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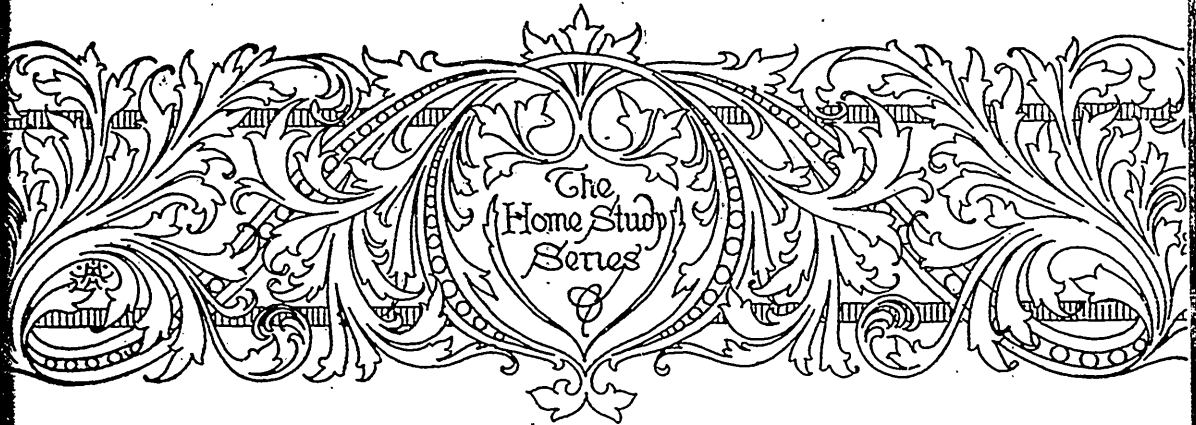
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THE HOME STUDY QUARTERLY



Sabbath School Publications,
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager,
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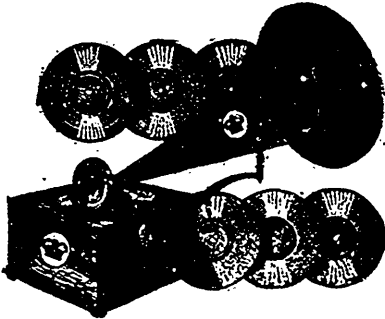
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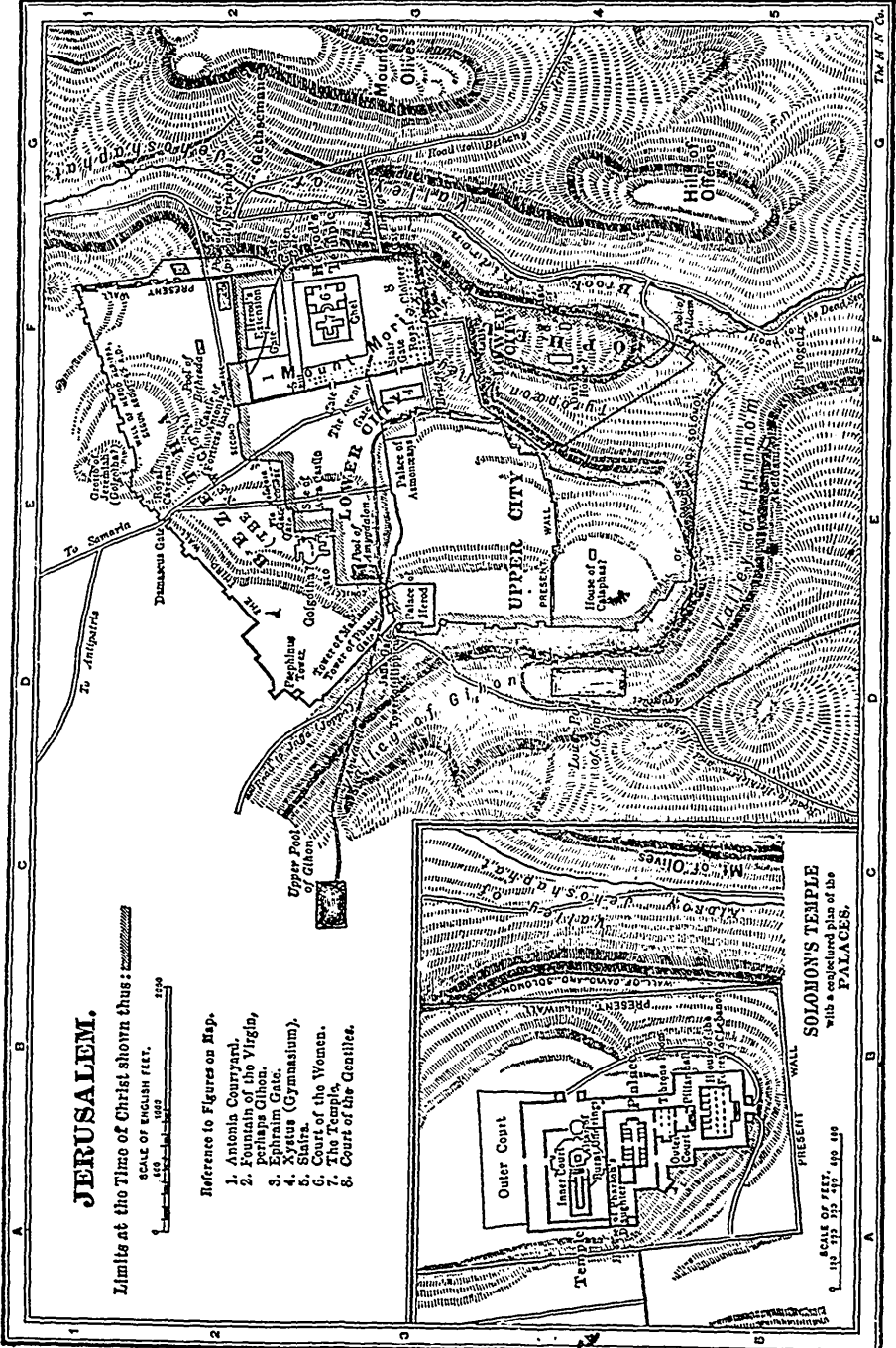
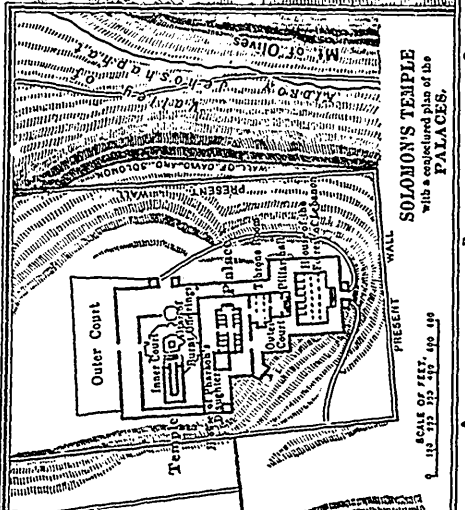
JERUSALEM.

Limits at the Time of Christ shown thus: 



References to Figures on Map.

1. Antonia Courtyard.
2. Fountain of the Virgin.
3. Perhaps Gihon.
4. Ephraim Gate.
5. Syceus (Gymnasium).
6. Court of the Women.
7. The Temple.
8. Court of the Gentiles.

