

Has your class our Illustrated Papers? See list, page 161

Vol. XI. No. 4

April, 1905

Yearly in Advance, 60c.  
Two or more 50c. each.

*Record of copies:  
Copies sent  
Mar. 3*

# THE TEACHERS MONTHLY



Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building Toronto

Please mention "The Teachers Monthly" when writing advertisers

*W. J. Hodgson*

**THE  
ACME  
LOAN  
AND  
SAVINGS  
COMPANY**

HEAD OFFICE

77-80

Confederation Life Building  
Toronto - Ontario

Authorized Capital - \$5,000,000.00  
Subscribed Capital - 900,000.00  
Assets - 250,000.00

**PERMANENT STOCK CLASS "A."** may participate in surplus profits. Dividends payable half yearly, at 6 per cent. per annum.

**FULLY PAID STOCK CLASS "B."** Dividends payable half yearly at 6 per cent. per annum.

**INSTALMENT INVESTMENT STOCK CLASS "M."** payable monthly. Dividends half yearly at 5 per cent. per annum.

**WRITE FOR PROSPECTUS**

*Mr. Jugg  
adv. kept*

**THE CANADIAN BANK  
OF COMMERCE**

Paid-up Capital, \$8,700,000 • Rest, \$3,500,000.

**HEAD OFFICE - TORONTO**

HON. GEO. A. COX, President.  
ROBERT KILGOUR, Vice-President.

B. E. WALKER, General Manager. ALEX. LAIRD, Asst. Gen'l Manager.

London, England, Office—60 Lombard Street, E.C.

S. CAMERON ALEXANDER, Manager.

New York Agency—16 Exchange Place.

WM. GRAY AND H. B. WALKER, Agents.

**113 Branches** in Canada, the United States and England.

**A general Banking Business transacted.**

**TRAVELLERS' LETTERS OF CREDIT**

These Letters of Credit are issued for the use of travellers and tourists, and may be obtained available in every part of the world. They form the most convenient method of providing money when travelling, as the holder can draw whatever sum he requires, when needed, without risk or difficulty.

Full particulars may be obtained on application at any office of the Bank.

Please mention "The Teachers Monthly" when writing advertisers

# JERUSALEM.

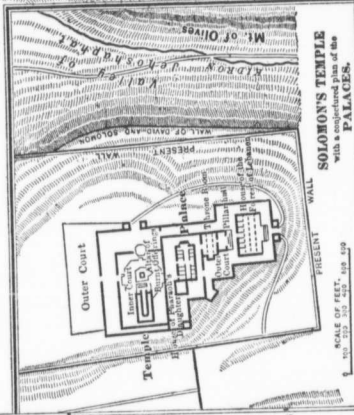
Limits at the Time of Christ shown thus: \_\_\_\_\_

SCALE OF ENGLISH FEET.



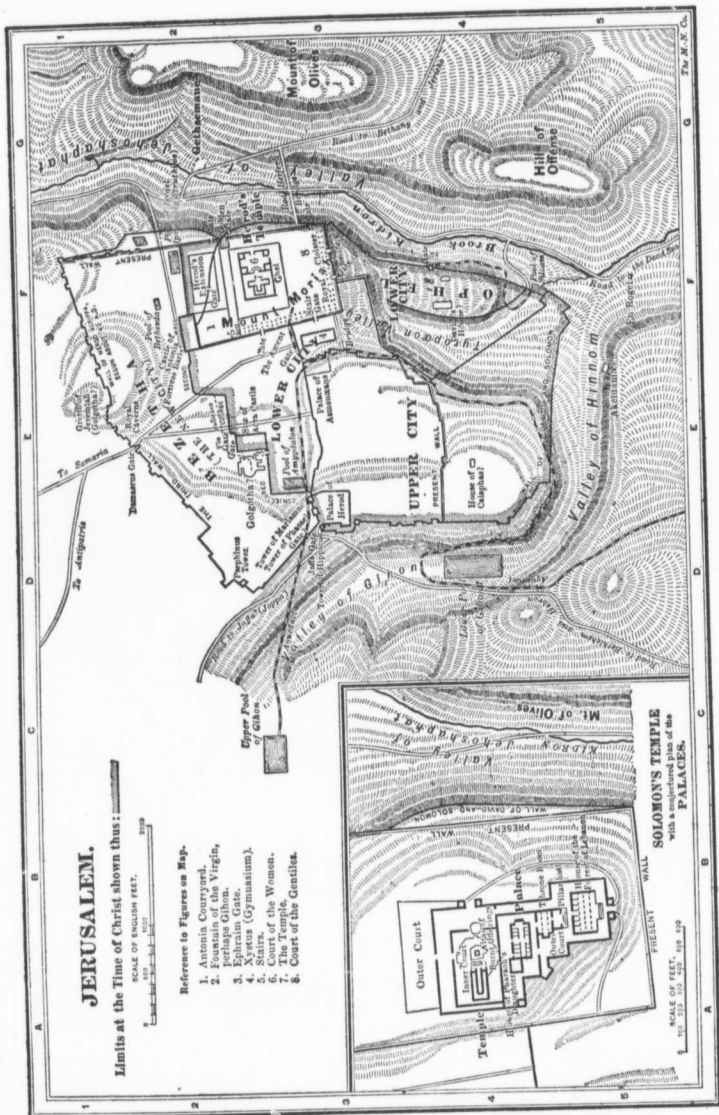
Reference to Figures on Map.

1. Atrium Courtyard.
2. Fountain of the Virgins, perhaps Gihon.
3. Upper Pool of Gihon.
4. Xystus (Gymnasium).
5. Stairs.
6. Court of the Women.
7. Court of the Priests.
8. Court of the Gentiles.

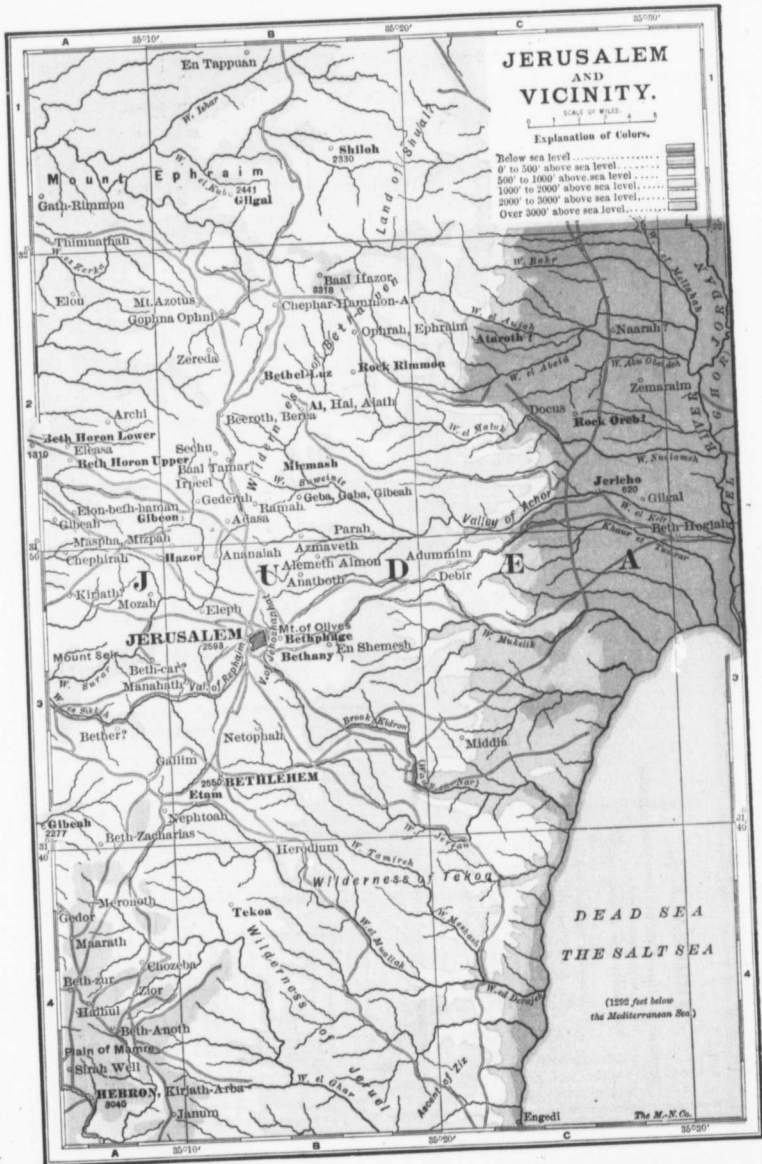


SOLOMON'S TEMPLE  
with a conjectured plan of the  
PALACES.

SCALE OF FEET. 0 100 200



THE N. E. C.



W

M  
 a



Central Business College.

# Coming and Going

is the order every day  
in the year in our  
school.

**ON MONDAY, Feb. 6th,** we registered the following students :—

- Miss Mary McIntyre, Alton, Ont., for Shorthand Course.
- Miss Aileen Brown, City, for Shorthand Course.
- Miss Jessie Sheppard, City, for Commercial Course.
- Miss Reita Stowell, Seneca, N.Y., for Shorthand Course.
- Mr. D. V. Grierson, Listowel, Ont., for Commercial Course.
- Mr. Thos. Reevely, City, for Telegraphy Course.

**ON SAME DAY** we received the following calls for our graduates :

1. From the Mail Job, City, Young Man, Bookkeeper; sent Geo. Moores, from Trinity, Newfoundland, started \$9.00 a week.
2. From J. Ferguson, Esq., North Bay, Insurance and Real Estate; Recommended Miss E. Lawson, from Copper Cliff, Ont.
3. From A. B. Owen, Esq., Superintendent, City, Lady Clerk, Junior; sent Miss Isabel Hunter, from Conover, Ont.
4. From Dominion School Supply Co., 78 Bay St., Stenographer; sent Miss Sarah Dean, Parkdale, City.
5. From Turner & Hamilton, 84 Wellington St. W., for male stenographer; sent Harry Newman, drawn from senior section two weeks before term was out.
6. From W. Fountain, Esq., "My Valet," Lady Bookkeeper, at \$10.00 a week, not filled.
7. From John F. McCurdy, Attorney, Corunna, Mich., male stenographer; had Wilfred Kearns, student from Carsonville, Mich., send application.
8. From John Blanchet, Esq., North Bay, Wholesale Fruiterer, etc., Lady Stenographer and Bookkeeper, not filled.
9. From Bliss Business College, Columbus, O., Junior Commercial teacher, at \$60.00 a month, none to recommend.

**Six** admitted; **Five** sent out; could have placed **Three** others had we the material ready. This is going on all the year round in our school. If you want a good training, and a good chance to start out in a good position, you should attend the largest, best equipped, most influential Business School in Canada. That school is the

Enter any time.

No vacations.

*Central  
Business College*  
of Toronto.

Prospectus free. Write for it to

**W. H. SHAW, Principal.**

P.S.—Take our Mail Courses if you cannot attend College.



W. H. SHAW

## Sabbath School Library Books

EVERY Sabbath School Worker knows of what immense importance the Library is, and the necessity of keeping the shelves well supplied with the best literature.

If your library has been successful the books will be too much worn for further use—if it hasn't, establish a good library and make it so.

Our facilities for supplying the best libraries are unsurpassed, and every book selected ranks among the highest of its class. We carry the largest stock of approved S.S. Library Books in Canada. They are all entertaining and instructive, readable and reliable.

Catalogue of 3,000 selected volumes mailed free to any address. Send for it. **Discount and Terms Most Liberal.**

**WILLIAM BRIGGS**

29-33 Richmond St. W., Toronto

## Maps for the Class Room and Home

Map of Palestine, illustrating the New Testament.

Map of Palestine, illustrating the Old Testament and the Land as Divided among the Twelve Tribes.

Map of the Roman Empire, illustrating the Journeys of the Apostle Paul.

These Maps are lithographed in four colors on muslin of superior quality and measure 36 x 58 inches. The names of places are large and distinct; the drawing is carefully executed. Each map has distinctive features, but all have large type, clear and bold outlines. Price \$1.25 each.

<b>The Lord's Prayer</b> , printed on muslin, 36 x 45 inches .....	\$0.80
On paper, 29 x 21 inches .....	.10
Mounted on linen and rollers, 29 x 21 inches.....	.60
<b>The Ten Commandments</b> , on muslin, 36 x 57 inches .....	1.00
On paper, 35 1/2 x 22 1/2 inches .....	.10
Mounted on linen and rollers, 35 1/2 x 22 1/2 inches.....	.60
<b>The Apostle's Creed</b> , on muslin, 40 x 65.....	1.00
<b>The Twenty-Third Psalm</b> , on muslin, 40 x 65 .....	1.00
<b>The Beatitudes</b> , on muslin, 40 x 65.....	1.00

(Postpaid)

**WILLIAM BRIGGS**

29-33 Richmond St. W., Toronto

# The Teachers Monthly

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

Vol. XI.

April, 1905

No. 4



HON. JUSTICE MACLAREN

There is no fear of failure in Justice Maclaren's hands. He is a man of action, and has his forces well organized in some dozen sub-committees, all busily at work. Justice Maclaren is sure to be a prominent figure at the Convention. He has for many years been an active member of the International Executive, and is a truly representative Canadian Sunday School worker, and a much honored public man.

## For the Great Convention

There will be scarcely any phase of the Sabbath School movement which will not be represented at the International Convention in Toronto in June. It will require almost a regiment of speakers for the intricate programme of twin mass meetings, and of the various Departments into which the convention divides itself. A few will serve as a sample of the many. Of the clergy, there will be such as Bishop Vincent, of Chataqua fame, President William Douglas MacKenzie, of the Hartford Theological Seminary, Dr.

Hon. Justice Maclaren, of the Court of Appeal, is the Chairman of the Committee of Management in Toronto for the International Sunday School Convention in June, the Lieut.-Governor of Ontario being the Honorary Chairman. There

Potts, the Chairman of the International Lesson Com., the eloquent Bishop Dumoulin, of the Niagara diocese, Bishop Sweatman, of Toronto, and Principals Patrick, of Winnipeg, and Falconer, of Halifax, each an expert in Sabbath School work; whilst the Lieut.-Governor of Ontario, Mayor Urquhart, of Toronto, from Canada; and Hon. Mr. Fairbanks, Vice-President of the United States, and Hon. Justice Brewer, of the Supreme Court of the United States, are among the well-known laymen, who are likely to be heard. The Sunday School has never to go a begging for workers or advocates. The foremost in the land feel themselves honored in rendering it service.

## The Chief End of Man

By Rev. John A. Cormie, B.A.

The greatest of all the works of creation is the only one that does not properly fulfil its function. The sun and the moon and the stars, the sands by the sea shore, the drops of rain and the flakes of snow, these all show forth their Creator's handiwork and utter His praise. They move in perfect obedience to the laws of their being, and their existence is a constant testimony to the wisdom of the God who made them. They show at once that they are made for a purpose, and they move forward to fulfil it. The life of the trees and the flowers, the beasts and the birds, and, if the term be allowed, the life of the sand and the drops and the flakes, are all active in accomplishing a great design.

That alone which is at once the best of them and the greatest, does not achieve his

end. If it is true that the chief end of man is to glorify God, it is also true that a multitude do not do this.

That the great sun should cease to shine, that the moon should stand still in her course, that a man should gather figs from thistles and grapes from thorns, this would be strange. This would cause us to wonder. But that a man should not obey the Hand that made him, that he should not live for the glory of his Creator, this is pathetic, and should cause us to weep.

In the wilderness of life there are many paths, some well travelled, some not, some broad, some narrow, some easy, some difficult. Among them there is one that leads to an ideal end. To have set the feet of one child upon this path, to have opened his eyes to the meaning of life and to have given him a vision of its possibilities, this is the greatest thing. To have done other things may also be great; but this is the greatest. Other great deeds evoke the applause of men: this causes the angels in heaven to clap their hands. In the presence of the angels of God there is joy.

Birtle, Man.

#### A Word of Appreciation

Rev. R. P. MacKay, Secretary of the Foreign Mission Committee, (Western Section) writes as follows;

"The Foreign Mission Committee met and passed a resolution expressing their appreciation of the Mission Questions in connection with S. S. Lessons in your publications. The thought was heartily approved, and the hope expressed that teachers and superintendents would make full use of the opportunity of thus educating the children of the Church in missions."

#### The Self-revealing God

By Rev. J. W. A. Nicholson, M. A.

God delights in revelation. He is eternally uttering Himself. Creation itself is God's speech. And all that the race has ever learned, all that we as individuals know, the total splendid heritage of human wisdom, is, after all, the result of divine revelation. God has first spoken; man has listened and understood.

Until God speaks, all speech is vain. Man may utter the words, a dull, useless repetition, till at last from "the soul that is not man's soul" there flashes forth the meaning of the message,—and the mind awakes! This is education, the inspiring and quickening contact of the creative with the created spirit. "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." We have never to persuade God to reveal Himself. His very nature compels Him to utterance. Love is essentially demonstrative. It is our task to get men to understand the divine language. We are engaged in training the ear to hear and the eye to see. And this is all we need to do; for nature's manifold changes and man's varied experiences are all the revealing activity of Him who cannot hide Himself, and the persistent utterance of Him who cannot be silent. "Are not these, O soul, the vision of Him who reigns?"

We have reserved the name "revelation" for divine communications regarding the inward life. But God reveals Himself also in the routine tasks and commonplace doings of humanity. The plant has its crown of colored and fragrant bloom, and the mountain has its crest of sky-cleaving and sun-kissed peak; but the blossom is not the whole plant, nor is the summit the entire mountain. The same sun that touches the flower with color and fragrance, had penetrated to the hidden root and poured sap and vital energy through the fibrous waterways in the supporting stem, long before the flower unfolded itself in splendid beauty. Heaven's light is reflected from the mountain peak, and at the same time floods the valleys far below. Our God is "God of the plains" as well as "God of the hills." The Hebrew scriptures—ours in outward possession if not by inward appreciation—acquaint us with a people whose whole life, from what we regard as most trivial to what we consider as of most importance, was a matter of concern to Jehovah, their God, and was regulated by Him in minutest detail. Even the creature's diet was not forgotten or ignored by the Creator. Man's knowledge of sanitation and hygiene is the revelation of God.

God speaks everywhere and forever. The



uncalculated and undreamed-of energy that operates in quiet, unobtrusive manner upon us and around us, the bewilderingly complicated machinery to which we find ourselves only imperfectly adjusted, and over which we have such uncertain control, the myriad mystic influences that weave themselves in soft, subdued colors into the web of life, the unheard melodies and unregarded visions—what are these but the awful monotone in the impressive and persuasive oratorio of Him who is never silent, and all whose utterance is of Himself! There is none other of whom He can speak; there is nought else of which He can tell. For of Him, and through Him, and to Him, are all things: to whom he is to be glory forever.

St. John, N.B.

*Assignment*  
Duty and Dynamic 16

Running away from the foot of a slowly melting glacier in the Rockies is a stream, not clear, but of a milky white. A little investigation shows that the color is caused by clay in the water. This discovery reveals what has been happening while the enormous mass of ice has been gradually settling down. It has been constantly grinding down the rocks to form soil in which vegetation may spring up. And this process, which we can now see in some places, was going on all over the world during countless ages of the past. The operation of these mighty agents and forces of nature was required in order that a single blade of grass might grow at our feet.

It takes a glacier to produce a blade of grass. This fact in nature has its parallel in the spiritual sphere. Here, also, it is true that no result, not even the smallest, can be brought about until the greatest power is called into play.

We shall never go to our work as teachers in the right spirit unless we depend absolutely on the divine dynamic. Let no teacher imagine that for the simplest lesson to the tiniest child he is sufficient in his own wisdom and skill and patience. That lesson has its place in God's plan for the renewal of the child's soul and its growth into His own likeness. At every point in the process we need to draw upon His resources who alone can bring it to completion.

Why should we ever go to any work in our own strength, when might so abundant is freely offered to us? It is as if one should be thirsty in the middle of the Amazon, or poor with the key to uncounted riches in his very hand, or ignorant with the pages of knowledge spread out before him. Let us bring to bear upon tasks apparently trifling the power that is ours for the asking, and we shall be filled with a joyful surprise at the results of our efforts.

What Sabbath Schools may do for Missions

A FOREIGN MISSION VIEW

By Rev. W. A. J. Martin,

Convener, General Assembly's Foreign Mission Committee (Western Section)

[A number of leaders in mission work, Home, Foreign and French, are this year telling the readers of the *TEACHERS MONTHLY* what they think the Sabbath School may do for missions. This is the third article of the series.—EDITORS.]

From the ranks of our Sabbath School scholars are coming the active Christian workers of to-morrow. The most important service the Sabbath School can render to mission work is to supply the need of intelligent and consecrated men and women.

One step towards that end is the use of *The Question on Missions* in the Lesson Helps. This cannot but result in much quickened interest in missions, and a clearer grasp of the fundamental principles involved.

But precept alone is not enough. With young people particularly, there is nothing like some specific object to which effort may be directed, to develop an intelligent interest. Every school should take up some mission work of its own, along the line of our church's work. Many schools are already supporting a pupil at *Pointe aux Trembles*. Why cannot others do likewise? Why might not the schools within a Presbytery unite their efforts to support a Home Mission field?

The "share plan" just adopted by the Foreign Mission Committee brings their own specific Foreign Mission work within the reach of almost every Sabbath School. A "share" costs only \$50 per annum, and entitles the donor to letters from the station in which his money is invested. Or better still, I am sure

the Foreign Mission Committee will be glad to assign a whole station, say that at Mhow, where the famine orphan boys are, as the Sabbath Schools' special station. Let us undertake some specific work. The results will be great, and the blessing enduring.

Brantford, Ont.

### A Sabbath School Missionary Society

By *J. R. Lowden*, Erskine Church Sabbath School, Montreal

[Mr. Martin tells above what he thinks the Sabbath School may do for Missions. Here is what a school has done. This is one of the "Methods that Have Worked," and certainly it has worked well.—EDDINGS.]

About the beginning of 1872, one of our Sunday School teachers, who was an active member of the congregational missionary society, conceived the idea that a similar society with the same methods in use in the larger society, should do a good work in the Sunday School, and so, with a few of the larger scholars, got to work and issued collector's books, and secured about a dozen or so of boys and girls as collectors. These did not confine their collecting to the school, though many of the teachers, in order to encourage them, had their names on from four to six books at the same time. However, as the monthly promise was from five to twenty-five cents, they had many members of their family and friends, but not outside the families of the church.

They reported their collections to the treasurer at their monthly meeting, held on the second Friday of the month. As an encouragement, the president gave three silver medals at the close of the year, one for the largest amount collected, another for the greatest number of contributors on book, and a third for the scholar who brought in the largest amount in his bank box. These medals were presented at the annual social meeting of the Sunday School, held early each year in February.

Another means of infusing a missionary spirit was the reading of missionary items during the closing of the school, such as from the pupil we support at Pointe aux Trembles, or from Dr. Leslie, formerly a member of

Erskine Church, and now one of our mission aries in China. By the way, Dr. Leslie was one of the collectors in this society and an active worker for the society.

The juvenile society vote their own moneys, dividing them up as they may decide themselves when they meet at the annual social of the school. During the first twenty-five years of their existence they collected over \$13,600, and during the past twelve or thirteen years they have averaged about \$700 per year. This sum includes the amounts from the three sources, the missionary collectors' books, the boxes, and the collections in the classes each Sunday. The congregation votes us an annual amount for the support of the school, so that all the moneys collected in the school are for mission work only.

### The Teacher and the Papers

Little needs to be said as to the school and the papers. They look for them eagerly, carry them home, and read them through and through; that is, if the papers are, as they ought to be, clean printed, well illustrated and filled with bright, living material. The scholars are quick, too, to discern when they have outgrown the paper of a particular grade, and are ready for the next higher one. The question of papers, indeed, settles itself almost automatically, so far as the scholars are concerned.

To the teachers belong, usually, the choice of the papers. Along with the superintendent and officers of the school, and, let it be added also, the minister, they select the papers to be ordered; and in doing so, each teacher will keep a sharp eye to the tastes and needs of his own class, for the paper is intended, not only to give pleasure, but to help the scholar in his life.

It is not narrow-mindedness when the preference is given, other things being equal, to the papers of one's own church. Atmosphere has much to do with the shaping of character. The home atmosphere helps to make the good son; and the atmosphere which his church throws about him, is a mighty influence in making that good son the good Christian that he ought to be. One very definite aim of the Sabbath School paper

is to make the scholars workers,—servants and soldiers of the Lord Christ. The paper of his own church, tells what his church is doing, especially its missionaries at home and abroad. That work, the scholar comes to feel, belongs to him. He rejoices in its success and wants a share in it.

