1 Cor. 2 : 9-16. S.—Liberty, 2 Cor. 3 : 4-18.

**Shorter Catechism**—Ques. 92. What is a Sacrament ? A. A sacrament is an holy ordinance, in-

stituted by Christ ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

**The Question on Missions**—6. Describe the life of the people among whom our missionaries work in Labrador. During the summer, they live on islands to be near the fishing grounds. In autumn, they move to the mainland, and the long winter months are spent in hunting, gathering fuel and sawing boards for the purpose of repairing boats and houses.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson); 000 ; 107 ; 49 (Ps. Sel.); 111 (from PRIMARY QUARTERLY); 438.

**Special Scripture Reading**—Acts 2 : 1-8, 12-18. (To be read responsively or in concert by the whole School.)

EXPOSITION

**Time and Place**—Thursday evening, April 6, A.D. 30 ; Jerusalem.

**Connecting Links**—The Lesson belongs to the closing part of Jesus' wonderful farewell conversation with His disciples, the opening section of which was treated in last Lesson. Having impressed upon them that their fellowship with Him was not to be broken by His departure, He has urged the necessity of abiding in Him as the one condition of having fruitful lives.

I. The Comforter, 4-7.

V. 4. *These things* ; the cruel treatment they are to receive from men. Jesus had just promised to send the Holy Spirit to help and encourage them (see ch. 15 : 26 to 16 : 3). *Remember. I told you.* They would not be utterly discouraged by their sufferings, and imagine that their work was hopeless, when they remembered that their Lord and Master had foreseen their troubles. *Not. at the beginning, because I was with you.* It was

not necessary for Him at an earlier stage to reveal all that the future had in store for them. He was beside them. They could then learn of Him, and had not, therefore, felt the need of another Helper.

Vs. 5, 6. *But now I go.* The situation is changed. New experiences are awaiting them, and, without His presence, courage and steadfastness will be more difficult. *None of you asketh. sorrow hath filled your heart.* The disciples have been so overpowered with sadness at the thought of losing their Lord and Master, that they have failed to realize the glorious possibilities which are really in store for them, just because He is going to the Father. Nor did they think of all that Jesus' departure meant for Himself,—the joy He had set before Him amidst all His toils and sufferings, Heb. 12 : 2.

V. 7. *It is expedient. I go away.* This departure of His, which seems to them a crushing disaster, and nothing more, so far

\*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

from being sheer loss, is to be the necessary condition of wonderful gain. *For if .not. . Comforter will not come.* The coming of the Holy Spirit and His presence with them were to be the result of Jesus' return to the Father. In the New Testament the Holy Spirit is always God's answer to the living faith of believers. This faith would be called forth more powerfully by their conviction that the Lord had risen, than if Jesus were living as a man amongst them. Moreover, by His Spirit, the risen and exalted Jesus could make Himself far more widely manifest than if He had continued His earthly life. "Comforter" should be translated "Advocate": literally, "one called in to help another," whether in the technical sense of a counsel in court, or a friend who can give assistance. Compare Romans 8: 26, "Likewise the Spirit also helpeth our infirmities", etc.

#### II. The Advocate, 8-11.

Vs. 8-11. *He will convict (Rev. Ver.) the world of sin. believe not on me.* Want of faith in Christ as the revelation of God shows sin in its essential character. Such unbelief is the root of all other sins. *Of righteousness, because, etc.* The whole career of Christ, which has its crowning point in His exaltation, is an exhibition of the true meaning of righteousness. *Of judgment, because, etc.* The victory of Christ on the cross was the judgment of that evil power (*the prince of this world*, that is, Satan) who is the embodiment of the spirit of the world.

#### III. The Guide, 12-15.

V. 12. *Many things to say. .ye cannot bear them now.* All through the time the disciples had been in their Master's company, He had patiently and tenderly adapted His teaching to their spiritual growth. It might seem as if His departure must interrupt their discipline. But He will guard them against this misconception.

Vs. 13-15. *The Spirit of truth. .guide you.* The teaching of Christ is to be continued in their experience by His Spirit, whose very nature is truth. It will be a gradual process, continuing through all the ages. *Not speak from himself* (Rev. Ver.). He is the instrument of the Father. His promptings are the promptings of God. (Compare ch. 14: 10). *Things to come*; literally "the coming

things", probably "the main features of the new Christian dispensation" (Dods), not "the future" in a vague sense. *Glorify me.* All His teaching would be an exaltation of Christ. His work was to explain to their hearts the mind of Christ, so that they should serve and love and honor Him with ever increasing devotion. *All things. .mine.* All the divine resources are to be found in Christ. Therefore the Spirit can never do more than reveal to believers that which truly belongs to Christ and centres in Him. "For in Him dwelleth all the fulness of the Godhead bodily", Col. 2: 9.

The disciples are still puzzled and sorrowful; but Jesus assures them that all would one day be made clear to them and that their sorrow would be turned into joy, and gives them a marvelous promise regarding prayer, vs. 16-24.

#### Light from the East

COMFORTER—Elsewhere rendered Advocate. Legal pleaders were not known to the Jews until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Having little knowledge of Roman law, or legal forms, or procedure in courts, it was necessary for them, when pleading a cause before a magistrate, to obtain the assistance of a lawyer who was well versed in the Greek and Latin languages. In all the Roman Provinces such men were found, who devoted their time to the pleading of causes and the transaction of other legal business in the Provincial courts. Many Roman youths, who had chosen a forensic career, repaired to the Provinces, with the consuls and praetors, in order to fit themselves, by managing the affairs of the Provincials, for more important ones in Rome. Tertullus (Acts 24: 1-6) is an example. The word advocate originally signified any person who gave his aid to another in any affair or business, as a witness, or one who gave him any advice in the management of a cause. But it came in time to be used only of one who had a knowledge of civil law and had some proficiency in the art of oratory, and who used both in the service of his client.



## APPLICATION

*Sorrow hath filled your heart*, v. 6. Some years ago, after a bloody battle, a woman having heard that her husband was wounded,

The Cure for Grief

went to the scene of carnage to nurse him. Before her arrival he had died. With his body she turned her face homewards and began her journey in uncontrollable grief. The second day she realized that on board the ship were the wounded husbands and sons of other women. Their groans and sighs came to her ears as appeals for help. And help them she did, making bandages to bind their wounds, putting the cool cup to their fevered lips, softly singing to them the songs of home. In ministering to others, she followed the example of Jesus, who, with the cross full before Him, comforted His disciples. And her self-forgetful labors proved the best cure for her own grief.

*I will send him unto you*, v. 7. In 1872, the Church Missionary Society appointed a day of intercession for more workers. In the five

The Spirit's Share

years preceding 1872 they sent out 51 missionaries; in the five years following that year they sent out 112 missionaries. Dr. Gulick, of Japan, wanted \$2,000 for a college Y.M.C.A. Building. He wrote about it to a paper at home. A business man read it, and at first was vexed at such a special appeal, but finally gave the whole sum himself. Dr. Gulick and his wife, with a group of Japanese students, had been uniting daily in prayer for this object. Mr. John R. Mott says, that, in his travels round the world, he has met some 2,000 missionaries, and found that their loudest cry to the home church was, "Pray for us". It is through the Spirit's moving hearts at home to give the gospel and moving hearts abroad to receive it, that the world is to be won for Christ. And it is when we pray that the Spirit comes in power.

*He . . . will convict the world* (Rev. Ver.), v. 8. Some years ago a party of tourists were lost in the Rocky Mountains as dark night came on. Presently a terrific storm

The Friendly Flash

burst on the mountain. They stopped walking, and huddled together, just as a flash of lightning showed them to be on the very edge of a precipice.

A few steps more, and they had been dashed to pieces. It was a friendly flash that showed them their peril. Sometimes the convictions of the Spirit are terrible; but they are merciful. They are meant to lead us to God, that we may receive forgiveness and peace.

*He will convict the world* (Rev. Ver.), v. 8.

"James Gilmour of Mongolia," ranks high among modern missionary biographies. Gilmour once wrote: "The field

The Conquering Power

is a very hard one. The superstitions are like towns walled up to heaven. The power of man avails nothing against them. As far as man is concerned, I am almost alone. I turn to God. I hear the words, 'Not by might nor by power, but by My Spirit, saith the Lord'. I trust Him. I call upon Him. I commune with Him. He comes near me. I ask Him to convert men. There are conversions". So deeply did this devoted worker feel his need of the Holy Spirit, that he gave to the cause of missions the money he had saved to educate his sons, because he believed that God asked him to do so, and he would not hinder the Spirit from coming to his aid, by any disobedience on his part. Without the Spirit's help, he was powerless: with Him at his side, nothing was impossible.

*Many things to say . . . ye cannot bear them now*, v. 12. Last summer I saw a bridge, on

Measuring the Burden

one of our Canadian railroads, that was closed to heavy trains. The storm of a recent night had strained some of the heavy timbers on which it rested. Some days later I was beside that bridge, when a big Mogul engine, hauling fifty loaded cars, came along and crossed in perfect safety. The work of repairing the bridge had been completed, and it could now bear any weight that could be put upon it. God measures, with wise and loving care, every burden that He places on our faith and courage, so that none is heavier than we can bear.

*Shew it unto you*, v. 15. Suppose you were blind and had never seen colors. Then suppose that on that wall hung a most grand and beautiful painting, and that I was a perfect master of the subject, and should undertake to describe it to you. No language that

I could use would enable you to form a picture of the painting in your mind. Now suppose, while I was laboring to make you understand the various distinctions and combinations of colors, all at once your eyes are

opened! You can see for yourself the very things which I was vainly trying to bring to your mind by words. Now, the office of the Spirit of God, and what he alone can do, is to open the spiritual eye.—Charles G. Finney.

### TEACHING HINTS

This section embraces teaching material for the various grades in the School.

#### For Teachers of the Older Scholars and Bible Classes

To-day's Lesson has been selected as a special missionary Lesson. The Lesson Plan views the Holy Spirit in three aspects,—as Comforter, Advocate, Guide. Let it be the aim to show how, in each of these aspects, He puts forth His energy in the work of world-wide missions.

**THE COMFORTER**, vs. 4-7. Comforter is from a Latin word, which means "to strengthen." Bring out the disciples' need of one to strengthen them. They were to be Jesus' witnesses, ch. 15 : 27. As such, they would suffer persecution, even to death, vs. 2, 3. And all this they would have to face without the bodily presence of Jesus, on whom they had learned to lean with such confidence. Bring out the meaning of "It is expedient" (see Exposition). Glance forward to the Acts of the Apostles, to see how the Holy Spirit actually "comforted" (strengthened) the disciples: see, for example, the boldness of Peter on the Day of Pentecost, Acts ch. 2, and of Peter and John before the Sanhedrin, Acts 4 : 8-13. Illustrate the same fact of the Holy Spirit's help from the history of modern missions (see Application on vs. 7, 8).

**II. THE ADVOCATE**, vs. 8-11. Here we see the work of the Holy Spirit in respect to the world. He is to "reprove" or "convict" (Rev. Ver.). See Exposition as to the meaning. Note the three facts which the Advocate is to bring home to the hearts of men. (1) Their sin. Sin is seen in its deadliest form in the rejection and crucifixion of Jesus ("they believe not on Me," v. 9). (2) The perfect righteousness of Jesus: for His sake God looked upon all as righteous who believe on Him, 2 Cor. 5 : 21. (3) The condemnation of the sinful world and of Satan, its ruler.

Point out that to unveil the sin of the heathen, to show them the righteousness of Jesus, which can cover all their sin, and to warn them of the judgment to come, is just the work of missions, which the Holy Spirit is thus to make His own.

**III. THE GUIDE**, vs. 12-15. For the explanation of these great verses, see the Exposition. The thought to emphasize is, that the Holy Spirit is the teacher of God's people, revealing to them all they need to know of spiritual truth and leading them in the work of making it known to others.

By this time it will have been seen that the Holy Spirit is the great Source of power and guidance in missions, and the way will be open for an appeal to each scholar to yield himself to the Spirit's control and direction, and to pray for His mighty working in the world (see Application on v. 7).

#### For Teachers of the Boys and Girls

It will avail little to say to the scholars—"We have here some more of the farewell words of Jesus to His disciples. They are about the sending of the Holy Spirit, the Comforter". There is nothing in this that grips them.

Rather, start with the errand of the disciples, and the perils that surrounded it.

1. *The errand*, ch. 15 : 27—to bear witness of Jesus. He had lived and wrought and taught. He was now to be put to a shameful death. Their errand was to go and tell the very men who slew Him, and all the world, what He was, what He had said, what He had done. Yes, all the world : see Mark 16 : 15. How hard a task it is to talk even to our best friends about Jesus. To tell of Him to foe as well as friend, was to be the life work of these men. The difficulty of the task will make its appeal to the scholars.

2. *The perils*. V. 2 is the verse here ; and Acts 5 : 17, 18 ; 7 : 54-60 ; 8 : 1-4, will give the examples. Make each one of these vivid.