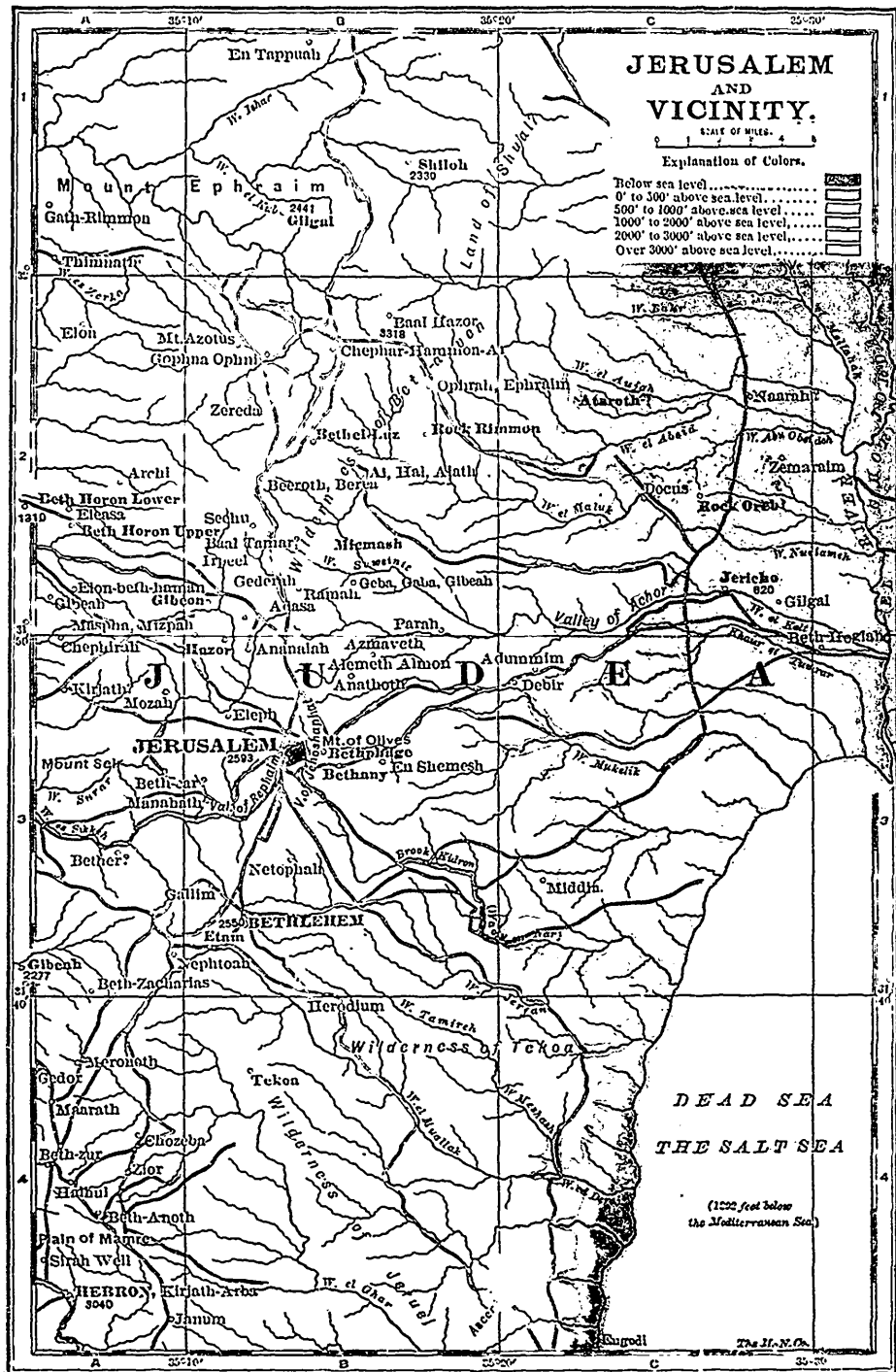


JERUSALEM AND VICINITY.

SCALE OF MILES.

Explanation of Colors.

Below sea level
0' to 500' above sea level
500' to 1000' above sea level
1000' to 2000' above sea level
2000' to 3000' above sea level
Over 3000' above sea level



The H. N. Co.

The Home Study Quarterly

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

Vol. XII

April, May, June, 1905

No. 2

It is vain that the introduction of the missionary question and its answer every Sabbath in our Sunday Schools, is in touch with the present thought of the church at large. On all sides we hear of plans for the bringing of missions and mission work to the front in the Sunday School. The thought that underlies it all is, that in the religion of children and young people, as well as in that of older people, there must be effort as well as knowledge, out-go as well as in-take; and that people must be trained in Christian work in youth, if they are to be devoted to it when they grow older. It is so much easier to "get the habit" when one is young, than later.

"That's My Boy!"

By *Maudie Pettit, B.A.*

"That's my boy." It was at a school concert we heard the words, and we turned and stole a glance at the sweet old face as she spoke to the stranger beside her. The senior class were just coming up the aisle, and a grey-haired couple were watching with manifest pride one figure in the row of fine lads.

"That's my boy!" How much was staked in those words. I looked at the boy striding on, so unconscious apparently of the old pair of lovers whose eyes were fixed on him. If that boy should go down in the life-conflict!—I shuddered at the thought. If he should yield to temptation with those two pair of eyes looking on! I looked at his face again. Ah, no! Surely that boy will be true.

The author sometimes proudly shows the book on which he has spent years; the painter shows his picture; the sculptor his statue. But nothing could compare with

the look in the eyes of the mother or father pointing out "our boy."

The dear old pair, their figures are beginning to bend; their steps will soon be slowing. But your stride is young and strong. They shall not die, even to this life. They live again in you. "That's my boy!" they say. It rests with you whether they shall say it with the sob of shame in the voice, or whether with the ring of pride. Do you ever go where you would hate to have those eyes discover you, and those lips say, "That's my boy?"

Shepherd Scenes from the Shepherd Land

By *Rev. John Mackay, B.A.*

It was late on a glorious Syrian afternoon in May. We were rattling along northward from Hebron in a loose-jointed Jerusalem carriage. Suddenly, swinging round the shoulder of a hill, we came full upon the edge of a beautiful little cove, thick clothed in luxuriant green, and girt on three sides by abruptly sloping hills.

Midway up the farther slope stood a brown-robed figure, leaning on his staff, motionless as a statue, and taking in the whole green sward with each sweep of his watchful eye.

Before him, on the soft grass, lay his flock. Sated with food, they were contentedly resting in loving dependence upon his care, some snuggling up almost to his feet. The fold was far away, but he had led them safely over barren wastes and dangerous paths to this haven of plenty and peace, and they looked up to him in dumb gratitude for all that he meant to them.

Noontide blazed down its untempered

intensity as, tired and dusty, we drew out upon the plain beside Tel Dothan, which is all that remains of the ancient city where Elisha was defended by the hosts of Jehovah. Beside it is a well, no doubt the very well at which the brethren of Joseph watered their

One of the shepherds fills the drinking trough, and, responsive to his call, a squad of his sheep comes and drinks, returning to rest and wait till all have been watered. Shepherd after shepherd takes his turn, filling the trough and calling up as many of his flock as can drink at



A BEDOUIN SHEPHERD

flocks. Over the neighboring hills, long strings of sheep are pouring down towards it, each following in regular order, close behind a shepherd. Arrived at the well, they scatter loosely about, some lying down, others standing, all patiently waiting their turn to drink.

once, till, in a comparatively short time, hundreds of sheep have been watered. There is no hurry, no confusion, no crowding and pushing. The different flocks await, like well-drilled soldiers, the word of command

But how can that seemingly hopeless confusion of flocks ever be righted? The work is done in the simplest possible manner.

One of the shepherds utters a low, trilling call, "Ta-a-a-a, Ho-o-o-o," and starts up the hillside. From every part of that confusion of flocks his own sheep start to their feet and follow him, until they are all in double or triple line, marching close behind him almost as regularly as a company of soldiers. The rest of the sheep seem quite oblivious to what is going on, until, one after one, each of the other shepherds utters his call and starts away, followed by his own flock, and once again the well is deserted for another day.

The sheep, rested, and refreshed "by the still waters," are led back over rough and dangerous country by the safest and best paths, to their pastures. Here, till the eventide, they feed again. Then, once more, the shepherd's call is heard, and following him, they soon reach their fold. Here, "one after one,

so docile they come to the pen-door, till folding be done." The fold is a low, circular enclosure of rough stone, with a narrow door. Sometimes a tower surmounts it, for the porter who keeps guard by night, closing the door from the inside and opening

it in the morning, when the shepherds return to call forth their flocks. As the sheep pass in, one after one, they are carefully counted, and, though ninety and nine be safe inside, if one is missing, the shepherd must go out into the dark and the danger, to find the lost.

One evening, just as the sun was sinking like a disk of fire into the burnished bosom of the Mediterranean, we came to the upper end of a long, narrow pass. Cave-pierced rocks hung over it on one side, and the other sloped sharply up into steep, broken hills. Far down on the rough path which wound through the valley, straggled a large flock of sheep, with a shepherd leading and another following them.

Suddenly the leader darted forward, swinging his heavy club wildly about him, and we saw a jackal skulking away over the hills with his tail between his legs, casting as he ran, furtive glances over his shoulder, at his destined prey, luckily for it, so well guarded from those cruel fangs.

Montreal

Sunday School by Telephone

We learn from the Sunday School Worker of an outgrowth of a Home Department in Ohio, that is perhaps the newest thing in the Sunday School world. A vigorous-minded cripple, who has been unable to walk for twenty years, conceived the idea of trying to have the members resolve themselves into a telephone Sunday School. It was discovered that fifty families could be reached by party telephone lines, whereupon the cripple undertook to secure the co-operation of as many as possible in his new plan. Several families joined in the movement. The school meets at nine o'clock, the receivers are taken down, the attendance is marked, and the session begins. A song is announced and all join in the singing. Prayer is offered by one previously selected. The lesson is then taught by the one upon whom such duty that day devolves. The session closes at ten o'clock.

This Home Department telephonic Sunday School has been in successful operation for more than a year, and now enrolls fifteen families.

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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.

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BIBLE DICTIONARY FOR SECOND QUARTER, 1905.

Al'-pha. The first letter of the Greek alphabet. **O-me'-ga** 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 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.

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

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.

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.

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 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.

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 ¹ Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ² 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 ³ out, and find pasture.

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

11 I am the good shepherd : the good shepherd ⁹ giveth his life for the sheep.

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

Revised Version—1 Jesus therefore said ; ² *Omit* ever ; ³ go out, and shall find ; ⁴ that he may ; ⁵ *Omit* to ; ⁶ came ; ⁷ may ; ⁸ may have it abundantly ; ⁹ layeth down ; ¹⁰ a ; ¹¹ beholdeth ; ¹² snatcheth ; ¹³ them ; ¹⁴ He fleeth ; ¹⁵ I know mine own, and mine own know me ; ¹⁶ even as ; ¹⁷ and I know ; ¹⁸ they shall become one flock, one shepherd ; ¹⁹ the ; ²⁰ No one taketh it away from me ; ²¹ received I from.