One finds a teacher, now and then, who actually does not know what papers are distributed; and is it very uncommon that the teacher does not read the papers his scholars receive? "Why read them? Are they not for the scholars, not for me?" some teacher protests. But are they not for you, just because you are for your scholars? It is an added link in the bond of sympathy between scholar and teacher, if the scholar knows that the teacher takes an interest in what interests him. Many a delightful little chat there may be in the minute or two before the lesson begins, or the minute or two after it ends, about what is in the paper. If the

teacher can only get his copy beforehand—of course, the count will be so made, in ordering, that the teacher as well as the scholar may have a copy,—and thus know in advance, what the paper contains, there is many a hint that may be given, which will quicken interest in some particular picture or article or story. A word from the teacher will often open up a window through which new and delightful things may be seen.

A chief purpose which every Sabbath School paper, especially for the older scholars, should have in view, is the promotion of true patriotism. Love for country comes next after love of God and of home. These three should never be separated; and in the articles on national or international movements which the paper contains, the alert teacher will find the occasion for the thrilling word, which will quicken the pulse of loyalty in the scholar, and set his heart aflame with a desire himself to do some great and worthy deed.

## Organized Primary Work

By Mrs. J. Woodbridge Barnes, International Primary and Junior Secretary

During the triennium which will be completed at the coming Convention in Toronto in June, great progress has been made along many lines, as the International Sunday School Association has extended its plans in various directions.

At the Denver Convention in 1902, the International Primary Department was consolidated with the International Sunday School Association. The new plans have extended the work, covering the field. In former years much field work was planned in the interests of the primary teachers, but since field and office have been united, there has been a correlation of plans which cannot but bring greater results. The advance is noticeable along three lines:

**Organization**—There are sixty-three States and Provinces in which we aim to have a general organization, and in each of these it is our hope to establish a department which shall be concerned about the interests of the children up to and through their twelfth year. Of the sixty-three, there are now fifty-eight, where there is either

some form of organization or a superintendent at work. This is a gain of twelve over last year, and a total gain of thirty-five since the Denver Convention. It must not be lost sight of, however, that in most of these places this is but the stepping stone to higher things. We are at present laying foundations. On the other hand, not a few have been at work so many years, that the permanent result of this style of organization is apparent.

**Education**—For years the primary teachers have been striving to improve their condition, and thirty-five years ago (before the advent of the International lessons) started training classes known then as Primary Unions, and still known by the same name in most localities, though in the larger cities they have taken the name of Graded Unions, the name indicating the advance in lines of work. During the years these organizations have greatly increased in number, though the last two years the advance has not been in numbers, but in quality of work and in membership.

## A Wholesome Dissatisfaction

Only those familiar with the history of Union work can appreciate the influence of these organizations throughout the country. They have sought to supply the immediate needs of the teachers of the community; but, in addition, have sought to train teachers to be independent thinkers and to assume the responsibility for the extension of the work to others. Child study as a part of the teaching work has brought about a change in the plans of work, and grading the Sunday School, so far as the elementary grades are concerned, is now a fact, not a theory.

The gradation of the school, the introduction of supplemental lessons, the establishment of the Beginners' department, with its own set of lessons, and the demand for a training course, these are some of the direct results of united efforts through the Primary Unions and organized effort.

*Evangelization.*—This term may not be the best one to employ as standing for the spiritual status of our work, but there has never been a time when the spiritual side of the work was so evident both in the work of the teachers for themselves and for their pupils. Every Union seems to be eager to study the Scriptures, teachers seem to feel more keenly their responsibility, and never was more intelligent teaching and effort put forth for the spiritual welfare of children.

Newark, New Jersey

## A Wholesome Dissatisfaction

"The Church of Christ is always dissatisfied with herself," said Professor W. Douglas Mackenzie in the Sunday School section of the Religious Education Association at Boston. "That dissatisfaction," he continued, "may become a disease, or it may, as it ought to, become a spring of health."

It was just this wholesome dissatisfaction which led to an almost continuous outflow during a session of some four hours of suggestions as to new plans, and testimony of the success of new experiments tried. The Topic was at the first what is being done in Sunday School Teacher Training, and then a general discussion of the Church's problem in the education of its people.

As to the result to be aimed at in Teacher

training, Dean Knight, of the Hartford School of Pedagogy, struck to the very centre, in the saying: "The life of Jesus Christ is the best model as to what is to be produced—a teacher after His fashion; and how to produce it—by careful study and imitation of that Life of lives."

Dr. MacFarland, of New York, speaking of the great Methodist Church, North, told of the seven field workers set apart exclusively for this training work, and of the "determined efforts" by every possible means to get into the Sunday Schools a missionary library, without which, all other agencies for teacher training will fall more or less short. As a further help, a series of Round Table programmes is being sent out, "prepared distinctly for local schools," and compassing the whole range of Sunday School study, the purpose being to furnish to even the most simply organized schools the means of systematic study and preparation, independent of Institutes or field workers or other outside aid.

From far Alberta, Mr. Heustis outlined the elaborate scheme of ten courses arranged by the S.S. Association of that Territory, a chief feature of which is the substitution for an examination, of the test of an essay of 3,000 words on each book studied, and a practical exhibition of teaching faculty, before the granting of the diploma.

The Annual Survey of Sunday School Progress, by Dr. Harrower, of the New York Episcopal diocese, emphasized the new and "almost unlooked for" respect for the Sunday School as an educational force. It looks, he thinks, as if the creation of "a teaching order" among laymen were on the way; and he agrees with Patterson Du Bois in regarding the Sunday School as "far exceeding any other factor as a unifier of the churches." Dr. Harrower's plea that we should "turn our attention to the child at worship," met a hearty response. Where reverence, and the habit of worship are left out, no skill in teaching will avail. •

Dr. MacFarland struck the note which has set our own General Assembly to include a question on Missions each Sabbath in all the Lesson Helps.—"Moral and religious education must include moral and religious action: the scholars must be set to do, as the only

Left  
W. Barnard  
Chicago

logical outcome of their knowledge of the truth"; and "The School of Practice," which he has introduced into his S. S. Journal aims to answer the question: "What practical thing can we do during the coming week, as the result of what we have learned."

A mere handful, these, of the things to which earnest Sabbath School workers are setting their minds, in the effort to keep pace with the needs of the work. It is not because

the work is failing, but because it is so thoroughly succeeding, that the new demands are so many.

Full particulars in regard to The Teacher Training Examination, which is to be held on Saturday, May 6th, may be obtained by writing to Rev. Alexander Macgillivray, 281 Lansdowne Ave., Toronto, Secretary of the General Assembly's Sabbath School Committee.

## OUR PUBLICATIONS

We draw special attention to our new publication—The Bible Catechism, by Rev. George S. Carson, B.A. Sample pages sent free; the book complete, 88 pages, strongly bound, for 10c.

### Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 60c. a year; 2 or more to one address, 50c. each.

THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.

THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

### Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—Treats Young People's topics; articles on our own Missions; 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.

THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

### Other Supplies

TEACHER TRAINING HANDBOOKS—Prof. Muftay's ONE TO TWENTY-ONE: Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS: Studies in Teaching and Organization, 10c. SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.

CARSON'S PRIMARY CATECHISM, doz., 35c.; 100, \$2.50. THE BIBLE CATECHISM: The Bible in Question and Answer for Children, 10c.

LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100. MEMORY PASSAGES—For Diplomas, 50c. per 100. SUPPLEMENTAL LESSONS—Booklet for teachers, 2c. Leaflet for scholars, 6c. per doz.

PROVIDENCE COLORED LESSON PICTURE ROLL, \$3.00 per year, 75c. per quarter. (S.S. SUPERINTENDENT, a quarterly publication, with each roll free.) PROVIDENCE COLORED PICTURE CARDS, 10c. per year, 25c. per quarter.

S.S. CLASS REGISTER (OUR OWN) 5c. each; BIBLE CLASS, 20c.; PRIMARY, 20c. S.S. SECRETARY'S RECORD (OUR OWN) 20 classes, 30c.; 40 classes, 40c. S.S. SUPERINTENDENT'S RECORD, very useful, 10c. REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILDE'S BIBLE PICTURES (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.)

OXFORD TEACHER'S AND SCHOLAR'S BIBLE; BOOK OF PRAISE; BIBLE AND BOOK OF PRAISE. Send for list and prices.

FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. Sample of Descriptive Leaflet free.

CRADLE ROLL—FRAMED "FLINT" CRADLE ROLL—With space for 40 names, \$1.00; 100 names, \$1.35. Fine slits are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" CRADLE ROLL—Ready to hang up, with gilt stick on top and bottom, 25c. less than above Prices. Add express charges to above Prices. APPLICATION CARD—6c. per dozen; printed form on back to be filled out. ENROLLMENT CARD—6c. per dozen. CRADLE ROLL CERTIFICATE—Printed in gold and two colors, 25c. per dozen. BIRTHDAY CARDS—Of various sorts; all pretty, 18c., 25c., 35c. per dozen.

Add postage in case of Bibles and other books.

ADDRESS REV. R. DOUGLAS FRASER,

CONFEDERATION LIFE BUILDING, TORONTO.

## Bible Dictionary for Second Quarter, 1905

Jesus or Barabbas should be set free, the Jews chose Barabbas.

**Beth-an-y.** A small village on the Mount of Olives, about two miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus.

**Beth-sai-da.** A town on the east side of the Jordan, just above its fall into the sea of Galilee.

**Cai'a-phas.** The high priest who proposed the death of Jesus (John 11: 49-53), and was deeply responsible for His actual murder.

**Alpha.** The first letter of the Greek alphabet. **Omega** is the last letter. "I am Alpha and Omega" (Rev. 1: 8) means, "I am the first and last of things."

**An'-drew.** The name means "manliness." One of the twelve apostles and brother of Peter.

**A'-si-a.** The name Asia was given by the Romans to a small province of Asia Minor, of which Ephesus was the chief city.

**Bar-ab'-bas.** A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether

**Laz'-ar-us.** A friend of Jesus whom our Lord raised from the dead. Brother of Martha and Mary.

**Mar'-tha** and **Ma'-ry.** Sisters of Lazarus. The whole household were tenderly attached to Jesus.

**Ma'-ry.** See Cleophas.

**Ma'-ry Mag-dal-e'-ne.** A resident of Magdala, on the south-western shore of the Sea of Galilee, out of whom Jesus cast seven demons.

**Naz'-ar-eth.** A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

**O-me'-ga.** See Alpha.

**Per'-ga-mos.** See Ephesus.

**Pe'-ter.** The Greek equivalent for the Aramaic Cephas, "rock" or "stone," a name given by Jesus to the apostle Simon.

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

**Phil-a-del'-phi-a.** See Ephesus.

**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 in Judæa under whom Jesus was put to death.

**Rab-bo'-ni.** The highest title of honor among the Jews for a master, the lowest being "rab" and the next "rabbi."

**Sar'-dis.** See Ephesus.

**Symr'-na.** See Ephesus.

**Si'-mon.** The original name of the apostle commonly known as Peter; also a householder in Bethany, who had been a leper, and not improbably had been cured by Christ. It was at his house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

**Si'-on.** Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

**Thy-a-ti'-ra.** See Ephesus.

**Cle'-oph-as.** The same as Alphæus, husband of one of the Marys of the Gospels, and father of James the Less and Joses, Matt. 10 : 3; Mark 15 : 40.

**Eph'-es-us, Smyr'-na, Per'-ga-mos, Thy-a-ti'-ra, Sar'-dis, Phil-a-del'-phi-a, La-od-i-ce'-a.** The seven churches of Asia Minor addressed by John in the book of Revelation.

**Gal'-il-ee.** The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

**Gol'-goth-a.** The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem where Jesus was crucified.

**Greek.** The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

**Greeks.** Those belonging to the Greek race, whether living in Greece or elsewhere.

**He'-brew.** The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

**Is'-ra-el.** A name given to Jacob and his descendants.

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

**Je-ru'-sa-lem.** The sacred city and well-known capital of the Jews.

**John.** One of the twelve apostles, brother of the James slain by Herod (Acts 12 : 1, 2); writer of the fourth Gospel, three Epistles, and the Revelation.

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

**La-od-i-ce'-a.** See Ephesus.

**Lat'-in.** The language spoken by the Romans.

### Lesson Calendar: Second Quarter

STUDIES IN THE WRITINGS OF JOHN—MIRACLES (OR SIGNS) AND WITNESSES	
1. April 2	Jesus the Good Shepherd. John 10 : 7-18.
2. April 9	The Raising of Lazarus. John 11 : 32-45.
3. April 16	The Supper at Bethany. John 12 : 1-11.
4. April 23	The Entry of Jesus into Jerusalem. John 12 : 12-26.
5. April 30	Jesus Washing the Disciples' Feet. John 13 : 1-14.
6. May 7	The Vine and the Branches. John 15 : 1-12.
7. May 14	Jesus Prays for His Followers. John 17 : 15-26.
8. May 21	Jesus Before Pilate. John 18 : 28-40.
9. May 28	The Crucifixion. John 19 : 17-30.
10. June 4	The Resurrection. John 20 : 11-23.
11. June 11	The Message of the Risen Christ. Rev. 1 : 10-20.
12. June 18	The Heavenly Home. Rev. 22 : 1-11.
13. June 25	REVIEW.

Lesson I.

## JESUS THE GOOD SHEPHERD

April 2, 1905

John 10 : 7-18. Study vs. 1-18. Commit to memory vs. 17, 18. Read Psalm 23 ;  
Isaiah 40 : 10, 11 ; John 10 : 1-42.

**GOLDEN TEXT**—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10 : 11.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers : but the sheep did not hear them.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and <sup>2</sup>out, and find pasture.

10 The thief cometh not, but <sup>4</sup>for to steal, and <sup>5</sup>to kill, and <sup>6</sup>to destroy : I <sup>6</sup>am come that they <sup>7</sup>might have life, and <sup>8</sup>that they might have it more abundantly.

11 I am the good shepherd : the good shepherd <sup>9</sup>giveth his life for the sheep.

12 But he that is an hireling, and not <sup>10</sup>the shepherd, whose own the sheep are not, <sup>11</sup>seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf <sup>12</sup>catcheth them, and scattereth <sup>13</sup>the sheep.

**Revised Version**—I Jesus therefore said ; <sup>2</sup>Omit ever ; <sup>3</sup>go out, and shall find ; <sup>4</sup>that he may ; <sup>5</sup>Omit to ; <sup>6</sup>came ; <sup>7</sup>may ; <sup>8</sup>may have it abundantly ; <sup>9</sup>leaveth them ; <sup>10</sup>sa ; <sup>11</sup>hired ; <sup>12</sup>scattereth ; <sup>13</sup>them ; <sup>14</sup>he fleeth ; <sup>15</sup>I know mine own, and mine own know me ; <sup>16</sup>even as I ; <sup>17</sup>and I know ; <sup>18</sup>they shall become one flock, one shepherd ; <sup>19</sup>the ; <sup>20</sup>No one taketh it away from me ; <sup>21</sup>received I from.

**LESSON PLAN**

I. The Door, 7-10.

II. The Good Shepherd, 11-18.

**DAILY READINGS.**

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

M.—Jesus the Good Shepherd, John 10 : 1-18.  
T.—Safety of the sheep, John 10 : 19-30. W.—False shepherds, Ezek. 34 : 1-10. Th.—Rescue of the flock, Ezek. 34 : 11-19. F.—A brave shepherd, I Sam. 17 : 26-37. S.—Seeking the lost, Matt. 18 : 10-14. S.—“My Shepherd,” Psalm 23.  
**Shorter Catechism**—*Ques.* 70. *Which is the*

13 <sup>14</sup>The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and <sup>15</sup>know my *sheep*, and am known of mine.

15 <sup>16</sup>As the Father knoweth me, <sup>17</sup>even so know I the Father : and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and <sup>18</sup>there shall be one fold, and one shepherd.

17 Therefore doth <sup>19</sup>my Father love me, because I lay down my life, that I <sup>21</sup>might take it again.

18 <sup>20</sup>No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment <sup>21</sup>have I received of my Father.

*seventh commandment ? A. The seventh commandment is, Thou shalt not commit adultery. Ques. 71. What is required in the seventh commandment ? A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart speech and behaviour.*

**The Question on Missions**—13. What is a Home Mission field ? A Home Mission field is a district where the people are too few or too scattered to form a regular congregation. The different preaching places in a mission field are called mission stations.

**Lesson Hymns**—*Boo'* of Praise, 111 (Supplemental Lesson); 19; 14 (Ps. Sel.); 134; 152; 522 (from PRIMARY QUARTERLY); 193.

**EXPOSITION**

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

**Time and Place**—October 29, A.D., at the Feast of Tabernacles ; Jerusalem.

**Connecting Links**—The Pharisees have just turned out of the synagogue the man who was given his sight by Jesus, and Jesus has received him into His fold. (See Lesson XII., last Quarter.) This incident gives rise to the allegory of the present chapter. In vs. 1-6, the Pharisees are compared to robbers who plunder the folds for their own advantage. They have ceased to be spiritual guides for the nation, whereas their place has now been taken by the “Good Shepherd.”

**I. The Door, 7-10.**

V. 7. *Jesus therefore said unto them* (the Pharisees, ch. 9: 40) *again* (Rev. Ver.). They had not understood Him ; “therefore” He takes one figure from the foregoing allegory, *the door*, and enlarges upon it, in order to make it clear that through Himself alone salvation can be brought to the people. He is the only Mediator. *Of the sheep ; that is,*

both to the sheep and for the sheep. By Christ the shepherds enter, bringing food to the sheep ; by Christ the sheep enter into the fold of salvation.

V. 8. *All . before me.* Jesus cannot mean Moses, the prophets, and John the Baptist, for He claims that these testified of Him, pointed to His coming, John 3 : 28, 29 ; 5 : 45-47. Nor can He refer to false Messiahs, for these seem not to have arisen till later. It was indeed of themselves, the degenerate religious leaders of the nation, the Pharisees and Sadducees, that He spoke. The whole hierarchy in authority before Christ came, was corrupt. (Compare Matt. 15 : 14 ; 23 : 16.) *Thieves ; “sneak-thieves.” Robbers ; who plunder with violence.* This is a true description of the religious leaders, who were self-appointed, preyed upon the common people, and grew rich at their cost. *The sheep did not hear them.* The Pharisees ruled by power, not by love. The truly religious portion of the people were much oppressed,

and cherished in silence the hope of a Deliverer to come, Luke 1 : 67-79.

Vs. 9, 10. *I am the door*; repetition for emphasis, and referring chiefly to the door as an entrance for the sheep. *By me*; emphatic. He alone is the means of salvation. This note of authority runs through the teaching of Jesus. *If any man enter in*. Salvation is no longer confined to the "legally righteous"; rich and poor, publican and sinner, Jew and Gentile, are equally welcome. *Be saved*. Apart from Jesus, eternal death awaits all men. *Go in and out*; have perfect freedom of life, relieved from the intolerable burden of the law which the Pharisees had put upon the people, Matt. 23 : 4 ; Luke 11 : 46. *Find pasture*; the green fields and still waters of Psalm 23. Through Jesus is the way to pasture where the true life is sustained by spiritual food. "Safety, liberty, support are guaranteed." (Westcott.)

*The thief . . . to steal . . . to kill . . . to destroy*. The thief's work is selfish, cruel, and destructive. How different is that of Jesus! *I . . . that they might have life . . . more abundantly*. Life and that "abundantly" is the gift which He has brought to the world. To possess this life in perfection is the goal of all Christian belief and character.

## II. The Good Shepherd, 11-18.

V. 11. *I am the good shepherd*. This is the theme till the end of v. 18. For the thought see Ps. 23 ; Isa. 40 : 11 ; Jer. 23 : 1-4 ; Zech., ch. 11. "Christ is not only the true Shepherd, who fulfils the idea of the shepherd, but He is the "Good Shepherd," who fulfils the idea in its attractive loveliness." (Westcott.) No figure of Christ has ever taken a stronger hold than this of the imagination of the church. *Giveth his life*; in defending the sheep from wild beasts, or from bands of armed robbers. On the moorlands of Palestine such perils were and are real and constant. The laying down of His life is essential to the work of Jesus, the Good Shepherd. Instead of "giveth," the Revised Version has "layeth down." This, Meyer explains as equivalent to "payeth down" (His life). That is to say, the life of Jesus is given as a ransom. (See 1 John 3 : 16, and also Isa. 53 : 10 ; 1 Tim. 2 : 6.)

Vs. 12, 13. *An hireling . . . whose own the sheep are not*. He works for pay, not love. *Seeth the wolf . . . leaveth . . . flieth*; his thought always on his own safety. *The wolf catcheth them*. Probably this description is not meant to be applied in detail to the Pharisees. Jesus meant His followers to remember that they would be exposed to a very cruel world. The "wolf" denotes "every sort of power, opposed to the Messiah, and bent on destroying the kingdom of God, which may make its appearance." (Meyer.)

V. 14. The allegory is now worked out in detail. *I know my sheep*. The Good Shepherd owns the sheep. Jesus can read the heart, and tell who are true Israelites, and is thoroughly acquainted with each. "This knowledge is individual and discriminating. He knows each one, calls each, cares for each, disciplines him, watches over him, prepares a place in glory for him." *Am known of mine*. (See ch. 1 : 11, 12.) The average Jew could not see the Messiah in this man of Nazareth.

Vs. 15, 16. Put a comma at the end of v. 14. *Even as*, etc. (Rev. Ver.) The most perfect personal knowledge is that of Father and Son (Matt. 11 : 27), and with this is compared the perfect knowledge existing between Jesus and His own. *Lay down*; "am laying down" soon. *Other sheep*; like wild sheep scattered upon the mountains—the Gentiles. *I must bring*; an essential part of the work of Christ. *Become one flock* (Rev. Ver.). Jews and Gentiles are to be united into one Christian church. (See Eph. 2 : 14, 15.) It is the voice of the shepherd calling that brings together all the sheep. Love to Jesus makes the church one.

Vs. 17, 18. *Therefore*; "for this reason," that this, because, fulfilling the idea of the Good Shepherd, He is laying "down His life." His death is a part of His Father's plan. *Doth my Father love me*; because He obeys His Father's will. *That I might take it again*. The death, without the resurrection, would leave His work incomplete. *No man taketh it*. Jesus was not merely caught and mangled in the machinery of the world. The Jews were fulfilling His Father's purpose, to which He willingly submitted. *I have power*. Jesus the Son of God acts with the highest freedom. It was His love to His Father and to the



world that made Him yield up His life. *Take it again.* Jesus is an undying Person, over whom death would have no real power, Acts 2 : 24 ; Heb. 7 : 16. *This commandment*, etc.; to lay down life and take it again. The Father's will is above all things, but it must be accepted and carried out by a free Person, Jesus Christ ; and because Jesus thus fulfils the purpose of the Father (Heb. 10 : 9, 10), He is loved by His Father.

Vs. 19-21 describe the diverse effect of these wonderful words of Jesus' upon His hearers.

### Light from the East

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

*Door*—As the flocks of Palestine still live in constant peril of wild beasts and robbers, the sheepfold is sometimes a permanent tower of stone, without a roof, in which both flock and shepherd pass the night. More frequently it is a stone wall from seven to nine feet high, covered on the top with a mass of dry,

hard thorns, which the wolf will not ordinarily attempt to jump. But the leopard and panther, when sorely pressed with hunger, will sometimes clear the wall at one tremendous bound, and land among the sheep. Then the nerve and prowess of the shepherd are tried, as he springs to the defence of his charge with his short club, with its heavy head studded thick with nails. When the Bedouins attempt to carry off his flock, he will often give battle against hopeless odds, and allow himself to be cut to pieces protecting his sheep.

*WOLF*—The wolf is still found in Palestine and Arabia, and is a large, tawny beast, somewhat heavier than our American species. They do not hunt in packs, but prowl singly, or in pairs, around the sheepfolds at night, and lie concealed in the rocky valleys and among the bushes during the day. Some years, and in some parts of the country, they are very destructive.

### APPLICATION

By Rev. W. J. Clark, London, Ont.