Again, the perils of witness-bearing for Christ will appeal to the scholars, and some of them will have a modern instance to cite, such as John Williams, and our own Gordons, in the South Seas, or our missionaries driven out of Honan during the Boxer riots, and the many missionaries then martyred.

3. *Where the help is to come from.* Ask, Who had been their Helper? Who had done wonderful things? Jesus. But He is now to go away. Anyone to take His place? That is the very heart of the Lesson—see v. 8.

Take the word Comforter to pieces. It is made up of two Latin words, "strong together," and means, One who makes another strong. Who is He? Ch. 14 : 26 answers; also ch. 15 : 26,—the Holy Spirit of God, He

it is who is to be with them, and with all who witness for Christ, to the end of time.

What will that almighty Spirit of God do? The remaining verses of the Lesson describe this. Make clear at least these two things:

(1) The Spirit prepares the sinful world to receive Jesus, vs. 8-11: work out these verses from the Exposition and the **QUARTERLIES**.

(2) The Spirit will teach the witness-bearers all they need to know to make them successful in winning souls: "guide . . . into all truth"—to make them wise; "shew . . . things to come"—to give them hope; show them (v. 14) the very mind of Christ.

The errand, the perils, the help: that is the Lesson.

**THE GEOGRAPHY LESSON**

Kidron is the name of the valley or ravine which runs along the east side of Jerusalem and separates Moriah from Olivet, and also of the brook which in the rainy season flows down it. The depression begins in an old quarry, a mile and a quarter from Jerusalem. At first it is shallow and broad, but opposite the city it grows narrower and deeper, and although the ruins of ages have been filling it up, at St. Stephen's gate it is a hundred feet deep and four hundred wide. The Valley of



Hinnom runs along the south side of the city, and joins the Kidron below the southeast corner of the wall; and a little below the junction was En Rogel, now called the Well of Job. From this point the ravine runs in a winding course, east by south, to the Dead Sea. It grows narrower and deeper, until at the Convent of Mars Saba, the cliffs on each side of it are three hundred feet high, and look as if they had been torn asunder in some great convulsion of nature.

**ADDED HINTS AND HELPS**

In this section will be found further assistance under various headings.

**Some Test Questions**

1. What kind of treatment had Jesus warned His disciples that they would receive from men? Whom had He promised to send to help them?
2. How would the words of Jesus keep the disciples from becoming quite discouraged?
3. Who had hitherto been the Helper of the disciples?
4. What two things had the disciples failed to realize in connection with Jesus' departure?
5. Why was it "expedient" that Jesus

- should leave the disciples?
6. Of what three things was the Holy Spirit to convict the world? What sin is mentioned as specially great?
7. On what ground does God reckon men as righteous? Who is "the prince of this world"? What is to be the doom of his kingdom?
8. Explain the "many things" which the disciples could not yet bear.
9. Who is to be the Guide of the disciples? By whose authority is He to speak? About what is He to teach?
10. In whom are all the resources of God to be found? By whom is Christ revealed?

### Something to Look Up

1. Many hundreds of years before Jesus, a prophet named Joel foretold that the Spirit should come. Find the verse which tells that the Spirit should be poured out upon all flesh.

2. Turn to a passage in the New Testament, where it is declared that this promise was fulfilled.

ANSWERS (Lesson V.)—(1) Acts 1 : 9.  
(2) Rev. 4 : 1.

### For Discussion

1. New Testament examples of guidance by the Holy Spirit.
2. The need of the Holy Spirit in missions.

### Prove from Scripture

That the Holy Spirit guides the church.

### The Catechism

Ques. 92. *The sacraments—their definition.* Three things are here taught us about the sacraments,—(1) their Author; (2) their materials; (3) their purpose. The Author of the sacraments is Christ, Matt. 26 : 26 ; 28 : 19. Only because He has commanded them, are they binding on us. The materials are "sensible signs", that is, things which can be seen and handled: in Baptism, water, and in the Lord's Supper, bread and wine. The purpose is threefold. In the sacraments the blessings of salvation are "represented", that is, pictured; "sealed", which means

that they are a mark to show that these blessings belong to believers; "applied", brought into our lives, so that we actually enjoy them. The Question is careful to say that, not to all, but only to believers, do these blessings come.

### The Question on Missions

Ques. 6. The people of Harrington Harbor, like those of more pretentious localities, have their summer and winter residences. November and March are their times for fitting. In November, they return from the islands to the mainland, men, women, children, provisions, furniture, and dogs all being stowed away together in one large boat, and all being glad of the change from the bleak rocks to the sheltering woods. In March, there are as yet no signs of spring, but the work of repairing cod-traps, nets, boats and stages must be done at their summer homes, and so another move is made. This time it is the komatic, or dog-sledge, that is used, and seated in feather beds, and wrapped up warmly in bedclothes, the women and children are carried again to the islands. April and May bring to the headlands large flocks of ducks, which afford good sport to the hunter, and a welcome supply of fresh meat to all. In June, the fishing begins, and all are busy till late in October, catching and curing the fish.

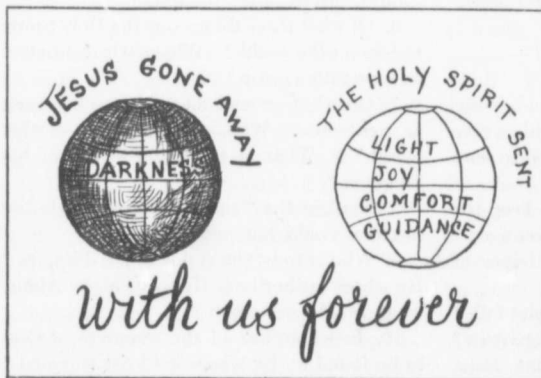
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus promising the Holy Spirit.

*Introduction*—The scene is the same as in the last two Lessons. A sheet of white paper

may be folded to stand like a table, and others placed at the sides will suggest couches upon which the guests reclined. Now the children will recall the place and the circumstances in which we last saw Jesus and the disciples. Here to-day we see them again seated, and Jesus is talking with them. What did Jesus tell them about the heavenly home? (Recall last Lesson. Repeat verses learned.)

*Helpfulness to Others*—Fill a glass of water, and keep on pouring till it overflows. Jesus



is now telling His disciples about something He wants to put into our hearts that will fill them full and fuller, till they flow over with love and kindness and helpfulness to all around. This is not water, not anything we can see, but we know, and others know, when it fills our hearts.

*Lesson*—When mother goes away she leaves some one to take care of you, does she not? To-day we hear Jesus telling His friends about a COMFORTER, whom He is going to send after He Himself goes away. Jesus sees how sad they are. What shall they do without their loved Friend and Teacher? They think they may as well give up trying to be good after Jesus goes away. There will be no one to teach them, no one to help them, no one to love them then.

*A Comforter*—Oh! listen to Jesus! He is telling the disciples He must leave them and go to His home in heaven before He can send His Holy Spirit into the world to comfort and guide people.

*Golden Text*—Repeat Golden Text.

*A Guide*—The Holy Spirit is also a Guide, a Teacher (a guide points out, leads the way). He will show us all that God wants us to know. He will make known to us that we have sinful hearts, that we need to be forgiven, that we should believe in Jesus and

love and serve Him. He will show us how to tell others of Jesus and His love, and will open their hearts to receive Jesus. He will show Jesus to the whole world; so that all may love and serve Him. He will go wherever the missionary goes, to bless and help. What a wonderful Friend, Comforter, Guide, Teacher, the Holy Spirit is! He wants to come into your heart, and yours, and yours, and take charge of your life and make it pure and good, and help you to work for Jesus and let others know of Him.

*An Invited Guest*—Just tell Jesus you want this Guide, and He will come at once. If you feel naughty just whisper, "Holy Spirit, teach me to be good", and you will be kept from naughty ways.

*Sing*—"More like Jesus would I be  
Let my Saviour dwell with me,  
Fill my soul with peace and love,  
Make me gentle as the dove."

—Hymn 524, Book of Praise

*Blackboard*—Draw two pictures of the world, one full of darkness, as it would have been after Jesus went away, if He had not sent His Holy Spirit to make our world bright and joyous and to open all hearts to know and love Him.

*Something to Think About*—Jesus will give me His Holy Spirit.

#### FROM THE PLATFORM

LIGHT  
FIRE  
DEW

DOVE  
WIND

Have the scholars open the Book of Praise at Hymn 105. Ask for the emblems used in this hymn, of the Holy Spirit, and print them on the blackboard, one by one. First, there is LIGHT. Bring out, by questioning, the fitness of this emblem to picture the Holy Spirit, as the One who shows us our need and our sin, and leads us in the right way. Deal in the same way with FIRE, which destroys all sorts of useless and filthy rubbish; with the DEW, falling softly on the ground, refreshing it and making it fertile; with the DOVE, so pure and so gentle; and with the WIND, that comes we know not whence, but whose power is so great. Sing the whole hymn, pointing out beforehand, that it is a prayer for the Holy Spirit to come and dwell in the hearts of all the people in the world. Show that by such prayers we can help in the great work of missions (see Application on v. 7).

## Lesson VII.

## JESUS BETRAYED AND DENIED

May 17, 1908

John 18: 1-9, 24-27. Commit to memory vs. 2, 3. Study John 18: 1-27.

GOLDEN TEXT—Jesus said unto them, The Son of man shall be betrayed into the hands of men.—

Matthew 17: 22.

1 When Je'sus had spoken these words, he went forth with his disciples over the brook <sup>1</sup> Ce'dron, where was a garden, into the which he entered, <sup>2</sup> and his disciples.

2 <sup>3</sup> And Ju'das also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Ju'das then, having received <sup>4</sup> a band of men and officers from the chief priests and <sup>5</sup> Phar'isees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all <sup>5</sup> things that <sup>6</sup> should come upon him, went forth, and <sup>7</sup> said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'areth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, <sup>8</sup> stood with them.

6 <sup>9</sup> As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

**Revised Version**—<sup>1</sup> Kidron; <sup>2</sup> himself and; <sup>3</sup> Now; <sup>4</sup> the band of soldiers; <sup>5</sup> the; <sup>6</sup> were coming; <sup>7</sup> saith; <sup>8</sup> was standing; <sup>9</sup> When therefore he said; <sup>10</sup> Again therefore he asked them; <sup>11</sup> Omit have; <sup>12</sup> word; <sup>13</sup> those whom thou hast given me I lost not one; <sup>14</sup> Annas therefore; <sup>15</sup> Now; <sup>16</sup> was standing and warming; <sup>17</sup> Omit not; <sup>18</sup> Omit it; <sup>19</sup> a kinsman of him; <sup>20</sup> therefore denied; <sup>21</sup> straightway.

## LESSON PLAN

I. Jesus Victorious, 1-9.

II. Peter Vanquished, 24-27.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus betrayed and denied, John 18: 1-14.

T.—Jesus betrayed and denied, John 18: 15-27.

W.—Pilate's judgment, John 18: 28-33. Th.—

Herod's mockery, Luke 23: 1-12. F.—Rejected,

Luke 23: 13-24. S.—Pilate's perplexity, Matt.

27: 19-25. S.—Without sin, 1 Peter 2: 17-25.

**Shorter Catechism**—*Ques. 93. Which are the**sacraments of the New Testament? A. The sacra-*

7 <sup>10</sup> Then asked he them agsin, Whom seek ye? And they said, Je'sus of Naz'areth.

8 Je'sus answered, I <sup>11</sup> have told you that I am he: <sup>8</sup> if therefore ye seek me, let these go their way:

9 That the <sup>12</sup> saying might be fulfilled, which he spake, Of <sup>13</sup> them which thou gavest me have I lost none.

24 <sup>14</sup> Now An'nas had sent him bound unto Cai'aphas the high priest.

25 <sup>15</sup> And Si'mon Pe'ter <sup>16</sup> stood and warmed himself. They said therefore unto him, Art <sup>17</sup> not thou also one of his disciples? He denied <sup>18</sup> it, and said, I am not.

26 One of the servants of the high priest, being <sup>19</sup> his kinsman whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him?

27 Pe'ter <sup>20</sup> then denied again: and <sup>21</sup> immediately the cock crew.

ments of the New Testament are, Baptism, and the Lord's supper.

**The Question on Missions**—7 When, and by whom, was the work of our church in Labrador begun? Our first missionary was Rev. W. J. McKenzie, so well known throughout Canada as "McKenzie of Korea". He began work in Labrador in 1888, and was supported by the Students' Missionary Society of the Presbyterian College, Halifax.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson); 250; 260; 7 (Ps. Sel.); 245 (from PRIMARY QUARTERLY); 255.

**Special Scripture Reading**—Eph. 6: 10-20. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—Night before the crucifixion, as in last Lesson, and early morning of following day; first, the garden of Gethsemane, thereafter the residence of the high priest.

**Connecting Links**—At the close of His farewell conversation with His disciples, Jesus offers to the Father His marvelous consecration prayer (ch. 17) of which the first part refers to Himself, the second to His disciples, and the third to future believers in Him.