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

14 I am the good shepherd, and ¹⁵ know my sheep, and am known of mine.

15 ¹⁶ As the Father knoweth me, ¹⁷ 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 ¹⁸ there shall be one fold, and one shepherd.

17 Therefore doth ¹⁹ my Father love me, because I lay down my life, that I ²⁰ might take it again.

18 ²⁰ 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 ²¹ have I received of my Father.

THE LESSON EXPLAINED

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

Connection—The Pharisees, after examining the man healed of his blindness (Lesson XII., First Quarter), put him out of the church, ch. 9 : 34. He afterwards meets Jesus, believes on, and worships Him. The Pharisees ask Jesus a question, ch. 9 : 40. His reply is the parable of the Good Shepherd, ch. 10 : 1-18. The Pharisees had driven the man out of their fold.

Jesus tells them what the true fold is, and who, the true Shepherd.

I. THE DOOR.—7, 8. Jesus therefore said unto them again (Rev. Ver.) ; because the Pharisees had not understood (v. 6) His sayings about the true Shepherd, vs. 1-5. (Read these verses carefully.) Verily, verily. "This is the point to attend to," Jesus now says. I am the door. The door of an Eastern sheepfold admits the sheep at night, to be watched over by the porter until the morning. So Jesus alone admits men into the kingdom of God. All . . . before me . . . thieves and robbers ; a portrait from life of the Pharisees, who cared only for what they could make out of the people. The sheep did not hear them. The true children of God were not attracted by their voice.

9, 10. I am the door ; repeated for emphasis. By me, etc. ; no other way to a place among God's children. Three great blessings are theirs: (1)

Saved; the moment they trust Christ, and forever.

(2) Go in and out; liberty from sin's bondage.

(3) Find pasture; plentiful provision in Christ for every need, ch. 1 : 16. The thief cometh . . . I am come. What a contrast! "The thief takes life; the shepherds protect life; the Good Shepherd gives it." May have it . . . abundantly ; a full supply of blessings for this life and the life to come.

II. THE GOOD SHEPHERD.—11-15. I am the good shepherd. "Good" means all that is pure, high, noble, lovely. Giveth his life ; a mark of the Good Shepherd. The life of Eastern shepherds was often in danger from wild beasts and robbers (see the story of David, 1 Sam. 17:34, 35). So Jesus gave His life for His people, Isa. 53:10; Matt. 20:28; 1 Tim. 2:6. An hireling; one who works merely for the hire or pay. Seeth the wolf . . . and fleeth. He will run no risks. The "chief rulers" of ch. 12:42, 43 are examples of this sort of man; so are any who become ministers or missionaries for the gain or the glory of it. I know my sheep ; a second mark of the Good Shepherd. Jesus knows each of His followers, his past, present and future, and all he needs. Am known of mine ; a knowledge springing from love, trust, surrender, and answering to the Saviour's all-embracing knowledge. Even as, etc. (Rev. Ver.). Put a comma at the end of v. 14. The intimacy of Jesus and His disciples is like that between the Father and the Son.

16-18. Other sheep . . . not of this fold; the Gentiles, whom He came to save as well as the Jews. Christ claimed them as His own, though they had not yet heard of Him. Them also I must bring ; to Himself as their Saviour: one of Jesus' blessed "musts." It was the Father's will ; it was His will, too, 1 Tim. 2:4-6. They shall become one flock, one shepherd (Rev. Ver.). The people of Christ, of whatever country or church, are one brotherhood, following one Master. Therefore

* The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet.

doth my Father love me; because He was in such sympathy with the Father's loving purpose, that he was willing to die in order to carry it out. Take it again. This was needed to complete His work of redeeming men. I lay it down of myself; a free surrender in obedience to God, and out of love to men. Commandment . . . of my Father. Though a Prince and Conqueror, Jesus sets us an example of humble obedience.

Vs. 19-21 should also be read.

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, 1 Sam. 17 : 26-37. S.—Seeking the lost, Matt. 18 : 10-14. S.—"My Shepherd," Psalm 23.

Prove from Scripture—That Jesus suffered willingly.

Shorter Catechism — Ques. 70. Which is the 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—Book of Praise, 111 (Supplemental Lesson); 19; 41 (Ps. Sel.); 134; 152; 522 (from PRIMARY QUARTERLY); 193.

FOR FURTHER STUDY

1. Who was Jesus? Who did Jesus heal? 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. 1:6, 17, 18)

THE LESSON IN LIFE

1. In Cecil Parker's "Door of the Fold" the Parour stands in robes of white, his head encircled by an aureole, holding open the door. Through the lambs and sheep troop in and lie at His feet. Outside is the great world, with the night and the storm coming down. Inside there is safety, shelter and contentment. Are you outside, or inside, the "Door of the Fold?"

2. "Grass in the field, fodder in the fold;" thus Jesus provides for those who follow Him—everywhere and always, all that they need.

3. "Whoso breaketh an hedge," says the wise man, "a serpent shall bite him." If one swim too far from shore, a cramp may seize him. If he wander away from the settlement, the wolves may get him. Therefore, he is a fool, indeed, who despises the hedge of home, who forsakes the shore of good companionship and habit, who turns his back upon the fold of Jesus Christ and His church.

4. "One fold, one Shepherd." There is just one, only way of bringing about a real union of the churches, and that is, by all the churches keeping close after Christ. The one Shepherd will thus have but one flock.

5. Can you repeat the first sentence of the Twenty-third Psalm with the accent on the pronoun?

FOR WRITTEN ANSWERS

1. Why does Jesus call Himself the Good Shepherd?.....

2. Give two marks of the Good Shepherd.....

3. What power over His life does Jesus claim?.....

Handwritten notes in blue ink: "In Cecil Parker's 'Door of the Fold' the Parour stands in robes of white, his head encircled by an aureole, holding open the door. Through the lambs and sheep troop in and lie at His feet. Outside is the great world, with the night and the storm coming down. Inside there is safety, shelter and contentment. Are you outside, or inside, the 'Door of the Fold?'"

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 ¹Then when Ma'ry was come where Je'sus was, and saw him, ²she 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 ³said unto him, Lord, come and see.

35 Je'sus wept.

36 ⁴Then said the Jews, Behold how he loved him!

37 ⁵And some of them said, Could not this man, which opened the eyes of ⁶the blind, have caused that ⁷even this man should not have died?

38 Je'sus therefore again groaning in himself cometh to the ⁸grave. ⁹It was a cave, and a stone lay ¹⁰upon 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—¹Mary therefore, when she came; ²Omit she; ³say; ⁴The Jews therefore said; ⁵But; ⁶him that was blind; ⁷this man also should not die; ⁸tomb; ⁹Now it; ¹⁰against; ¹¹So; ¹²Omit eight words; ¹³heardest; ¹⁴multitude which standeth around; ¹⁵didst send me; ¹⁶Many therefore; ¹⁷beheld that which he did.

THE LESSON EXPLAINED

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

Connection—Lessons I. and II. are about four months apart. Jesus had left Jerusalem and gone to Galilee. There He remained about a month, and then set out on His last journey, lasting several months, through Perea to Jerusalem. It was from some point on this journey that He went to Bethany, and raised His friend Lazarus from the dead.



A Sealed Tomb

I. JESUS AND MARY.—32, 33 Then when Mary was come. Mary and her sister, Martha, and her brother, Lazarus, were friends of Jesus. Lazarus became sick, and the sisters sent word to Jesus, hoping that He would come and heal him, v.

3. But not till after Lazarus was dead did Jesus come to Bethany where they lived. Martha met Him outside the village, vs. 20-27. She told Mary of His arrival, and now Mary came. (Be sure to read the whole story, vs. 1-31.) Fell down at his feet; in reverence, love and entreaty. (Compare Luke 10:39.) Lord if thou hadst been here, etc. Just what Martha had said, v. 21. In their great sorrow they had been saying this over to one

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 ¹¹Then they took away the stone ¹²from the place where the dead was laid. And Je'sus lifted up ¹³his eyes, and said, Father, I thank thee that thou ¹⁴hast heard me.

42 And I knew that thou hearest me always: but because of the ¹⁵people which stand by I said it, that they may believe that thou ¹⁶hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, 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 ¹⁶Then many of the Jews which came to Ma'ry, and ¹⁷had seen the things which Je'sus did, believed on him.

another so often. Saw her weeping; weeping violently, the meaning is. He groaned ("was moved with indignation"). Anger was mingled with His grief. He was indignant at death, which had caused the sorrow of his friends, and at sin, which had brought death into the world. Was troubled; trembled, as if a storm of wrath and sorrow were sweeping over Him.

34-37. Where have ye laid him? . . . Come and see. How natural it all is! One wonders how far Martha's faith led her to expect what was coming, vs. 21-27. Jesus wept; she shed tears silently, so the word means. His grief here shows Jesus to be truly man; as did His fatigue (ch. 4: 6), His thirst (chs. 4: 7; 19: 28), His love, ch. 20: 2. Then said the Jews; the better ones amongst those who had come from Jerusalem (v. 19) to mourn with the sisters. Behold how he loved him; "see how dear He held him!" Could not this man, etc.? This, with a sneer. He claims more than human power. Why, then, did He not prevent His friend from dying?