*I am the door*, v. 7. How magnificent is the self-assertion of Jesus ! Who but He could make such claim as this without rendering Himself ridiculous ? But

*A Lordly Call* the words fit as naturally to

His lips as the word of welcome with which the master of the house brings in his guest. It is a lordly call. He whose right it is to command our presence invites us into His banqueting house. It is the summons of love. It is from the peril of other doors, doors that lead to devious pathways and horrible pitfalls, that He would lure us ; for to "enter in" by this divine Lord and Saviour is to find ourselves in possession of the best that earth can give and the surety of heaven to follow.

*The sheep did not hear them*, v. 8. The violinist, by tightening and relaxing his instrument brings it into perfect tune with the piano. Then from violin and

*Who Understand Best?* piano together there comes harmonious music. So every true heart detects in the teachings of Jesus something that is in accord with its deepest and purest feelings and convictions. Every voice out of harmony with His makes discord in the

honest soul. In our Lord's great parable of the sower, it was those who had "an honest and good heart," who gladly received the word. Our chief qualification for understanding the gospel message is not great learning, or a well-trained mind, most important though these are, but a heart that loves the truth and is resolved to obey it.

*By me*, v. 9. As with a single blow of a sharp-edged axe, our Lord cuts clean to the root of all pretensions set up by priests or churches to say who shall or shall not be numbered among His people. This is a personal matter between the soul and the Saviour. If, in response to our believing acceptance of His word, He has given us the assurance that we are His, then there is no person in the universe who has the right to say we are not.

*If any man enter in*, v. 9. A door would be of little use without hinges. On these it swings open and shuts to admit and exclude.

*The Only Hindrance* The hinge of the door through which we enter into the enjoyment of the blessings of salvation, is our own choice. The gospel offer is made freely. It is intended for "any man."

We are urged most lovingly and earnestly to accept it. But we are left free to accept or reject. And because we are free, we are fully responsible for our treatment of the offer. "I will arise," said the prodigal, "and go to my father"; and that moment the only hindrance was thrown down, and the way to the banquet of love in his father's house was opened.

*I am come that they might have life*, v. 10. Many definitions have been given of life, but there is none perfect. Only this we know, that men long for life.

"Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.

"Tis life whereof our nerves are scant,  
O life, not death for which we pant;  
More life, and fuller, that I want."

And it is to satisfy this imperious desire that Christ came, not to lessen or narrow the value of existence, but to make it fuller and more resplendent than ever before.

*I . . . know my sheep*, v. 14. May we not be glad that these words come before those of v. 15? The Saviour knows us, knew all about us, through and through, before  
**He Knows Us** He came into the world. He knew—how sure we are of this!  
—much in us that grieved Him sorely  
And yet He loved us, in spite of it all, so that

He died for us. Now we can never be afraid to come to Him, for it was just to bring back the wandering sheep that He came.

*I lay down my life for the sheep*, v. 15. The life of Christ was the price paid for our redemption. That perfect sacrifice pleads for us,

**The Perfect  
Sacrifice**

as once the blood of Abel cried to heaven for vengeance on the murderous Cain. We may note

four points in regard to this great offering: (1) The One who made it was without sin Himself. He had no guilt of His own to bear, and so He could bear the guilt of the world. (2) Christ died for others. It was to take the place we deserved that He went to the cross. (3) He died to atone for sin. There must be a settlement about sin before God could accept us. (4) He died willingly. He went to Calvary, not under compulsion, but of His own free will. Blessed be God for such a Saviour!

*Therefore doth my father love me*, v. 17. Loved Him because He obeyed; loved Him because He made that sacrifice of His life itself for others. Is there not a word

**God Satisfied** here for us? Would we win that Father's love? Shall it not be by like obedience to His holy commandments, and like readiness to give ourselves to the service and the saving of our fellow-men? That is the infallible way.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

By **Rev. John H. MacVicar, B.A., Fergus, Ont.**

Go back to the story of the man born blind. Contrast the unsympathetic attitude of the "spiritual shepherds", who cast Him out of the Jewish fold (ch. 9 : 34), and the readiness of Jesus to receive and encourage him. Show that the Lesson is Christ's justification of His course. Emphasize the "blindness" of the Pharisees to the nature of their real office as "shepherds." View the opening portion of this chapter in the light of Ezekiel's figure of shepherding, with which the Pharisees were probably familiar, Ezek. 34 : 7-10. Christ more than hints that the sheep do not know them as true shepherds, vs. 1-6. When they

reveal inability to catch His meaning, He proceeds to discuss: (1) The character and purpose of a true sheepfold; and (2) The character and work of a true shepherd. As regards the sheepfold, make large and distinct Christ's claim to be the only means of access to spiritual safety, and the only means of access to spiritual provision. The one is like an "entering in" through the door to shelter; the other is like a "going out" to pasturage. In neither case does the figure suggest leaving Christ. He is the only access in both directions. Discuss the two figures apart, first the sheepfold, then the shepherd.

Examine carefully what is said of the fold.

(1) Its security, v. 9, opening clauses. Make it perfectly clear that this security is not found by being merely in the visible church, but by being "in Christ." (2) Its freedom,

v. 9, closing clauses. It is not a prison. The sheep are free at the will of the Shepherd to "go in and out," that they may find pasture wherever life-sustaining provision may be had. Illustrate the regions in which varied and satisfying spiritual nourishment is available to Christians. (3) Its ample extent, v. 16. It exceeds national boundaries and ecclesiastical distinctions. Discuss, if you like, the current talk of a wider church union in Canada; but point out that, even if organic union does not immediately come, there is now but "one fold, and one Shepherd." Close this section with a warning against attempts to climb into security by other than the appointed way.

Now examine the other figure in the Lesson, and concentrate thought upon Christ as the Shepherd. This describes His mission of saving and caring for men. Study well the chapter from the beginning. (1) He comes to men in the right way, vs. 1, 2. He does no violence to either divine or human rights. (2) He secures rightful recognition, vs. 3, 4. Porter and sheep alike admit the legitimacy of his office. His voice is known and obeyed. His leadership accepted. (3) He exerts the right influence, v. 4. He draws, not drives. In the East, sheep are "driven" only to slaughter. When to-day, through this Lesson, Jesus calls, may—

"Laden souls by thousands meekly stealing,  
Kind Shepherd, turn their weary steps  
to Thee."

(4) He exhibits the right character, v. 11. He is good. Disabuse your class of the idea that goodness is weak and insipid. Dwell on the strength and courage of the Good Shepherd, who performs His office to protect and provide. Contrast Him with thieves (v. 10), who come to do harm and wrong; and with hirelings (vs. 12, 13), who seek only their own safety and advantage. Show how Christ intervenes between us and danger, from whatever source. Dwell on the efficacy of Christ's death and resurrection power, as the means of deliverance.

#### For Teachers of the Boys and Girls By Rev. R. Douglas Fraser, M.A.

Here is "a sermon," if you like so to call it. But a sermon means a congregation; and the more the preacher keeps his congregation

in his eye, when he is preparing and preaching his sermon, the better sermon it is likely to be. Is not the same true of the teacher, the class, and the Lesson? Jesus' sermons were always a very close fit. They sprang out of the particular circumstances and needs of those before Him. Hence, to understand His sermon, you must know His audience.

The people to whom the words of the Lesson were spoken, we know well. They revealed their true character in their treatment of the blind man whose eyes Jesus had opened. (Take the scholars back to ch. 9; indeed, this is just where and how the Lesson should be begun. Get the scholars to tell the story over again, and bring out the narrow, selfish, wolfish spirit of the Pharisees, how they grudged the poor man his sight, because Jesus was stealing away, as they thought, some of their influence.)

What does Jesus say to them? Very sharp words, v. 1. Did they understand? v. 6. How hard it is to see ourselves! Jesus, therefore, makes His meaning more plain. He holds a mirror up before them, so that they may see themselves as the "thieves and robbers" that they are. He reveals Himself also in His love and grace.

Have a talk about sheepfolds, the shepherds and their flocks. The illustration in the HOME STUDY QUARTERLY will help; also the full explanation given in the Exposition and in Light from the East. What sheep most need—because they are silly and helpless—is a good shepherd, one who will guard them in the fold by night, and lead them amidst the pastures by day, who will defend them even at the price of life;—and all because he loves them.

Now, have the scholars count the "I's" in the Lesson: it is all about Himself, and what wonderful things Jesus declares. Make up, with the help of the scholars, a catalogue of the various characters in which the Saviour here reveals Himself.

The Door, v. 7. What does that mean? V. 9 explains. Entering by the door into the fold, the sheep finds shelter from all foes; and being led out of the door, he finds pasture. So Christ is our Shelter: Hymn 263, Book of Praise, illustrates. Upon Him we feed also: He is "the Bread of Life" (see ch. 6: 35). He, and He only, satisfies the soul.

The Life Giver, v. 10. The Pharisees were greedy to get for themselves all they could out of people; Jesus is greedy to give all He can to people. What is the greatest of all gifts? There can be but one answer, "life"; for unless we have life, we have nothing. How splendid a gift Jesus makes it, v. 28 tells.

The Good Shepherd, v. 11. What a charming title! Have one of the scholars recite the Twenty-third Psalm. Two proofs that Jesus is the "good" Shepherd: (1) This v.

11; what stronger proof could there be? And He repeats it in v. 15. (2) In v. 14, another proof. He takes the pains to know us all, because He loves us all.

The Shepherd of many flocks, v. 16. The Jews? Yes. But the Gentiles also. "All the world," "every creature" (Mark 16: 15), is the measure of Christ's love to men and of His plan for saving them. If He loves all men, no one, the world over, should hate another but, rather, seek his good.

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

This is the test of the true religious teacher: Has Christ admitted him to that office? v. 7.

To understand Christ's words we must be taught by Christ's spirit. v. 8.

The gospel recognizes no barriers of race or country. v. 9.

Jesus is the great Multiplier of human joy. v. 10.

He who ransoms us has the right to rule over us. v. 11.

It is no shame to work for hire, so long as we do not work in the hireling spirit. v. 13.

The union of believers with Christ is not for time only, but for eternity. v. 16.

The costly sacrifice of Calvary should constrain us to complete surrender. v. 17.

#### From the Library

Blind mouths! that scarce themselves know how to hold

A sheep-hook, or have learned aught else the least

That to the faithful herdsman's art belongs: The hungry sheep look up, and are not fed,

But swollen with wind, and the rank mist they draw,

Rot inwardly, and foul contagion spread:

Besides what the grim wolf with privy paw Daily devours apace,—and nothing said.

—Milton.

Sometimes the name is given (by an Eastern shepherd to his sheep) on account of some peculiarity which is a defect, or infirmity, or a deformity. Sometimes it is "One-eye," sometimes "Torn-ear," sometimes "Broken-

leg," but each sheep knows his name. And the shepherd's intimacy grows with each morning call, and he seems to love those sheep which are marked by some peculiarity, and sometimes he loves them on account of that peculiarity.—Dr. Deems.

#### Prove from Scripture

That Jesus suffered willingly.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Whom had Jesus healed? Who put him out of the church? Whom did he afterwards meet? What did he do?

7, 8 To whom is Jesus now speaking? What does Jesus call Himself? Why? Did any others pretend to be able to give admission into the fold? What does Jesus call these pretenders?

9, 10 What three things promised in v. 9? To whom are they promised? On what condition? For what does "the thief" come? The Good Shepherd?

11-15 From what were Eastern shepherds in danger? What is a hireling? How does he act in danger? What does the Good Shepherd give for His sheep? Mention another mark of the Good Shepherd. (v. 14.)

16-18 Who rightly belonged to Jesus' fold? What other sheep had He? What was His purpose concerning them? Why does the Father love Jesus? (v. 17.) What power had Jesus? Whom did He obey?

**Seniors and the Home Department**—Describe the treatment of the blind man by the Pharisees. Whom did Jesus tell him He was? The result? What suggested the parable of the Good Shepherd?

7-10 What right does Jesus claim? On

what ground does this claim rest? (ch. 3 : 35.) Show that Jesus came to save. (Luke 19 : 10.) To give liberty. (John 8 : 36.) To provide for His people. (ch. 6 : 50.)

11-15 What is the greatest proof of Christ's love? (ch. 15 : 13.) Prove that He regards

His followers as His brethren. (Heb. 2 : 11, 12.)

16-18 In what way might Jesus have escaped in Gethsemane? (Matt. 26 : 53.)

To whom did He declare His power over death? (Rev. 1 : 9, 17, 18.)

### THE CATECHISM

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

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 70, 71. *The Seventh Commandment and what it requires.* This law guards the institution of marriage. Everywhere throughout scripture the sanctity of the marriage relation is taught. Man lived in this estate before he lost his innocence. The Old Testament pronounces it the best and happiest state, Prov. 18 : 22 ; 31 : 10, 28. The same high estimate of marriage is found in the New Testament. Our Lord adorned with His gracious presence the marriage feast at Cana (John 2 : 1-11) 7, and more than once added the weight of His authority to the original law of marriage, Matt. 19 : 5 ; Mark 10 : 7. In Hebrews marriage is declared to be "honorable" (ch. 13 : 4), and in Eph. 5 : 31 it is used, as an emblem of the union between Christ and the church.

The Seventh Commandment requires "chastity." This word comes from a Latin

word meaning "clean" or "pure." Our body is "the temple of the Holy Ghost." It is the place in which God dwells, and the instrument which is used in His worship and service. It is, therefore, to be kept free from all impurity. (See 1 Cor. 3 : 16, 17 ; 6 : 13, 19 ; 2 Cor. 6 : 16.)

The requirement of purity extends to every part of our nature and applies to all our activity. The "heart", as well as the "speech" and "behaviour", must be pure. The heart, with its thoughts and feelings and choices, is the fountain that gives rise to the stream of outward speech and conduct. The fountain cannot be polluted without conveying impurity to the stream. Christ warns us against uncleanness in thought and look, as well as in word or deed (Matt. 5 : 27, 28), and Paul teaches us to bring every passion under the rule of our higher nature, 1 Cor. 9 : 27.

### FOR TEACHERS OF THE LITTLE ONES

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

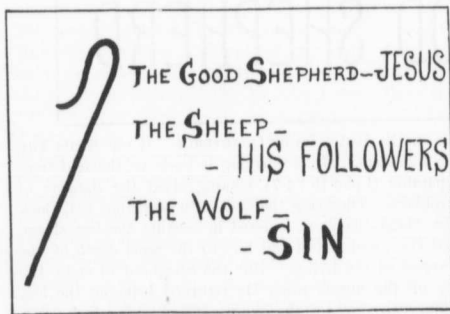
*Subject for the Quarter*—Jesus, the Shepherd of men.\*

In every lesson we shall see Jesus showing forth some of the characteristics of the Good

Shepherd. Our blackboard emblem for each lesson may be a shepherd's crook.

*Lesson Subject*—Jesus, the Good Shepherd, giving His life for the sheep.

*Introduction*—Sheep made of cardboard, covered with Turkish towelling or cotton-batting, may be pinned on the board, with a drawing representing a pasture-field ; or better still, use a sand tray. Talk about the shepherds of olden times—the shepherds of Scotland, the shepherds of Palestine. Des-



\*If possible, select from a catalogue (sent on application) of the Wilde Pictures, a picture suggestive of the Lesson for each Sabbath of the Quarter. These may be mounted and used for Review.

cribe the way in which they herd the sheep. In going through Scotland to-day, one may see on the hill-sides sheep-pens made by a wall of stones built in a circle, with an opening for a gate-way. The shepherd's first care is for his own sheep—he shelters them from the storm, from wild animals and from robbers. Speak of the gentleness of sheep: they need not be driven; they follow wherever the shepherd leads. He always chooses the best places, where the pathway is safe, the pasture good, and water plentiful. The sheep know the voice of their own shepherd: they will not follow strangers. It is their own shepherd who opens the door of the sheepfold for the flock to enter for their rest.

*Lesson*—Jesus is talking again to the people in Jerusalem and, as He so often did, He teaches them by talking about something they understand and then telling them the lesson. He wanted them to learn. These stories are called PARABLES. All know the way a good shepherd tends his sheep.

*Golden Text*—Jesus says:—"I am the Good Shepherd", etc.

THE SHEPHERD—Jesus.

THE SHEEP—The people in the world.

THE WOLF—Sin.

Picture the coming of a wolf amongst a

flock of sheep. The good shepherd will fight the wolf, even if he lose his own life, rather than allow the sheep to be killed.

*The Sin Wolf*—The Sin Wolf is everywhere, seeking to destroy the "people sheep" that Jesus, the Good Shepherd, watches over. The only way Jesus could destroy the power of the sin wolf was to give up His own life on the cross, to die for His sheep, and take away the power of the sin wolf to kill His sheep.

L-AURA Are you little ones (the lambs of the flock) going to put  
A-NDREW yourself under the care  
M-ARY of the good Shepherd? He  
B-OBIE loves you and gave His life to  
S-USIE save YOU from the SIN WOLF.

(Repeat the Twenty-third Psalm.)

*The Lost Sheep*—The teacher may speak of "the lost sheep", Luke 15: 4-7. Jesus, our Shepherd, knows each little lamb by name. If he sees you going astray, doing naughty things, getting away from His care, He grieves over you and will do all He can to bring you back to Himself, using even the rod (staff), if necessary.

*Something to Draw at Home*—Draw a sheep, a fold, and a shepherd's crook.

*Something to Remember at Home*—Jesus, the Good Shepherd, loves me, his little lamb.

### SUPERINTENDENT'S BLACKBOARD REVIEW

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

# THE GOOD SHEPHERD

Call attention to the illustration in the HOME STUDY QUARTERLY. It represents THE GOOD SHEPHERD with a sheep on His shoulders. He is carrying it back to the fold from which it has wandered. Tell the parable (Luke 15: 4-7), making vivid the dangers of the sheep from wild beasts and robbers. Then sing the first verse of Hymn 134, Book of Praise. Speak now of what the Good Shepherd suffered in seeking the lost sheep. Describe how His own people rejected Him, and at last put him to the cruel death of the Cross. Sing the second and third verses of the hymn. But the Shepherd brought His sheep back safely. Picture the joy of the angels when He returned bringing the lost one with Him. Now sing the remaining two verses of the hymn. Close with a few, quiet, earnest words, reminding the scholars that we were the lost sheep and that Jesus came to save us at the cost of His life. How ready we should be to follow Him!

## Lesson II.

## THE RAISING OF LAZARUS

April 9, 1905

John 11 : 32-45. Commit to memory vs. 33-36. Read vs. 1-57.

GOLDEN TEXT—Jesus said unto her, I am the resurrection, and the life.—John 11 : 25.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Je'sus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord,

**Revised Version**—Mary therefore, when she came; <sup>2</sup>Omit she; <sup>3</sup>say; <sup>4</sup>The Jews therefore said; <sup>5</sup>But; <sup>6</sup>him that was blind; <sup>7</sup>this man also should not die; <sup>8</sup>tomb; <sup>9</sup>Now it; <sup>10</sup>against; <sup>11</sup>So; <sup>12</sup>Omit eight words; <sup>13</sup>heardst; <sup>14</sup>multitude which standeth around; <sup>15</sup>didst send me; <sup>16</sup>Many therefore; <sup>17</sup>beheld that which he did.

## LESSON PLAN

I. Jesus and Mary, 32-37.

II. Jesus and Martha, 38-40.

III. Jesus and Lazarus, 41-45.

## DAILY READINGS

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

M.—Death of Lazarus, John 11 : 1-16. T.—Weeping sisters, John 11 : 17-31. W.—The raising of Lazarus, John 11 : 32-45. Th.—The effect of the miracle, John 11 : 46-54. F.—The widow's son raised, Luke 7 : 11-18. S.—A child raised, Mark 5 :

by this time he stinketh : for he hath been dead four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Laz'arus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him.

22-24 ; 35-43. S.—Resurrection by Christ, 1 Cor. 15 : 12-28.

**Shorter Catechism**—*Quæst. 72. What is forbidden in the seventh commandment?* A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

**The Question on Missions**—14. Who are employed as home missionaries. The home missionaries are ministers, students for the ministry, and other suitable men. Last year there were about 600 home missionaries in the service of our church.

**Lesson Hymns**—Book of Praise, 111 (Supplemental Lesson); 404; 65 (Ps. Sel.); 325; 329 (from PRIMARY QUARTERLY); 338.

## EXPOSITION

**Time and Place**—January or February, 30 A.D.; Bethany, a village on the Mount of Olives, about two miles from Jerusalem.

**Connecting Links**—After the Feast of Dedication (December : see ch. 10 : 22), Jesus escaped from the Jews, and exercised His ministry beyond Jordan, near to where He had been baptized. This period may have lasted for some months, but it was ended by the death of Lazarus. The disciples knew well the danger their Master ran in going to Jerusalem, but He heard His Father's voice calling Him, and seemed to have regarded the death of His friend as a challenge to prove Himself the Prince of Life, even at the risk of His own safety. So, with the fearful disciples, He comes to the disconsolate home, and first meets Martha, whose greeting has a tone of reproach in it. Mary, too, comes to the Master, at His summons through her sister. (See ch. 11-31.) The scene that follows is one of the most memorable in the Gospels.

## I. Jesus and Mary, 32-37.

V. 32. *Mary*; probably the younger sister. For additional characteristics, see Luke 10 : 38-42. Less assertive than Martha, she had at first, remained within the house; but the two sisters had the same thought, "Lord, if Thou," etc., v. 21. *Fell down at his feet*; an attitude of devotion. Her love was more chastened than that of Martha, and there is no complaint in her tone. *Lord, if thou hadst been here*. Jesus had impressed Himself upon this home as One possessed of sovereign power. Of course they knew how He had healed others; probably they had heard of those whom He had raised from the dead, Luke 7 : 11-15; 8 : 49-55. They also knew how Jesus loved Lazarus and themselves (vs. 3, 5); so they assumed that He would have kept His friend in life—an assumption that perhaps they should not have made, for sovereign love might have allowed death to come as the greatest blessing. How can

mere mortals decide in such a matter?

V. 33. *Groaned in the spirit.* His sympathy expressed itself not in words, but in a deep though undemonstrative emotion. The word "groan" often implies indignation; but what is the object of the indignation? Some say, the unbelief of those Jews, who so often were professional mourners. More probably, it was the sorrow and ravage of death. It filled Him with anger to see the love of human hearts so sorely smitten by this result of sin's coming into the world. Death in the circle of His dearest friends touched the deepest fountains of His own sympathy, and tears gushed forth. *Was troubled*; literally, "troubled Himself," as though He yielded to the force of human sorrow; and His disciples saw the strong Man speechless through the emotion of a grief that was stirring His soul to the depths. Weymouth translates, "curbing the strong emotion of His spirit, though deeply troubled."

Vs. 34, 35. *Where have ye laid him?* Addressed to the sisters. Note how perfectly natural a question this is, though it is in a Gospel which lays special stress on the divine knowledge of the Son of God. *Jesus wept*; silently shed tears, in contrast with the loud lamentations of professional mourners. In His grief we have one of the striking proofs of Jesus' true humanity. (Compare His fatigue, (ch. 4 : 6); His thirst (chs. 4 : 7; 19 : 28); His love, ch. 20 : 2.

Vs. 36, 37. *The Jews*; perhaps others besides Mary's friends (v. 19), and their words seem to show that they were not hostile to Jesus. *Behold how he loved.* Jesus is so unmistakably human that this is the side of His character which impressed the Jews.

*Some of them*; probably unsympathetic individuals in the crowd. *Could not this man?* It might be asked either in bewilderment or in scorn. *Which opened the eyes.* See ch. 9 : 1-7; a sufficiently great miracle to be a ground for expecting that He could prevent disease, had He chosen. If such love as Jesus felt, they reasoned, was ineffective in this case, was not all His miraculous work mere imposture? The less critical might put this difficulty into these words, "If love can act, why does it refuse to act?" Just the difficulty of the sisters.

## II. Jesus and Martha, 38-40.

V. 38. *Again groaning in himself*; probably because He has detected the lack of sympathy on the part of some of the Jews; and the hollow grief of those who were now acting as spies would deepen the indignation of His already sensitive heart. Weymouth translates, "restraining His strong feeling." *A cave.* The tombs sometimes were horizontal, in which case a stone would be rolled up and laid against the opening; others were sunk in the ground and a descent was made into them by steps. In this case the opening would be covered by a flat stone.

Vs. 39, 40. *Take ye away the stone.* "Jesus puts forth supernatural power to do just that which no less power could accomplish, but all the rest He bids men do in the ordinary way." (Laidlaw.) *Martha saith, etc.*; true to her somewhat impatient character. She should have known that Jesus would not needlessly wound her affection by any unsympathetic exposure of the dead body. *Said I not unto thee.* See vs. 23-27. Martha's words showed how little she had understood that conversation. She has not yet full faith in Jesus, does not realize that He is the Prince of Life. *Thou shouldest see the glory of God.* God is the living God, and there is no greater display of His glory than in His acts of creation and resurrection, the giving and restoring of life. It is in His power to exercise this divine prerogative that Jesus feels His own highest endowment.