## I. Jesus Victorious, 1-9.

V. 1. *These words*; the words of the consecration prayer. *He went forth*; from the city, beyond the city limits. *Over the brook Cedron*; a deep ravine separating the Mount of Olives from Jerusalem. It formed the bed of a winter torrent, but, for the greater part of the year, was dry. *Where was a garden*. The name, Gethsemane, is given by Matthew and Mark. It means oil-press. Matthew and Mark call it a "place" or a little private property. No doubt it belonged to

some friend of Jesus. *Into the which he entered*. John does not describe the agony in the garden, or the behavior of the disciples.

V. 2. *Judas . . . knew the place*. There was no attempt on Jesus' part to hide Himself or escape from the traitor. *Oftentimes resorted thither*. Better, "often met with His disciples there". Perhaps it was a convenient place for those who wanted instruction from Jesus to gather. But Luke 21: 37 might suggest that Jesus and the Twelve were accustomed to sleep there, in the open air. In that case Judas would be all the more certain that he could carry out his deed of treachery with success.

V. 3. *Judas . . . a band of men*. This "band" was a detachment from the Roman garrison, stationed in the fortress of Antonia connected by stairs with the temple (see Acts 21: 31-36). *Officers from the chief priests*; the temple police. *Lanterns . . . torches . . . weapons*. In Matthew and Mark mention is made of the swords and stieks which they carried. The

latter would belong to the temple police, who were not usually armed. The lanterns and torches were no doubt provided because of the idea that Jesus might hide Himself. It was the time of full moon.

Vs. 4, 5. *Jesus . . . knowing all things . . . come upon him.* There is no trace of panic or fear. He has already faced the situation, and won the victory over all shrinking of flesh and blood. *Went forth*; probably, left the little band of disciples, and confronted His enemies calmly. *Whom seek ye?* The question was put, in all likelihood, to draw attention wholly to Himself, and thus protect His followers, who might otherwise have been seized. *They answered . . . Jesus of Nazareth.* Literally, "Jesus the Nazarene". Westcott thinks there is a "tinge of contempt" in the title. *I am he*; a calm, dignified acknowledgment. (Compare ch. 4 : 26.) *Judas also . . . stood with them.* Judas had already stepped forward and kissed the Master whom he was betraying to His enemies, Matt. 26 : 49 ; Mark 14 : 45.

V. 6. *Went backward . . . ground.* The wonderful majesty of Jesus completely overawed them. For the moment they felt powerless to take a step. A very instructive parallel is that of the temple police who were sent by the Sanhedrin to arrest Him at an earlier time. When they returned without Him they said to their masters, "Never man spake like this man", ch. 7 : 46.

Vs. 7-9. Again Jesus frankly declares Himself to them, and now He asks protection for the little group of His followers standing close at hand. They were the instruments through whom that great divine purpose, soon to be consummated by His death, must be accomplished in the world. *That the saying might be fulfilled.* The evangelist sees in this petition for the safety of His disciples a fulfilment of the words He had uttered in His great consecration prayer, ch. 17 : 12.

#### APPLICATION

*Judas . . . knew the place*, v. 2. In the long line of portraits of the Doges, or chief magistrates of Venice, one space is empty. It is the place of a Doge who proved to be a traitor. In the list of the apostles, there came one day

#### II. Peter Vanquished, 24-27.

Between v. 9 and v. 24, there is the incident of Peter's cutting off the ear of the servant of the high priest, and the healing of it by Jesus. Then follow the arrest, the appearances first before Annas, then before Caiaphas, Peter's first denial, and the rude buffeting of Jesus.

V. 24. *Annas therefore sent him* (Rev. Ver.). The company, having arrested Jesus in the garden, probably not long after midnight, led Him away to the residence of the high priest Caiaphas, in which his father-in-law, Annas, a former high priest, may have had apartments. This was apparently for the sake of a quiet, private inquiry : nothing official had been done as yet. Annas (or Ananus) was a man of outstanding influence in Jerusalem. No fewer than five of his sons held the office of high priest. This points to him as "a skilful intriguer". Peter and "another disciple" (v. 15) probably John, followed Jesus to the residence of the high priest. Through John's influence (as "known" to the high priest), Peter was admitted to the open court of the house. While the first examination of Jesus proceeded Peter warmed himself at a fire made in the court.

Vs. 25-27. When Jesus was sent away to the formal enquiry before Caiaphas (Mark 14 : 60), Peter still *stood and warmed himself.* *They said . . . thou also . . . disciples?* The question had already been put to Jesus by the girl who acted as door-keeper (v. 17), and he had denied any connection with Jesus. Here the bystanders recognized his Galilean accent, Matt. 26 : 73. Again he denied his discipleship. *One of the servants . . . garden with him.* A kinsman of the high priest's servant Malchus, whom Peter had attacked (v. 10), recognizes him, and asks the same question. Peter denied his Lord a third time. *Immediately the cock crew.* Better, "a cock crew", as dawn drew near. Jesus' warning words (ch. 13 : 38) were now fulfilled.

a blank. Judas had filled it, but his treachery dragged him out of it. The meanest thing about Judas was the way he used his knowledge to betray his Lord. He stands as a red light to warn against the misuse of the opportunity that knowledge gives. A little knowledge is

The Empty  
Space

never a dangerous thing, if it be used aright ; but much knowledge may be a curse, unless it be the servant of pure love and deep devotion. Judas knew enough to have done right. But his head became the servant of his covetous heart.

*For Jesus oftentimes resorted thither*, v. 2. In a country district in Nova Scotia, fifty years ago, there lived a man into whose life had come many sore sorrows. In his personal life, in his home, and in his relations with his neighbors, trouble walked constantly for years. But he seemed encased in an armor that could not be pierced. He was quiet and controlled, and even joyous. It was a mystery to his friends that he could be so patient, until one day a visitor to his home came upon him in the forest, where he was in prayer. Here, in one spot, the ground was hard from his kneeling, and from that sanctuary half a dozen paths ran in different directions. When asked what the place was meant for, he said that he went thither when his troubles were heavy, and there he gave them to God.

*I am he*, v. 6. A group of lads were discussing an absent companion, saying things about him that were unkind and untrue. Suddenly he appeared among them, and heard his name spoken. With calm dignity he said, "Here I am, what have you to say?" Nobody answered a word : in the presence of his fearlessness, they were all afraid. His courage made cowards of them all, and their own wrong-doing helped to confirm their cowardice. Wrong-doers are always cowards. That is why the soldiers fell back, when Jesus courageously stepped forward and said, "I am He". An old scripture says, "The righteous are bold as a lion". The root of courage is integrity. From sin springs cowardice.

*If therefore ye seek me, let these go their way*, v. 8. A Christian nurse was caring for a helpless invalid on the fifth floor of a city hotel, when an alarm of fire rang "God Used Me" through the building. The stairway became impassable with smoke. Every occupant of the floor rushed to safety, except the nurse and her charge. For a moment the nurse thought of her

widowed mother, and her duty to seek her own safety for that mother's sake, but the silent pleading of her patient, who was utterly helpless, was too much to be put aside. Stooping down, she lifted the heavy woman, and through the smoke and heat staggered to the spiral fire-escape with her burden. Cautiously, and with heaven-given strength, she descended the ladder, and at the foot, with her patient saved, she fainted into an unconsciousness that seemed death. When asked how she did such a feat, she said, "God used me".

*Of those whom thou hast given me I lost not one* (Rev. Ver.), v. 9. A unique record. At Thermopylæ, the Grecian commander sacrificed his whole company of three hundred men ; at Bala-klava, the English general lost almost his entire six hundred, and other leaders have met equal misfortunes. Jesus could say, "I lost not one". The battle into which He leads us is fierce and long. The foes are many and powerful, and often it seems as if they must destroy us. But with our glorious Leader, not only is the victory certain, but each one who takes part in the fight will share the triumph.

*Peter therefore denied again* (Rev. Ver.), v. 27. Careless crowds are bad surroundings. Many boys have lost all their future in a crowd. It is a dangerous thing to try and sink one's identity and principles in a crowd, as Peter did. This was his first mistake. The second mistake, denial of his Master, followed. Peter either did not know, or he had forgotten, the First Psalm, "Blessed is the man that standeth not in the way of sinners, nor sitteth in the seat of the scornful". A second denial naturally followed the first. Sins never go singly. Sinning is cumulative, one sin piling on another, before we realize it. To put the same idea in another way,—Did you ever start to run swiftly down a hill, and then try to stop? Sin is like a run down hill. Once begun, it is hard to stop. Beware of beginning in sinful practices. For, as Longfellow has said,

"Satan desires us, great and small,  
As wheat to sift us, and we all  
Are tempted."



## TEACHING HINTS

This section embraces teaching material for the various grades in the School.

### For Teachers of the Older Scholars and Bible Classes

To-day's Lesson describes two scenes, namely, Judas' betrayal (vs. 1-9), and Peter's denial (vs. 24-27), of their Lord. Study each of these in turn.

#### I. JUDAS' BETRAYAL

1. *The place.* See Geography Lesson for a description of the "garden" (v. 1). It had been a familiar resort for Jesus and the Twelve (v. 2)—a proof that Jesus was not trying to escape. Make it clear that our Lord went to the cross voluntarily (see ch. 10: 17, 18). John omits the account of the agony on the cross given in the other Gospels (Matt. 26: 36-46, etc.). Study this as showing how Jesus met and overcame the temptation to turn aside from His mission.

2. *The betrayer.* Bring out the motives of Judas: (1) Covetousness ("What will ye give me?" Matt. 26: 15); (2) Resentment at Jesus' unsparing denunciations of dishonesty and hypocrisy; (3) Disappointed ambition. Doubtless Judas had looked for a high place in an earthly kingdom, with Jesus as King (see ch. 6: 15). See Luke 22: 47, 48 for the traitor's kiss. Explain the bringing of an armed force. Did the Jewish authorities expect the people to side with Jesus or did they fear His divine power?

3. *The Betrayed.* Note Jesus' perfect knowledge of what was coming to pass, the calmness, majesty and power which hurled the armed force to the ground, the tender care for His disciples. Dwell on the assurance contained in v. 9, last clause, "I lost not one" (see Application).

#### II. PETER'S DENIAL

Sketch briefly the incidents of vs. 10-23, the appearance of Jesus, first before Annas and then before Caiaphas. Fill in the details from the other Gospels.

Account for Peter's admission to the palace of the high priest (v. 15). Doubtless the unnamed disciple was John. Picture the three denials. Bring out how Peter's Galilean speech and agitated manner would excite curiosity in the onlookers, and suggest to

them that he was a follower of Jesus. Note the increasing warmth in his denial. Study the accounts in the other Gospels, so as to make the scene vivid.

The Lesson shows three ways of meeting temptation. Judas welcomed it. He opened his heart and mind to the tempter, and deliberately chose his wicked course. Peter fell before a sudden and strong temptation. Jesus overcame temptation in the garden, the temptation to turn aside from the bitter cross. Emphasize the duty of watchfulness (Matt. 26: 41), and the assurance of victory, if we resist in Christ's strength (see James 4: 7).

### For Teachers of the Boys and Girls

The five remaining Lessons in John tell of the last things in the life of Jesus on earth: His death, His resurrection, and His appearance to His disciples. They are the very central facts of all scripture. Let the aim of the teacher be to bring these facts out clearly, to fasten them in the heart of the scholar, and to seek that they may be to him the means of life eternal.

To-day, it is the opening scene of the dark tragedy of His death. Question on the following points—

*First*, as to the time: "When Jesus had spoken these words". What words? The wonderful farewell words (how sweet and strong) of chs. 13-16, and the still more wonderful prayer of ch. 17. Note how calm He is; how deliberately He acts. He is going, of His own will, to the cruel cross (ch. 10: 17, 18), to die for us (Matt. 20: 28), that we may be redeemed.

*Second*, as to the place. Describe, or have the scholars describe (see sketch map, Lesson VI.), the descent from the city into the valley of Kidron (it was full moon always at the Passover time), across the brook, up the slope of Olivet a little way, to the quiet, secluded Gethsemane (see Geography Lesson). Take time to have the class read Matt. 26: 36-46, or Luke 22: 39-46; and remind them that it was our sins, not His own, which brought such anguish upon Him.

*Third*, the betrayal. The scholars will recall Judas' greed (ch. 12), his leaving th

supper table on his unholy errand (ch. 13 : 2, 21-27, 30). Question now as to his bargain with the chief priests (Matt. 26 : 14-16), and his coming now with the armed band (see Matt. 26 : 48, 49 for the sign by which Jesus was to be known). A black picture : to be dwelt upon only to make treachery against our dear Lord and Master loathsome.

Then, by questions, bring out on this dark background Jesus' calmness (vs. 4, 5), His wondrous majesty (v. 6), His care of His disciples even in the face of His own peril (vs. 7, 8).

*Fourth*, the denial. The details of Jesus' appearance before Annas and Caiaphas, though interesting, may be passed over (the time is very short), in order to give full force to Peter's shameful denial. Call for Peter's boast, on the way to Gethsemane, Matt. 26 :

30-35. (What does Proverbs say of "a haughty spirit?" Prov. 16 : 18). Then follow Peter step by step.