II. JESUS AND MARTHA.—38-40. Jesus therefore again groaning; His indignation kindled afresh by the sneering question of the Jews. Cometh to the grave; where the joy of the sisters was buried with their brother's body. A cave; either natural or artificial. Take ye away the stone; a test of faith. Martha . . . saith. The loving sister shrank from having the ravages of death on one so dear to her exposed. Dead four days. The Jews buried on the day of death. Jesus saith . . . Said I not, etc.? His words recall vs. 4 and 23. Thou shouldst see the glory of God; as manifested in some mighty work showing forth God's power and love.

III. JESUS AND LAZARUS.—41-43. Then they took away the stone; recognizing in Jesus their Master. Jesus lifted up his eyes; because God

is high above all that is earthly. **Father, I thank thee.** How very sure He is of the power and approval of God in all that He is about to do! **That thou hast heard me**; in a prayer offered during the two days of v. 6. **I knew**, etc. No one must suppose that any prayers of Jesus are not heard. **Because of the people**; that their faith might be turned to God. **He cried with a loud voice.** There was victory in the cry. **Lazarus, come forth.** Here speaks the Lord of the unseen, as well as of the seen, world.

44, 45. These verses tell how the dead man came forth from the grave, so that many of the Jews believed on Jesus.

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

Prove from Scripture—*That Jesus can raise the dead.*

Shorter Catechism—Ques. 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. Sc.); 325; 329 (from PRIMARY QUARTERLY); 338.

FOR FURTHER STUDY

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 does 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.)

THE LESSON IN LIFE

1. "This leaf, this stone—it is thy heart.

It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet;
Ere it will shine a jewel meet
To lay before the Saviour's feet."

2. It was once the duty of a good and gentle man to rebuke unworthy conduct. Those who listened felt as if they had been blinded by a flash of lightning. There are evils amongst us which ought to be withered before the honest indignation of all who love righteousness.

3. "Jesus wept." A short verse; but it shows us far into the heart of our blessed Lord and Master. There are unmanly tears. A trifling hurt, a little disappointment, a slight defeat—such things do not bring tears from the strong man. But to weep with those crushed by sorrow—the strongest are the readiest to do this.

4. Ask God's help—that is the first thing in any undertaking. The next—and it is just as needful, is to do all we can to answer our own prayers.

5. What a splendid task for youthful vigor and enthusiasm—taking away the stones that hinder every good cause. The heavier they are, the better the opportunity for showing strength and grit.

FOR WRITTEN ANSWERS

1. Explain the indignation of Jesus.

2. How did He show His sympathy?

3. From whom did He receive power? In what way?

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

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

1 ¹ Then Je'sus six days before the passover came to Beth'any, where Laz'arus was ² which had been dead, whom ³ he raised from the dead.

2 ⁴ There they made him a supper; and Mar'tha served; but Laz'arus was one of them that ⁵ sat at the table with him.

3 ⁶ Then took Mary a pound of ointment of spike-nard, very ⁷ costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 ⁸ Then saith one of his disciples, Ju'das Iscar'iot, Si'mon'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; ²Omit which had been dead; ³Jesus; ⁴So they made him a supper there; ⁵sat at meat; ⁶Mary therefore took; ⁷precious; ⁸But Judas Iscariot, one of his disciples, which should; ⁹saith; ¹⁰because; ¹¹having the bag took away; ¹²Jesus therefore said, Suffer her to keep it; ¹³Omit hath she kept this; ¹⁴The common people therefore of the Jews learned; ¹⁵took counsel.

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

7 ¹²Then said Je'sus, Let her alone; against the day of my burying ¹³hath she kept this.

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

9 ¹⁴Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'arus also, whom he had raised from the dead.

10 But the chief priests ¹⁵consulted that they might put Laz'arus also to death;

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

THE LESSON EXPLAINED

Time and Place—Saturday, April 1, 30 A.D.; Bethany.

Connection—A week before His crucifixion, Jesus comes to Bethany (see Lesson II.).

I. MARY'S OFFERING.—1, 2. Jesus therefore (Rev. Ver.); because the Passover was at hand (ch 11: 55) and He was on His way to keep it at Jerusalem. Six days before the passover. Jesus probably died on a Friday, having observed the Passover the evening before. The supper at Bethany, then, would be on the previous Jewish Sabbath, our Saturday. Came to Bethany, etc. See Lesson II. There they ("probably the people of the village," Westcott) made him a supper; in gratitude for the work done among them. The supper was held in the house of Simon the leper, Matt. 26: 6; Mark 14: 3. Martha served; proud to wait on so honored a Guest. Lazarus was . . . at the table; as a distinguished guest, the trophy of Jesus' power and love.

5. Mary therefore (Rev. Ver.). She took her own way of showing her esteem and love for the Master. Took a pound; a very large quantity of a substance so costly. Of ointment; a liquid perfume. Of spikenard; the head or spike of a fragrant plant yielding a juice of most delicious odor. Very costly. Love always gives of its best. Anointed the feet of Jesus. Matt. (ch. 26: 7) and Mark (ch. 14: 3) say His head. Probably both head and feet were anointed, an Eastern way of doing special honor to a guest. Wiped his feet with her hair; a very unusual act, Eastern custom forbidding a woman to appear with unloosed hair. House . . . filled with the odour; as the fragrance of this

loving act has filled the world, Matt. 26: 13; Mark 14: 9.

II. JUDAS' FAULTFINDING.—4-6. Judas Iscariot ("man of Kerioth"); always mentioned last in the lists of the apostles, Matt. 10: 4; Mark 3: 19; Luke 6: 16. Which should betray him. This dreadful purpose was now taking shape in Judas' heart. Why . . . not . . . sold for three hundred pence? About \$50.00, the wages of a working man for a year. Given to the poor. How hateful his hypocrisy! He was a thief; making dishonest gain out of his position. Had the bag; the purse or box containing the money required by Jesus and His disciples on their journeys. Took away what was put therein (Rev. Ver.). The words mean that he was in the habit of doing this.

7, 8. Let her alone. How indignant Jesus would be at the hypocrisy of Judas and his rude, unfeeling words about Mary's deed of love! Against the day of my burying hath she kept this. The Jews used to anoint the bodies of their dead, Mark 16: 1. Jesus' meaning is, that His death and burial being just at hand, Mary is really preparing His body for the grave; it is a last tribute of affection. The poor always ye have; and it is a sacred duty to care for them. Me ye have not always. No duty is higher than showing love to Jesus, when we have the opportunity. In Matt. 25: 35-40, Jesus places Himself alongside the poor.

III. THE PRIESTS' PLOTTING.—9-11. Much people of the Jews; the common people, as distinguished from the leaders. Came not for Jesus' sake only; but partly for this: "the common people heard Him gladly," Mark 12: 37 See



Alabaster Flasks

Lazarus also. Then, as now, people crowded to see a wonder. But the chief priests consulted, etc. They were Sadducees, not believing in the resurrection (Acts 23 : 8), and they could not bear to have a man near Jerusalem who was a living contradiction of their opinion. Many of the Jews . . . believed on Jesus. The raising of Lazarus made many believers ; a foreshadowing of the multitude who should believe on the day of Pentecost after Jesus had risen, Acts 2 : 41.

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.

Prove from Scripture—*That Jesus honors loving gifts.*

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, newer 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.

FOR FURTHER STUDY

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? 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 LESSON IN LIFE

1. The awful cross only six days distant—how many with that before them would have joined heartily in the happiness of a feast? Do we admire the heroic? We find it in Jesus as in no other.

2. We may serve Jesus as Martha did, by giving practical help. We may serve Him as Lazarus did, by silent witness to His saving power. We may serve Him as Mary did, by a personal act of worship and sacrifice. For each kind of service the Master has His "Well done!"

3. When, a few years ago, the "Cambridge Seven," including C. T. Studd and Stanley P. Smith, left college and country to serve Christ in Central China, it seemed to calculating minds a great waste; but their noble self-forgetfulness has filled the college world of two continents with its fragrance and inspiration. The great Student Volunteer Movement was the outcome, in no small measure, of this "waste."

4. "He was our friend, sir." That was what the newsboy said of a man with a great, loving heart, whose death had just been announced. It was the reason he did not shout out the sad news, in selling his papers on the street. His heart was too full. It is thus that a friendship such as that of Jesus touches us. It was thus that Mary felt.

FOR WRITTEN ANSWERS

1. In what way did Mary show her love to Jesus?

.....

2. What explanation of her act did Jesus give?

.....

3. Why did "the chief priests" desire Lazarus to be put to death?

.....

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 ¹ next day much people that were come to the feast, when they heard that Je'sus was coming to Jeru'salem,

13 Took ² branches of palm trees, and went forth to meet him, and ³ cried, Hosanna : Blessed ⁴ is the King of Is'rael that cometh in the name of the Lord.