## III. Jesus and Lazarus, 41-45.

Vs. 41, 42. *Father, I thank thee.* The prayer of Jesus is an act of perfect communion and confidence. He knows His Father's mind so thoroughly, and is Himself in such complete accord with His will, that it is a thanksgiving rather than a request. *That thou hast heard me*; in the prayer offered during the two days of v. 6. *Thou hearest me always*; so that there was no need of His praying openly at this time, as for a blessing depending on the prayer, like ordinary men. *Because of the people.* He hopes that the outward act of thus addressing the heavenly Father, showing them His perfect faith in and knowledge of God may lead to faith on the part of some of the people (see Matt. 11 : 27; John 5 : 19, 20).



Vs. 43-45. *With a loud voice*; as of authority. *Lazarus, come forth*; as from sleep (see v. 11). In the unseem, as well as in the seen world, Jesus is Lord. V. 44 is the vivid description of an eye-witness. *Many of the Jews*; evidently indifferent before, though they may have been personal friends of Mary, and so favorably predisposed towards her friend. *Believed on him*. As usual, faith attends the work of Jesus, but also unbelief (see v. 46).

### Light from the East

**GRAVECLOTHES**—As soon as a man died, his eyes were closed by his nearest relative, and a napkin bound round under his chin to keep the mouth closed. The body was usually washed, and anointed with aromatic ointments. Sometimes it was wrapped in its loose cloak and buried in that. Frequently,

as in the case of Lazarus, the body was wound with spices in long strips of linen, each limb by itself, so that it was quite possible for the person to move and walk, if life should return.

**GRAVE**—Then, as now, the poorer Jews were borne to their last resting place on a bier of wickerwork, or a broad board, and buried without coffins in graves like ours, on which rose bushes were once planted, but over which a rude flat stone is now generally laid. The base of Olivet is now dotted all over with these flat stones. The better-off Jews had tombs, often in gardens, where some natural cave had been enlarged, and horizontal niches for the bodies cut in the walls. Before the outer opening of the cave, a groove was cut in the rock, and a large, heavy, circular stone slab made to revolve in it as a door. (See illustration in HOME STUDY QUARTERLY.)

### APPLICATION

*Lord, if thou hadst been here*, v. 32. How wisely and lovingly Jesus trained His disciples to do without His bodily presence. He goes into the mountain to pray, sending them to face the storm on the lake alone. He heals the nobleman's son and the Syrophenician's daughter at a distance. And He lingers for two whole days before He goes to the bereaved sisters at Bethany. The storm-tossed disciples, who thought Him far away in their distress, discovered how near, in reality, He was, and how strong and ready to help. They remembered the healing and life which followed His words to those far away from Him. They saw, once more, at Lazarus' grave how true His saying was when the news first came: "This sickness is not unto death." Lessons these that prepared these followers of His to gaze into the heavens whither He had gone, and to believe—as should we all who trust His grace and power—that though far removed, His eye sees and His hand helps.

*My brother had not died*, v. 32. So a child might say that his father would not allow the surgeon to come with those terrible knives, and cut into his flesh. But the father's love is wise as well as tender. He knows

of the new strength and vigor that will come into the child's limbs through the surgeon's skill. None of us is wise enough to tell the Saviour the best thing to do for us. We have but to keep in mind His great love, and we shall cease to complain, cease to question, and quietly trust.

*Groaned in spirit*, v. 33. Righteous wrath, say we, against the prince of darkness and his deadly work of sin and death. Whose anger does not flame as he reads the awful story of the old slave ships, or the modern horrors of the Congo india rubber trade? But there are evils amongst us, for example the drink traffic, producing results just as dire and dreadful. A square, honest look at these great foes of mankind should kindle our wrath against them into a strong and steady flame, and send us out to fight them with all our strength.

*Jesus wept*, v. 35. What a contrast between the general in the hour of battle, with stern, set face and flashing eyes, giving orders that mean wounds and death to hundreds of his men, and the same general standing by the bedside of the sick and wounded in the hospital, all gentleness and sympathy. The contrast has often been seen, for the strongest are the most tender. But it is in Jesus that

The Unseen  
Helper

sending them to face the storm  
on the lake alone. He heals

When to be  
Angry

the awful story of the old slave  
ships, or the modern horrors

of the Congo india rubber trade? But there are evils amongst us, for example the drink traffic, producing results just as dire and dreadful. A square, honest look at these great foes of mankind should kindle our wrath against them into a strong and steady flame, and send us out to fight them with all our strength.

Jesus wept, v. 35. What a contrast between the general in the hour of battle, with stern, set face and flashing eyes, giving orders that mean wounds and death to hundreds of his men, and the same general standing by the bedside of the sick and wounded in the hospital, all gentleness and sympathy. The contrast has often been seen, for the strongest are the most tender. But it is in Jesus that

Strength and  
Tenderness

hundreds of his men, and the  
same general standing by the

we see the perfect combination of strength and tenderness. He is the intrepid Leader, and summons His followers to hard blows, to peril and to death for His name. But He is the sympathizing Friend as well. The pains and griefs of His lowliest disciple are as if they were His own. That short sentence, "Jesus wept," brings the great Lord and Master very near in trouble and sorrow.

*Take ye away the stone*, v. 39. A great many hindrances have been removed out of the way of the gospel's onward march.

Heathen nations are ready to-day, as never before, to receive the missionary and listen to his message. Railways and steamships and telegraphs have made communication vastly easier and safer and more rapid. There are still, however, "stones" to be taken away. We have not yet got rid of all the indifference and selfishness and stinginess, that have delayed so long the complete triumph of Christ's cause. It is our work to get these stones out of the way, and first of all, such of them as are in our own hearts and lives.

#### Stones in the Way

*Father, I thank thee that thou hast heard me*, v. 44. As we read this verse, we think of a bridge thrown by engineering skill across a

a mighty chasm which brings nigh the further bank. Heaven and earth often seem so far

away. But when we hear Jesus say "Father" in speaking to God, they are brought very close. It is such a familiar, household name, making us feel at home with the great Ruler of all. A child-like confidence steals over us, and we pour into His ears in the simplest speech all our desires! Prayer becomes just a talk with God.

*He that was dead came forth*, v. 44. One wonders what the sisters said to him! How many bereaved hearts have made their moan

#### The Joyful Meeting

concerning the one who had died: "If only I could speak to him again." Let us remember we shall speak to our loved ones again, for He who had power to break the bands of death from Lazarus, will restore our friends to us, at the great day when "death divided friends, at last, shall meet to part no more."

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

At a time of deep trouble in the home at Bethany Jesus is absent. Why? Was He busy at work elsewhere? ch. 10: 40-42. Was there any risk in His return to the neighborhood of Jerusalem? vs. 8, 16. Was He lacking in knowledge? v. 14. Or in courage? v. 7. Or in sympathy? v. 35. Or in purpose? v. 15. Or in power? v. 43. Draw your class into the discussion of these points. Then elicit the facts of the story and its contrasts, especially the familiar contrast between the active temperament of Martha and the mystic temperament of Mary. In trouble, as in prosperity, Martha must get up and "do" something, whilst Mary must sit and think. Now analyze the narrative, and work in, as you go, your practical applications.

1. *Sorrow*, v. 32. Was Mary's sense of loss deepened by the thought that her Master, had He been on hand, might have prevented the event that saddened her? In estimating

the effect of sorrow, recognize that a practical nature like Martha's suffers quite as really as an emotional nature like Mary's. People with an active disposition, when afflicted, will throw themselves more intensely than ever into their employments, as a means of relief. Deep thinking and intense action at such a time may be all right; but morbid brooding is all wrong.

2. *Sympathy*, vs. 33-35. Jewish friends had come to weep in sympathy. Even Jesus "groaned in the spirit, and was troubled." At what? Not at the natural grief displayed by weeping, nor at the proper sympathy exhibited by the Jews; but at the desolation caused by death. He was indignant at it. He seemed to be looking into "the skeleton face of death, and everywhere tracing the reign of death." His rising sympathy found vent in tears.

3. *Speculation*, vs. 36, 37. The observers were revolving the strength of Christ's affection for the dead man and the degree of His power to have prevented death. As usual with human speculation in regard to

these, they under-estimated both. Jesus loved more deeply than they thought, and purposed to do more than they or the mourners expected.

4. *Stress*, vs. 38-40. With increasing manifestations of indignation—of wrath at the ravages of the last enemy—Christ advanced to the grave. Martha, too, felt the stress growing. Go back on the interview with her, in which she looked only for a far-off resurrection, v. 24. In her practical view, a present resurrection has become out of the question, v. 39. She has not yet fully yielded to her faith in Christ, v. 40.

5. *Support*, vs. 41, 42. Jesus turns for human assistance. Men must roll away the stone. Human co-operation is necessary even in a divine work. This is in line with the steady revelation of God. But Jesus, in this moment of stress and crisis, turns for support to His Father. This is the point at which His indignation passes into the absolute confidence of triumph, v. 42.

6. *Succor*, vs. 43-45. Be graphic in picturing the culmination of the scene, and in pointing out the encouragement it brings to find comfort under every sorrow in Christ's resurrection presence and resurrection power.

### For Teachers of the Boys and Girls

No boy or girl will be satisfied without going back to the beginning of the story. If the teacher has not picked up all the threads of it, so much the worse for the teacher. These are the mile-stones:—

*The sick friend*, v. 1. The class can tell all about Martha and Mary and their brother. (See Luke 10 : 38-42.) Verse 2 is the comment of John long after, when he wrote out the story. We shall learn more about it next Sabbath.

*The urgent message*, v. 3. How natural to send for their best friend. They knew also of Luke 7 : 11-15 and 8 : 41, 42, 49-55. What a splendid title—better than the highest earth can give—"He whom Thou lovest."

*The strange delay*, v. 6. Two whole days, when His friend was at the point of death ! What does His explanation in v. 4 mean ? V. 5 helps us to understand.

*The start on the journey*, v. 11. What a strange saying is that of v. 11, and how beau-

tiful a word for death. V. 15 contains a riddle and its answer.

*The house of mourning*, vs. 17-19. Four days dead, sisters and friends plunged in deepest grief. A sad home.

*Martha's greeting*, v. 21. Was she bitter against Jesus ? V. 22 gives the answer. Martha had some faith, but Jesus' willingness is always greater than the greatest faith ; witness v. 23. Have the scholars read vs. 24-26. The simple reading will be more impressive than any comment. They will not be surprised at the marvellous growth of Martha's faith, v. 27.

*Mary*, too, v. 28. Picture her coming, vs. 31, 32.

*At the grave*, v. 34. Why was Jesus so moved, as described in v. 33 ? "Jesus wept." Does it seem strange ? He was God ; but man, too. How near this brings Him to us !

*The stone rolled away*, v. 39. Why did Jesus, who was to raise the dead to life, want some one else to roll away the stone. God never does for us what we can do for ourselves ; and in His great work of saving men—raising them from the death of sin, our part is as necessary in its place as His. If we fail to do our part, the work will be undone.

*What Jesus said to His Father in heaven ; and why*, v. 41. He speaks to His Father with just the same intimate confidence that children speak to their parents. Love is the mother of trust. Why does He speak to God in heaven ? For His prayer for Lazarus had already been heard. The reason is given in v. 42.

*What He said to Lazarus*, v. 43. Here is the climax of the story. Why does He speak with a loud voice ? So that every one might hear, and thus be made sure of the fact of the miracle. He stood apart from the grave also, that all might see that there was no trickery.

*What happened then*, v. 44. (See Light from the East re grave clothes.) How simply it is told. It reminds us of Gen. 1 : 3. When Jesus says to us, "Thy sins be forgiven thee," is it not with the same marvellous power ?

*What the people thought*. "What would you have thought?" the teacher may ask. V. 45 gives one answer. Vs. 46 and 53 give another. The choice between the answers should be easy. Ask that it be made.

## ADDED HINTS AND HELPS

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

## Lesson Points

Sorrow is blessed that brings us to the Saviour. v. 32.

The sinless One cannot but be angry at sin. v. 33.

The tears of Jesus were but the preface to His triumph. v. 35.

No human plummet can fathom the depths of divine love. v. 36.

In bestowing and withholding His gifts God acts as a Sovereign. v. 37.

Men showed Jesus the way to the grave; He showed them the way out. v. 38.

It is ours to trust Jesus, not to question the wisdom of His plans. v. 39.

Faith is a sixth sense discerning spiritual realities. v. 40.

The miracles of Christ are signs of His Sonship. v. 42.

Since life is Christ's gift it should be spent in Christ's service. v. 44.

## From the Library

Say not Good-night, but in some brighter clime,

Bid me Good-morning.

—Elizabeth Barrett Browning.

It was the common Jewish idea that corruption began on the fourth day, that the drop of gall, which had fallen from the sword of the Angel and had caused death, was then working its effect, and that, as the face changed, the soul took its final leave from the resting-place of the body.—Edersheim.

Alas for him who never sees  
The stars shine through his cypress trees !  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play !  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own !

—Whittier.

The last words of Edward the Confessor were : "Weep not, I shall not die, but live ; and as I leave the land of the dying I trust to

see the blessings of the Lord in the land of the living."—Westcott.

The bodily eye beholds only the external wonder ; but the divine love putting itself at the service of man to triumph over death—this is a spectacle which one beholds only with the eye of the soul. It was the inner sense for beholding it which Jesus had endeavored to form in Martha.—Godet.

Where wert thou, brother, those four days ?  
There lives no record of reply,

Which telling what it is to die,  
Had surely added praise to praise.

From every house the neighbors met,

The streets were filled with joyful sound,

A solemn gladness even crowned

The purple brows of Olivet.

Behold a man raised up by Christ !

The rest remaineth unrevealed ;

He told it not ; or something sealed

The lips of that Evangelist.—Tennyson.

If Christ raised Lazarus, He has a power to which we can safely trust ; and life is a thing of permanence and joy.—Dr. Marcus Dods.

## Prove from Scripture

That Jesus can raise the dead.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Where is Bethany ?

32, 33 What friends of Jesus lived in this place ? Which of them was sick ? To whom did the sisters send ? What happened before Jesus came to Bethany ? Who first went out to meet Him ? (v. 20.) What did she tell Mary ? What did Mary do ? What did she do when she saw Him ? What did she say ? How did Jesus feel ?

34-37 Jesus' question ? What was the answer ? What did He do ? What did the Jews say ? What did some of them ask ?

38-40 What was the grave of Lazarus like ? How was it closed ? What command did Jesus give ? What did He say to Martha ?

41-45 What did He say to God ? To Lazarus ? What happened ? Who were led to believe on Jesus ?

**Seniors and the Home Department**—Whither did Jesus go after last Lesson ?

Through what territory did He journey to Jerusalem? The time occupied? What led the sisters to send the message to Jesus? Why did He delay His coming?

32-37 Where are Mary and Martha contrasted? (Luke 10 : 38-42.) In what are they shown to be alike? Show that Jesus bears our sorrows. (Matt. 8 : 17.) What proof here and elsewhere that Jesus is a real Man?

38-40 What help was asked of the people? Show that we are saved by faith. (Rom. 3 : 28.) Show that faith leads to works. (James 2 : 18.)

41-45 In what way does Jesus recognize God's greatness? Show that Jesus won His victories through prayer. (Heb. 5 : 7.) What does James say about the power of prayer? (James 5 : 15, 16.)

### Th. Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 72. *What the Seventh Commandment forbids.* The importance of this Commandment is seen in the fact that under the Mosaic law, offences against it were punished with death. It stands in the same rank as the laws against the worship of false gods, worship by means of images, dishonoring parents and murder. (See Lev. ch. 20.) Adultery has its place along with the worst of sins.

The Seventh Commandment applies prim-

arily to the relation between husband and wife, requiring each of them to be faithful to the other. The gravest offence against the law is any act of unfaithfulness to the marriage vow. But it condemns also all lesser offences against purity.

The prohibition begins with the thoughts. Impure thoughts kindle the flame of desire which spreads to the lips and outward life. If the thoughts be pure the fire will die out for lack of fuel. Unclean speech is a heinous sin, because it not only reveals an evil heart in the one who uses it, but also pollutes the ears and mind of the listener. Frequent warnings are found in the scriptures against impurity in actions. Sins of this kind are given the first place among the deeds of the flesh spoken of in Gal. 5 : 19-21.

The Roman Catholic Church forbids its clergy to marry, and holds that those who abstain from marriage are living according to a higher moral standard than it is possible for those who are married. But, according to such a view, the Almighty was mistaken when He made man male and female; and further, it is contradicted by the fact, that it is in connection with family life that some of the purest and noblest qualities of human nature reach their highest development. The family is the soil most favorable to the growth of kindness, self-denial, forbearance and love.

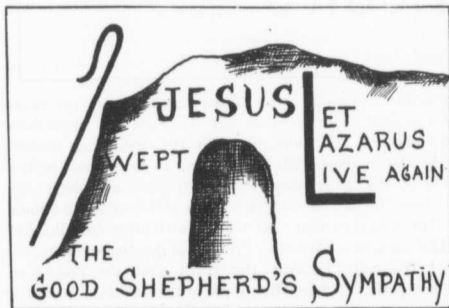
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus, the Good Shepherd—weeping with His friends.

*Introduction*—Let friendship be the point of contact.

How much we love our friends! Who are our best friends? Have you all some little friends, play-mates? Did you ever see them crying? Were you sorry when they cried? Did you ask what was the matter? Perhaps you cried too! I know a very little girl who cried when she heard about another little girl's mother dying and leaving her little one among strangers. It is good to be sorry for people, and to try to comfort them.

*Some Friends of Jesus*—We have seen Jesus with friends in times of joy (the marriage at



Cana, Lesson IV., First Quarter). We are going to hear about Him with some very dear friends at a time of great sorrow. Here is the little town of Bethany, not far from Jerusalem (use map or blackboard or sand-tray). In this town lived a brother and two sisters, Lazarus, Mary, Martha. They all loved Jesus very much. He used often to go to their home. Jesus had gone with his disciples away from Jerusalem, to a place beyond Jordan, because the Jews were again seeking to take His life, after hearing Him speak of Himself as the Good Shepherd. (Recall Lesson briefly.) While Jesus is in this place a messenger comes. He is in haste. Something is the matter! It is a message from Mary and Martha! Their brother Lazarus is sick! They do not ask Jesus to come to them. They simply tell Him their trouble, knowing that He will do whatever is best for them all. After two days, Jesus tells His disciples He will go to Bethany. "Our friend Lazarus sleepeth," v. 11. The disciples fear to have Jesus go near Jerusalem. Tell their conversation. Continue the story.

*The Weeping Sisters*—Now we'll look again into the home in Bethany. Lazarus died and has been in the grave four days. Many friends have come to comfort the sorrowing sisters—but their BEST FRIEND has not yet

come. Now they get the good news—Jesus is on His way to them! Martha goes out to meet Him. (Vs. 20-32.)

*Golden Text*—Repeat Jesus' words and explain simply.

*Lesson*—Picture the scene as Mary meets Jesus, her grief, her trust.

### The SAVIOUR'S } JESUS WEPT SYMPATHY }

*Lazarus' Grave*—Describe and outline the tomb. The people around are saying, "Surely this Jesus could have kept Lazarus alive, when He has been able to cure so many sick ones!" Tell the rest of the wonderful story. Jesus does not always restore our friends to us here. He does not bring back the dead to life now—but He always does what is really best for all his friends. Since He died Himself, He gives everlasting life to all. Is not that better than bringing them back to a life they will only live here a few years? We should tell Jesus all our sorrows. He will do what is best for us.

*Something to Draw at Home*—Draw an open tomb.

### JESUS L<sup>ET</sup> AZARUS LIVE AGAIN

*Something to Remember at Home*—Jesus feels my sorrows.

## SUPERINTENDENT'S BLACKBOARD REVIEW

# THE SAVIOUR'S

SYMPATHY  
ANGER  
CONFIDENCE  
POWER

Fix attention on the wonderful SAVIOUR (Print), who raised Lazarus from the grave and gave joy to his sisters in place of grief. First, bring out the Saviour's SYMPATHY (Print). Picture His meeting with Mary and His weeping with His sorrowing friends. But we see more than sympathy in the Saviour. The next thing to bring out is His ANGER (Print). Make it clear that the Holy One was angry at sin, which has brought death into the world. Now follow Him to the grave of Lazarus, and show the Saviour's CONFIDENCE (Print). He is so sure that God will be with Him in all that He does. And, lastly, there is the Saviour's POWER (Print). Make the scholars see Lazarus coming out of the grave at His call. Impress the truth that the raising of Lazarus makes it certain that Jesus has power to raise His people at the last day.

## Lesson III.

## THE SUPPER AT BETHANY

April 16, 1905

John 12: 1-11. Commit to memory vs. 2, 3.

GOLDEN TEXT—She hath done what she could.—Mark 14: 8.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was <sup>2</sup> which had been dead, whom <sup>3</sup> he raised from the dead.

2 There they made him a supper; and Martha served; but Lazarus was one of them that <sup>5</sup> sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

Revised Version—Jesus therefore: <sup>2</sup> Omit which had been dead; <sup>3</sup> Jesus; <sup>4</sup> But Judas Iscariot, one of his disciples, which should; <sup>5</sup> saith; <sup>6</sup> because; <sup>7</sup> having the bag took away; <sup>8</sup> Jesus therefore said, Suffer her to keep it; <sup>9</sup> Omit hath she kept this; <sup>10</sup> The common people therefore of the Jews learned; <sup>11</sup> took counsel.

## LESSON PLAN

I. Mary's Offering, 1-3.

II. Judas' Fault-finding, 4-8.

III. The Priests' Plotting, 9-11.

## DAILY READINGS

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

M.—The supper at Bethany, John 12: 1-11. T.—A lasting memorial, Mark 14: 1-9. W.—Another anointing, Luke 7: 36-50. Th.—The good choice, Luke 10: 38-42. F.—The grateful leper, Luke 17: 11-19. S.—Gratitude expressed, Psalm 103: 1-12. S.—Remembrance of mercy, Psalm 116: 1-14.

6 This he said, not <sup>10</sup> that he cared for the poor; but because he was a thief, and <sup>11</sup> had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying <sup>13</sup> hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only; but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests <sup>15</sup> consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 So they made him a bag to take away; <sup>13</sup> Jesus therefore said, Suffer her to keep it; <sup>14</sup> Omit hath she kept this; <sup>15</sup> The common people therefore of the Jews learned;

Shorter Catechism—*Ques. 73. Which is the eighth commandment?* A. The eighth commandment is, Thou shalt not steal. *Ques. 74. What is required in the eighth commandment?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

The Question on Missions—15. Where are the home mission fields found? There are home mission fields in all parts of the Dominion; but the largest number are in New Brunswick, never Ontario, and the vast region from Lake Superior to the Pacific Ocean. *Lesson Hymns*—Book of Praise 111 (Supplemental Lesson); 99; 62 (Ps. Sel.); 210; 535 (from PRIMARY QUARTERLY); 187.

## EXPOSITION

**Time and Place**—Saturday, April 1, 30 A.D.; Bethany, the home of Mary and Martha and Lazarus.

**Connecting Links**—The raising of Lazarus brought on a crisis. Now the Sadducees form a league with the Pharisees to checkmate, if possible, any move of Jesus towards popular leadership, which, to their scheming minds, seem more probable because of the enthusiasm created in the minds of the people by His miraculous power, culminating in this astounding act. The high priest, true to his overbearing and unscrupulous character, counsels that Jesus should be put to death at once. So, for a short time, he withdraws again to a city called Ephraim, in the wilderness, ch. 11: 47-54. With the approach of the Passover, the pilgrims from Galilee, and other Jews from Jerusalem, sought Jesus, and, perhaps in their company, He returns to the capital, remaining at Bethany on the way, vs. 55, 56.

## I. Mary's Offering, 1-3.

V. 1. Jesus therefore (Rev. Ver.); the Passover being at hand (ch. 11: 55), which

He purposed to observe in Jerusalem. Bethany was on His way to the city. *Six days before the passover.* The Paschal lamb was slain on the afternoon of 14th Nisan (March-April). It was eaten the same evening after sunset, when the new day, that is, 15th Nisan, was reckoned to begin. Jesus died on a Friday, but it is not certain whether it was 14th or 15th Nisan. If Thursday, on which the lambs may have been slain, is counted in as the first day of the feast, Jesus arrived in Bethany on Friday afternoon. According to Andrews, He rested on Saturday, the Jewish Sabbath, which ended at sunset. The supper was on the evening of the Saturday. *To Bethany.* He must have come *via* Jericho, *Where Lazarus was*; Jesus' friend.