(1) At the palace door, vs. 15-17 : his first denial. He was taken suddenly, off his guard, as it were.

(2) At the fire, vs. 18, 25. He had had time now to gather himself together, to think. But one fall makes a second fall easier. Sin weakens. And so he denies a second time.

(3) Again, at the fire, vs. 26, 27. Sin makes us fools. Show how straight the question of v. 26 comes. It was supreme folly, as well as meanly base, to say, No. But Peter said it : the third denial. Matt. 26 : 74, gives a yet blacker touch to Peter's denial ; and v. 57, his bitter repentance ; this last, the one ray of light in the whole sad picture.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Leaving Jerusalem by St. Stephen's Gate, and descending to the Valley of the Kidron, one comes to a bridge that spans the brook. Fifty yards beyond the eastern end of the bridge, up the slope of the Mount of Olives, is an almost square plot of ground enclosed by a stone wall. Within the enclosure are eight very ancient olive trees of immense size, the largest being about twenty feet in circumference. This is the traditional site of the Garden of Gethsemane, and some believe that the olive trees now seen there are the very ones under which Jesus prayed and agonized. But the historian Josephus tells us that, during the siege of Jerusalem by the Romans,

under Titus, A.D. 70, all the trees in the neighbourhood of the city were cut down. It is possible, however, that they may have sprung from the old roots, as the olive sprouts repeatedly, even though cut off at the ground. Many explorers are doubtful whether this is actually the Garden of Gethsemane, though it is universally admitted that it cannot be far from the real site. The Empress Helena visited Jerusalem in A.D. 326, and it is supposed by some that the site of Gethsemane was fixed upon at that time. The name means "Oil Press", and was given to the Garden, probably because there was in it a press for extracting the oil from the berries of the olive.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Some Test Questions

1. Where is Jesus' consecration prayer found? Into how many parts may it be divided? To what does each part refer?

2. Whither did Jesus and His disciples go from the Upper Room? What is the meaning of the name Gethsemane?

3. How did Judas know the place to which Jesus had gone?

4. Of whom was the crowd led by Judas made up? What weapons are mentioned?

Why were lanterns and torches brought?

5. With what question did Jesus meet His enemies? Explain the purpose of the question? By what sign did Judas make the Master known?

6. What effect upon the crowd had the presence of Jesus?

7. For whom did Jesus seek protection? What saying was fulfilled in His so doing? Give the incidents of vs. 9 to 23.

8. To whom was Jesus first taken for examination? Which two of the disciples followed Jesus?

9. What led the bystanders to suspect that Peter was a follower of Jesus? How often did he deny his Master?

10. What followed on the third denial? What words of Jesus were fulfilled?

**Something to Look Up**

1. Poor Judas did not enjoy the money he had earned by betraying his Master. Find in Matthew an account of what he did with it and what happened to him.

2. Jesus said that He will be ashamed of those who are ashamed of Him. Read the passage in one of the Gospels.

ANSWERS (Lesson VI.)—(1) Joel 2 : 28. (2) Acts 2 : 16, 17.

**For Discussion**

- 1. How guilt makes people cowards.
- 2. Ways in which Jesus may be denied.

**Prove from Scripture**

That Jesus' obedience to God was perfect.

**The Catechism**

Ques. 93. *The sacraments—their number.* The number of the sacraments may seem a very easy matter to settle. But it is differently given by the Protestant and Roman Catholic churches. According to the former, there are two sacraments, while the latter holds that there are seven. The two tests of a sacrament, it will be remembered, are

these : (1) It must have been appointed by Christ. (2) It must use sensible signs to represent spiritual things. Judged by these tests, the only ordinances of the Christian church which are rightly called sacraments, are, Baptism and the Lord's Supper. The other five so-called sacraments either were not appointed by Christ, or they do not set forth spiritual realities by sensible signs.

**The Question on Missions**

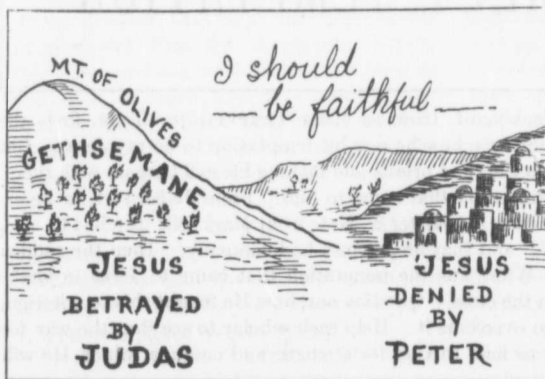
Ques. 7. During the session of 1887-88 the students of the Presbyterian College, Halifax, resolved to support a missionary in some destitute locality. The field they chose was Labrador, which was then practically without any Protestant services, and W. J. McKenzie, one of their number, afterwards well known as "McKenzie of Korea," was their missionary. - "Billy McKenzie", as he was sometimes called, was from Cape Breton. He had great physical strength, dauntless courage, invincible grit, a saving sense of humor, and the faith of a little child. He went to Labrador for a summer, and remained a year and a half ; for, when he saw the need, he could not return until he had done all he could to meet it. During a time of great privation, he ministered to the physical and spiritual wants of the people, and made for himself a record that served as a standard and an inspiration for his successors.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Jesus in the power of His enemies.

*Introduction*—How many ever saw an orchard full of

apple trees? Perhaps you have picked and eaten some of the apples! Have you eaten olives? (Show some, or describe). They grow on trees also, trees with long, glossy green leaves. In the country where Jesus lived, Palestine, there were many olive trees. We are going to hear about a sad, sad night in a garden of olive trees, on a mountain called the Mount of Olives. We'll draw a picture of this mountain and here we'll mark out a garden and print the name over it, GETHSEMANE (for meaning see Exposition).



*Lesson*—We are now going to look into this garden, and here amongst the trees we shall see JESUS and the eleven disciples. Where did we last see them? After Jesus' good-by words in the Upper Room, He prayed to God to bless and help them to be good. They sang a hymn and came away out, along the street, and out of the city gate, and down the hill, and across the brook Kidron, and away on and on to this garden on the slope of the Mount of Olives.

*A Wicked Disciple*—Jesus is alone praying, not far away are Peter, James and John; the others are not so near. It is night. Picture the coming of the soldiers (v. 3). Look at the leader of this rough crowd. We know him. Yes, it is Judas, that disciple who was not true to Jesus. He betrayed Jesus, let his enemies know where to find Him. See, he goes up and kisses Jesus. This is the sign by which the soldiers are to know Him. They take hold of Jesus, and lead Him away. Jesus seeks first the safety of His friends, with no thought for Himself. How fearless He is! He knows He has done no wrong. He just gave Himself up for us, vs. 7-9.

*Golden Text*—Repeat Golden Text.

*A Weak Disciple*—Picture the procession returning to Jerusalem, the gentle Jesus in their midst, taken first to Annas, and then to

Caiaphas. Now we see Peter standing in the courtyard of the house of Caiaphas (explain) near a fire where some of the servants and officers were warming themselves, for it is cold. (Tell of the question of the maidservant, verse 17.) "Are you one of Jesus' friends?" they ask Peter. "I am not", said Peter, afraid to stand up for Jesus. Another said, "Did I not see thee in the garden with Jesus?" "No", again said weak Peter, afraid before enemies of Jesus.

*A Noble Answer*—See Jesus before the high priest! Listen to his strong true words (read verses 20, 21).

*True to Jesus*—How do little people betray and deny Jesus? When they think, or speak, or act, in a way that would grieve Jesus. If you forget to pray, forget to speak of Jesus' love, forget to worship Him you are betraying Him. If you hear any one using Jesus' name carelessly, speak up for Jesus.

*My Verse*—True to Jesus, would I be,  
Live that everyone may see  
That I love this gentle One,  
Who so much for me hath done.  
Faithful would I ever be  
Unto Him who first loved me.

*Something to Think About*—I should be true and faithful to Jesus.

#### FROM THE PLATFORM

## HOW TO MEET TEMPTATION

Write in bold letters on the blackboard, HOW TO MEET TEMPTATION. Take, first, the case of Judas, and bring out, by questions, how he met his temptation to betray Jesus. Get the scholars to tell about his going to the chief priests and making his evil bargain with them. Judas deliberately welcomed the temptation that came to him. From Judas turn to Peter. How did he meet the temptation to deny his Master? Note what Mark tells us (ch. 14 : 54), that Peter followed Jesus "afar off," and that he got into bad company. Then the sudden temptation came, and he yielded. What was the temptation that came to Jesus in Gethsemane? It was to turn aside from the cross. Question out, how He fought this temptation, and got strength, through prayer, to overcome it. Help each scholar to see that the way for him to conquer his temptations, is to look to God for strength and courage, which He will surely give.

## Lesson VIII.

## JESUS' DEATH AND BURIAL

May 24, 1908

John 19 : 28-42. Commit to memory vs. 39, 40. Study John 19 : 17-42.

GOLDEN TEXT—Christ died for our sins according to the scriptures.—1 Corinthians 15 : 3.

28 After this, Je'sus knowing that all things<sup>1</sup> were now accomplished, that the scripture might be<sup>2</sup> fulfilled, saith, I thirst.

29<sup>3</sup> Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up<sup>5</sup> the ghost.

31 The Jews therefore, because it was the<sup>6</sup> preparation, that the bodies should not remain<sup>7</sup> upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pi'late that their legs might be broken, and that they might be taken away.

32<sup>8</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Je'sus, and saw that he was dead already, they brake not his legs :

34<sup>9</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that<sup>10</sup> saw it bare record, and his<sup>11</sup> record

is true : and he knoweth that he saith true, that ye<sup>12</sup> might believe.

36 For these things<sup>13</sup> were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after<sup>14</sup> this Jo'seph of Arimathea, being a disciple of Je'sus, but secretly for fear of the Jews, besought Pi'late that he might take away the body of Je'sus : and Pi'late gave him leave. He came therefore, and<sup>15</sup> took the body of Jesus.

39 And there came also Nicode'mus, which at the first came to<sup>16</sup> Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Je'sus, and<sup>17</sup> wound it in linen<sup>18</sup> clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden : and in the garden a new<sup>19</sup> sepulchre, wherein was never man yet laid.

42 There<sup>20</sup> laid they Je'sus therefore because of the Jews' preparation day ; for the sepulchre was nigh at hand.

43 There was set there a :<sup>4</sup> so they put a sponge full of the vinegar upon hyssop, and brought it ;<sup>5</sup> his spirit ;<sup>6</sup> Preparation (capital P) ;<sup>7</sup> on the cross upon the sabbath (for the day of that sabbath was a high day), asked of ;<sup>8</sup> The soldiers therefore came ;<sup>9</sup> howbeit ;<sup>10</sup> hath seen hath borne witness ;<sup>11</sup> witness ;<sup>12</sup> also may ;<sup>13</sup> came to pass ;<sup>14</sup> these things ;<sup>15</sup> asked of ;<sup>16</sup> took away his body ;<sup>17</sup> him ;<sup>18</sup> bound ;<sup>19</sup> cloths ;<sup>20</sup> tomb ;<sup>21</sup> then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

## LESSON PLAN

- I. The Completed Work, 28-30.
- II. The Perfect Offering, 31-37.
- III. The Sacred Body, 38-42.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus' death and burial, John 19 : 17-24.  
T.—Jesus' death and burial, John 19 : 25-30. W.—Jesus' death and burial, John 19 : 31-42. Th.—Hour of darkness, Matt. 27 : 38-50. F.—"For us", Isa. 53. S.—Great love, Rom. 5 : 1-11. S.—"Worthy the Lamb", Rev. 5 : 6-14.

Shorter Catechism—Review Questions 91-93.

The Question on Missions—8. What methods of work have been employed by our missionaries in Labrador ? In the earlier days much time was spent in visiting lonely settlers scattered over 150 miles of coast. At Harrington Harbor, which is now the centre of our work, the missionary teaches the day school, visits the people, and conducts Sabbath services.

Lesson Hymns—Book of Praise, 116 (Supplemental Lesson); 46 ; 148 ; 60 (Ps. Sel.); 54 (from PRIMARY QUARTERLY); 50.

Special Scripture Reading—1 John 1 : 5 to 2 : 2. (To be read responsively or in concert by the whole School.)

## EXPOSITION

Time and Place—Friday, April 7, A.D. 30 ; Golgotha or Calvary.

Connecting Links—Jesus was taken from Caiaphas to Pontius Pilate, the Roman governor. Pilate was so deeply impressed by the Prisoner, that he at once made up his mind to let Him go. Apparently hoping that a compromise would satisfy the Jews, he had Jesus scourged, and then brought Him forth to release Him. This merely exasperated the Jews, who hinted at treason to the emperor. Pilate, terrified at the suggestion, delivered Him up for crucifixion, ch. 18 : 28 to ch. 19 : 16. The story of the crucifixion is told in vs. 17 to 27. Jesus, seeing His mother standing near, and the disciple whom He loved, gave her into his protection.