14 And Je'sus, ⁵ when he had found a young ass, sat thereon ; as it is written,

15 Fear not, daughter of ⁶ Si'on : 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 ⁷ people therefore that was with him when he called Laz'arus out of ⁸ his grave, and raised him from the dead, bare ⁹ record.

18 For this cause ¹⁰ the people also met him, for that they heard that he had done this ¹¹ miracle.

19 The Phar'isees therefore said among themselves,

Revised Version—¹ Morrow a great multitude ² cried out ; ³ he that cometh ; ⁴ even the King of Israel ; ⁵ the tomb ; ⁶ witness ; ⁷ also the multitude went and met him ; ⁸ sign ; ⁹ Behold how ; ¹⁰ lo ; ¹¹ Now ; ¹² those that went up ; ¹³ these therefore came ; ¹⁴ asked ; ¹⁵ Omitt and again ; ¹⁶ cometh ; ¹⁷ and they tell ; ¹⁸ answereth ; ¹⁹ grain ; ²⁰ earth ; ²¹ by itself alone ; ²² beareth ; ²³ loseth it ; ²⁴ the.

¹³ Perceive ye how ye prevail nothing ? ¹⁴ behold, the world is gone after him.

²⁰ ¹⁶ 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 Bethsa'ida 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 ¹⁹ 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.

THE LESSON EXPLAINED

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

Connection—On the Sunday, Monday and Tuesday, before His crucifixion, Jesus went to Jerusalem, returning to Bethany each evening. The triumphant entry recorded in the Lesson was on Sunday, and the visit of the Greeks on Tuesday.

I. THE KING'S WELCOME.—12, 13. On the next day; after the supper at Bethany (Lesson III.),

which was on the evening of the Jewish Sabbath. That were come to the feast (Passover, v. 1); mostly from Galilee and Perea, not Jerusalemites. When they heard, etc.; from those who had returned from Bethany, v. 9. Took branches of palm trees; which grew on the road between Bethany and Jerusalem: a common custom on festal occasions, Lev. 23 : 40. The leaves of the date palms are often ten feet long. And cried, Hosanna (Hebrew for "Save now"), etc.; a kind of "holy hurrah" from Ps. 118 (v. 25) sung at the Feast of Tabernacles, while a daily procession walked round the altar, and at the close of the Passover. Even the King of Israel (Rev. Ver.). Jesus is recognized as the Messiah, the promised King.

14-16. Jesus, when he had found a young ass. Read the particulars in Luke 19 : 29-36. Sat thereon; "The horse was used especially for war, but riding on an ass was the symbol of peace." As it is written; in Zech. 9 : 9. Fear not; because the

King is so gentle and peaceful, ruling not by force but love (compare Rev. 1 : 17). Daughter of Zion; a title for the people of Jerusalem. Behold, etc., How different this peaceful King from the Roman or other foreign conqueror, whom the people had often dreaded! His disciples, like the Jews generally, looked for Jesus to set up an earthly kingdom. It was only after He was glorified, that is, had risen from the dead and ascended to heaven, that they understood that His was a spiritual kingdom.

II. THE KING'S WITNESSES.—17-19. Vs. 17, 18 speak of two multitudes, one coming with Jesus from Bethany, who told how He had called Lazarus out of his grave; the other meeting Him from Jerusalem, with eager curiosity because of this wonderful story. The children's hosannas are told of in Matt. 21 : 15, 16. The Pharisees therefore said, etc. These religious leaders felt their power over the people slipping from their grasp. It made them bitter.

III. THE KING'S VISITORS.—20-22. Certain Greeks; Gentiles belonging

to the Greek race, who had partly accepted the Jewish religion. Came up to worship at the feast; like the Ethiopian eunuch of Acts 8 : 27. Others of the sort were the centurion of Luke 7 : 1-10, and Cornelius, Acts 10 : 1, 2. Came . . . to Philip . . . of Bethsaida. One of Jesus' disciples, ch. 1 : 43, 44. He, too, may have been a Greek. Sir, we would see Jesus; to judge for themselves, a desire which



Man with Asses

would quickly win the sympathy of the practical Philip. **Phillip . . . telleth Andrew.** Philip was cautious. They tell Jesus (Rev. Ver). Andrew was always ready to bring people to Jesus, ch. 1 : 41; 6 : 8, 9.

IV. THE KING'S GLORY.—23, 24. Jesus answered . . . **The hour is come**; for offering the gospel to the Gentiles as well as Jews: and that thus **the Son of man should be glorified**; acknowledged as King and Saviour by men of all races. **Except a corn (grain) of wheat . . . die,** etc. As the grain must die before there can be a harvest, so before the Son of man can give the life of love, joy, peace to the world, He must Himself die.

25, 26. He that loveth his life; grasps and holds every opportunity of enjoyment. **Shall lose it**; miss the very thing that is worth most. **Hateth his life**; is ready to give up everything in obedience to God and for the good of others. **Shall keep it unto life eternal.** Sow the seed of unselfishness, and reap the harvest of heaven. V. 26 contains a command and two promises.

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 : 18-20.

Prove from Scripture—That Jesus is a King.

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 QUARTERLY); 91.

FOR FURTHER STUDY

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.)

FOR WRITTEN ANSWERS

1. Describe Jesus' entry into Jerusalem.....
-
-
2. How did the Greeks find their way to Jesus?.....
-
-

THE WOMEN AT THE SEPULCHRE

[May be used as an alternative lesson]

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

At dawn on the Resurrection morning a company of women came to our Lord's sepulchre to anoint His body. They find the stone rolled away from the door, but entering in, do not find the body of Jesus. Two angels appear to tell them that Jesus has risen. They hasten to report this to the disciples, and Peter, accompanied by John (John 20 : 3), goes to the sepulchre.

1-3. They; a company of women, followers of Jesus. Two are named in v. 10; another, Salome, in Mark 16 : 1. **Found the stone rolled away**; in spite of the Roman seal and the guard of soldiers, Matt. 27 : 66. **Found not the body.** What a great surprise!

4-8. Much perplexed; not knowing what had become of the body. **Two men . . . in shining**

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

garments; human in appearance, but garbed like angels. **They were afraid**; terrified at the strange sight. **Why seek ye the living,** etc.? Death had not been able to hold the Saviour, and He was now alive. **He . . . is risen**; the Conqueror of the grave for Himself and for all believers. **Remember.** They should have known from the Lord's own words (ch. 9 : 22; 18 : 32, 33), that He would rise again.

9-12. Returned from the sepulchre. Matthew (ch. 28 : 8) says they went with haste, and with fear and joy in their hearts. **Told these things.** This was the bidding of the angels, Matt. 28 : 7. **They believed them not.** How hard it was to convince the disciples that Jesus had risen! Their testimony afterwards deserves all the more confidence. **The linen clothes; without the body.**

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, ¹ when Je'sus 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 ² supper being ended, the devil having now put into the heart of Ju'das Iscar'iot, Simon's *son*, to betray him ;

3 Je'sus knowing that the Father had given all things into his hands, and that he ³ was come from God, and ⁴ went to God ;

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

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

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

7 Je'sus answered and said unto him, What I do **Revised Version**—¹ Jesus knowing ; ² during ⁴ goeth unto ; ⁶ Omit He ; ⁶ layeth ; ⁷ he ; ⁸ Then he ¹² understand ; ¹³ bathed ; ¹⁴ him that ; ¹⁵ when ; ¹⁶ Omit had ; ¹⁷ sat ; ¹⁸ the Lord and the Master.

thou knowest not now : but thou shalt ¹² know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus 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 ¹³ washed needeth not save to wash *his* feet, but is clean every whit ; and ye are clean, but not all.

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

12 So ¹⁵ after he had washed their feet, and ¹⁶ had taken his garments, and ¹⁷ 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, ¹⁵ your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

supper the devil ; having already ; ³ came forth ; poureth ; ⁹ the ; ¹⁰ So he cometh to ; ¹¹ He saith ;

THE LESSON EXPLAINED

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

Connection—As the disciples were taking their places at supper, a strife had arisen among them as to who should have the seats of honor, Luke 22 : 24. To rebuke them, Jesus rose, girded Himself, and proceeded to wash their feet.

I. THE CONSTANT LOVE.—1. Now before ; "just before." The feast of the passover. At the time of the preceding Passover, Jesus had fed the 5,000 men (ch. 6 : 1-13); now He was to give His life for the world. Jesus knew that his hour was come ; the hour of His approaching agony and death. But no sufferings could quench His love. Depart . . . unto the Father ; not His Father only, but ours, too, if we belong to Jesus. Having loved his own. He knew each one of them and all his needs (ch. 10 : 14), and loved them in spite of their quarrels and contentions. Unto the end ; "till death broke in and till love had finished its purpose in their redemption."

2, 3. During supper (Rev. Ver.). We may regard this as the Passover Feast, though some think it was a meal on an evening previous to the Passover. It was the custom for a servant to wash the feet before supper. None of the disciples had been willing to do this for the others (see Connection). The devil, etc. We have seen the heart of Jesus, full of love. Now we catch a glimpse of the hate and treachery in Satan's heart and in the heart of Judas. Jesus knowing, etc.; knowing that the betrayal by Judas and the crucifixion by the Jews were but the path to His throne in heaven. From God . . . to God. Because He was so fully conscious of His oneness with God, He was ready to serve ; for after all, the great God, who cares for us all, is the greatest of Servants.