Vs. 2, 3. *They* ("probably the people of the village," Westcott) *made him a supper.* Almost certainly the feast was in the house of "Simon the leper" mentioned in Matt. 26: 6; Mark 14: 3. They desired to honor Him for the great miracle of ch. 11. *Martha served*; true to her character, Luke 10: 40. *Lazarus... sat at meat* (Rev. Ver.). He was an

honored guest, a living testimony of Jesus' power. See Browning's poem, "An Epistle" for an imaginative picture of the life of Lazarus after his return from the grave. *Mary*; also true to her character, Luke 10 : 39. *Therefore* (Rev. Ver.). She seemed to feel that Jesus was on the eve of some divine work. The act of anointing was a symbol of consecration to such a work. *Took a pound*; a large amount, but price and quantity are forgotten when love plans. *Spikenard*; an oil perfume used by the Romans in a liquid state for anointing the head : always very expensive, that used here must have been of superior quality. (See *Light from the East*.) *Anointed the feet of Jesus*; a mark of extraordinary devotion. Matthew (ch. 26 : 7) and Mark (ch. 14 : 3) say His head. Probably both head and feet were anointed as a mark of special honor. This incident must not be identified with that of Luke 7 : 36-50. *The house was filled*; so lavish was Mary of her gift. The fragrance of her loving deed has pervaded the world, Matt. 26 : 13; Mark 14 : 9.

## II. Judas' Faultfinding, 4-8.

Vs. 4-6. *Judas Iscariot*; that is, "man from Kerieth," a town in Judea. *One of his disciples* (Rev. Ver.); so that unbelief is found even in the inmost circle. *Which should betray him*. John, the lover of Jesus, can never forget that Judas is "the betrayer." He refers to him thus oftener than do the other evangelists. *Why . . . sold for three hundred pence ?* (See *Light from the East*.) *Given to the poor*. Little as the disciples had, they did not forget those who were needier than themselves. *He was a thief*; probably not when he first met Jesus, but he had grown such as his character became eaten away by greed. *Had the bag*; properly "the box." Judas seems to have been treasurer of the circle, perhaps because he had more business aptitude than the rest. His abilities became his temptation. *Took away*; that is, stole (habitually, so the Greek signifies). *What was put therein*; gifts from friends, or the money which new disciples would cast into the common fund when they became followers of Jesus.

Vs. 7, 8. *Suffer her to keep it against the day*

*of my burying* (Rev. Ver.); "Do not blame her, allow her to keep it for this time of my preparation for burial." (Weymouth.) Probably it means, "My death is near; My body is being embalmed already; let this count as the first act of love towards the dead." At such a time as this the deed is accepted by Jesus as a peculiarly grateful evidence of faith—as such it cannot be called extravagance. *The poor ye have always* (Rev. Ver.). Jesus does not make this a precedent, for He often teaches that selfish waste is wrong, because the poor need help. *But me ye have not always*. So, for once, He permits love to gratify itself even with what, at other times, might seem sinful waste.

## III. The Priest's Plotting, 9-11.

V. 9. *The common people . . . of the Jews* (Rev. Ver.); as distinguished from the rulers. The latter were hostile, the former indifferent, or merely curious—a very different atmosphere from the loving devotion of that Sabbath in Bethany. *Learned* (Rev. Ver.). It would be soon noised abroad. The pilgrims from Galilee who had gone into the city to the feast, would doubtless soon tell that their Prophet was in Bethany. *They came*; after the Sabbath was over, on the Saturday evening. *Not for Jesus' sake only*, etc. Curiosity was their motive in part. But "the common people heard" Jesus "gladly," Mark 12 : 37.

Vs. 10, 11. *The chief priests consulted*, etc. They were Sadducees, and would outstrip the Pharisees in their hatred, because a man raised from the dead, like Lazarus, would be a living contradiction of their belief that there was no resurrection, Acts 23 : 8. *Many of the Jews . . . believed on Jesus*. Such faith as this, however, based on signs, is not regarded by the evangelist as true faith. But it was a step in the right direction, \*though not the whole way.

## Light from the East

PASSOVER—The year in Israel was probably at first a solar year, measured by such operations as seed time and harvest. The Feast of Weeks was dated by the harvest, and the Feast of Tabernacles by the ingathering. The changes of the moon marked off



another division of time, consisting of rather more than twenty-nine days and a half. Twelve months of twenty-nine and thirty days alternately, would give a year of only 354 days, and the Passover, if fixed by the moon alone, would have occurred at all seasons in the course of thirty-four years. But by the insertion of an extra month occasionally, the lunar year was made to correspond to the solar year, and the Passover, like our Easter, always came within certain limits in the spring.

**SPIKENARD**—Is an Indian plant of the Valerian family, from which a very rich and delicious aromatic oil of a red color was prepared, which was much esteemed by the ancients. It varied in quality, and Pliny gives tests for estimating its genuineness and value. Mary's *nard* was evidently the very best, and was worth about \$50; but when we remember that this was equal to the wages of a laboring man for 300 days, it probably represented in purchasing power at least \$300 of our money.

APPLICATION

*Jesus therefore six days before the passover came to Bethany, v. 1.* Jesus always trusted His friends. Face to face with the cross,

He sought the sympathy and **He Trusts Us!** heartening of those who loved Him. There was much that was imperfect and faulty in these friends of Jesus; yet He gave them His fullest and frankest confidence. And is it not so still? What marvellous faith He has in us, His followers! He has trusted to us the carrying on in the world of the work so dear to His heart. Surely we shall not fail such a Leader, whatever His service may cost us!

*Where Lazarus was, v. 1.* Two men went into a taxidermist's shop. One of them began to criticize the appearance of what he supposed to be a stuffed owl.

**It Was Alive!** "A live bird," he declared, "would never hold himself in such a position." When he had finished his criticism, the owl hooted. There could have been no more complete answer. And the answer that silences all objections against the religion of Jesus Christ is the lives in which it has made a change as wonderful as raising one from the dead.

*There they made him a supper, v. 2.* Does anyone pride himself on being strong and brave? Let him ask this question: With

**The Bravest of All** death by crucifixion only six days distant, could he put the thought of his doom away from him, and enter into the enjoyment of his friends at a pleasant feast? The truth is that, for splendid courage and heroic self-mastery, Jesus as far surpasses the bravest and strongest men who have ever lived, as

the glorious sun at noonday outshines the flickering candle.

*Martha. Lazarus. Mary, vs. 2, 3.* As in the case of the members of the Bethany family, to whom Jesus was so dear, and whom

<b>Each in His Own Way</b>	He loved so tenderly, there is but one mission in life for all His followers—to show forth
----------------------------	--

His power and grace. But, just as the same syllable in the language of the Chinese may have a great variety of meanings, depending on the tone used in pronouncing it, each disciple has his own way of honoring the Master. Deeds of kindly helpfulness to those about us; the silent testimony of a life ruled by the will of Christ; generous gifts to His cause;—those are some of the ways. The loving heart will find its own way, and however humble it may be, our gracious Lord will accept it with a smile of approval that will be a sufficient reward for any toil or sacrifice.

*Why...not...sold for three hundred pence? v. 5.* There are two ways of counting riches, Judas' way and Jesus' way. The one reckons

<b>True Riches</b>	men rich by what they get; the other by what they give. Who can doubt which is the
--------------------	--

true way? There is none of us who does not see that Mary now won the true riches. She became rich in the approving love of her Lord, rich in the honor done her by after generations, rich in the possession of heaven. When we see clearly and see far enough, there is no danger of our being carried away with the idea that the main thing in life is to get.

*The chief priests consulted, etc., v. 10.* It

is a hateful picture this, of the religious rulers ready to brush out of the way anybody and everything that threatens their

**A Warning** place and power. But, as we gaze more closely into it, we discover the same love of self to which we

ourselves are all too prone. It was because He stood in their way that they so hated the Man of Nazareth. Their hate once aflame nothing but blood will satisfy it. The awful lengths to which self-love may lead is to the wise a sufficient warning to get rid of it.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Picture the quiet retreat at Bethany, amidst the fig trees, olives and sycamores. Christ is the chief Guest at the feast there made. But the interest in Him centres largely in His relation to others who are specially mentioned. Call for their names. Then attempt a character study, beginning with the host. Have them turn to Matt. 26 : 6 and Mark 14 : 3. Simon the Leper plainly must have been one of those who had been healed by Jesus. Were he still a leper, he could not hold a feast. The Jewish leper was separated even from his family. He had to keep away from everyone, and cry "Unclean ! Unclean !" When he first met Jesus, he had been covered with this loathsome disease. It was his "need" that brought him to Christ. Urge those in your class who feel that they cannot do without Christ, to come to Him.

Next study Lazarus. When you taught the Lesson of last Sabbath, you may have taken up so much time with the narrative, that you could not elaborate the thought of a spiritual resurrection upon which Jesus touched. Do it now. Be in earnest. Sound the trumpet call found in Eph. 5 : 14. You yourself cannot work the miracle ; but by the aid of the Spirit you may bring about the vital contact with Christ that results in spiritual resurrection. Insist that this spiritual miracle deserves closer attention than the guests in Simon's house gave to the literal resurrection of Lazarus, whom, quite as much as Jesus, they had come to see.

Turn now to Martha. She shows her piety in practical ways. Whether at a funeral or at a feast, Martha is practical. That kind of piety can scarcely be overdone, unless it passes into fussy formalism. Hum-drum duty tests Christian character. Dis-

courage contentment with a useless, dreamy life. It accomplishes nothing.

Concentrate the remainder of your time upon a study of Mary. Defend her act in offering the very costly ointment, on the ground that she could afford to offer it. A shabby offering from one with means would have been unworthy, Mark 14 : 8. It is a shame to do for Christ less than we can : to shuffle through anyhow in what we attempt for Him. Defend her act also on the ground of its motive, v. 7. Nothing is too good for Christ.

#### For Teachers of the Boys and Girls

"*She*" ; so the Golden Text begins. Who? Mary. The interest of the Lesson turns on the beautiful act which she performs.

But get the surroundings. The time (v. 1) is "six days before the Passover." It was just after the Passover that He was betrayed and hurried to the cross. So much for the time. Now for the place. Bethany, a quiet village almost in sight of Jerusalem. Was Jesus welcome there? He ought to have been, (v. 1), and evidently was—"there they made Him a supper," v. 2.

There are three names mentioned, all familiar ones. Have the scholars tell about each, bringing out clearly the individual character. Luke 10 : 38-42, John, ch. 11, will help. Each acts as we should expect. The bustling Martha serves. Lazarus, for whom Jesus had wrought such a marvellous thing, sits lovingly near his Master. Mary—well, we shall see.

Light from the East shows how much a pound of the ointment was worth, also of what it was made. The HOME STUDY QUARTERLY gives a picture of the alabaster vase. (See Matt. 26 : 7.)

What Mary did with the ointment, v. 3. To anoint the feet was to show extreme reverence and love. But this loving woman did more. Read on. How freely too she

poured out the precious perfume—"the house was filled with the odor." Some cannot do too much for the dear Lord, and some, like those who condemned Him to the cruel cross, would crush both the King and His kingdom.

We do not need to go to the cross to find enemies of Christ. Here is one in the inmost circle of His disciples, v. 4.

What was Judas' complaint? V. 5. What was at the bottom of it? V. 6? He is on a very steep and slippery down-grade. Mark the descent. He "had the bag,"—was treasurer, and grew fond of the money he

handled. Then, through greed, he became a "thief" and a liar, too. What did *he* care for the poor? And then (see v. 4, and Luke 22 : 3-6), he betrayed his Master for money.

What Jesus says. He was wonderfully gentle with Judas. He longed to win him back even yet. And what tender words He spoke of Mary's gift, v. 7. It was as if she had embalmed His body for the grave, He declared, and it was her love that led her to do this. How highly Jesus prized her love Matt. 26 : 13 tells. What can be more precious than love?

#### ADDED HINTS AND HELPS

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

##### Lesson Points

The home that welcomes Jesus is sure to be happy. v. 1.

"We serve God," says Spurgeon, "by doing common actions in a heavenly spirit." v. 2.

The fragrance of a noble deed is sweeter and more lasting than the richest perfume. v. 3.

If there were no true coins there would be no counterfeits. v. 4.

Vice pays its tribute to virtue by seeking to assume its appearance. v. 5.

Our opportunities are the test of our character. v. 6.

It is not the gift, but the spirit of the giver that counts for most in the sight of heaven. v. 7.

As the stream from the source, so does love to men spring from love to Christ. v. 8.

The works of Jesus are the guideposts: He Himself is the goal. v. 9.

The opposition of evil forces is a testimony to the activity of the good. vs. 10, 11.

##### From the Library

- Her eyes are homes of silent prayer,  
Nor other thought her mind admits  
But, he was dead, and there he sits,  
And He that brought him back is there.
- Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face,  
And rests upon the Life indeed.

All subtle thought, all curious fears

Borne down by gladness so complete,  
She bows, she bathes the Saviour's feet  
With costly spikenard and with tears.

—Tennyson's, In Memoriam.

After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Prof. Henry Drummond.

##### Prove from Scripture

That Jesus honors loving gifts.

##### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—When did Jesus come to Bethany?

1-3 What Jewish feast was at hand? Where was Jesus to keep it? On which day of the week did He die? On which day was the supper? In whose house? What was Martha doing? Lazarus? What had Mary? What did she do with it? With what did she wipe Jesus' feet?

4-6 Who found fault? What did he say should have been done? Whose money did Judas carry? What did he do with it?

7, 8 Who defended Mary? What was about to happen Him? For what did Mary prepare His body?

9-11 Whom besides Jesus did the people come to see? Why? Who wished Lazarus to be killed?

**Seniors and the Home Department**—Give the date of Jesus' arrival at Bethany? What great event took place here after Jesus' resurrection? (Luke 24 : 50, 51.)

1-3 By whom was the supper given?

## The Supper at Bethany

Why was it given? Where is the parable of the Great Supper? (Luke 14 : 16-24.) What is "spikenard"? Mention two unusual things done by Mary? Describe a similar scene, bringing out the points of difference. (Luke 7 : 37, 38.)

4-8 Wherein did Judas show hypocrisy? Where does Jesus denounce hypocrites? (Matt. ch. 23.) What was Jesus' defence of Mary? Show that Jesus seeks the love of His disciples. (ch. 21 : 15, 16, 17.)

9-11 What effect had the resurrection of Lazarus had on the priests? On others of the Jews? (Compare ch. 11 : 45, etc.)

## The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 73, 74. *The Eighth Commandment and what it requires.* The purpose of this commandment is to protect the rights of property. Its meaning may be expressed in the following statements:

1. *The right of property depends upon the will of God.* This is evident from many considerations. The earth with all that it contains became the possession of the human race by a divine gift, Gen. 1 : 26-28 ; Ps. 115 : 16. God bestowed upon Adam the garden of Eden and its fruits, Gen. 2 : 8-17. He determines for nations the bounds of their habitation, Acts 17 : 26. A definite portion of the promised land was allotted by Jehovah their

God to each tribe, household and person in Israel, Gen. 13 : 14-18 ; Josh. 14 : 1, 2.

2. *We have the right to acquire wealth for ourselves by proper means.* It is a man's duty to provide for his own support and that of those belonging to him (Rom. 13 : 8 ; 1 Tim. 5 : 8), and to supply, as far as he may be able, the wants of the needy around him. But in order to fulfil these duties, he must acquire a sufficient portion of the world's goods.

3. *We are bound to respect the right of others to their property.* The word of God teaches (2 Thess. 3 : 10 ; 2 Tim. 2 : 6) that every man has a right to enjoy the fruits of his labor. If any man be deprived of the reward justly due to his toil, it is a breach of the Eighth Commandment.

4. *It is required of us to make restitution, if we have deprived any man of what justly belongs to him.* Under the Mosaic law a man was obliged to add one-fifth to whatever he might unjustly have taken from his neighbor, Num. 5 : 7. In the New Testament, Zacchæus (Luke 19 : 8) went far beyond this requirement, and restored fourfold.

5. *We are not under obligation to have all things in common.* It is true that the early Christians practiced the community of goods, but this was only a temporary arrangement, and the personal right to property, and to its price if sold, was recognized, Acts 2 : 44, 45 ; 4 : 32-35 ; 5 : 11.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus the Good Shepherd accepting a gift.

*Introduction*—Print, JESUS WEPT. Recall last Lesson. Many Jews who saw that



miracle, believed on Jesus. This made the chief priests and Pharisees very angry. They called a great council, and decided that Jesus must be put to death. They really knew in their hearts that He was the Messiah, God's Son, the Promised One, and they were afraid that everyone would believe on Him. The Roman people were rulers of their country, and they thought if they killed Jesus it would make the Roman governor very kind to them. They were selfish, wicked Jews.

*Lesson*—We are going to take a journey. We are going to go into that same village of Bethany, as in last Lesson. We are going to see the same people (Lazarus, Mary, Martha). But how different they all look! No sign of sorrow. All is joy and thankfulness! They have made a feast for Jesus at the home of Simon, a relative of Lazarus and Mary and Martha. Describe the scene. Let the children tell you how the guests recline at the table, etc. Lazarus, who had been dead, sits beside Jesus. Martha, busy, happy, hurries about serving the guests. Mary, peaceful, happy, quietly looks on. Do the children remember what kind of shoes people wore in that hot, dusty country of Palestine. (Show a picture or outline a pair of sandals.) Jesus is reclining at the table, his bare feet stretched out. See! What is Mary doing? She brings a vase of very costly ointment of spikenard (a sweet perfume), pours it over the feet of Jesus, and wipes his feet with her long, thick hair! How refreshing it must have been to the tired feet! Nothing but great love and gratitude could have made Mary think of this sweet gift to Jesus. It was the only way she could think of to show her love. Jesus saw how much she loved Him. He knew what self-denial it had cost

her to give so much money to buy the ointment.

Tell of the grumbling, selfish Judas. Jesus is pleased when we give to the poor. That is one way of showing our love to Him. "He that hath pity on the poor lendeth to the Lord," Prov. 19 : 17. But He also loves these quiet acts of self-denial, the giving of our best to Himself just because we love Him so much and think nothing is too good to give for Jesus. The Good Shepherd is pleased when the sheep love him, keep close to Him, show that they trust Him.

*What can we Do?*—How can we show our love to Jesus? (Mention ways in which little ones may do this.)

*Golden Text*—Print Jesus' words: SHE HATH DONE WHAT SHE COULD.

*Love*—"The greatest lesson taught us,  
The dearest, holiest one  
Is love, the love that bought us,  
The love of God's own Son.

*Prayer*—

Oh! hear us, Saviour, as we pray  
And give us loving hearts to-day."

*Something to Draw at Home*—Draw the picture of a vase of ointment.

*Something to Remember at Home*—Jesus values my gifts.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

MARY'S LORD  
LOVE

Recall the members of the household in Bethany whom Jesus loved so dearly. We are to see them again in our Lesson for to-day. There they are: Martha, Lazarus and Mary. They are all at a feast. In whose house? Ask what Martha is doing. And Lazarus. But we are chiefly concerned with MARY (Print). What does she bring in her hand? Look now what she does with the ointment. She pours it on Jesus' feet. This showed how highly she honored Jesus. He was Mary's LORD (Print). Bring out the great value of the ointment. What led Mary to pour it out on the feet of Jesus? Yes, it was her LOVE (Print). There was some one who found fault. Everyone can name him. But Jesus was pleased, and that is the main thing. The great lesson for us is that Jesus, most of all, wants from us our love. He is our Lord, too, as well as Mary's, and nothing is too precious to give to Him.

## Lesson IV. THE ENTRY OF JESUS INTO JERUSALEM April 23, 1905

John 12: 12-26. Commit to memory vs. 12, 13. Read vs. 12-50.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord.—Matthew 21: 9.

12 On the next day much people that were come to the feast, when they heard that Je'sus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Je'sus, whom they had found a young ass, sat thereon: as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves,

Revised Version—Morrow a great multitude cried out: 4 he that cometh: 5 even the King of Israel: 6 having found: 7 Zion: 8 multitude: 9 the tomb: 10 witness: 11 also the multitude went and met him: 12 sign: 13 Behold how: 14 lo: 15 Now: 16 those that went up: 17 these therefore came: 18 asked: 19 Omit and again: 20 cometh: 21 and they tell: 22 answereth: 23 grain: 24 earth: 25 by itself alone: 26 beareth: 27 loesth it: 28 the.

## LESSON PLAN

I. The King's Welcome, 12-16.

II. The King's Witnesses, 17-19.

III. The King's Visitors, 20-22.

IV. The King's Glory, 23-26.

## DAILY READINGS

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

M.—The entry of Jesus into Jerusalem, John 12:

12-26. T.—The Lord hath need, Mark 11: 1-11.

W.—The children's praise, Matt. 21: 10-17. Th.—

Tears of pity, Luke 19: 37-48. F.—The prophecy,

Zech. 9: 9-13. S.—In the name of the Lord,

Psalm 118: 19-29. S.—Life lost and saved, Luke 9:

18-26.

**Time and Place**—Sunday, April 2, and Tuesday, April 4, A.D. 30; Jerusalem.

**Connecting Links**—On the morning (our Sunday) after the feast at Bethany (Lesson III.), Jesus, with His disciples and a crowd of people going to the Passover, set out from Bethany to Jerusalem. This procession was met by another coming from Jerusalem, to give Jesus a royal welcome as Messiah. This second procession was made up chiefly of the pilgrims who had come from Perea with Jesus and had left Him at Bethany. Fuller details are given in the narratives of the Synoptists, Matt. 21: 1-11; Mark 11: 1-10; Luke 19: 29-38. In the evening of the day of His triumphal entry, Jesus returned to Bethany. He visited Jerusalem again on Monday and on Tuesday. It was on Tuesday the Greeks sought Him, as recorded in the Lesson.

## I. The King's Welcome, 12-16.

V. 12. On the next day. See Connecting

12 Perceive ye how ye prevail nothing? 13 behold, the world is gone after him.

20 15 And there were certain Greeks among 16 them that came up to worship at the feast:

21 17 The same came therefore to Phil'ip, which was of Beths'aida of Gal'ilee, and 18 desired him, saying, Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: 19 and again An'drew 20 and Phil'ip 21 tell Je'sus.

23 And Je'sus 22 answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a 23 corn of wheat fall into the 24 ground and die, it abideth 25 alone: but if it die, it 26 bringeth forth much fruit.

25 He that loveth his life 27 shall lose it: and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will 28 my Father honour.

27 The branches of the palm trees; that had come; 2 the King of Israel; 3 the multitude; 4 the

5 having found; 6 Zion; 7 multitude; 8 the tomb; 9 witness; 10 also the multitude went and met him; 11 sign; 12 Behold how; 13 lo; 14 Now; 15 those that went up; 16 these therefore came; 17 asked; 18 Omit and again; 19 cometh; 20 and they

21 and they tell; 22 answereth; 23 grain; 24 earth; 25 by itself alone; 26 beareth; 27 loesth it; 28 the.

**Shorter Catechism**—*Ques. 75. What is forbidden in the eighth commandment? A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.*

**The Question on Missions**—16. What kinds of people are in the home mission fields of the new West? The Western home mission fields contain immigrants from nearly every country of Europe, but most are from Great Britain, the United States, and the older parts of Canada.

**Lesson Hymns**—Book of Praise, 111 (Supplemental Lesson); 90; 100; 32 (Ps. Sel.); 540 (from PRIMARY QUARTET); 91.

## EXPOSITION

Links. A great multitude (Rev. Ver.); of the common people. That had come to the feast (Rev. Ver.); pilgrims from Galilee and Perea, not the people of the city. When they heard; from their friends who had come as far as Bethany with Jesus.

Vs. 13, 14. Took branches of palm trees. Many of these grew by the wayside—a symbol of joy (Lev. 23: 40), and often used to greet kings. And cried, Hosanna (Hebrew for "Save now": "God save Him."); from Psalm 118 (v. 25), chanted at the Feast of Tabernacles and at the close of the Passover. He that cometh in the name of the Lord (Rev. Ver.) The Messiah was the representative of Jehovah. Even the King of Israel (Rev. Ver.). The people took this literally, and looked for the setting up of a great earthly kingdom.