## I. The Completed Work, 28-30.

V. 28. After this. Even on the cross, Jesus' first thought had been the loving ser-

vice of others (see Connecting Links). Matthew tells of the three hours of darkness (ch. 27 : 45), and the cry of agony, ch. 27 : 46. All things . . . now finished (Rev. Ver.); the same word as in v. 30. Jesus' work of saving men had reached its crowning point. (Compare ch. 17 : 4.) Scripture might be fulfilled. Of course, the words do not mean that our Lord said, "I thirst", in order to fulfil scripture ; but the evangelist connects them with the description of the sufferings of the righteous in Ps. 69 : 21. I thirst. Parching thirst was one of the most terrible physical experiences in crucifixion.

Vs. 29, 30. A vessel full of vinegar ; a thin, sour wine, commonly used by soldiers on duty. A sponge full . . . upon hyssop (Rev. Ver.); probably a stalk of the caper plant, which still grows near Jerusalem. The stalk is about three feet long. Put it to his mouth.

The cross was not high, only sufficiently so to raise the feet clear from the ground. *It is finished.* His sacrifice was accomplished. He had completed the work which the Father had given Him to do. God was wholly glorified. *Gave up the ghost.* He yielded up His spirit willingly. Luke (ch. 23 : 46) reports His words, "Father, into Thy hands I commend My spirit".

### II. The Perfect Offering, 31-37.

V. 31. *Because it was the Preparation* (Rev. Ver.), that is, the day before the Jewish Sabbath, and, further, this particular Sabbath coincided with the Passover, so that there was a double reason that all defilement should be avoided. In any case the law (Deut. 21 : 23) directed that the body of a criminal should not be left all night hanging upon the tree. *That their legs might be broken.* This cruelty was one of the sufferings to which slaves in the Roman Empire were exposed. Westcott thinks it may have been generally resorted to, in the case of Jewish crucifixions, to hasten death. It was thus often a mitigation of the lingering agony of the crucified.

Vs. 32-34. *Jesus. dead already.* He had not therefore to suffer this additional indignity. *With a spear pierced his side.* No doubt, to make perfectly certain that He was dead. The spear used was a formidable weapon, making a wound large enough for the hand to be thrust into (see ch. 20 : 27). *Forthwith. blood and water.* The commentators quote the medical opinion of Dr. Stroud that this proved our Lord to have literally died of a broken heart. The conclusion is precarious. (See also HOME STUDY QUARTERLY.)

Vs. 35-37. *He that hath seen hath borne witness* (Rev. Ver.). The evangelist emphasizes the truth of what he is saying, most likely to show that the death of Jesus was a real death. *That ye might believe.* The faith of his readers must rest on the crucified and risen Lord. *Scripture. fulfilled.* In the instructions concerning the Paschal lamb, which John regards as symbolic of Jesus, it was laid down that none of the bones were to be broken, Ex. 12 : 46. *Look on him. pierced;* a quotation from Zech. 12 : 10. The words represent "the vision of a Saviour

late recognized by a penitent people" (Westcott).

### III. The Sacred Body, 38-42.

V. 38. *Joseph of Arimathæa;* called in Matt. 27 : 57, "a rich man"; in Mark 15 : 43, "a counsellor", that is, a member of the Sanhedrin; in Luke 23 : 50, "a good man, and a just". *Disciple. secretly for fear of the Jews;* lest they should put him out of the synagogue (see ch. 12 : 42). *Asked* (Rev. Ver.). *the body of Jesus.* This was a bold step for a member of the Sanhedrin to take. The bodies would otherwise have been thrown into some pit by the soldiers (compare Josh. 8 : 29).

Vs. 39-42. *Nicodemus;* he who, at the outset, had come secretly under shadow of night to Jesus, who had once spoken in His behalf in the Sanhedrin (ch. 7 : 50), now acts with openness and courage. It is remarkable to find these men showing their devotion at the moment when Jesus' cause seemed lost. *A mixture of myrrh and aloes;* a composition of fragrant spices. *Wound it in linen cloths* (Rev. Ver.); strips of linen thickly covered with the scented preparation. *To bury;* literally, "to prepare for burial". The Egyptians also embalmed their dead, but used a different method. *A garden;* probably Joseph's property. *A new sepulchre.* The other evangelists describe it as hewn out of the rock (see Matt. 27 : 60, etc.). It had never known the decay of death. *There. nigh at hand.* The Sabbath was so near, that they could not carry the precious body any distance.

### Light from the East

**SPONGE**—The same substance that we are familiar with to-day and which has been known and used from the earliest times. It is an animal, yet it grows like a plant attached to a rock, in the warm sea water near the coast of Syria, Asia Minor and Greece. The sponges are gathered by divers, who pluck them from the rock, and bring them to the surface in a net-work bag suspended round their necks.

**ALOES**—A resinous aromatic wood, which grows in China, India, and some parts of Arabia, and was apparently found at one time in the Jordan valley. The perfume was

obtained by burying the trunks and larger branches of the tree in the ground, until the odorless white wood rotted away, leaving the red, resinous part, which was valued, not only for its scent, but also as a medicine for gout

and rheumatism. It was used also for burning as incense, and was often carried about the person as a disinfectant. It has no connection with our drug, aloe, which is the dried juice of a West Indian plant of the same name.

APPLICATION

*I thirst*, v. 28. Jesus still says, "I thirst". He thirsts for love. He thirsts for prayer. He thirsts for service. He thirsts for holiness.

**Jesus Still Thirsts** Whenever the heart of a human being turns to Him with a genuine impulse of penitence, affection or consecration, the Saviour sees of the travail of His soul and is satisfied.

*They filled a sponge* (Rev. Ver.) *with vinegar, . . . and put it to his mouth*, v. 29. Dr. Stalker tells of two travelers from America who met on board a Rhine Trying to Repay steamer. They got into conversation, and each soon learned from what town the other came. They were together for two days, and one of them was overwhelmed with kindness by his companion. At last he ventured to ask the reason. "Well", answered the other, "when the war was going on, I was serving in your native state; and one day our march lay through the town in which you have told me you were born. The march had been a long one; it was a day of intense heat; I felt on the point of dying from thirst, when a kind woman came out of one of the houses and gave me a glass of cold water. And I have been trying to repay, through you, her fellow townsman, the kindness she showed to me". Jesus Himself has assured us, that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, . . . shall in no wise lose his reward".

*It is finished*, v. 30. We can picture the joy of Columbus, when, after he had well nigh worn his life out in seeking the means necessary for his undertaking, after **The Triumph of the Cross** he had endured the perils of stormy seas and mutinous sailors, he saw at last the sunlight on the peaks of the new continent, and knew that his dream was true, his life work accomplished. We can sympathize with William Wilberforce, the champion of slave emanci-

pation, when, on his death bed, a few hours before he breathed his last, the news was brought to him that Parliament had agreed to the expenditure necessary to set the slaves of the West Indies free, and he died with the shouts of the liberated multitudes ringing in his ears. But infinitely greater was the triumph of Jesus Christ, when from the cross He cried, "It is finished". For He had flung open the gates of heaven to all mankind, and He could hear the tramp of the redeemed hosts to the end of time, as they marched with glad songs to their eternal home.

*They shall look on him*, v. 37. A pioneer missionary to the Indians of the Northwest relates the following incident. In a school-room where he taught and **The Chief and the Picture** preached, hung a copy of the famous picture, "Behold the Man". A chief came into the room one day, and, pointing to the picture, asked, "Who is that?" "Why are His hands bound?" "Why are those thorns on His head?" Gently and earnestly the missionary told the old, old story. When it was ended, the chief went silently away. But again and again he returned to hear about "the Son of the great Spirit." Then his visits ceased, and one day the missionary, riding across the prairie, saw a new-made grave marked with a cross. On inquiry he learned it was the grave of the chief. He had suddenly been taken ill. On his death-bed he said to his sons, "The story of the white man is true. I have it in my heart. When I am dead, put a cross over my grave, that my people may see what is in my heart."

*Disciple of Jesus, but secretly for fear*, v. 38. "One touch of your conquering hand"—that was the request made to the Duke of Wellington by a young officer **How Heroes are Made** detailed for some dangerous service. With the touch of his chief tingling through his veins, he was ready

to do or dare anything. So, the matchless courage of the cross has often transfigured cowards into heroes. The noblest deeds in human history have owed their inspiration to Calvary. "How shall we dare", says Archbishop Trench, with that cross in view,

to lay out our lives for self-pleasing and self-indulgence, taking no part in the sufferings of Christ which we can avoid, choosing ever the feast and never the fast?"

"Love so amazing, so divine,  
Demands my soul, my life, my all."

### TEACHING HINTS

This section embraces teaching material for the various grades in the School.

#### For Teachers of the Older Scholars and Bible Classes

By placing John's narrative alongside the accounts in the other Gospels, get the events following Peter's denial in their proper order of time. Bring out the determination of the Jewish leaders to have Jesus put to death, whether He was innocent or guilty; also the conduct of Pilate, who is convinced of Jesus' innocence, but fears the threat of the Jews. Review the main facts leading up to the Lesson.

1. *Jesus' consciousness that His work was completed*, vs. 28-30. This covers the whole mission of the Messiah, including the redemption of the world. This consciousness is especially noteworthy. Not till He knows that His work is done, does He consider His own suffering, is refreshed from thirst, and dies in the full possession of His powers. His death was a voluntary act (compare Gal. 2 : 20; Eph. 5 : 2, 25).

2. *The proof of His death by Jews and Romans*, vs. 31-37. The religious leaders who would crucify an innocent man, are now eager to have the bodies removed before Sabbath. Those who had no scruples about putting to death an innocent man, would not transgress their ceremonial law. What hypocrisy! The brutality of breaking the legs was inflicted only on criminals, to hasten death. Note the piercing of Jesus' side, and the testimony of John to this fact. In the details of our Lord's sufferings and death, John saw a fulfilment of prophecy. The proof of His death is a necessary link in the conclusive proof of His resurrection. It was not a mere swoon into which He had fallen: life had actually departed.

3. *The returning devotion of the disciples*, vs. 38-42. Study the character and history of Joseph (compare Matt. 27 : 57; Mark 15 : 43; Luke 23 : 50), and Nicodemus (compare

chs. 3 : 1, etc.; 7 : 50-53), and their eagerness to care for the body of Jesus. See the loving care, the anointing, the resting place, the watching and waiting. The thoughts of these and other disciples should be fully appreciated.

Having carefully grasped the facts, the death of Jesus should be viewed as related to human life. The purpose and power of this great sacrifice hold a central place in the scriptures. He died for—on account of—our sins (see Isa. 53 : 5; Matt. 26 : 28; Rom. 4 : 25; 1 Pet. 2 : 24). This is fundamental, and the ground of our forgiveness and complete salvation. Further, the love revealed on Calvary has always proved itself the mightiest power to constrain men to a holy and devoted life (see 2 Cor. 5 : 13, 14). All the blessings and benefits of Jesus' death are made good to the individual through faith on his part, Acts 16 : 31.

#### For Teachers of the Boys and Girls

"Victoria Day", as the little children know it; the Queen's Birthday, as it was for more than two generations,—and kept more and more loyally as the years of the good Queen Victoria crept up and up, till she was well past the fourscore, and was taken to her rest. The birthday of the Queen whom all her people loved, has been made a national holiday for all time to come.

It is the death-day of King Jesus of which the Lesson tells; and it is His cross and not His cradle, which He Himself bids His people remember in all the ages (1 Cor. 11 : 26).

By all means, see that the facts of the Lesson are mastered. But be more anxious still that they are felt. Make sure of heart preparation, on the part of the scholars. If Hymn 46, of our Book of Praise, "There is a green hill far away", has not been sung at the opening of the School, have it read or recited now. It carries the cross into the inmost soul.



What goes before the Lesson, must be treated briefly (by questions, of course):

(1) Our Lord's appearance before Pilate, chs. 18 : 28 to 19 : 16. The fierce hatred of Him by His own countrymen ; Pilate's conviction of His innocence, and his cowardly yielding to the demands for His blood ; are the points to be brought out. And was there ever such meekness and patience? (Have some sweet-voiced scholar read Isa. 53 : 7.)

(2) The crucifixion itself, vs. 16-22. The sad procession, the horrors of the cross on which He was nailed, the title over it, which proclaimed His rank in the great languages of the world : let these be pictured.

(3) Some incidents at the cross, vs. 23-27. Then, the last moments. With a question as to what scripture was fulfilled, v. 28 (Ps. 69 : 21), and as to Jesus' thirst revealing how really He was One of ourselves, dwell on the

cry of v. 30. If the teacher has a Bible with the Psalms and Paraphrases, have a scholar read Paraphrase 44, "Behold the Saviour on the cross". It is the best commentary on v. 30 ever written. Failing this, take vs. 2-4 of Hymn 46 mentioned above.

Why the legs of the other crucified ones were broken, and those of Jesus not ; why the soldiers pierced His side ; what scriptures were thus fulfilled,—are points to be brought out.