II. THE LOWLY SERVICE.—4, 5. He . . . laid aside his garments ; the long, flowing upper robes, which would hinder His movements. Girded himself ; tied about Him a towel or long linen cloth.

Poureth water into a bason ; which the owner of the room had provided for his guests. Began to wash the disciples' feet. It would be the custom, when Jesus and His disciples supped together, for the youngest to do this or for each to do it in turn. But this evening none of them were willing to do it.

6, 7. So he cometh to Simon Peter (Rev. Ver.); having first washed the feet of some of the others. Peter saith, etc.; drawing his feet up out of reach. He was the first to see in Jesus the Son of God (Matt. 16 : 16), and now should One so great do him such lowly service? Thou shalt know hereafter ; partly when explained, v 12, and more fully when he had better learned the lesson by serving others.



Oriental Washing Utensils

The Holy Spirit, too, had many things to teach, ch. 14 : 26.

8-11. Thou shalt never wash my feet. This was not true reverence, but self-will. The first requirement of a disciple is trust. Thou hast no part with me. We cannot belong to Christ unless we submit to Him. Not my feet only, etc.; self-will still. A moment ago Jesus was doing too much, he thinks; now too little. Yet Peter is sound at heart. He that is washed needeth not, etc. After a bath, it is only the feet soiled by walking to the supper

chamber that need cleansing. **Ye** are clean. They were true and loyal followers of Jesus. Only the stain of this present strife needed to be washed away. **But not all.** How searching the eye of Jesus! Let us not harbor any thought we are ashamed to have Him see.

III. THE SACRED TEACHING.—12-14. Jesus puts in words the meaning of His action. It is that His disciples should be ruled by a spirit of kindly care for one another.

DAILY READINGS

(By courtesy 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.

Prove from Scripture—That we should be humble.
Shorter Catechism—Ques. 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 (Ps. Sel.) ; 219 (from PRIMARY QUARTERLY) ; 211.

FOR FURTHER STUDY

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

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 LESSON IN LIFE

1. Feet-washing is kept up as a ceremony by some religious sects. All Christ's disciples should keep up the spirit of it—the spirit of kindness, of condescension, of practical usefulness, the spirit, as the Golden Text enjoins, that serves one another in love,

2. "Christ washed the feet of Judas!

And thus a girded servant, self-abased,
 Taught that no wrong this side the gate of heaven
 Was e'er too great to wholly be effaced,
 And, though unasked, in spirit be forgiven."

3. No boy or man likes to be befooled. Can there be any greater befoolment than that which Satan, the "father of lies," works off upon men? Judas was a keen money-maker, but Satan caught him napping. It was the dearest "thirty pieces of silver" that ever man earned. Satan is the poorest possible business adviser.

4. The cool, grateful water, as it fell on the feet of the disciples, quenched the flames of jealousy and ambition in their hearts. One look at that scene in the upper room should be enough to make us, too, ashamed of self-pleasing and self-seeking.

5. In ancient Rome candidates for office wore white togas or cloaks as a sign of their spotless character. Clean thoughts, right desires, noble purposes—if we have these within, it does not matter so much what sort of coat we wear.

6. The supper is a beautiful picture of fellowship with Christ. But fellowship with Him does not mean merely enjoying ourselves. It means also giving ourselves day by day to loving service for others.

FOR WRITTEN ANSWERS

1. What led Jesus to wash the feet of the disciples?

.....

2. Why did Peter use the words of v. 8? Of v. 9?

.....

3. Tell some ways of serving one another.

.....

John 15: 1-12. Commit to memory vs. 5, 6. Read chs. 14, 15.

GOLDEN TEXT—Herein is my Father glorified, that ye bear much fruit.—John 15: 8.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Revised Version—¹it; ²cleanseth; ³bear; ⁴Already ye; ⁵because of; ⁶so neither; ⁷beareth; ⁸apart from me; ⁹they; ¹⁰ask whatsoever; ¹¹and you; ¹²may be fulfilled.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

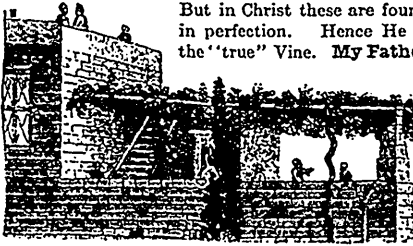
12 This is my commandment, That ye love one another, as I have loved you.

THE LESSON EXPLAINED

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

Connection—The Lesson is from the farewell discourse of Jesus contained in chs. 14-16, and spoken at the last supper.

I. UNION WITH CHRIST.—1. **I am the true vine.** We are to think, (1) of the natural vine, (2) of the nation of Israel, which is called a vine, Ps. 80: 8; Isa. 5: 7; Jer. 2: 21. In each of these we see something of God's mind and will. But in Christ these are found in perfection. Hence He is the "true" Vine. **My Father**



A Vine Clad Terrace

is the husbandman. All that was being done to Jesus was for the good of the Vine and its branches. God's vineyard is the church. All His wisdom and love and power are pledged to protect and nourish it.

2, 3. There are two kinds of branches. The one beareth not fruit. It receives support and strength from the vine, and produces in return only leaves. These branches the husbandman taketh away; because they are useless—just wood, and the wood of the vine is worthless. The other beareth fruit, rich clusters of luscious grapes. Every branch of this kind the husbandman purgeth, that is, prunes—takes away everything that prevents its bearing as much fruit as possible. Now ye are clean; "in a condition to bear fruit." Through the word. The teaching of Jesus cleansed His disciples' hearts, for example, Peter's from self-confidence, and James' and John's from ambition. The Acts of the Apostles shows how their three years with Jesus had fitted the disciples for bringing forth more and better fruit.

4-6. **Abide in me.** The disciples must see that they cleave to their Lord in faith and by prayer. **I in you.** They must, too, allow Christ to dwell in them, filling them with life and strength. **Except ye abide in me.** Apart from Christ we can do nothing that will glorify God. **Ye are the branches.** This is now said for the first time, though it was meant from the beginning. It is the business of a branch to bear fruit; otherwise it is useless. **He that abideth, etc.;** in close, living union. **Bringeth forth much fruit.** Keep close to Christ—let Christ dwell in you, and the result is certain, a life that yields abundant glory to God. **If a man abide not in me, etc.** Six words describe the fate of the fruitless branch, "taketh away" (v. 2), **cast forth, is withered, gather . . . and cast . . . into the fire, burned,** v. 6. Together they express certain and complete destruction, as of something altogether worthless. The wood of the vine is so useless that, as Tristram says, it will not even make a tent peg.

II. THROUGH OBEDIENCE.—7-10. **If . . . my words abide in you;** pondered over and obeyed. Thus we abide in Christ. **Ye shall ask what ye will, etc.;** The knowledge of Christ's words and the spirit of Christ which they should possess would lead them to know just what the Father would give. **Herein is my Father glorified.** The joy and glory of the husbandman lies in the fruitfulness of the vine and branches. **So shall ye be my disciples;** ever growing in faith and fruitfulness. **As the Father hath loved me;** as certainly and as dearly. **Continue ye in my love;** as we live in the atmosphere about us. **If ye keep my commandments, etc.** Compare ch. 14: 15. "Love assures obedience; obedience assures love." **Even as I, etc.** Jesus is our Pattern in obedience.

III. PRODUCING JOY.—11, 12. **These things have I spoken;** about the Vine and the branches. **That my joy might remain in you;** the joy springing out of the Father's love and from doing the Father's will, the joy of toiling for the good of men, and therefore reaping a rich harvest of faith, love and hope in their lives. **That your joy might be full.**

Jesus takes every sinless joy of life, and makes it richer and fuller. This is my commandment. How well this commandment agrees with His own nature and work! That ye love one another. No need for a long list of rules. Love will keep us right. Even as I (Rev. Ver.), etc. Again we see Jesus as our Pattern.

DAILY READINGS

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

M.—The vine and the branches, John 15 : 1-12. T.—Known by fruits, Matt. 7 : 13-20. W.—Abiding by love, 1 John 2 : 1-11. Th.—Abiding and asking, 1 John 3 : 18-24. F.—Proof of abiding, 1 John 4 : 7-16. S.—Fruits of the Spirit, Gal. 5 : 22-26. S.—Good fruits, Col. 3 : 8-17.

Prove from Scripture—That we should love one another.

Shorter Catechism—Ques. 77. What is required in the ninth commandment? A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

The Question on Missions—18. By whom is the home mission work directed? The home mission work is directed by Committees of the General Assembly, one for the Eastern, and one for the Western Section, along with Committees of Synods and Presbyteries. There are also four Superintendents, who aid in overseeing the work in the larger missionary districts.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 216; 225; 105 (Ps. Sel); 211 (from PRIMARY QUARTERLY); 193.

FOR FURTHER STUDY

Juniors—What chapters contains Jesus' farewell words to His disciples?

1-3 What does Jesus call Himself? The title given to His Father? How many kinds of branches are mentioned? What is said of the first kind? How are they treated? What is found on the second kind of branches? What does the Husbandman do to these? Wherefore?