Vs. 14-16. Jesus having found a young ass (Rev. Ver.). See for fuller and interesting detail, Mark 11: 1-6; Luke 19: 29-36. Fear not daughter of Zion; a title for the

people of Jerusalem. John uses few quotations from the Old Testament. This one is found in Zech. 9 : 9. *Behold, thy King cometh.* Jesus accepts their Messianic welcome, but at the same time corrects it by coming to Zion as her King, "just, and having salvation ; lowly, and riding upon an ass." The Messiah is no conqueror who rules by force, but He is the Son of man who stooped to save, the Prince of Peace. *Understood not his disciples* ; just as they did not see the meaning of many of His parables till later. *But when Jesus was glorified* ; after His death. Not till then did they take it in, that by a life of service the Messiah should win His kingdom, that His humiliation should be part of His real glory (see Phil. 2 : 6-11).

### II. The King's Witnesses, 17-19.

Vs. 17-19. *When He called Lazarus out of his grave.* This is the reason given for the great accession of popularity which Jesus received at this time. Caiaphas and his council had gauged rightly the effect that the miracle of raising Lazarus from the dead would have upon the common people, ch. 11 : 47-53. Astute leaders, they knew the effect of a display of power on the populace. But they were too blind to see that such popularity was held by Jesus of small account, because it was not true faith. *For this cause, etc.* The record of the eye-witnesses brought out a crowd of wonder-seekers. *The Pharisees* mingled more with the common people than the Sadducees, and would learn their sentiments at once. *Behold how ye prevail nothing.* (Rev. Ver.) ; mutual recrimination. *The world* ; a strange and superficial judgment, for in less than a week these people did not raise a voice in His favor. It was the world, led by the rulers, which crucified Jesus.

### III. The King's Visitors, 20-22.

V. 20. This is the close of the public activity of Jesus as recorded in John. Westcott reminds us that, just as the Magi, representatives of the Gentile world, came to pay homage to Jesus at His birth, so do these Greeks visit Him at His death. *Certain Greeks* ; probably the same as those called "God-fearers" (see Acts 13 : 43 ; 16 : 14 ; 18 : 7, etc.), who were not full proselytes to the Jewish faith, but enjoyed the privileges

permitted in synagogue and temple. They may have been in the court of the Gentiles in the temple.

Vs. 21,22. *Came . . . to Philip* ; a Greek name. Possibly these men belonged to the Decapolis on the east side of the Lake of Galilee, where there were many Greeks. *Sir, we would see Jesus* ; a polite request for an interview, in which they might discover whether their hopes of a Saviour would be satisfied, for there was a wide-spread expectation among the Gentiles of a coming deliverer.

*Philip . . . telleth Andrew* ; another Greek name. They recognize that this is a very important step, for Jesus had hitherto rigorously confined His ministry to the Jews, Matt. 10 : 6 ; 15 : 24. *Tell Jesus.* Note the marked contrast here and elsewhere between the cautious, hesitating Philip (chs. 1 : 43 ; 6 : 5-7), and the ready, resourceful Andrew, chs. 1 : 41 ; 6 : 8.

### IV. The King's Glory, 23-26.

Vs. 23,24. *The hour is come.* The visit of these Gentiles is the first sign of the larger harvest which He can reap only through His death (see ch. 10 : 15,16). *The Son of man* ; Head of the kingdom of God, wide as the world. *Glorified.* This evangelist always treats the death of Christ as a step into the glory of a wider life.

*Except a corn (grain) of wheat . . . die, etc.* ; a parable to show that He can only reach His full glory among the Gentiles by His death, which is fast approaching. Nature often exhibits a similar law to that in the kingdom of grace.

V. 25, 26. *He that loveth his life ; that is, his natural life. Shall lose it ; at death. Hateth ;* to emphasize its small value when compared with life eternal. *In this world ;* a transient, unreal sphere. This law of life through self-sacrifice is one of the most distinctive parts of Christ's teaching during the last months of His life (see Matt. 10 : 38).

*If any man serve me, etc.* The parable wraps up a law also of Christian discipleship. His disciples in their service will have to follow their Master. They will glorify Him and get honor, by publishing His gospel among the Gentiles ; but they will thereby also win death.

### Light from the East

**THY KING**—The Oriental delights in parables and symbolic actions, which to him are much more comprehensible and expressive than literal speech. The prophets of Israel often adapted their instructions to this peculiarity of their people. They not only spoke in highly figurative language, but they acted in a course of conduct—often most distasteful to themselves and subjecting them to public ridicule—a representation of the message with which they were charged. Ezekiel besieged a tile, ate offensive food, removed his stuff through a wall, went round sighing when all was well, and refrained from

all sign of mourning when his wife died. And Jesus, who up to this time had never publicly and explicitly taught that He was the Messiah, made a formal proclamation of His claim in this symbolic and yet unmistakable manner, and gave Israel and the world a definite opportunity to accept Him or reject Him. He accommodated Himself to the prophetic description of the Messiah, which they all knew; took off the restraint which He had formerly imposed on the enthusiasm of His simple Galilean followers; and, in the guise of the Prince of Peace, entered the capital and temple of Judaism, and performed specifically predicted Messianic acts there.

### APPLICATION

*On the next day, v. 12.* Each morning summons us farther to our daily task. How much may happen any day before we return in the evening. The most **To Go With Us** splendid opportunity, the most powerful temptation, the greatest danger of our life may meet us. Or, it may be any morning, that we have crossed our threshold for the last time. Of one thing we can be certain. Jesus Christ, our strong and wise Elder Brother, our almighty Saviour, is waiting at the door, to go with us through the duties and events of the day. If we place ourselves under His guidance, we need have no fear, whatever happens.

*Took branches of palm trees, and went forth to meet him, v. 13.* For centuries the Israelites had waved their palm branches at the great feasts which, year by year, **Broken Shackles** reminded them of their wonderful deliverance from Egypt's bondage and their guidance into the promised land of Canaan. But, though they gloried in their freedom, they were all the while wearing the shackles and fetters of sin. There stood one before them now, and He stands before us to-day, who can break the power with which sin binds men and bring them out into glorious liberty. Who would be any longer a slave, when the Son of God has come to set us free?

*Thy King cometh, v. 15.* A king means a kingdom. That of Jesus was then but small, a few honest, earnest souls. One day it shall be universal:

"Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him,  
His praise all people sing."

Slowly, in truth does that blessed time seem in coming. But let us not be discouraged.

**What the Figures Say** At the end of 1,000 years after this day of small beginnings, there were 50,000,000 people

under Christian government. In 1500 there were 100,000,000: doubled in 500 years. In 1800 there were 200,000,000: doubled in 300 years. In 1880 there were 400,000,000: doubled in 80 years:—more gain in those 80 years than in the previous 1800; and the gain has been more rapid still in the 25 years, just ended.

*But when Jesus was glorified, then remembered they, v. 16.* A visitor to a large factory sees each workman busy with his own special task, and bits of machinery lying about here and there. **A Plan In It** All ing about here and there. To the unpractised eye, all is confusion. But, by and by, he is shown a completed machine, and is told that all the work is being directed towards the making of machines like that. In like manner, now that Christ has died and risen and ascended to His throne, we see that every event in His life, joyful or sad, was a step towards His enthronement. And more than this, we know that the same wise and loving Father who controlled and shaped His life, has His hand also on our lives, and will one day bring a beautiful result, out of the things that grieve



and puzzle us now.

*Sir, we would see Jesus*, v. 21. We may recall the story of the old woman who, coming out of church one day, asked a gentleman

if he had found the Saviour.

Two Seekers "No," was the reply, "but I am seeking." "Then," she said, "I am sure you will find Him; for He is seeking you, too." Where there are two seeking they must meet. A seeking Saviour and a seeking sinner—where is the power that can prevent their coming together?

*If it die, it bringeth forth much fruit*, v. 24. Every year farmers carefully save the best sample of grain for sowing. They might sell it for a high price. It would make excellent flour. But they know they will get more out of the wheat in the end by sowing it and letting it die. Our life is like that grain. We may make up our minds simply to enjoy it as it passes. A far better use of it is to spend it in serving others. Then we shall reap the abundant harvest of their gratitude and love.

### TEACHING HINTS

#### For Teachers of the Older Scholars

Remind your class how often in His teaching Christ associated His mission on earth with the thought of a kingdom. Call for instances. The parables are rich in such allusion. The Beatitudes are the laws of the kingdom. Ask what view the disciples, in common with the Jews generally, took of Christ's references to His kingdom, Luke 23 : 2. Refer to John 6 : 15 ; 18 : 10 ; Acts 1 : 6. Make explicit the reference in the lesson at v. 16. The disciples looked for a kingdom of warlike power. Only afterwards did they understand that Christ rules by love. Let the triumphal entry, as an object lesson, afford :

1. *The true interpretation of Christ's kingship*, vs. 12-15.

Describe the spontaneity of the acclamation. Picture the pilgrim caravans, and the sudden burst of enthusiasm when Jesus and His disciples appeared. Explain the common practice of laying carpets for royalty in the open air, and strewing the path with flowers. Show how the people spread their cloaks to serve as carpets, and strewed the line of march with palm branches or else waved them in the air. Do not fail to make the class turn to Zech. 9 : 9, 10. Be sure to include the v. 10. It shows that horses commonly appear in the Bible in connection with war. Christ rode the everyday beast of burden, and entered the capital as King of Peace. Show that the triumphs of war are not nearly so notable as the triumphs of peace, as illustrated by progress in agriculture, invention, means of transport, cultivation of the mechanical and fine arts, etc.

2. *The true demonstration of Christ's kingship*, vs. 16-22.

Note the classes who show their loyalty. The circle widens at each verse. The disciples had become closely attached to Him, and (except a very small percentage) remained to the end of their lives. Those who witnessed the resurrection of Lazarus bore record. The people at large were ready on their testimony to recognize His kingly power over death. The Pharisees were nonplussed to account for His influence. In a word, the power that draws to Christ, is the historical demonstration of His kingship.

3. *The true glory of Christ's kingship*, vs. 23-26.

It may be expressed as sovereignty through apparent loss and defeat. Christ rode on to die ; but, like the wheat buried in the ground (v. 24), in order to a multiplied life ; like men throwing away their lives, so far as present advantages are concerned (v. 25), in order to secure greater future advantages ; like the servant exalted to honor for fidelity in service (v. 26) : so Christ attains His rightful sovereignty and exalts men to the honor given by the Father, by bringing them, with apparent loss to themselves, into subjection to Him and into His likeness. To follow this line of thought, will afford a good transition to the next lesson.

#### For Teachers of the Boys and Girls

Even when the Easter Lesson is taken, this lesson should not be left out. It has a foregleam of the Easter triumph and joy. The Hosannas are pitched in the same key, as "The Lord is risen indeed."

THE TRIPLE WELCOME may be taken as the subject. How well the Golden Text chimes in.

1. *The welcome by the Jews.* It was under a shadow, see (v. 10)—they will soon seek Jesus' blood also. Mark the time, v. 12. Bring in what John merely alludes to (v. 14), but Matthew, (ch. 21), Mark (ch. 11), and Luke (ch. 19) tell, the finding of the ass's colt, and the procession from Bethany with its gathering crowds; then what John tells (vs. 12, 13), the crowds that were in Jerusalem going out to meet the incoming multitudes, and all uniting in His escort to the Temple. The scholars will have many questions to ask—as to where the crowds came from; why they waved the palm branches; why they spread branches and their garments on the highway (Matt. 21 : 8); what they meant by "Hosanna" (see also Luke 19 : 37, 38); and, perhaps, finally, why it was the lowly ass, and not a proud charger, that this King rode. Zech. 9 : 9 gives the key. The horse was for war, the ass for peaceful labor. The one was for pride, the other for service. Show that pride and Christ do not march together. Christ in the heart drives pride out. When Christians or churches grow proud, they become useless, and they can no longer be of service to others.

2. *The welcome by the children.* Matthew alone tells of this, ch. 21 : 15. It was, perhaps, the day after. The children still shouted their Hosannas. For a crusty question and Jesus' memorable answer, see Matt. 21 : 16. How dearly Jesus loves children; and there are none that love Him more dearly than they.

3. *The quest of the Greeks.* See in the Exposition under v. 20 as to who and what sort of people these were. While the priests and Pharisees were meditating to put Jesus to death, these half-instructed strangers sought to see Him. The two messengers are interesting. Take these four passages for Philip, John 1 : 43 ; 1 : 45 ; 6 : 5-7 ; 14 : 8-11 ; and these three for Andrew, John 1 : 40, 41 ; Matt. 4 : 18 ; John 6 : 8, 9.

Perhaps vs. 23-26 will be hard to teach. Centre the teaching on the sowing of a grain of wheat, and its death. The request of the Greeks to see Jesus set Him thinking of His death. He was to die, like the grain of wheat, that others might live. The thought of death made Him sad, and yet He rejoiced because, by His death, the Greeks and all the world should have life. In v. 25, He tells us how we may make the best of life. Those who thus, like Himself, live for others, the heavenly Father will honor, v. 26.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Our worship is vain, unless in it we find Jesus. v. 12.

In the Saviour's majesty and meekness are united. vs. 13, 14.

With Christ as our King we need fear no foe. v. 15.

The product carries with it the explanation of the process. v. 16.

The world is to be won by witnessing. v. 17.

Men cannot hear without heralds. v. 18.

Failure is the certain fate of the false. v. 19.

Like the sunlight and the air, the gospel is a gift to all mankind. v. 21.

The world's need is the opportunity of Christ and His church. v. 23.

Death for the Christian spells development, not destruction. v. 24.

#### Prove from Scripture

That Jesus is a King.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—On what day was Jesus' entry into Jerusalem? The visit of the Greeks?

12-16 What Feast is here spoken of? Who had come to it? Of whose coming did they hear? What did they do? What did they say? On what animal did Jesus ride? What sort of King is He?

17-19 Who had come with Jesus? What had they to tell? Who met them? What had they heard?

20-22 Who now wished to see Jesus? Whom did they ask? Whom did Philip tell? What did the two disciples then do?

23-26 What did Jesus teach that He must do? What does He want us to do?

**Seniors and the Home Department—**  
Where was Jesus spending His days? Whither did He return at evening?

12-16 What prophecy was fulfilled in Jesus' triumphal entry? What famous passage describes His gentleness? (Isa. 42 : 2, 3.) Give Paul's description of the kingdom of God. (Rom. 14 : 17.)

17-19 How did the Pharisees regard the people's welcome of Jesus? Who were afterwards accused of turning "the world upside down"? (Acts 17 : 6.)

20-26 Show that the gospel is intended for all. (Rom. 10 : 12, 13.) What fruit did Jesus gain from His death? (Phil. 2 : 9-11.)

**The Catechism**

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 75. *What the Eighth Commandment forbids.* The things forbidden in this Commandment are summed up under two heads, namely: "whatsoever doth or may unjustly hinder (1) our own, and (2) our neighbors' wealth or outward estate." Under each of these two heads many offences are included.

Among those which come under the first head is idleness. The Bible distinctly teaches that men ought to work for their living, and many passages, such as Prov. 18 : 9, in the Old Testament, and 2 Thess. 3 : 11, in the New, condemn slothfulness. Along with idleness stands wastefulness and riotous liv-

ing, because to squander our substance on that which will not profit us, is worthy of equal blame with lack of diligence providing for our necessities.

The class of offences falling under the second head is much larger. Dr. Oswald Dykes says, "The right of a man to his own may be violated in one or other of three ways: first by violence, second by fraud, and third by wilful damage interfering with the benefits or enjoyment of the property." It is in the second way that the Eighth Commandment is most frequently broken in our day. Bribery, the withholding of wages, the adulteration of goods, using a light weight or short measure, and gambling are among the numerous forms of dishonesty condemned by this law. Again, it condemns taking advantage of another's ignorance as when, for example, a man sells an article knowing it to be of less value than the purchaser takes it to be.

The very least that this law requires is scrupulous honesty in all our business dealings. But in the light of Christ's teaching it means much more. He requires his followers to "give to him that asketh," Matt. 5 : 42. His apostle says, "Let no man seek his own, but every man another's wealth" (1 Cor. 10 : 24), and lays it down as the duty of the rich to share their abundance with the needy, 1 Tim. 6 : 17, 18.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject—*Jesus, the Good Shepherd—receiving honor.

*Introduction—*The teacher may have in her hand a branch of evergreen, or a green palm leaf. When do we decorate with evergreens? Have you ever seen arches of evergreens in the street and a procession passing along, some great visitor in a carriage at the head of the procession? (Recall any such event known to the children.)



Lesson—We have nearly always heard of Jesus doing something for other people, not receiving honor Himself; but last Sunday we heard of Him receiving great honor in a home—a feast made for Him and a very costly gift given to him (recall

Lesson). To-day we see him in the midst of a procession receiving great honor in a public place.

*The Triumphal Entry into Jerusalem*—Picture the scene—Jesus riding on the young ass, still humble, surrounded by the crowds of men, women and children, doing Him honor, having gone out of Jerusalem to meet Him—walking beside Him—strewn palm branches before Him, waving green branches, singing and shouting.

*Golden Text*—"Hosanna," etc., v. 13. The children may each be given a bit of evergreen, or one may carry a branch, while all march around the room singing v. 13, or they may remain seated and simply wave the green leaf.

*Honoring our Lord*—These people honored Jesus because they had seen and heard of his wonderful works—

We have heard of Jesus' **WONDERFUL WORKS**

Do we honor Him? Not as those people did; but there are many other ways of doing Him honor—

JESUS should be HONORED in our

HOME—Pray, Listen to His Word, etc.

PUBLIC PLACES—Good behaviour in street, church, etc.

HEART—Think of Jesus.

LIFE—Work for Him.

*Inasmuch etc.*—Teach that in honoring Jesus' friends, in helping others for His sake, we are honoring Him.

The shepherd is honored when the sheep follow Him and obey His voice above all others.

*Something to Draw at Home*—Draw a palm branch.

*Something to Remember at home*—Jesus is my Lord.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

## THE KING OF KINGS

Begin with a reference to our King, Edward VII. Draw out from the scholars the vast extent of his dominions—the British Isles, Canada, India, Australia, etc. Ask what is meant by saying that the sun never sets on the British Empire. Call for the names of other great empires, Russia, China, &c. So, then, there is no earthly king who rules over the whole world. Now point out that the authority of Jesus extends over all mankind. He is THE KING OF KINGS. But there is a difference between His kingdom and all others. How do earthly kingdoms protect themselves from attack? They have armies and navies. But Jesus rules by love. There are very many yet, who do not know Him as their king. Press home the thought that it is our duty to make Him known everywhere. Our great heavenly King has trusted this great work to us. Shall we not be faithful to Him?

#### THE WOMEN AT THE SEPULCHRE

[May be used as an alternative lesson]

Luke 24 : 1-12. Commit to mem. vs. 6, 7.

*But on the first day of the week* (Rev. Ver) ; as soon as they were free to do so, ch. 23 : 56. *Bringing the spices* ; evidently believing that He was dead and beyond hope of return. *Which they had prepared* ; probably on Saturday night after the close of the Jewish Sabbath. *Stone rolled away*. Even

G. TEXT—He is risen from the dead.—Matt. 28 : 7.

this is not interpreted in a hopeful spirit. If they knew of the incident of Matt. 27 : 62-66, they might suspect foul play (see John 20 : 1, 2). The empty tomb is mentioned in all the Gospels, and is involved in 1 Cor. 15 : 3, 4.

Vs. 4, 5. *Two men*. In John (ch. 20 : 12), two are also mentioned, but in Matt. 28 : 2 ;

Mark 16 : 5 there is only one. We know so little of the nature and manifestation of angels, that we may be content to let this difficulty lie unsolved. *In dazzling apparel* (Rev. Ver.). Such a description from dazed and simple-minded women cannot give us much information as to the nature of angels. *Affrighted . . . bowed . . . their faces* (Rev. Ver.). They had been taught that angels, while not divine, were messengers from the Lord. *Why seek ye the living among the dead?* Jesus had not only told His disciples that He would rise again (Mark 8 : 31 ; 9 : 31), but the burden of much of His teaching and work was that He was "the Life." (See John 5 : 21 ; 26-29 ; 11 : 25 ; 14 : 6.) It was a rebuke for lack of faith.

Vs. 6-10. *He is . . . risen.* Where Jesus went after His resurrection we cannot of course say; but we know that a wonderful change had passed upon Him, so that this earth was no longer His permanent abode. *Spoke . . . yet in Galilee.* See ch. 9 : 22 ; 18 : 32, 33. The angel does not say here that Jesus had gone or would go into Galilee, Matt. 28 : 10. *They remembered.* The disciples who were with Jesus when He spoke may have repeated the words to the women in an unintel-

ligible way, ch. 9 : 44, 45. Perhaps afterwards they had themselves heard them from Jesus. *The eleven*; a sad and crippled band, without a head, and one of their number a base traitor. Still as the immediate followers of Jesus, they take the lead. *All the rest.* How many? Probably not over a hundred, Acts 1 : 15. It may have been in Galilee that Jesus appeared to the five hundred, I Cor. 15 : 6. For Joanna see ch. 8 : 3. *The other women with them* (Rev. Ver.); others besides those mentioned.

V. 11, 12. *In their* (the apostles') *sight* (Rev. Ver.); for even they had not understood the prophecies of Jesus. So little did the apostolic band look for the resurrection. *Disbelieved* (Rev. Ver.); not all equally. Thomas most, Peter and John less; for in the next verse we see some glimmering of faith. Peter takes a leading place in these events, 1 Cor. 15 : 5. *Ran unto the tomb* (Rev. Ver.); perhaps led by fear lest the body of his Lord should have been maltreated. *Seeth the linen clothes* (Rev. Ver.). Compare John 20 : 3-8. John believed that Jesus was risen before he saw Him; but Peter could not understand, and departed to his home (Rev. Ver.) in Jerusalem, to ponder alone.

## FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Have the decorations of the room suggestive of Easter (use all the flowering plants available). How glad we are to see the blossoms peeping out from under their blanket of snow or leaves, where they have been sleeping during the long winter. They were not dead. The dry roots were full of life and only awaiting God's time to sprout up into the beautiful plants and flowers. (Sing or repeat some of the pretty Easter Songs found in collections of Primary Songs.)

Repeat—"Consider the lilies of the field, how they grow" etc., etc., Matt. 6 : 28-30.

*Easter Greetings*—This is one of the days when we think especially of Jesus, (as we do on Christmas, His birthday). This is the time of year, and this the same day, upon which Jesus arose from the grave, long ago, filling the hearts of His friends with joy and hope and trust. Among the people of the Greek church there is a beautiful custom on Easter Sunday morning. As they meet

one another, they kiss (or shake hands), and one says, "Christ is risen." The other replies, "He is risen indeed." Because Christ is risen, we too shall rise from the grave. We shall have a new body, as much more beautiful than our old weak body as the flowers are more beautiful than the root or seed.

*Golden Text*—Print and repeat.

In this lesson we see Jesus like a good Shepherd going before His sheep, opening the way for them to follow.

*Illustration*—Natural Life :—Seed, Plant, Blossom; Caterpillar, Cocoon, Butterfly; Nest, Egg, Bird.

*Spiritual Life* :—The Sinful Heart, God's Grace, The New Heart and Life ; The Human Body, The Grave, The New Body.

*Something to Draw at Home*—Draw seed, plant, blossom, caterpillar, cocoon, butterfly, nest, egg, bird.

*Something to Remember at Home*—I shall have a new life in Heaven.

## JESUS WASHING THE DISCIPLES' FEET

April 30, 1905

John 13 : 1-14. Commit to memory vs. 12, 13. Read vs. 1-38.

GOLDEN TEXT—By love serve one another.—Galatians 5 : 13.

1 Now before the feast of the passover, <sup>1</sup> when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And <sup>2</sup> supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ;

3 Jesus knowing that the Father had given all things into his hands, and that he <sup>3</sup> was come from God, and <sup>4</sup> went to God ;

4 <sup>5</sup> He riseth from supper, and <sup>6</sup> laid aside his garments ; and <sup>7</sup> took a towel, and girded himself.

5 <sup>8</sup> After that he poureth water into <sup>9</sup> a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 <sup>10</sup> Then cometh he to Si'mon Pe'ter : <sup>11</sup> and Pe'ter saith unto him, Lord, dost thou wash my feet ?