And, last of all the events of that ever to be remembered day—the burial. The class will have questions to ask. Bring out, how the love of Joseph and of Nicodemus for Jesus, gave them courage, and how they showed their love in the care of His body : it was all that could be done ; and they did it.

The class will be ready for the closing verse of Hymn 46 ; let it be said together softly.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Herod's Palace, the residence of Pilate in Jerusalem, was a magnificent building in the western part of the city. Its walls rose in parts to a height of 50 feet, with many towers. Internally it was fitted up with great luxury, and splendid porticoes looked out upon a spacious park of extraordinary beauty. Groves of trees surrounded it, and gardens well irrigated, "filled with brazen statues through which the water ran out." John 19 : 13 mentions the "Pavement". This was probably a sort of mosaic floor outside the palace, on which the judgment seat of

the Roman governor was placed. John gives the Hebrew name, Gabbatha.

Calvary, or Golgotha, is now generally believed to be the skull-shaped mound, outside the north wall of Jerusalem, near the Damascus Gate. The bare top of the hill and two hollow caves in its face give the skull-like appearance. According to Jewish tradition, this was a place of public execution, and the Jews still call it "The Place of Stoning." A tradition which is as old as the fifth century A.D. says that Stephen, the first Christian martyr, was stoned here (see Acts 7 : 59).

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Some Test Questions

1. To what Roman governor was Jesus taken ? What did Pilate make up his mind to do ?

2. How did the Jews prevent this ? To what death was Jesus delivered up ? Into whose care did He give His mother ?

3. For how long was the cross wrapped in darkness ? What cry of agony did Jesus utter ?

4. To what physical suffering did He give expression ? What scripture was fulfilled

in this ?

5. How was Jesus' thirst satisfied ? What did He afterwards say ?

6. What is meant by "gave up the ghost" ? Give the very last words of Jesus ?

7. Why did the Jews wish the bodies removed from the crosses ?

8. How was it made certain that the crucified robbers were dead ? Why was this not done in the case of Jesus ?

9. What did one of the soldiers do to the body of Jesus ? What followed ?

10. How and by whom was Jesus' body prepared for burial ? Where was it laid ?

11. What description do the other Gospels give of the tomb! Why could the body of Jesus not be taken any distance?

### Something to Look Up

1. When the cruel soldiers were nailing Jesus to the cross, He prayed God to forgive them. Find in Luke the verse that gives this prayer.

2. Find a passage in the Revelation, where there is a promise of a crown of life to those who are faithful unto death.

ANSWERS (Lesson VII.)—(1) Matt. 27 : 3-5 ; (2) Mark 8 : 38 or Luke 9 : 26.

### For Discussion

1. Old Testament predictions fulfilled in Jesus' life and death.

2. Christian heroes.

### Prove from Scripture

That Jesus' death was foretold.

### The Catechism

Ques. 91-93 (Review)—The Catechism teaches that there are three great "means of grace," that is, channels through which the blessings of salvation come to us, namely : (1) The Word. (2) The Sacraments. (3) Prayer. The Questions for review deal with the second of these means. It may be well to point out that the sacraments are not equal in importance to the Word. It is the Word that makes known the way of salvation, and

without it we cannot be saved. Though it is a duty to observe the sacraments, it is possible to be saved without doing so. They may be compared to the illustrations, which make the teaching of a book more clear and impressive, but which are of little value apart from the book. Without the Word of God, the sacraments will not profit us.

### The Question on Missions

Ques. 8. When our church began work in Labrador, there was no one place that had outstanding claims as a centre. For some time every little harbor had to be visited in turn, and our missionary traveled up and down the coast summer and winter, preaching, teaching and visiting the people irrespective of class or creed. From the first, attention was given to education. Mr. McKenzie secured as a teacher a native of the coast who could read and write, but who had little additional knowledge. In 1891-92 the missionary resided, from November to February, at St. Paul's River, teaching school five days and three evenings, and holding two religious meetings a week. In February, he moved to Harrington Harbor, where, besides teaching, he held five meetings a week for the rest of the season. At this settlement there are now seven or eight Presbyterian families, and it is among them that the work of our mission has since been conducted.

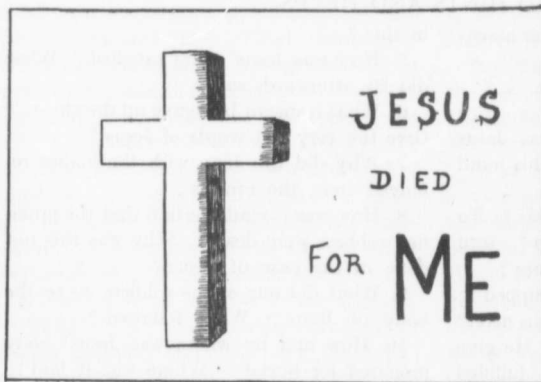
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus dying for the sins of the world.

*Introduction*—We are going to draw a picture of a cross (outline a large one, or have

one prepared of paper colored red). We'll place this cross upon a hill, and we'll print the name CALVARY.

*Lesson*—We have a very sad story to-day, the very saddest in all the Bible, and we are going to look upon a very sad sight. There on the cross, the loving, gentle Jesus died for us, and for all the people in the world, put to death by His enemies, by those who would not love Him and believe that He was really God's Son sent to die for us, and to be the Saviour of us all.



*Review*—We last saw Jesus in the house of Caiaphas the high priest. You will all remember about Peter's denying there that he was a friend of Jesus, and about that wicked disciple who betrayed Jesus into the hands of His enemies. After that, Jesus was taken to Pilate to be judged, and Pilate could find no fault in Him; but, for fear of the Jews, he ordered that Jesus should be crucified, put to death on the cross.

*On the Cross*—We see Jesus led out (bearing His cross) to this hill of Calvary, and there the cross was set up and on it He died for us. (Do not tell the children all the distressing details of the death.)

*Around the Cross*—Let us look at some of the people around the cross where Jesus died. There are some soldiers (marks for a company). See that weeping woman standing with bowed head, and beside her another trying to comfort her. It is Mary, the mother of Jesus, and her sister. There is also John the beloved disciple. Jesus is thinking of His mother left alone. He tells her that John will be like a son to her, and He tells John to take care of her. Peter and the other disciples were no doubt near by also, all in great sorrow, and many other friends of Jesus also. Even in His pain and sorrow Jesus thought first of others. He forgave the thief on the cross. He prayed for His enemies, He provided for His mother Mary.

*The Burial*—Joseph of Arimathea, a friend

of Jesus, is there also, and Nicodemus. Joseph asked Pilate to allow him to bury the body of Jesus. Then sweet-smelling spices were brought and the body was prepared for burial, by wrapping clean white linen about it. Joseph and Nicodemus gently carried the body away, and laid it in a new sepulchre (grave), which belonged to Joseph. It was in a garden near Calvary where Jesus was buried. As we hear this sad story, are not our hearts filled with love to Jesus who suffered and died, that we may live forever, if we trust in Him?

*Repeat*—Hymn 46, Book of Praise.

“There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all.

“He died that we might be forgiven,  
He died to make us good,  
That we might go at last to Heaven  
Saved by His precious blood.”

*What Can We Do for Jesus?*—The question comes again. What can I do to show my love to Jesus who has done so much for me? Name ways in which little ones may serve Him. We all have trials (crosses) to bear (name some); let us bear them lovingly for His sake. Let us help to tell the story of the cross to other children who have never heard it (a missionary thought).

*Something to Think About*—Jesus died for me.

### FROM THE PLATFORM

Recall the “Seven Words” of Jesus on the cross. Peloubet's arrangement may be used, with a slight change, to impress them on the memory. Have the passages repeated in concert, or turned up and read, as the descriptions are printed on the blackboard. There is: (1) THE WORD OF FORGIVENESS (Print), Luke 23: 34. Emphasize our need of forgiveness and God's readiness to bestow it. (2) The Word of SALVATION (Print), Luke 23: 43. Ask the scholars to turn rapidly to Luke 19: 10 and read it. (3) The Word of LOVE (Print), John 19: 26, 27. Hold up Jesus as an Example of love for parents. (4) The Word of LONELINESS (Print), Matt. 27: 46. Point out how awful sin is, since it could bring such agony to God's Son. (5) The Word of PAIN (Print), John 19: 28. Make the point, that Jesus knows our sufferings by experience. (6) The Word of TRIUMPH (Print), John 19: 30. See Application. (7) The Word of REUNION (Print), Luke 23: 46. Here we see Jesus' perfect trust in God. Sing Hymn 54, Book of Praise.

## THE WORD OF

1. FORGIVENESS
2. SALVATION
3. LOVE
4. LONELINESS
5. PAIN
6. TRIUMPH
7. REUNION

## Lesson IX.

## JESUS RISEN FROM THE DEAD

May 31, 1908

John 20: 1-18. Commit to memory vs. 15, 16.

GOLDEN TEXT—I am he that liveth, and was dead; and behold, I am alive for evermore.—Revelation 1: 13.

1 The first day of the week cometh Mar'y Mag'dalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Pe'ter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

Revised Version—1 Now on the 2 while; 3 tomb; 4 She runneth therefore; 5 the; 6 they went toward the tomb; 7 And they; 8 he seeth; 9 cloths; 10 Simon Peter therefore also cometh; 11 he beholdeth the linen cloths lying; 12 upon; 13 rolled up in; 14 So; 15 was standing; 16 so; 17 she beholdeth; 18 beholdeth; 19 turneth; 20 in Hebrew; 21 unto the Father; 22 Omit to; 23 cometh and telleth the disciples, I have seen; 24 how that he had said.

## LESSON PLAN

- I. The Empty Grave, 1, 2.
- II. The Convinced Disciples, 3-10.
- III. The Risen Lord, 11-18.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus risen from the dead, John 20: 1-10.  
 T.—Jesus risen from the dead, John 20: 11-18.  
 W.—The false report, Matt. 28: 1-15. Th.—Certainty, 1 Cor. 15: 1-11. F.—Importance of the resurrection, 1 Cor. 15: 12-26. S.—Fruit of the resurrection, 1 Peter 1: 1-9. S.—Alive for evermore, Rev. 1: 9-18.

11 But Mar'y stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Mar'y, She turned herself, and saith unto him, Rabbo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mar'y Mag'dalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Shorter Catechism—Review Questions 88-93.

The Question on Missions—9. What hardships are met with in missionary work in Labrador? There are no roads, and the missionary has to travel by dog-sledge in winter and boat in summer. Fog and icebergs render an uncharted coast very dangerous. In winter there is much exposure to cold and little communication with the outside world.

Lesson Hymns—Book of Praise, 116 (Supplemental Lesson); 59; 61; 8 (Ps. Sel.); 537 (from PRIMARY QUARTERLY); 64.

Special Scripture Reading—1 Cor. 15: 3-20. (To be read responsively or in concert by the whole School.)

## EXPOSITION

Time and Place—Sunday morning, April 9, A.D. 30; the garden which contained the sepulchre of Jesus.

Connecting Links—The faithful Galilean women carefully watched the place where their Master was laid, and having prepared spices, resolved, after the Sabbath was past, to go to the sepulchre and anoint His body.

## I. The Empty Grave, 1, 2.

Vs. 1, 2. First day of the week; afterwards to be known as the Lord's Day, our Sunday. Mary Magdalene; a native of Magdala, a little town on the Lake of Galilee, a few miles north of Tiberias. Luke (ch. 8: 2) tells us that Jesus had brought her a wonderful deliverance: her devotion corresponded to her debt. Stone taken away. Apparently Mary

had reached the garden before the other women of Luke 24: 10. The removing of the slab which closed the rock-hewn tomb had been troubling them, Mark 16: 3. Then she runneth. What she saw at once suggested that the grave had been tampered with. Peter, and . . . the other disciple (John himself). Mary hurries to those who would be most concerned, her Master's dearest friends. They have taken away the Lord. Mary hastens to the conclusion that Jesus' enemies have taken away His body for their own purposes.

## II. The Convinced Disciples, 3-10.

Vs. 3, 4. Peter therefore . . . and that other disciple, . . . came to the sepulchre. A better translation is, "went on their way to"

describing their course after they left the city ("went forth"). *The other . . . did outrun Peter*; literally "ran forward more quickly than Peter". John was probably the younger man.

Vs. 5-10. *He seeth the linen cloths* (Rev. Ver.); the strips of linen cloth mentioned in last Lesson, in which the body of Jesus had been wrapped. *Yet went he not in*; probably from feelings of reverent awe. *Simon Peter . . . went into the sepulchre*. Peter always acted more hastily. *Linen cloths lying* (Rev. Ver.). See, *From the Library*. *Napkin . . . rolled up . . . by itself* (Rev. Ver.). A remarkable description. Everything was orderly within the tomb, as if there had been no haste. The evidence was plain that the body had not been snatched away. *Then went in . . . that other disciple . . . saw, . . . believed*. The truth flashed on him that Jesus was risen. Possibly words which the Master had spoken came back to his memory. *Knew not the scripture*; such passages as Ps. 16: 10, (compare Acts 2; 2: 31).