4-6 What is it to be "clean"? How are we cleansed? From what was Peter cleansed? James and John? What must we do if we are to bear fruit? Who are the branches?

7-10 What wonderful promise here? How do we abide in Christ's love?

11, 12 How may we have true joy? What is Jesus' great commandment?

Seniors and the Home Department—Of what discourse is the Lesson a part? Where was it uttered?

1-6 Where is Israel called a vine? Why is Christ the true Vine? Show that fruit-bearing is the test of a true disciple. (Matt. 7 : 20.) Name the fruits of the Spirit. (Gal. 5 : 22, 23.) What is it to abide in Christ? What is the result of His abiding in us? What does Paul say of one who is "in Christ"? (2 Cor. 5 : 17.) For what should we live? (Shorter Catechism, Ques. 1.)

7-10 What is our duty in relation to God's Word? (Col. 3 : 16.) Our encouragement in prayer? (1 John 5 : 14.)

11, 12 Show that there is joy in the service of Christ. (John 4 : 36.)

THE LESSON IN LIFE

1. If you want a course in "Nature Study," just follow Jesus through the Gospels and listen to Him talk of birds and flowers, of wheat and tares, of vine and branches, as He travels with His disciples up and down the land of Palestine; and be sure you think carefully over what it all means.

2. You may tie a dead branch to the vine, but you cannot make it bear fruit. Only the branch with the life of the vine in it can do that. And you may be a church member, but have no power to live a holy life. That comes only from Christ to His true disciples.

3. Fruit or fire—it is one or other with the branches. And for us there will be, at the last, the Master's "Well done!" or His "Depart!" The choice lies with ourselves.

4. We need "good connections with Christ." If the coupling is not made, if the belt is not on, there will be no power to do anything. And the couplings are Bible study, prayer, obedience, a faithful and loving spirit.

5. "Joy" and "boy" sound alike and should always go together. If a boy is good, that is, if he keeps Christ's commandments, he will be full of joy—no fear of it, for true religion makes everybody glad.

6. The measure of our love for one another, what shall it be? There can be but one answer for Christians—Christ's love for us. That went very far, even to the cross. Yes, but true love stops short of no sacrifice.

FOR WRITTEN ANSWERS

- 1. What does the Husbandman do with the unfruitful branch? With the fruitful?
2. What comes from abiding in Christ and His abiding in us?
3. On what condition does Jesus say we shall abide in His love?

Lesson VII.

JESUS PRAYS FOR HIS FOLLOWERS

May 14, 1905

John 17 : 15-26. Commit to memory vs. 20, 21. Read chs. 16, 17.

GOLDEN TEXT—I pray for them.—John 17 : 9.

15 I pray not that thou shouldst take them ¹ out of the world, but that thou shouldst keep them from the evil. ²

16 They are not of the world, even as I am not of the world.

17 Sanctify them ³ through thy truth : thy word is truth.

18 As thou ⁴ hast sent me into the world, even so have ⁵ I also sent them into the world.

19 And for their sakes I sanctify myself, that they ⁶ also might be sanctified ³ through the truth.

20 Neither ⁷ pray I for these alone, but for them also ⁸ which shall believe on me through thy word ;

21 That they ⁹ all may be one ; ¹⁰ as thou, Father, art in me, and I in thee, that they also may be ¹¹ one in us : that the world may believe that thou ⁴ hast sent me

22 And the glory which thou ¹² gavest me I have given ¹³ them ; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be ¹⁴ made perfect in one ; and that the world may know that thou ⁴ hast sent me, and ¹⁶ hast loved them, as thou ⁴ hast loved me.

24 Father, ¹⁵ I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world ¹⁷ hath not known thee : but I ¹⁸ have known thee, and these ¹⁸ have known that thou ⁴ hast sent me.

26 And I ¹⁹ have declared unto them thy name, and will ²⁰ declare it : that the love wherewith thou ²¹ hast loved me may be in them, and I in them.

Revised Version—¹from the world ; ²one ; ³in the truth ; ⁴didst send ; ⁵sent I them ; ⁶themselves also may ; ⁷for these only do I pray ; ⁸that believe ; ⁹may all ; ¹⁰even as ; ¹¹Omni one ; ¹²hast given ; ¹³unto ; ¹⁴perfected into one ; that the world ; ¹⁵lovedst them, even as thou lovedst me ; ¹⁶that which thou hast given me, I will that, where I am, they also may be with me ; ¹⁷knew thee not ; ¹⁸knew ; ¹⁹made known ; ²⁰make it known ; ²¹lovedst.

THE LESSON EXPLAINED



Jesus, The Christ
(Hoffman)

Time and Place—Thursday, April 6, 30 A.D.; probably the upper room in Jerusalem where the Lord's Supper was instituted.

Connection

—The prayer of ch. 17 follows immediately upon the wonderful course of chs. 14 to 16, a portion of which was the

it : it gives him power to serve. Thy word is truth ; the word that God had revealed through inspired teachers of the former times, now by Jesus Himself (compare chs. 14 : 26 ; 16 : 13-15). As thou hast sent me . . . so have I also sent them. The disciples are to have the same right to speak in Christ's name as He in the Father's. Into the world ; to be its light as Christ is, ch. 8 : 12 ; Matt. 5 : 14. For their sakes I sanctify myself. In His life and death Jesus set Himself apart wholly to God's will for the salvation of men. That they also may be sanctified ; set apart, in the same spirit, for the service of God and their fellow-men.

III. UNITE THEM IN ONE.—20-23. Neither for these alone. Here is where we come in, and every follower of Christ to the end of time. For them also which shall believe on me. The eye of Jesus, piercing the future, sees multitudes gathered into the church through the sending forth of the apostles. That they all may be one ; whether Jew or Gentile, people of every race and clime. Even as thou . . . and I ; the pattern of the unity of all believers. How close and real ! May be one in us. Put the emphasis on "in us." The closer Christians are to the Father and to Christ, the closer they will be to each other. That the world may believe, etc. ; convinced that the religion which brings such love must be from heaven. The glory . . . I have given them. Is not the key to this great saying found in ch. 1 : 12, and 1 John 3 : 1 ? I in them, and thou in me. Christ dwelling in us and also in God—why, this brings God with all His love into our very hearts. How can we be else than one with all God's children ? That the world may know ; may know in very truth that Jesus and His message of salvation are from the loving Heavenly Father (compare v. 21).

IV. BRING THEM TO GLORY.—24-26. Father, I will. No longer, "I pray" (v. 15, etc.), but "I will." The word expresses definite purpose : "He demands with the confidence of a Son" (see ch. 11 : 41, 42). Be with me. That is the best of

Lesson for last Sabbath. Jesus prays the Father for His disciples that He would :—

I. KEEP THEM SAFE.—15, 16. I pray not . . . take them out of the world. The world hated the disciples, and it was full of temptations. Yet Jesus would not have them taken out of the world, because they had a work to do for it. They were to be "the world's Bible" (compare 2 Cor. 3 : 2, 3). But . . . keep them from the evil one (Rev. Ver.) ; Satan, the source of all evil. From him and from it Jesus desires that His followers be kept, like asbestos, unconsumed of the fire. They are not of the world ; not ruled by its spirit. Even as I, etc. By living with Jesus the disciples had grown in some measure like Him.

II. MAKE THEM HOLY.—17-19. Sanctify them. To "sanctify" means to set apart for a holy purpose ; hence also to be made holy, or fit for a holy purpose. It is not enough for the Christian to be kept from evil ; he must grow in goodness and usefulness. Through thy truth. God's truth, to the believer, is like the air he breathes ; he lives in and by

all, both for Christ and for His followers. **May behold my glory.** The Master's glory will be the servant's joy. For a chief feature of that joy see 1 John 3 : 2. **Thou lovedst me,** etc. Christ, then, has existed from eternity. **O righteous Father.** Because God is just, He will save those who believe in Christ from the condemnation and punishment of the unbelieving world (see 1 John 1 : 9). **I have declared . . . thy name,** etc. The name of God is His character. There is always more and more to learn of this. **That the love,** etc. As we know the Father better, we shall share more largely in His love to the Son.

DAILY READINGS

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

M.—Jesus in prayer, John 17 : 1-14. T.—Jesus prays for His followers, John 17 : 15-26. W.—Not of the world, John 15 : 13-21. Th.—Sanctified by truth, 1 Peter 1 : 13-25. F.—One in Christ, Gal. 3 : 20-29. S.—With the Lord, 1 Thess. 4 : 13-18. S.—God revealed by Christ, Luke 10 : 17-24.

Prove from Scripture—That Jesus makes God known.

Shorter Catechism—Ques. 78. What is forbidden in the ninth commandment ? A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

The Question on Missions—19. How are home missions supported ? Last year about \$118,000 was given by our church for its home missions, and about \$116,000 by the mission fields for their own support.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson) ; 250 ; 216 ; 46 (Ps. Sel.) ; 535 (from PRIMARY QUARTERLY) ; 218.

FOR FURTHER STUDY

Juniors—By whom was this great prayer uttered ? Where ?