7 Jesus answered and said unto him, What I do

**Revised Version**—<sup>1</sup> Jesus knowing ; <sup>2</sup> during goeth unto ; <sup>3</sup> Omit He ; <sup>4</sup> layeth ; <sup>5</sup> He ; <sup>6</sup> Then he understand ; <sup>7</sup> bathed ; <sup>8</sup> him that ; <sup>9</sup> when ;

thou knowest not now ; but thou shalt <sup>12</sup> know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Je'sus saith to him, He that is <sup>13</sup> washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all.

11 For he knew <sup>14</sup> who should betray him ; therefore said he, Ye are not all clean.

12 So <sup>15</sup> after he had washed their feet, and <sup>16</sup> had taken his garments, and <sup>17</sup> was set down again, he said unto them, Know ye what I have done to you ?

13 Ye call me Master and Lord : and ye say well ; for so I am.

14 If I then, <sup>18</sup> your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15 I have washed your feet, that ye should have supper the devil ; having already ; <sup>2</sup> came forth ; poureth ; <sup>9</sup> the ; <sup>10</sup> So he cometh to ; <sup>11</sup> He saith ; <sup>12</sup> Omit had ; <sup>13</sup> sat ; <sup>14</sup> the Lord and the Master.

**Shorter Catechism**—*Quest. 76. Which is the ninth commandment ?* A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

**The Question on Missions**—17. How many home mission fields have we ? We have upwards of 600 home mission fields, comprising more than 1,500 mission stations, of which some 230 are in the Eastern Section, or Maritime Provinces (and Newfoundland), and 1,300 in the Western Section, which embraces the rest of Canada.

**Lesson Hymns**—Book of Praise, 111 (Supplemental Lesson) ; 90 ; 217 ; 38 (P. Sel.) ; 219 (from PRIMARY QUARTERLY) ; 211.

## LESSON PLAN

I. The Constant Love, 1-3.

II. The Lowly Service, 4-11.

III. The Sacred Teaching, 12-14.

## DAILY READINGS

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

M.—Jesus washing the disciples' feet, John 13 : 1-14. T.—Greatness of service, Matt 20 : 20-28. W.—"Saved, to serve," Luke 22 : 24-34. Th.—The path of greatness, Matt. 18 : 1-7. F.—Pleasing others, Rom. 15 : 1-7. S.—Brotherly love, Rom. 12 : 1-13. S.—An example, Luke 10 : 25-37.

## EXPOSITION

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

**Connecting Links**—The Gospel of John is divided at the end of the twelfth chapter. At its close the evangelist sums up the causes of unbelief on the part of the rulers, and gives the final appeal of Jesus to the world for faith, ch. 12 : 37-50. The second part of the Gospel extends from the 13th chapter to the 17th, covering the last day of our Lord's life before His arrest, and consists mainly of discourses of Jesus, in view of His death, to His own intimate friends. He has left the unbelieving world ; He is now with His own, in the circle of faith, and He reveals His character and purpose to them as never before.

## I. The Constant Love, 1-3.

V. 1. *Before the feast of the passover.* The Expositor's Greek Testament says : "Therefore it was not the Paschal supper which is here described" (but a supper held on some evening previous to the Passover). It is more natural, however, to regard the supper

of the Lesson as the Passover supper (compare Matt. 26 : 17-30 ; Mark 14 : 12-26 ; Luke 22 : 7-30), either observed at the regular time, or, as some suppose, an anticipatory Passover kept by Jesus and His disciples, He Himself being afterwards slain as the true Paschal lamb. "Before" may mean "just before." *When Jesus knew that his hour was come ;* "since He knew," by direct knowledge of His Father's will. He listened for the command on every occasion, ch. 7 : 6 ; 12 : 27, etc. *Should depart ;* literally, "pass over" to a higher sphere, the house of His Father. *Having loved ;* all their discipleship through. *Loved them unto the end ;* that is, either to the last, or more probably, "to the uttermost" ; an example of perfect love. This verse is almost a title for chs. 13-17. All that Jesus did and said during these final hours crowned His life of love towards the twelve. The action that here follows gets its significance from the fact that He kept His death steadily in view. That death itself was to be the supreme proof of His love

towards them, and His action now is a fitting introductory symbol.

Vs. 2, 3. *During supper* (Rev. Ver.). As the disciples had been seating themselves at table, a dispute had arisen amongst them for the chief places, Luke 22 : 24. None of them had been willing to do for the other the necessary office of washing the feet. (See *Light from the East*.) *The devil, etc.* Judas had made up his mind that now the chance, for which probably he had been sometime looking, had come. This is the terrible foil to the Master's act of love. *Jesus knowing, etc.*; because He knew. This it was that gave its meaning to the act. *All things, etc.* His kingdom was complete; His days of humiliation nearly over. *From God. to God.* See ch. 1 : 1-18. It is the divinity of our Lord that gives His atonement its power. Redemption is priceless, because it was purchased by the death of the eternal Son of God.

### II. The Lowly Service, 4-11.

Vs. 4, 5. *Riseth.* Note the precision of the narrative. *Layeth aside his garments* (Rev. Ver.); that is, the long, flowing outer robes, which would impede His movements. *Took a towel, etc.*; prepares for the work of a slave. The "mind" (see Phil. 2 : 5-8) of Jesus is self-renunciation of His divine glory, in order to do the service of a slave for men on earth. *After that, etc.* The preparations are very complete, no detail of service being omitted.

Vs. 6, 7. *Then. to Simon Peter.* Some think that Jesus began with Peter, but this seems unlikely. *Lord, dost thou, etc.?* emphasis on "Thou"; and on "my," also. Disappointed though they were at the position into which Jesus had brought them, the disciples revered Him as their Lord (see Matt. 16 : 16). *What I do. knowest not. shall know*; all that is about to happen, of which this act is merely the prelude. His death would be incomprehensible until Jesus was glorified and the Holy Spirit had come to teach them (ch. 14 : 26); and this act was but a symbol of the greater service. If they would not refuse the benefits of His death when they came to know its full meaning, they would not refuse this lesser service.

Vs. 8, 9. *Thou shalt never wash my feet*;

impulsive and in form disrespectful, though not really so. And yet there was a degree of pride in refusing this service, for Jesus had been trying to teach them that it was His glory to serve them, Mark 10 : 45. *Thou hast no part with me.* To receive from Christ is to honor Him most. Faith is a demand that He makes. Only self-will refuses to accept His glorious offer of service on our behalf. What right had Peter to say that His Lord could demean Himself, even if He did serve unto death? *Not my feet only, etc.* "If fellowship depends upon the washing, give me complete cleansing." Again a loyal, though ill-considered request, but quite in the character of Peter, who is not yet perfect in faith.

Vs. 10, 11. *He that is washed* (Rev. Ver. "bathed"); a general remark from common life. When a guest comes to a feast, he only has the dust washed from his feet by a slave. He had bathed all over before he left home. So when the character has been fully cleansed by the Spirit of God, it is only stains contracted on each day's journey that need to be washed off. *Ye are clean*; from the world's sin, consecrated by the Master as His followers, though there were stains of sin upon them. One such was the pride, which they had just shown, and He wished to wash it off by this act. *But not all.* Judas was never cleansed. *He knew who should betray*; that the traitor was already hatching his scheme.

### III. The Sacred Teaching, 12-14.

Jesus' washing of the disciples' feet was an acted parable. Now He unfolds its meaning in plain speech. Their duty is to serve others as their Lord has served them.

#### Light from the East

WASH FEET—In the East, from a very early period, people wore sandals, which were merely soles of leather, felt, cloth, or wood, held on by straps or thongs. In Egypt, where the soil is soft, these sandals were sometimes made of plaited papyrus stalks or palm leaves. Some of the wealthy people of Egypt and Palestine had shoes or boots of primitive construction, often highly ornamented and very costly; but all poor persons either went barefooted, or wore sandals. In

summer the dust and sand soon rendered the feet very uncomfortable, and made washing after a journey not only a pleasure, but an absolute necessity. The washing of a guest's feet by a slave as soon as he arrived, was an act of courtesy which could not be omitted. Among a company of poor people it was usually done by one of themselves, who, in

turn, had his feet washed by another. The apostles had been disputing about their offices in the new kingdom. They thought these might be affected by their position in the band, and so they contended for the best seats in the room, and no one would confess his inferiority, as he thought, by offering to wash his brother's feet.

### APPLICATION

*The feast of the passover, v. 1.* It was a common saying among the ancients that all roads led to Rome. In the Bible all roads lead to Christ. All that was shadowed forth in Jewish sacrifice and ceremony found its reality in Him. He is the Lamb slain to save His people, and the Moses to lead them out of bondage. He is the heavenly manna, the water and the smitten rock, the pillar of defence and light, the ark of the covenant drying up the Jordan, and the tree of life scattering its healing leaves and its gracious fruit throughout the Land of Promise. From all the sacrifices of the older time there rings out the message, "Behold the Lamb of God."

*Loved his own which were in the world, v. 1.* Not only were they in the world, but there was much of the world's spirit still in them.

*The Wonder of It* This is the wonder of wonders, that the holy Son of God should love us in spite of our unworthiness. If, like our first parents before the fall, we loved God with an undivided affection; if there were no discord of sin in our songs of praise to Him; if our wills moved in harmony with His will; the love of Christ would not surprise us. It is when we think of all we have been, and are, that we are amazed at that stream of divine love which not even the Andes of our transgressions can check.

*He loved them unto the end, v. 1.* One can imagine all the wealth of the world concentrated into one precious gem, and this gem given to us to use till its whole purchasing power is exhausted. That is a picture of Christ's gift to His people of His love. It is theirs in all its fulness until it has done for them all that they need. The riches of that love are boundless. We shall be able to draw

upon them throughout eternity without fear that our store will give out.

*The devil having now put into the heart of Judas . . . to betray him, v. 2.* Satan comes with us into the most sacred places, holding the door alluringly open that **Two Open Doors** leads into the path of evil. But there is always another door also open, through which we may enter on the way of purity. It is the hand of Jesus Himself that holds this door open to us, as He did to Judas. And there is such winsomeness about Him, as He beckons us to enter, that we cannot, unless sin blinds us to His grace, bear to grieve His heart by turning away from Him.

*Thou shalt never wash my feet, v. 8.* For months the Japanese besieged the fortress of Port Arthur. At last the strength and courage of the Russians within the walls was worn out, and they were compelled to yield. Ah, for many a day has the Saviour been laying siege to some of our hearts, not by force, but by His matchless love. And we have said, "We will not yield to Him." What? Not to Him who died for us, and brings to us such priceless blessings?

*If I wash thee not . . . no part with me, v. 8.* This is the divine order, first cleansing, then communion. "I venture to think," says one eminent saint of God recently departed, "that he who puts from him 'the basin and the towel,' is very ill prepared to take the bread, and 'the cup of blessing.'" If we are not allowing Christ to make us pure, we need have no wonder that the joy and strength of His fellowship are not ours; cleansing first, all else afterwards.

*Ye also ought to wash one another's feet, v. 14.* If we take up the humblest duties in the right



spirit, seeing in them God's will for us and the way in which we can best help others, we shall find the truest satisfaction. Mr. Gladstone was, at one time, appointed to administer for the British Government the affairs of the Ionian Islands, a pigny state with only 250,000 inhabitants. He was content with

this seemingly insignificant task, for he said that, in dealing only with a few small specks scarcely visible on the map of Europe, he was engaged in solving a problem as difficult and as delicate as if it arose from a more conspicuous stage. It is not their work that makes men great, but the spirit in which they undertake it.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

On the eve of betrayal, was Jesus conscious of His helplessness as a Man? On the contrary, He was conscious of His Godhead, v. 3. Emphasize the voluntariness of His sufferings. On the eve of death, did His thought centre on Himself? On the contrary, He thought of others, v. 1. Emphasize the steadfastness of His redeeming love. On this night before He died something had occurred to grieve His love. What? It was more than the thought of the betrayer. He had all the twelve in mind. He knew them to be imperfect. He yearned before leaving them to remove their pride. How had pride come to the surface? Recall the dispute in connection with which Christ gave the object lesson of the little child, Mark 9:33-37. That was a hard lesson to learn. On the way to the Passover supper the old dispute seems to have been revived in a slightly altered form. It was not, Who will be greatest? but, Who will be lowliest? Who will act as servant or slave to the whole company? Explain the custom of washing feet in the East. Point out how Christ reproached Simon the Pharisee for the omission of this common courtesy, Luke 7:44. Evidently the disciples proposed now to omit it. They could not make up their minds who would stoop low enough to perform the duty of a slave. Young people reach an age when they feel "too big" to do what is expected of them: here is an opportunity to show the essential "littleness" of such thinking. Divide the Lesson into two parts:—

1. *The Master Serving*, vs. 4-8. Picture Christ laying aside the robes of a Master and girding Himself like a slave: then passing round the circle of reclining guests, to remove

the dust from their travel-stained feet and pour cool water over them. Impress your class with the dignity of menial tasks like dish-washing and boot-cleaning. Caste, whether in India or Canada, which stigmatizes certain tasks as only fit for certain grades of society, is a heathenish thing. High dignitaries in Christendom, who have stooped to blacken a guest's boots, have not really disgraced themselves. Go beyond the literal application of the lesson. Show how, when Peter's face began to burn with shame at the supposed degradation of His Master, and he drew up his feet in unwillingness to be washed, Jesus put a symbolical significance into the act, v. 8. Connect this with Christ's saying in Matt. 20:28 and the psalmist's figure in Ps. 51:7. This significance would grow upon them more fully afterwards, v. 7.

2. *Service Mastered*, vs. 8-14. Shame in Peter passed into knowledge. Note his characteristic impulsiveness in demanding complete cleansing, and Christ's responding hint that a cleansed life is chiefly affected by travel-stains, Judas being an example of becoming polluted and wavering in attachment to Christ. Bring out the contrast between the false ambition to be greatest in the pride of lordly rule, and the ambition to be greatest in undaunted humility of service. Illustrate how the disciples really mastered this principle, and to the end of their days gave themselves to unselfish toil for others, even Peter in the end submitting to be bound and carried whither he would not (see ch. 21:18).

#### For Teachers of the Boys and Girls

On Maundy Thursday (set the scholars to find out the meaning of the term) the Pope of Rome washes the feet of twelve beggar men, "after due private preparation." It is

a mere form,—a poor, tawdry copy of the great act of love and service which forms the Lesson of this Sabbath.

Jesus and the disciples reclined on benches or sofas, which extended the length of the three sides of a hollow square—for in this form the table was arranged. The feet were on the sofa and outward. This much explained, the setting of the incident is made clear.

When was it? It was the Last Supper, "the night in which He was betrayed," 1 Cor. 11: 23. The shadow of the Cross was already upon the little company. Their Master was soon to "depart out of this world," and to leave them behind.

How does He feel towards them? Oh, the heart grows very tender when parting is near! V. 1 tells of His clinging love.

How do they feel towards Him? Take the worst first, v. 2. The scholars will tell how this man behaved when Mary poured out the precious ointment, Lesson III. His greed has been growing mightily. It shuts out the light of reason and of conscience, the light of God's countenance. Then, take the eleven—how do they feel towards Him and towards one another? We shall soon see.

But first try to make out v. 3. What does it mean? When a servant does a servant's work, it creates no surprise. But should a Prince turn servant, all the world would be

agape. V. 3 is just to put emphasis on how great was this Son of God.

And He does a strange thing. One of the class will recite vs. 4 and 5, or tell it in his own words. And yet He who had shown Himself Lord of all (ch. 11: 43, 44) performs this servant's work. The twelve would not do it for one another (see Luke 22: 24).

One speaks. Who but Peter, always readiest? He who talks much is sure to say many silly things. So Peter here, v. 3. To refuse a kindness gives a deep wound. But Jesus is patient, v. 7. Peter insists, v. 8 (first part of verse). Put the emphasis on "Thou" and "my," and read it so. Peter thought he was humble also. He was really proud and self-willed. Jesus treats self-will like weeds. He slashes it down, v. 8 (second part of verse). Peter is as quick to see his folly, as he was to commit it, v. 9.

What does v. 10 mean? See Exposition. Be sure and have the whole bath—the complete forgiveness and indwelling of the Spirit; and then, also, the foot-washing day by day.

"Clean, but not all," v. 10. Look into your hearts. To be among God's children is not necessarily to be a child of God.

Now comes the explanation, vs. 12-14; take vs. 15 and 16 also. It is an explanation that needs no explanation. Only be sure to make it memorable, that to serve is Christ-like.

#### ADDED HINTS AND HELPS

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

##### Lesson Points

The cost of the Saviour's love is measured by the Cross. v. 1.

The malice of Satan may threaten, but it cannot thwart the purposes of divine love. v. 2.

The whole earthly life of Christ was one long act of humility. vs. 3, 4.

"For Jesus' sake" is the philosopher's stone that transmutes the lowliest service into the loftiest privilege. v. 5.

Self-will or self-surrender—this is the choice before each of us. vs. 6, 7.

It is a false sense of dignity that refuses to submit to Christ. v. 8.

The Lord's plan is always the best. v. 9.

Forgiveness is a daily need and a daily gift. v. 10.

Likeness to Christ is the proof of loyalty to Christ. vs. 13, 14.

##### From the Library

Oh, never is "Loved ONCE,"

Thy word, Thou Victim-Christ, mispriz'd  
Friend

Thy cross and curse may rend;  
But having loved Thou lovest to the end!

—Elizabeth Barrett Browning.

Every Eastern room, if it belongs to any but the poorest, has the central part covered with mats, and as a person enters, he lays aside his sandals at the door of the room, mainly in order not to defile the clean white mats with the dust and dirt of the road or streets.—Farrar.

Jesus at the feet of the traitor—what a picture! What lessons for us!—Astié.

**Prove from Scripture**

That we should be humble.

**Lesson Questions**

[From the HOME STUDY QUARTERLY]

**Juniors**—In what sort of room were Jesus and His disciples? What were they doing there? About what had the disciples been quarreling?

1-3 What feast here mentioned? How did Jesus feel towards His disciples? Whose duty was it to wash the feet? Who does Jesus teach is the greatest?

4, 5 What garments did Jesus lay aside? Why? With what did He gird Himself? What did He begin to do?

6-11 Who was unwilling to have Jesus wash his feet? What must we do if we are to belong to Jesus? Who among the disciples was "not clean"? Who saw his heart?

12-14 What do we learn from the action of Jesus?

**Seniors and the Home Department**—Give the time and place of the Lesson.

Wherefore did Jesus wash the disciples' feet?

1-3 What hour had come? Why could Jesus' enemies not injure Him before? (Chs. 7: 30; 8: 20.) Whither was Jesus going?

How does Paul speak of his own death? (Phil. 1: 23.) Under whose control was Judas? To what wild beast is the devil likened? (1 Pet. 5: 8.) What promise if we resist him? (James 4: 7.)

4-11 With what should we be clothed? (1 Pet. 5: 5.) What is the test of a true disciple? (John 14: 15.) How is our sin to be cleansed? (1 John 1: 7.)

12-14 In what ways can we imitate Jesus' example?

**The Catechism**

Ques. 76. *The Ninth Commandment*—

There is a point of resemblance between this Commandment and the Third. Both deal with the use of speech. The one requires reverence in speaking of divine things, while the other enjoins truthfulness towards men. The following are some of the reasons why we should obey this Commandment: (1) We cannot be like God unless we are truthful, Ps. 31: 5; 57: 10; John 14: 6; Rom. 3: 4. (2) The Word of God requires truthfulness of us, Ps. 51: 6; Eph. 4: 15, 25. (3) Our life and happiness depend upon God's faithfulness to His promises, Gen. 9: 12; 1 John 1: 9. Since God has been so faithful toward us, we should show ourselves worthy of confidence from our fellowmen. (4) The business of life could not be carried on without truth between man and man.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Jesus, the Good Shepherd, humbling Himself.

*Introduction*—The youngest boy in a class in China had by hard study kept his place.

Growing proud, one day he missed a word, which was at once spelled by the boy next him. The face of the victor showed the triumph he felt, yet he made no move toward taking the place. "No, me not go; me not make Ah Fuh's heart sorry." Then came the quick remark from another boy, "He do all same as Jesus." (Golden Rule.)

*Pride*—A little boy refused to run an errand for old Mrs. B——, who was poor and lame. "Let her get Tommy, who lives



## Jesus Washing the Disciples' Feet

in that old house near by ; I am not going to run errands for her."

Would Jesus have been pleased at this ? We'll see from our story to-day, how differently Jesus would have acted if He had been in that boy's place.

*Lesson*—Picture the scene in that upper room in Jerusalem—the supper table, the twelve disciples reclining at the table (name them). Place on the board a basin, water jar and towel. Cut out of white paper, as you describe Jesus throwing off His outerrobe, pouring the water into the basin, taking the towel on His arm and going from one to another of the disciples, washing their feet. Such humble work for One who had received so much honor on His entry into Jerusalem ; One who had been so honored in that home in Bethany (recall Lesson 5). Tell of the unwillingness of the disciples to allow Jesus to do such humble work for them. Why did Jesus do this ? Did He want to teach His disciples to be humble ? You say we do not need to do such work now. No ! but are there not many other ways in which we may kindly and humbly serve and help one another ? (Name some ways.)

*Golden Text*—Print, BY LOVE SERVE ONE ANOTHER. We should try not to hurt the feelings of anyone, by any proud words or

haughty ways. We should be willing to serve and help any one, even those who are humbler or poorer than we are. Never refuse to help anyone because they wear poorer clothe than you do.

*Jesus' Great Humility*—

" Little children, Jesus loves you.

Loves you more than tongue can tell,  
Came to earth to seek and save you,  
So that you with Him may dwell.

Yes, He laid aside His glory,  
Left His Father's throne above,  
That we all may share His glory,  
In that world of light and love."

*Beautiful Mosaics*—Describe a mosaic—a picture not painted, but formed of thousands of tiny pieces of stone, each fitted into its own little place, and each one needed to make the perfect whole. Each boy and girl is needed to fill in his or her little place in the great work of God in the world.

"O, what can little hands do

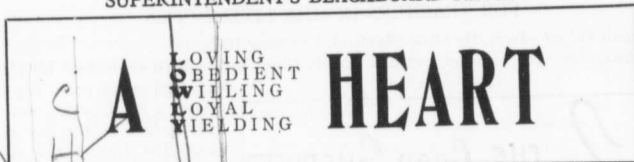
To please the King of Heaven ?  
The little hands some work may try  
To help the poor in misery :

Such grace to mine be given."

*Something to Draw at Home*—Draw a basin, a water jar, and a towel.

*Something to Remember at Home*—I should help others.

## SUPERINTENDENT'S BLACKBOARD REVIEW



Get from the scholars the story of the Lesson. They will be eager to tell about the time, the place, the strife of the disciples, the action of Jesus, the objection of Peter, the black-hearted treachery of Judas. Now ask how we shall describe the action of Jesus. You will get, with a little trouble, the word LOWLY. Print this in a perpendicular line. This action of Jesus showed that He had A (Print) lowly HEART (Print). Let us think about this lowly heart. What is said of Jesus in v. 1. Ah, then it is a (L)OVING (Print) heart. Turn the scholars' attention to Peter. What did Jesus wish to do for Him ? How did He act ? You will get the answer that he was not obedient. But the lowly heart will be (O)BEDIENT. In like manner, bring out the thoughts, that the lowly heart is (W)ILLING (use the unwillingness of the disciples to wash one another's feet) ; (L)OYAL (see Jesus' claim to be Master and Lord) ; (Y)IELDING (contrast the refusal of the disciples to yield to one another the place of honor).

Principal Falconer  
Halifax, N. S.  
Rev. Bro. Ballantyne  
Toronto

# Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The Life of Jesus Christ; II. New Testament Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

## LESSON XXV.

### THE INMOST CIRCLE OF FAITH.

THE INSTITUTION OF THE LORD'S SUPPER—(Matt. 26 : 20-30 ; Mark 14 : 12-26 ; Luke 22 : 7-30)—Only in the Synoptic gospels is it recorded, but the same meal is evidently referred to in John 13 : 1-30, where Jesus by the foot-washing gives a lesson in humility to His ambitious disciples. A very difficult question emerges in relating the Lord's Supper to the Passover. According to John 13 : 1, 29 ; 18 : 28 ; 19 : 14, 31, Jesus dies as the Paschal Lamb. It may be that in view of His death He ate the Passover with His disciples, according to the Synoptic gospels, one day earlier than the regular time. (a) The Supper, which is the Christian Passover, marks the transition from the Old Covenant to the New. (b) The sacrificial meal becomes a source of spiritual sustenance—note the symbol of the bread. (c) The shed blood, symbolized by the wine, ratifies the new covenant which brings forgiveness of sins. (d) It is a memorial feast.