### III. The Risen Lord, 11-18.

Vs. 11-14. *Mary stood . . . weeping*; literally, "kept standing near the sepulchre, weeping outside". She had not ventured to look in, but in her grief and hopelessness she could not leave the spot. At length she glances in, "She could not believe that the Lord was gone" (Dods). *Seeth two angels*, etc. This vision of angels only draws from Mary the words which she had already spoken to Peter and John. *Turned herself back*. Apparently she had become suddenly aware that some one was near. *Saw Jesus . . . knew not*. It was not merely her pre-occupation with her own confused and sorrowful thoughts, which prevented her from recognizing Jesus then and there, as Westcott suggests, but the fact that a transformation had taken place in Him.

V. 15. *Jesus saith*, etc.? He speaks to Mary as one whose appearance suggests that she is anxiously looking for somebody. *She, supposing him to be the gardener*; the most likely man to be there at that early hour, and he, of course, might be counted upon as friendly. The thought strikes her that the body of Jesus may have been removed from the tomb for reasons of convenience. *I will take him away*. In her devotion to her Master

she does not pause to ask questions, or even to tell of whom she is speaking. She is simply eager to know where the blessed Lord had been laid, that she may reverently provide for Him.

V. 16. *Jesus said . . . Mary*. The Lord, in tenderness, pronounces the familiar name. *She turned herself*. She had merely glanced at Him for a moment, and then relapsed into her brooding sorrow. *Saith unto him in Hebrew* (Rev. Ver.); that is, the Aramaic language spoken by Jesus and His followers. *Rabboni . . . Master*. A better translation is "Teacher". No doubt this was the familiar name used by the followers of Jesus. In the utterance of her own name Mary recognized the voice she knew so well, and quickly turning round, addressed Him, in joy and wonder, by the title she had so often used before.

Vs. 17, 18. *Jesus saith . . . touch me not*; probably better, "Hold me not". Mary seems to have clasped Him by the feet. Her action and the thoughts behind it take for granted that He has returned to be with His disciples as before. This idea has to be corrected. *Not yet ascended*. He must enter completely into the condition of glorious exaltation with the Father before He can fulfil His promise (ch. 14: 18; 16: 16) of having unbroken fellowship with them again. *My Father . . . your Father*, etc. The God with whom He was to be united was no far-off deity. He was their Father and their God. *Mary . . . came and told*, etc. She hesitates not a moment to obey her Lord's command.

### Light from the East

GARDENER—The earliest piece of ground continuously cultivated was a garden. While the fields were left open to all comers or guarded by watchmen, gardens were carefully enclosed by hedges, by stone walls, with a layer of thorns built in near the top, or by walls of compressed mud dried in the sun. A species of cactus which grows to the height of twelve feet is a common hedge. In some of the royal gardens of antiquity, seventy-two kinds of trees and shrubs are mentioned. In the days of Jesus, the whole valley of the Kidron and the slopes of Olivet were covered with gardens belonging to wealthy citizens of Jerusalem and cared for by hired gardeners,

who not only planted and cultivated the fruit trees and flowers, but also watched the fruit at the seasons when it was ripening. The office of gardener was always honorable, and much sought after. He was a confidential servant, and knew his master's friends, who would be welcome to enjoy the beauty and

security of the garden. Wells were sunk in the gardens for the purpose of irrigation, and fish ponds formed. Cucumbers, melons, leeks, onions, garlic, lettuce and endive, were cultivated. Mulberry, olive, fig, pomegranate, almond, orange, lemon, peach, and apple trees grew in abundance.

### APPLICATION

*Cometh Mary Magdalene, v. 1.* In a mission hospital in India, lay a boy whose leg had been skilfully amputated by a medical missionary. Every time the surgeon came into the ward he would place his opened hands together and raise them in token of his gratitude to the one who had freed him from suffering, and perhaps saved his life. Jesus had done more than that for Mary of Magdala; He had set her free from an awful slavery of mind and soul to a band of evil spirits. No marvel that she loved Him. And is there not abundant reason why we should love Him too, since He has broken for us the fetters of sin, and brought us out into the glorious liberty of God's children? What gladder use can we make of all our powers than spending them for Him in loving service?

*Seeth the stone taken away, v. 1.* A party of tourists were tramping in the north Scotland. The hills were very tiresome for some of them, and when at the close of a day's walk they looked from a hill-top upon another apparently steep climb across an intervening valley, the tired ones said, "It is no use for us to try to go on. We cannot ascend that hill, it is too steep for our strength." But as the rest and refreshment were on the other side of the dreaded hill, they had to try. As they proceeded, the way was easy and not hard. The apparent difficulty they had faced on the high land had disappeared. It was an optical illusion that vanished before their determined advance. In the same way the women who dreaded the task of removing the stone from the sepulchre (Mark 16 : 3), found when they came to the place that their fears had been idle and deceiving. So it is with the steep hills of living. We anticipate greater strains than we actually find.

*Peter . . . entered into the tomb . . . Then entered*

*in therefore the other disciple (Rev. Ver.), vs. 6, 8.* The famous New England preacher, Horace Bushnell, once preached from this incident a sermon on Unconscious Influence. Peter, the stronger character, without his thinking of it, led his more timid friend to follow his example. There are always those who will take encouragement in good or evil from what they see us do. There is not one of us but is drawing some other after him along the upward or the downward path. Helpers or hinderers in right doing, we must all be, in our own measure, to those about us. And if we would have the unconscious influence that goes out from us pure and uplifting, we must live near to the holy and loving Jesus.

*Seeth two angels, v. 12.*

"Flitting, flitting, ever near thee,

Sitting, sitting by thy side,

Like yon shadow all unwearied,

Angel beings guard and guide."

We may not see them with the outward eye; but how many marvelous things Angel Helpers in God's universe, yea, and all about us, there are, which we do not see. But they are none the less present and powerful. What is an angel but a messenger of God? And God does not send the feeble and the empty handed on His errands of love. •

*Go to my brethren, and say unto them, v. 17.*

Some years ago a man was accidentally locked into one of the vaults of the old crypt in Westminster Abbey. He had been strolling around, and did not notice the slowly closing door that noiselessly imprisoned him. Then he tried to get out, but in vain; the locks were heavy, and had set when the door had shut. Through the morning and afternoon he tried to make himself heard; but without any success. In the evening the janitor went his

Freedom for  
the Captives

rounds, and when he came near this vault he detected an unusual sound. Listening intently, he heard cries and groans, and opening the door, he found the man lying on the floor. He was rescued just in time to save his reason. Ah! the key of death is at the girdle of the risen Saviour, and one glad day He will open the door into the sunshine of eternal day for all His followers now imprisoned in the grave.

Mary told the disciples that she had seen the Lord, v. 18. In the Easter service of the Russian Greek church, a visitor observed a suggestive feature. The service began "while it was yet dark," in the early morning. All the worshipers carried unlighted torches. The great building was totally wrapped in darkness. At an appointed time a priest appeared bearing a burning torch. Those nearest him lighted their torches at this flaming light and from these the others were lighted in turn. So the light spread from one to the other, until the vast cathedral was brilliant with a radiance that one torch had kindled. In this way the dark torches of human lives have been lighted at the flame of Mary's lamp. When Jesus revealed Himself to her as risen from the dead and sent her to publish the

good news, the great work of lighting the torches was begun. Is yours lighted? Are you lighting another's?

### Lesson Points

"Better hath He been for years than thy fears." v. 1.

The empty tomb is a silent, but convincing, witness to the resurrection of Jesus. v. 2.

We know the power of the risen Christ only when we put it to the test of personal experience. v. 3.

All stories of the removal of Jesus' body by friend or foe are refuted by the orderliness of the graveclothes. v. 4.

The New Testament lies hidden in the Old, and the Old Testament is unfolded in the New. v. 9.

"But now Thou art in the Shadowless Land,  
Behind the light of the setting Sun;  
And the worst is forgotten which Evil  
planned,

And the best which Love's glory could  
win is won." v. 12.

One of the strongest proofs that Jesus rose is the fact that His disciples did not expect His resurrection, and were only with difficulty convinced of it. v. 18.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

The resurrection story immediately follows the crucifixion. John's view point must always be remembered. His story of the resurrection is the story of faith triumphing over unbelief and sorrow. John gives no narrative of the resurrection, but relates how he and others were convinced of its reality. The other accounts should be used to supplement John's, so that a complete story may be had.

#### I. THE EMPTY TOMB, vs. 1-10.

1. The testimony of Mary. She was first there, and found the tomb open and empty. The stone was "lifted out of" (so the Greek word translated "taken away" signifies) its place, pointing to the exercise of considerable force. Study Mary's great devotion, as seen

in this early visit and her reason for going there. She concluded that the Jews had removed the body. She had no expectation of Jesus' resurrection.

2. The testimony of Peter and John. They hasten to the tomb, and Mary's statement is confirmed by what they see. They found everything in order, showing a leisurely removal of the graveclothes (see also From the Library). This fact impressed them greatly. Peter went in, and then John, who, as he pondered over the whole case, believed Jesus had risen. It was not any knowledge of the scripture which convinced him, but the facts which he saw. It is necessary to get very clearly in mind the utter hopelessness of the disciples, in order to appreciate how strong the evidence must have been which convinced them that Jesus was risen.

#### II. THE REVELATION TO MARY, vs. 11-18.

The details are peculiar to John. Contrast the conduct of Mary and the two men. They

went away when they saw, probably before Mary had returned. She now comes back, and looks, through her blinding tears, into the tomb. Notice the life-like touches all through the narrative. Study the angels, their appearance, their question, Mary's answer. Then turn to the appearance of Jesus: why did she not know Him? (Compare Luke 24: 16; John 21: 4.) The change in Jesus' appearance was such that recognition was difficult. Consider the revelation in the use of Mary's name, and His command. Probably Mary had made some effort to embrace His feet. The prohibition would seem to mean that the disciples must no longer expect to have Jesus near them in bodily form; they must do their work and fight their battle through faith in His unseen, but none the less real, presence. Notice the Lord's message, so full of personal love, inspiration, and sense of fellowship with the disciples in one common life.

Special attention should be given to the proofs of the resurrection (see 1 Cor. 15: 3-11). The New Testament everywhere emphasizes the absolute certainty of it. The despair of the disciples at Jesus' death, their refusal to believe until fully satisfied, the way they afterwards lived in its spirit, and the sacrifices they made in maintaining and declaring its truth, constitute convincing proof. Bring out our personal interest in the fact of Jesus' resurrection. Our resurrection depends upon and is assured by His. If we live in Him by faith, we shall rise as He did.

### For Teachers of the Boys and Girls

A lesson writer suggests as a division of the Lesson: I. First Bell of the Easter Chime: the women at the tomb, vs. 1, 2. II. Second Bell of the Easter Chime: Peter and John at the tomb, vs. 3-10. III. Third Bell of the Easter Chime: Jesus and Mary in the garden, vs. 11-18;—an excellent teaching plan.

But it will be simpler and easier to follow the story verse by verse.

The connection between this Lesson and the preceding one is a question of the almanac. The Jewish Sabbath was our Saturday. Christ died on our Friday afternoon, was buried the same evening, lay in the grave the remainder of that day, the whole of Saturday

(the Jewish Sabbath), and the first hours of the the third day, our Sunday.

Verse 1 has abundant material for questions,—the day of the week, the hour of the morning, the sepulchre—what it was like, the stone—its use, the stone rolled away. On this last point, see Matt. 28: 2. This was before Mary's visit. Mary was eager and early. The angel of the Lord was more eager and earlier still.

What had been Mary's errand? See Mark 16: 1, 2. Was she sad or glad at what she found? V. 2 gives the answer. The clouds will roll away by and by. Who was "the other disciple?" Dwell on his title—"whom Jesus loved," a title infinitely more to be coveted than the highest earthly title of honor.

The race, and its ending. Point out how naturally the story is told. They ran; and the younger man outran the elder. And how like the two, in what each did. The younger and more timid looked in. The older and more courageous went in. Then the first followed. Have the class mark carefully what they found—the guards placed by Pilate at the request of the chief priests (Matt. 27: 62-66) no longer there (Matt. 28: 4, 11-15); the linen grave-clothes, but not the body; the head napkin lying wrapped together by itself—as if the body had gone, without stirring its grave clothes. What is meant by "he believed", in v. 7? Verse 8 helps to answer. He believed that the body was gone, but had no thought that Jesus had indeed risen. That belief was to come later.

Peter and John went away home, v. 10. What kept Mary? What, but her love! And what reward did love receive? Verse 12 replies. Who are the angels, and what their task? One verse, Heb. 1: 14, supplies a sufficient answer, so far as we men on earth are concerned. Their presence here helped Mary to receive the further revelation which so soon was to be made.

Why did Mary not recognize Jesus, vs. 14, 15? The simplest answer is, she was so taken up with her grief. We need to look out from ourselves to see our Lord. Have the class note the intense love of Mary in v. 15.