THE DISCOURSES OF JESUS TO HIS OWN  
(John ch. 13 : 3 to ch. 17)

(1) *The Dying Parent to His Orphaned Children*, ch. 13 : 31 to 14 : 31. Jesus answers the questions of His perplexed disciples, Peter, Thomas, Philip, and Judas—not Iscariot. They cannot understand why He should go away and abandon them in the midst of this hard world. Jesus replies that He is going to prepare a place for them with His Father. He is the way, the Truth, and the Life. Meanwhile let them trust God and trust Him, ch. 14 : 1. If they obey Him and love one another, He will send them His Spirit.

(2) *The Vine and the Branches* (ch. 15)—By obeying Him in His new commandment of love, they will draw life from their absent Lord, as the branches do from the vine. Though the world hates them, they will possess deep joy through their life of love to one another.

(3) *The Promise of the Paraclete* (ch. 16)—In the midst of a hostile world, they will get support from a Person whom their risen Lord will send. He is the Spirit of truth, who will lead them into all the truth of Christ, and will enable them through prayer to do the will of God.

(4) *The Intercessory Prayer of Jesus for His disciples* (ch. 17)—Not only does He pray for Himself (vs. 1-5), but for His apostles, that they may be kept true to His name (vs. 6-19), and also for all His disciples, that they may live in unity, and may at last be gathered to that eternal home of love with the Father, whence He came and whither He is returning (vs. 20-26).

## LESSON XXVI.

### THE NIGHT

GETHESEMENE (Matt. 26 : 36-46, and parallels)—Recorded only in Synoptics, though the spiritual experience of John 12 : 27, 28 is similar. Jesus was face to face with that which gave death its horror, the sin which was its sting, and victorious though He was (Matt. 26 : 42), His sinless soul recoiled in agonizing dread from the encounter (compare Heb. 5 : 7-9).

THE ARREST (Mark 14 : 43-52 and parallel passages ; John 18 : 1-11)—Judas knew the favorite place of His retreat for prayer, and guided a detachment of Temple police,

who were well armed, for they did not know what resistance might be made by a desperate band of disciples in a wood by night (see Matt. 26 : 51-53). Observe how the majesty of Jesus is depicted in John 18 : 4-8. Jesus is especially moved by the manner of His betrayal by Judas, Luke 22 : 47.

THE TRIAL—It falls into two parts : (a) before the Jewish rulers ; (b) before Pilate.

(a) *The Jewish rulers* : (1) At night before Annas, a deposed high priest, but still the soul of the administration—a preliminary and unofficial investigation. (2) Before Caiaphas and the Sanhedrin, illegal because before dawn and too hurried, though sentence was not pronounced till morning, Mark 14 : 53-72 ; 15 : 1. Unsuccessful in discovering a sufficient charge to lay before the Roman authorities, they condemn Jesus to death for blasphemy. During this time the denial by Peter occurs. (b) *The Roman Trial* (Mark 15 : 1-20 ; Luke 23 : 1-25 ; John 18 : 28 to 19 : 16)—When Pilate refuses to confirm their judgment, the Jews trump up a charge of sedition. The governor, reading their hypocrisy, scoffs at all their attempts, and at last yields only to personal fear lest they should prefer some accusation against himself in the court of the jealous Emperor Tiberius. Note again the majestic demeanor of Christ before Pilate, John 18 : 33-37 ; 19 : 8-11. So the trial was a perversion of justice throughout.

THE PASSION—(a) Brutal treatment of condemned prisoner (Mark 15 : 16-20. (b) The road to Calvary (Mark 15 : 21-23 ; Luke 23 : 26-32). (c) The crucifixion (Mark 15 : 24-37 ; Luke 23 : 39-43 ; John 19 : 17-37), in which the narrative of the penitent thief is contained. (d) The seven words from the cross : (i.) Luke 23 : 34 ; John 19 : 27 ; Luke 23 : 43—full of love for others ; (ii.) Matt. 27 : 46 ; John 19 : 28—in the article of death ; (iii.) Luke 23 : 46 ; John 19 : 30—victory ; (e) Sympathy of nature and testimony of men (Matt. 27 : 51-54) ; (f) The burial (Matt. 27 : 57-66 ; John 19 : 38-42).

## LESSON VII.

### THE MORNING

SOURCES—There are greater differences between the evangelists in the narrative of

the Resurrection than in almost any other part of the Gospels. (a) Matthew 28 : 1-10 refers to appearances of the risen Jesus to His disciples in Galilee. (See also John ch. 21.) (b) Mark 16 : 1-8 agrees on the whole with Matthew. The passage, ch. 16 : 9-20, does not belong to the original gospel of Mark. (See margin of Revised Version.) (c) Luke 23 : 56 to 24 : 35 contains much that is peculiar to himself, especially the disciples' state of mind (ch. 24 : 9-11), and the wonderfully beautiful "walk to Emmaus" ch. 24 : 13-35. Luke tells only of appearances in Jerusalem and its neighborhood. (d) John ch. 20, appearances in Jerusalem ; ch. 21, in Galilee. (e) 1 Cor. 15 : 1-8, not an exhaustive record, but probably those appearances which would be accepted by his readers as being based on reliable testimony.

THE MEANING OF THESE MANIFESTATIONS—(1) The tomb is either stated or assumed to have been empty. (2) The disciples were not expecting a reappearance of Jesus, having forgotten the promises of Jesus, Mark 9 : 31 ; 10 : 34, etc. (3) They recognize Jesus, though changed, Luke 24 : 36, 37 ; John 20 : 16, 17, 19. We see the transition from the life they had lived with Jesus on earth to the larger life in which they will continue to love Him. They have occasional manifestations in order to assure them that He is still alive, Matt. 28 : 18-20 ; Luke 24 : 49 ; John 20 : 22.

THE FACT OF THE RESURRECTION OF JESUS—Belief in the resurrection of Jesus is not based on a single event like the empty tomb, but on a much wider agreement of testimony : (a) the indisputable witness given in 1 Cor. 1-8 ; (b) the common evidence of all the gospels, however they differ in details ; (c) the existence of the Christian Church. Every book of the New Testament assumes that Christian faith and hope are based on the risen Christ, 1 Cor. 15 : 14 ; 1 Peter 1 : 3, 21 ; Rev. 1 : 17, 18.

THE ASCENSION (Mark 16 : 19, 20 ; Luke 24 : 50-53)—Jesus enters on His fuller life whereby He will bring into His fold many sheep from the wide world, John 10 : 16. The record of the next stage of the work of the living Christ through His Holy Spirit is contained in the book of Acts, Matt. 28 : 18-20 ; Luke 24 : 47, 48 ; John 20 : 21-23.

## LESSON XXVIII.

## CHRONOLOGY OF THE LIFE OF CHRIST

DATE OF OUR LORD'S BIRTH—A Roman abbot, Dionysius the Little, living in the sixth century, fixed upon the year 754 after the founding of Rome as the date of the Nativity. This has since been regarded as the beginning of the Christian era. It is generally agreed, however, that the birth of Jesus took place at least four years earlier—not later than 750 of Rome, that is, 4 B.C., according to our reckoning. Tradition fails to decide the question, but several hints are furnished by the Gospels.

1. Jesus was born during the reign of Herod the Great (Matt. 2 : 1), and it is known that Herod died about the first of April, 4 B.C. This fixes one limit of the period. But Matthew and Luke narrate events that occurred between the birth and Herod's death—The Massacre of the Innocents, and The Flight to Egypt—and months, perhaps years, were necessary for these.

2. Luke (ch. 2 : 1-7) says He was born during a census taken in Judæa when Quirinius was governor of Syria under Augustus. This statement has been seriously questioned. It has been said that Luke fell into error and that history knows of no such general enrolment. But investigation shows that in Egypt, another part of the Roman empire, there was a system of enrolments every fourteen years. If this was general throughout the empire, there was a census in Judæa about 7 B.C. As to Quirinius himself, there is evidence that he was in Syria in 6 B.C., suppressing a rebellion, and he may have been thought of as the highest representative of the Roman power at the time, and therefore called "governor."

3. After the birth of Jesus wise men from the East were led to visit Him by observing His star, Matt. 2 : 1. The account of this star gives no sure help, but if it was a conjunction of planets resembling to the naked eye a very brilliant star, then astronomers may be able to confirm the date. They have actually found that in 7 B.C. Jupiter and Saturn came into conjunction and that in the next year Mars was added. This may have been the star of the wise men.

These notices make it certain that the

birth of Jesus took place not later than 4 B.C., and probably as early as 6 B.C.

MONTH AND DAY OF THE NATIVITY—Nothing is really known. The oldest tradition in the East names January 6, the oldest in the West, December 25. Our Christmas festival was not observed before the fourth century, and December 25 was probably chosen to make it coincide with a heathen festival. The only indication of the season of the year is, that the shepherds were watching their flocks in the field, Luke 2 : 8. This would indicate summer rather than winter.

LENGTH OF OUR LORD'S PUBLIC MINISTRY—A very early opinion in the church was that it covered little more than a year. Many of the Fathers found the answer to the question in Isaiah 61 : 2, which Jesus said was fulfilled in Himself. "The acceptable year of the Lord" was taken to mean a ministry of one year.

The first three Gospels seem to favor this view. They mention but one Passover and one Journey to Jerusalem. The general impression they give is that no long time elapsed. The events narrated might easily have happened within one year. But a close examination of Mark indicates a longer period. In Mark 2 : 23 the plucking of the ears of corn points to early summer, and this is followed by early spring (Mark 6 : 39), the green grass upon which the five thousand were fed. Another year is involved in the events between Mark 6 : 56 and Mark 10 : 52. Two years at least are required for the account of Mark.

Then John makes mention of three Passovers, chs. 2 : 13; 6 : 4; 12 : 1. Hence two years at least were required for the ministry of Jesus. It seems probable, too, that John 5 : 1 refers to a Passover, so that the duration of His ministry would be over three years.

This issue ends the Teacher Training material for 1904-5. The Handbooks (Professor Murray's and Dr. Tracy's) in the Department of The Art of Teaching are already in use. Those in the Department of Scripture,—New Testament, Principal Falconer, Old Testament, Principal Scrimger,—and that in the Department of Doctrine, Professor Kilpatrick, will be ready before the 1905-6 Course begins. The price will be 10c. each, 50c. for the five.

*Assn 59*

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

**OPENING EXERCISES****I. SILENCE.****II. SINGING.**

O Saviour, precious Saviour,  
Whom yet unseen we love,  
O name of might and favor,  
All other names above!

*We worship Thee, we bless Thee,  
To Thee alone we sing;  
We praise Thee and confess Thee  
Our holy Lord and King.*

—Hymn 100, Book of Praise

**III. PRAYER.** Closing with the Lord's Prayer.

**IV. SINGING.** Hymn 111, Book of Praise.  
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

**V. RESPONSIVE SENTENCES.** Phil. 2 : 8-11.

*Superintendent.* Being found in fashion as a man, He humbled Himself,  
*School.* And became obedient unto death, even the death of the cross.

*Superintendent.* Wherefore God also hath highly exalted Him,

*School.* And given Him a name which is above every name :

*Superintendent.* That at the name of Jesus every knee should bow,

*School.* Of things in heaven, and things in earth, and things under the earth ;

*Superintendent and School.* And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**VI. SINGING.** Psalm or Hymn selected.**VII. BIBLE DRILL**—from the Supplemental Lessons**VIII. READING OF LESSON PASSAGE.**

**IX. SINGING.** Psalm or Hymn selected.  
(This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

**CLASS WORK**

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, 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, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

**IV. RESPONSIVE SENTENCES.** 1 Pet. 2 : 21-25.

*Superintendent.* Even hereunto were ye called :

*School.* Because Christ also suffered for us, leaving us an example,

*Superintendent.* That ye should follow His steps :

*School.* Who did no sin,

*Superintendent.* Neither was guile found in His mouth :

*School.* Who, when He was reviled, reviled not again ;

*Superintendent.* When He suffered, He threatened not ;

*School.* But committed Himself to Him that judgeth righteously!.

*Superintendent.* Who His own self bare our sins in His own body on the tree.

*School.* That we, being dead to sins, should live unto righteousness.

**V. SINGING.**

O Jesus, I have promised  
To serve Thee to the end ;  
Be Thou forever near me,  
My Master and my Friend !  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my Guide.  
—Hymn 255, Book of Praise

**VI. BENEDICTION OR CLOSING PRAYER.**





## **GOURLAY PIANOS**

**ARE IMPROVED AND APPROVED**

The Gourlay Piano is different from other pianos—even other first-class pianos. It is distinctly an original creation both as regards scale and construction.

It is an advance on other pianos in its improved tone—touch—scale—sounding board—back—pin block—in its every part. And every improvement is a real improvement—one whose worth is proved, by our experience with the world's best pianos.

**The Gourlay Piano is abreast of the times  
in its many improvements**

Our new system of payments provides eight practical methods. One is sure to suit you. Write for particulars. Our illustrated catalogue is free for the asking.

## **GOURLAY, WINTER & LEEMING**

**188 YONGE STREET, TORONTO**

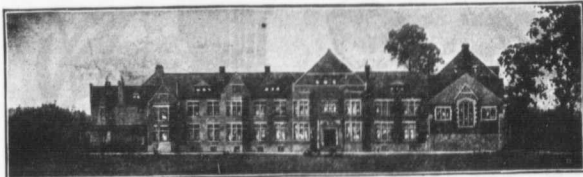
**Hamilton, 66 King St. W.**

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

# St. Andrew's College

A Residential  
and Day School  
for Boys.

TORONTO



NEW BUILDINGS NOW BEING ERECTED

The College authorities have purchased 23 acres in Rosedale, where new buildings are now in course of erection. They comprise an Upper and Lower School and will accommodate 300 boys.

The success of the College has continued. There are now 250 pupils in attendance.

Nine Masters in addition to the Principal in Residence.  
Boys prepared for the Universities and Royal Military College.  
Upper and Lower Schools. Junior Residence.

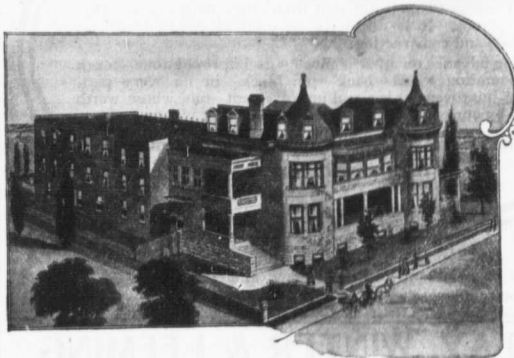
Write for Calendar.

**REV. D. BRUCE MACDONALD, M.A.,** Principal

**SUMMER TERM  
COMMENCES  
APRIL 10,  
1905**

# Toronto Presbyterian Ladies' College

(OPPOSITE QUEEN'S PARK)



BLOOR ST. WEST  
TORONTO

A HIGH-CLASS  
RESIDENTIAL AND  
DAY SCHOOL

A thorough training in all work for the Universities and for examinations in Music and Art. Affiliated with the Toronto Conservatory of Music. A Primary Department for junior pupils. Teachers of character and experience in every department.

FOR CALENDAR AND OTHER INFORMATION, WRITE  
**REV. A. R. GREGORY, B.A.,**  
PRINCIPAL

**MRS. A. R. GREGORY,**  
LADY PRINCIPAL

Please mention THE TEACHERS MONTHLY when writing to advertisers

## THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

Autobiography has a subtle charm. We come very close to our fellow-men, when the window of the soul is opened and we are permitted to gaze on the inner life. As an introduction to **The Evangelistic Note** (the Fleming A. Revell Company, Toronto, price, \$1.25 net), its author, Dr. W. J. Dawson, the famous London writer and preacher, gives the story of how he was led to take up the great evangelistic work with which his name is identified on both sides of the sea. He had been brought to the position of many a faithful pastor, successful, with flourishing and attached congregation, but with a haunting sense of unreality in his work, which would not be dismissed. Through a series of interesting circumstances, which he narrates, he discovered the missing element: "It was evangelistic fervor, the spirit of the Christian propaganda." In the face of all the traditions of his congregation, he applied the principle in his own field, invading the masses of the careless and lapsed close by, and bringing them in. The congregation heartily co-operated with their pastor, and received new blessing, because the errand on which Christ has sent His followers was being done. The thirteen discourses that follow the introduction, almost all preached in his evangelistic work in the United States, exemplify the quality of Dr. Dawson's

utterances. Preachers and teachers who wish to be something more than mere dress-parade soldiers in the great conquest of souls for the Redeemer, may learn much from this volume.

Sermons that will bear printing have a double value. Their influence continues. It is not every sermon, however, that will submit to cold type: it is only such as are strong and clear and vivid—that stand, as it were, by themselves, altogether apart from the preacher and the occasion, that can be read, as well as listened to, with profit. The discourses which make up **Great Facts for Christian Living**: By George B. McLeod, M. A., Truro, Nova Scotia (William Briggs, Toronto, 222 pages, \$1.00) are of this sort. Mr. McLeod's vigorous personality makes him a forcible preacher; but by reason of his terseness of style and wealth of bright illustration, his sermons are charming reading as well. "Great Facts" deals with the fundamentals—God, Christ, the life now present, the life to come; and these in their relation to Christian living. The discourses are not merely for a quiet Sabbath afternoon; they fit into the stir of the week's work, and will help in the fighting of life's hard battles, and bring comfort to many a weary soul.

No reader of the Sunday School Times need be told that its editor, Charles Gallaudet Trumbull, is a man who has eyes to see, and the gift also of making others see with him; an ideal recorder, therefore, for the unique journey of the eight hundred delegates and visitors to the World's Sunday School Conven-

## University of Toronto

### FACULTY OF MEDICINE

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 2nd. There is a distinct and separate course for each of the four years.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honor course in Natural Science are able to fulfil the requirements of the primary work in medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has been completed at a cost of \$175,000.00, in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide four medals for the graduating class (one gold and three silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

**R. A. REEVE, B.A., M.D.,**  
Dean.

**A. PRITROSE, M.B., C.M.**  
Secretary,  
Biological Department, University of Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

tion of last year. **A Pilgrimage to Jerusalem** (The Sunday School Times Company, Philadelphia, 437 pages, fifty full page illustrations, maps, etc., \$2.50), is, therefore, a good deal more than what the author modestly describes as "a book of first impressions." The "impressions" are photographic in their clearness. The descriptions are not merely those of a keen-eyed traveller, but of one who knew the Holy Land before he had set foot in it, and of one, above all, who writes of what he had come to love through long study and contemplation of it, and loves the more for having seen. Mr. Trumbull was in thorough sympathy with his fellow-voyagers and their errand, a leader indeed; and one gets the personal touch, at every step, of this remarkable pilgrimage. The full-page illustrations, from the author's own camera, are of very exceptional value; just how the modern traveller sees these ancient lands is clearly depicted; and this fresh impression of noteworthy things, not only in Palestine and Syria, but in the whole circuit of the Mediterranean touched in the cruise, is a valuable contribution to the literature of Eastern travel and Bible lands. The book will, of course, be indispensable to every one of the "pilgrims," but will find also a wide circle of readers amongst those who are interested in Bible study and Sunday School work.

"The Bible is largely a story of God's providence in dealing with a people according to their varying conditions and circumstances." So says Mr. John B. Calkin in the introduction of his **Historical**

**Geography of Bible Lands** (The Westminster Press, Philadelphia, 180 large pages, 14 maps, \$1.00 net); and the book is a painstaking, concise, and lucid setting forth of the geographical features of those lands, from the Euphrates and Tigris westward to Rome, with a historical sketch of the Israelitish nation from Abraham onward, including the Greek, Maccabean and Roman periods. The material is well arranged and follows George Adam Smith, McCurdy, Ramsay, and other modern writers on the land and the book. If as Principal Falconer says in a prefatory note: "Study of the Bible involves the effort of placing one's self in such a position as to see the life of the people . . . and the earthly scenes in which that life was spent contribute much to that understanding"; then, the value of such a book as Mr. Calkin's is at once evident.

What the very excellent Forward Movement books will do for young people, **The Pastor and Modern Missions**: By John R. Mott (Student Volunteer Movement for Foreign Missions, New York, 249 pages, \$1.00 net) will do for the pastor. It is "a plea for leadership in world evangelization." Mr. Mott has lost nothing of his wide sweep, forceful style, or shrewd worldly wisdom. In the five chapters of this book, he treats of the present condition of the non-Christian world and its appeal to Christendom, and of the pastor as an educational, financial, recruiting, and spiritual force in the world's evangelization. Facts and figures and ways of working abound, and an extensive appendix on the pastor's missionary library gives added value to this admirable volume.



## ST. MARGARET'S COLLEGE, TORONTO

A Boarding and Day School for Girls in the Finest Residential part of Toronto  
 Full Academic Department. Full Musical Department. Full Domestic Science Dept.  
 " Art " " Elocution " " Physical Culture "

Only teachers of the highest academic and professional standing employed. Pupils prepared for the University examinations. Modern class-room equipments; Music Hall and 18 sound-proof piano practice rooms; large lawn for recreation.  
 Booklet sent on Application.

**GEORGE DICKSON, M.A., Director**  
 (Late Principal Upper Canada College, Toronto.)

**MRS. GEORGE DICKSON,**  
 Lady Principal

Please mention THE TEACHERS MONTHLY when writing to advertisers

# GERHARD HEINTZMAN PIANOS



THE new Toronto home of Canada's premier piano and National instrument at **97 Yonge St.** is so far completed as to be able to receive a very complete assortment of specially selected instruments which can now be seen and heard in surround-

ings in keeping with the piano that has gained for itself through honest merit, the confidence, respect and patronage of our best musicians and musical institutions from ocean to ocean.

Attractive prices and terms are offered buyers, for entirely new instruments to make the first month a banner one for the **Gerhard Heintzman Piano** in the manufacturers' own new salesrooms at

**97 YONGE STREET, - TORONTO**

Call or write at once for particulars.

Please mention "The Teachers Monthly" when writing advertisers

# MANY THOUSANDS

OF PEOPLE HAVE BEEN SAVED FROM POVERTY AND DISTRESS BY A POLICY OF LIFE INSURANCE.

# MANY THOUSANDS

OF PEOPLE HAVE SAVED MONEY TO SUPPORT THEMSELVES IN THEIR DECLINING YEARS BY A POLICY OF LIFE INSURANCE

THE ACCUMULATION POLICY ISSUED BY THE CONFEDERATION LIFE ARE FREE FROM CONDITIONS FROM DATE OF ISSUE AND GUARANTEE MOST VALUABLE PRIVILEGES AND BENEFITS TO THE INSURED

WRITE FOR INFORMATION.

## Confederation Life Association

W. H. BEATTY, ESQ., PRESIDENT.  
 W. D. MATTHEWS, ESQ., } VICE-PRESIDENTS.  
 FREDK. WYLD, ESQ., }  
 W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MAN'G DIR.  
 TORONTO, CANADA.

GIST OF THE LESSON—A Concise Exposition of the International Sunday School Lessons. By R. A. Torrey .....	\$ 25
A YOUNG MAN'S MAKE-UP—By Jas. I. Vance, D.D. ....	75
THE NEW TESTAMENT IN MODERN SPEECH—An idiomatic translation into every-day English from the text of "The Resultant Greek Testament. By the late Richard Francis Weymouth, M.A. ....	75
THE TEN COMMANDMENTS—By G. Campbell Morgan .....	50
PRIMER ON TEACHING—With special reference to Sunday School work. By John Adams, M.A. ....	20
JOHN KNOX, HIS IDEAS AND IDEALS—By Jas. Stalker, D.D. ....	1 25
THE FRONT LINE OF THE SUNDAY SCHOOL MOVEMENT—The line of the vanguard of Sunday School progress, with a glimpse of ideals beyond. By Rev. F. N. Pelouet, D.D. ....	1 00
THE FOOTSTEPS OF THE FLOCK—Scripture studies for every Sunday of the year. By Rev. G. H. Morrison, M.A. ....	1 75
MONUMENT FACTS AND HIGHER CRITICAL FANCIES—By-paths of Bible knowledge. By A. H. Sayce, LL.D., D.D. ....	70

## UPPER CANADA TRACT SOCIETY

Jas. M. Robertson, Depository

102 YONGE STREET,

TORONTO

Please mention "The Teachers Monthly" when writing advertisers