A single word, "Mary" (v. 16) makes a whole world of change. There was no mis-



taking the loving Voice. The answer, too, a single word, "Rabboni". Show the scholars that this is the whole of religion—Christ to say to us, "Mine"; we to say to Him, "Thine".

Why was she not permitted to touch Him

("cling to Him"), v. 17? Because Christ must first go back to His Father in heaven, before coming to dwell in the hearts of His disciples. Besides, there was work for her to do, vs. 17, 18; and work for Christ must go before all else.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The traditional site of Joseph's tomb, in which the body of Jesus was laid, is inside the present walls of Jerusalem. Here stands the Church of the Holy Sepulchre, first built by Constantine, the Roman emperor, about 300 years after the death and resurrection of Jesus. The traveler is shown not only the site of the sepulchre and the rock of the crucifixion, with the cleft made by the earthquake, but also the three holes, five feet apart, in which the three crosses are said to have been inserted. One objection to this site is that it is inside the walls, while the place of execution, both with Romans and Jews, was without the city, and John (ch. 19 : 20) says that Jesus was crucified "nigh to the city." But it is not certain that the walls in Jesus'

time were in the same place as now, and the site in question may then have been outside of the city.

The other site which is proposed for Joseph's tomb, and which is favored by many scholars, is outside the north wall, near the Damascus Gate (compare on Calvary, last Lesson). Mr. C. G. Trumbull, in, *A Pilgrimage to Jerusalem*, says of this site, "There are strong reasons for holding to the rock-hewn tomb in which we sat that day, as the actual place of Jesus' burial. There were the doorway and a place where a great stone could be rolled to. There was an opening in the rock-cut wall above the place where the body lay, through which one could stoop and look in."

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### From the Library

He is here ! The long watches are over.

The stone from the grave rolled away ;

"We shall sleep," was the sigh of the midnight,

"We shall rise" ! is the song of to-day.

—Frances Loughton Mace.

If the body had been stolen, the marauders would have taken it away in its cerements ; but these were lying flat as though the body had evaporated, and the napkin which had been bound about His head, covering His face, was lying apart from the linen cloths where His head had rested, still retaining its fold. It had not collapsed when His head was withdrawn.—David Smith.

#### Some Test Questions

1. Who made preparations for anointing the body of Jesus? How long did they wait?
2. Which of the women does John mention? What had Jesus done for her?

3. What surprised her when she reached the sepulchre? To whom did she immediately bear the tidings?

4. Whither did Peter and John go? Which reached the sepulchre first?

5. Why did John not enter the sepulchre at first? What did Peter see when he entered?

6. What effect had the same sight upon John when he went into the tomb?

7. Whom did Mary see in the tomb when she returned? What did they say to her, and what was her reply?

8. Whom did she see on turning round? Who did she think He was? What did she offer to do?

9. How did Jesus make Himself known to her? By what title did she address Him?

10. What did He forbid her doing? Why? On what errand did He send her?

#### Something to Look Up

1. Find a place in this Gospel where Jesus told the Jews that if they destroyed the

temple of His body, in three days He would rise again.

2. In First Corinthians we are told that if Christ be not risen, our faith in Him is vain, we are yet in our sins. Find the verse.

ANSWERS (Lesson VIII.)—(1) Luke 23 : 34 ; (2) Rev. 2 : 10.

#### For Discussion

1. Proofs that Jesus rose from the dead.
2. Angels in the gospel story.

#### Prove from Scripture

That Jesus is exalted above the angels.

#### The Catechism

Ques. 88-93 (Review)—Recall the two marks of a true sacrament: (see on Ques. 93, Lesson VII.) : (1) It must be "an holy ordinance instituted by Christ". No other authority, not even that of the apostles, can appoint a sacrament that is binding upon us. (2) In a true sacrament, "sensible signs" are employed to set forth certain spiritual facts and truths. Unless an ordinance has these two marks, it is not a sacrament. The Protestant church holds that there are only two real sacraments—Baptism and the Lord's Supper. The Roman Catholic and the Greek churches, hold that there are seven sacraments, Baptism, Confirmation, The Lord's Supper, Penance, Extreme Unction, Ordination and Matrimony. The last two, how-

ever, though of divine appointment, lack the second mark of a sacrament, namely, the sensible signs with the spiritual meaning. Confirmation, Penance and Extreme Unction lack the first mark, namely, appointment by Christ.

#### The Question on Missions

Ques. 9. The komatic, or dog-sledge, is about twelve feet long, two feet wide, and shod with whalebone. It is drawn by from five to twelve dogs, which are often hard to control. One of our missionaries tells how, on one occasion, he and his traveling companions came to a piece of ice which they did not consider safe. They stopped, and one of the men went ahead to investigate. The dogs grew impatient and started after him. The ice bent under the weight of the sleigh ; one of the dogs fell through into the water, and it was with great difficulty that the party got safely across. The only winter mails are brought from Quebec on a komatic ; and five months sometimes pass without any word from the outside world. Blinding snow storms and fierce gales are frequent. The cold is severe, and the accommodations are not luxurious. Our missionaries have sometimes seen stars shining through the roof, as they lay down to sleep on a winter night in some loft, to which they had climbed on slats nailed to the walls of the rooms below.

#### FOR TEACHERS OF THE LITTLE ONES

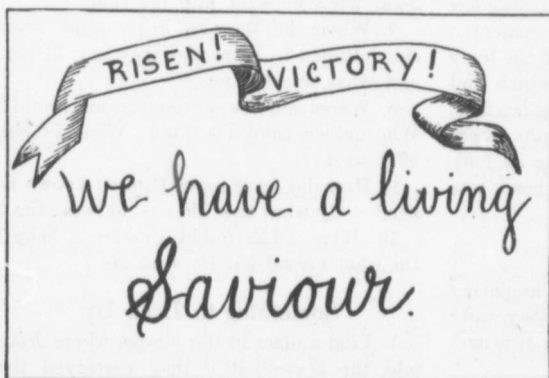
*Lesson Subject*—Jesus the risen Saviour.

*Introduction*—Our Lesson last Sunday was all sadness : to-day it is quite a different

story. It is all joy, and gladness, and victory. We'll draw a banner and print on it, **VICTORY**. Jesus has conquered the enemy death.

*Review*—Last Sunday we looked only on weeping faces ; to-day, if we could see those faces, we should see no sign of tears, nothing but joy. Why is this ? Let us hear the joyful story.

*New Life*—First, let us look at this lovely bunch of spring flowers. Have you ever gone into the woods and gathered the pretty flowers peeping up from



the dark ground, waking up after their long winter sleep? Have you ever watched the ferns unfold themselves from their downy brown blankets and lift their heads to the light? What a joyous time is spring, with its songs of birds and all its beauty! All this joy and gladness makes us think of the new life that God has promised to give to us all, after we die and are laid away in the grave. Do you remember how Jesus died and was laid away in the grave (sepulchre)? (Recall a little of the last Lesson.)

On the third day after Jesus was buried, some of His friends went to visit His grave. It was the custom to take sweet-smelling spices (perfumes) to put on the dead one. Very early in the morning we see a woman hurrying to the tomb with her spices. Who is she? What does she see? Can it be that the great stone is really rolled away, and the door of the tomb open! She draws nearer. Yes, it is true. The stone is rolled away (explain). She turns, and runs back and goes to Peter and John and tells them, v. 2. These both came out of the house, and went running to see for themselves if it were true. John ran faster than Peter, and stooping down, looked into the tomb. What do they see? They do not know what to think about it. Then Peter and John went to their home,

but Mary Magdalene stands weeping beside the door of the sepulchre. She stoops and looks in. What does she see? She turns away, and then Jesus stands beside her, but she does not know Him; her eyes are dim with tears. What does Jesus say to her? What does Mary say?

She at once went and told the disciples, that she had seen Jesus and He had spoken to her. What a joyful piece of news! Christ is risen! He is living again!

*Repeat—*

“Christ the Lord is risen again;  
Christ hath broken every chain;  
Hark! the angels shout for joy,  
Singing evermore on high,

Hallelujah!”

—Hymn 60, Book of Praise

*A Joyful Story*—That is the story we should send across the seas, the story we should send around the world, the story we should tell to all our friends, to everybody in our land. We have a living Jesus! VICTORY! His being alive is of no use to us, unless we take Him to live in our heart (outline). Print in the heart JESUS LIVES. He comes through the Holy Spirit that we heard about last Sunday.

*Something to Think About*—Jesus is a living Saviour.

FROM THE PLATFORM

THE EMPTY TOMB  
THE RISEN LORD

Print, THE EMPTY TOMB. Question as follows. Who had laid Jesus' body in the tomb? What served as a door? How was the door secured? Who were set as a guard? By whom was the stone removed? When? Who of Jesus' friends first discovered that the tomb was empty (see Luke 23: 55, 56; 24: 1)? Which of these women does John mention? To whom did she carry the news? What did Peter immediately do? Who went with him? Which entered the tomb first? What did they specially notice? Now print, THE RISEN LORD, and continue the questioning. Whom did Mary see in the tomb? What did the angels tell Mary? Whom did she see as she turned? What did Jesus ask her? Who did she suppose Jesus was? What did she offer to do? What did Jesus now say to her? Of what did this make her certain? By what title did she address Jesus? What did He forbid her to do? On what errand did He send her? Repeat the Golden Text in concert.

BIBLE DICTIONARY FOR SECOND  
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[For additional information in regard to certain of the places, see Geography Lessons.]

**An'-nas.** The Jewish high priest from about A.D. 7 to about A.D. 16. Although no longer officiating high priest when Jesus was arrested, he still exercised great influence, and to him Jesus was first taken to be examined (see John 18 : 13). Later, when Peter and John were arrested, Annas was prominent amongst their examiners, Acts 4 : 6.

**Ar-im-a-thæ'-a.** The home of the Joseph, in whose tomb, near Jerusalem, the body of Jesus was laid. The site of Arimathæa is unknown. It may have been the modern Beit-Rima, a hill village some 30 miles northwest of Jerusalem.

**Beth'-a-ny.** A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el Aziriyeh, or "Lazarus' Village".

**Cai'-a-phas.** The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

**Ce'-dron.** Or Kidron, the ravine which may be regarded as the eastern boundary of Jerusalem, separating the city from the Mount of Olives.

**Ce'-phas.** Hebrew for "rock" or "stone", a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

**Christ.** "The Anointed One", the official title of our Lord, corresponding to the Hebrew "Messiah". It is so constantly added to "Jesus", the Saviour's personal designation, that it virtually forms part of His name.

**Did'-y-mus.** The Greek equivalent of Thomas, meaning "A Twin".

**Je'-sus.** The personal name of our Lord. It was given to Him by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31.

**Jews.** At first, a name given to those belonging to the tribe, or kingdom, of Judah, then to all of the Hebrew race who returned

from the captivity in Babylon, and finally to all the members of that race throughout the world.

**Jo'-nas.** The father of Simon Peter.

**Jo'-seph.** A Jew of Arimathæa, a member of the Sandehrin, who refused his consent to the resolution of that council to put Jesus to death (Luke 23 : 50, 51), and who, along with Nicodemus, laid the body of Jesus in a tomb belonging to himself. The traditional site of the tomb is on the spot now occupied by the Church of the Holy Sepulchre, near the centre of Jerusalem; but it is now generally believed to have been just outside the north wall of the city, not far from the Damascus Gate.

**Ju'-das Is-car'-i-ot.** The disciple who betrayed his Lord.

**Laz'-a-rus.** A friend of Jesus whom our Lord raised from the dead. He was the brother of Mary and Martha.

**Mar'-tha and Mar'-y.** Two sisters whose home was at Bethany, with their brother Lazarus. All three were tenderly attached to Jesus.

**Mar'-y Mag'-da-lene.** A resident of Magdala, on the southwestern shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared, on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

**Naz'-a-reth.** A town of Galilee in which Joseph and Mary lived, and the home of Jesus from His childhood until He was thirty years of age.

**Nic-o-de'-mus.** A Pharisee and member of the Sanhedrin. As the result of a night interview with Jesus, he became a secret disciple of our Lord, and after His crucifixion, he assisted Joseph of Arimathæa in His burial.

**Phar'-i-sees.** One of the three chief Jewish sects, the other two being the Sadducees and the Essenes.

**Phil'-ip.** One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

**Pi'-late.** The Roman governor of Judea, under whom Jesus was put to death.

**Rab-bo'-ni.** Meaning "My Lord, My Master". The highest title of honor among the Jews for a teacher, the lowest being Rab ("Master") and the next Rabbi ("My Master").

**Si'-mon.** The father of Judas Iscariot. He belonged to Kerioth in the south of Judah.

**Si'-mon Pe'-ter.** See Cephas.



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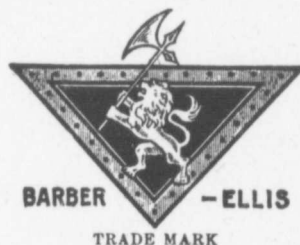
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