15, 16 To whom does Jesus pray ? For whom ? What did He not ask God to do ? What did He ask ? Who is the "evil one" ? Of what is he the source ? Like whom had the disciples grown ?

17-19 What does Jesus ask in v. 17 ? What does to "sanctify" mean ? Whose word is truth ? Who sent Jesus into the world ? Whom is Jesus now sending ? What are Christians to be to the world ?

20-23 For whom does Jesus now pray ? What does He ask for them ? What is the "glory" which

the Father gave to Christ ? With whom does He share it ?

24-26 Where is Jesus now ? Whom does He desire to be with Him ? What does He wish them to see ?

Seniors and the Home Department—In what chapters of John is our Lord's farewell discourse ? His prayer for His disciples ?

15, 16 Why did Jesus desire His disciples to remain in the world ? What is it to be "of the world" ? How may we overcome the world ? (1 John 5 : 4.)

17-19 How did Jesus sanctify Himself ? For what purpose ? How complete should sanctification be ? (1 Thess. 5 : 23.)

20-23 What is the pattern of the unity of Christ's followers ? What results from such unity ? Our duty in relation to it ? (Eph. 4 : 3.)

24-26 What is Jesus' final prayer for His disciples ? Why does He say "I will" ? What appeal does He make to God's justice ?

THE LESSON IN LIFE

1. "There are five outlets of power—our life (what we are), our lips (what we say), our service (what we do), our money (what we give), our prayers (what we claim in Jesus' name). And the greatest of these is prayer."—*Quiet Talks on Prayer.*

2. Life is a serious "proposition." But we need not be afraid of it. For we have a senior Partner with plenty of experience and a real interest in us. He will see us through.

3. Are you away from home ? Do you long to draw near and to bless those you have left behind ? Swifter and surer than post or express is a message to the throne of God. The Golden Text is a motto for all homesick hearts—"I pray for them."

4. When a British officer called for volunteers to face a dangerous duty, he turned his back, to leave his men quite free. When he looked again, he thought that not a single man had stepped forward. The truth was that the whole regiment had advanced one pace. They were all ready as one man. Let the church be of like spirit, and what can stand before it !

5. Here is a telescope lying in pieces. A skilled mechanic comes and puts the parts together. Then we can see through it the glories of the heavens. A single piece out of place, and the usefulness of the telescope is marred. The Master has a place for each of us to fill, and work for each to do, which belong to no other.

FOR WRITTEN ANSWERS

1. From whose power do we need protection ?

.....

2. The effect on the world of the unity of Christians ?

.....

3. What do we learn as to the believer's future ?

.....

John 18 : 28-40. Commit to memory vs. 37, 38. Read ch. 18.

GOLDEN TEXT—Every one that is of the truth heareth my voice.—John 18 : 37.

28 ¹ Then led they Je'sus from Cai'aphas ² unto the hall of judgment : and it was early ; and they themselves ³ went not into the judgment hall, lest they should be defiled ; but that they might eat the pass-over.

29 Pi'late ⁴ then went out unto them, and ⁵ said, What accusation bring ye against this man ?

30 They answered and said unto him, If ⁶ he were not ⁷ a malefactor, we ⁸ would not have delivered him up unto thee.

31 ⁹ Then said Pi'late unto them, Take ¹⁰ ye him, and judge him according to your law. The Jews ¹¹ therefore said unto him, It is not lawful for us to put any man to death :

32 That the ¹² saying of Je'sus might be fulfilled, which he spake, signifying ¹³ what death he should die.

33 ¹⁴ Then Pi'late entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews ?

34 Je'sus answered ¹⁵ him, Sayest thou this ¹⁶ thing of thyself, or did others tell it thee ¹⁷ of me ?

Revised Version—¹ They lead Jesus therefore ; ² into the palace ; and ; ³ entered not into the palace, that they might not be defiled, but might eat ; ⁴ therefore ; ⁵ saith ; ⁶ this man ; ⁷ an evil-doer ; ⁸ should ; ⁹ Pilate therefore said ; ¹⁰ him yourselves ; ¹¹ Omit therefore ; ¹² word ; ¹³ by what manner of death ; ¹⁴ Pilate therefore entered again into the palace ; ¹⁵ Omit him ; ¹⁶ Omit thing ; ¹⁷ concerning ; ¹⁸ Omit have ; ¹⁹ have I been born, and to this end am I come ; ²⁰ I find no crime in him ; ²¹ They cried out therefore again.

35 Pi'late answered, Am I a Jew ? Thine own nation and the chief priests ¹⁸ have delivered thee unto me : what hast thou done ?

36 Je'sus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

37 Pi'late therefore said unto him, Art thou a king then ? Je'sus answered, Thou sayest that I am a king. To this end ¹⁹ was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pi'late saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, ²⁰ I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ?

40 ²¹ Then cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber.

THE LESSON EXPLAINED

Time and Place—Friday, April 7, 30 A.D.; either the tower of Anton'a, at the north-west corner of the temple area, or Herod's palace on Mount Zion, used by the Roman governor while in Jerusalem.

Connection—Jesus underwent six separate trials, namely : (1) A brief preliminary trial before Caiaphas, the high priest, immediately after His arrest, John 18 : 19-24. (2) A formal trial and condemnation, by the Sanhedrin (Matt. 26 : 59-68), at one or two in the morning. (3) A second appearance before the Sanhedrin at daybreak, Luke 22 : 66-71 ; 23 : 1. (4) The first appearance before Pilate, Matt. 27 : 11-14. (5) The appearance before Herod, Luke 23 : 6-12. (6) The final examination before Pilate, Luke 23 : 13-25. The Lesson is from John's account of this last trial.

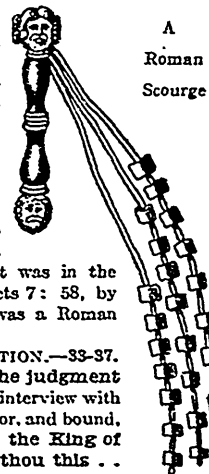
I. THE ACCUSATION.—28-30. They (His enemies) lead Jesus therefore (Rev. Ver.) ; because the Jews had no power to carry out the sentence of death upon Him, Matt. 26 : 66. From Caiaphas. See v. 24. The hall of judgment. The Greek word means literally, "the general's tent." For its meaning here see Time and Place. It was early ; between 3 and 6 a.m. They . . . entered not . . . that they might not be defiled (Rev. Ver.) ; that is, made unfit to keep the Passover because of the leaven that might be in the house, the Jews being required to remove all leaven from their houses at the beginning of the Passover, Ex. 12 : 15. Might eat the passover ; perhaps not the Passover supper itself, but a festival meal eaten on the following day. Pilate therefore went out (Rev. Ver.) ; yielding thus far to the Jews. What accusation ? He would not carry out the Jewish sentence without looking into the matter for himself. A malefactor ; an evil-doer. Afterwards He was charged with lead-

ing the people astray, forbidding to pay Roman taxes, and claiming to be a King.

31, 32. Judge him according to your law. This does not suit the Jews, because they wish Jesus to be put to death, which they have not the right to do. It is not lawful.

The power of putting criminals to death was taken from the Sanhedrin when Judæa became a Roman province in 6 or 7 A.D. That the saying of Jesus might be fulfilled, etc. See ch. 3 : 14 ; 8 : 28 ; 12 : 32. Had Jesus been put to death by the Jews, it would have been, as it was in the case of Stephen in Acts 7 : 58, by stoning. Crucifixion was a Roman mode of punishment.

I. THE EXAMINATION.—33-37. Pilate entered into the judgment hall ; for a private interview with Jesus. Art thou, a poor, and bound, and wearied prisoner, the King of the Jews ? Sayest thou this . . . of thyself, etc. ? Jesus asks whether Pilate really wants to know what the truth really is, or is only echoing the charge made by His foes. Am I a Jew ? This proud Roman despised the Jews, and had no interest in their hopes of a coming King. My kingdom is not of this world. Jesus is a King, but He does not interfere with the authority of earthly rulers. He is the King of men's hearts



Then would my servants fight; as, for example, they wrongly did to prevent His being made a prisoner, vs. 10, 11. The kingdom of Jesus is made up of those who receive into their hearts the truth He came to make known.

III. THE VERDICT.—38-40. Pilate again goes out of the judgment hall. I find in him no fault. Will not Pilate then acquit and dismiss Him? No, he is unwilling to offend the Jews by directly reversing their decision. Ye have a custom. He suggests that they let Jesus go by favor. Not this man, but Barabbas; a prisoner actually guilty of the charges falsely brought against Jesus, and of murder besides, Luke 23: 19. Pilate agreed to the choice of the people, and Jesus, though declared innocent by His judge was crucified—a murder under the forms of law.

DAILY READINGS

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

M.—Jesus betrayed, John 18: 1-14. T.—Before the high priest, John 18: 15-27. W.—Jesus before Pilate, John 18: 28-40. Th.—The accusation, Luke 23: 1-12. F.—Pilate troubled, John 19: 1-12. S.—Despised and rejected, Matt. 27: 15-26. S.—Christ our example, 1 Peter 2: 20-25.

Prove from Scripture—That Jesus foretold His own death.

Shorter Catechism—Ques. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Question on Missions—20. What share have the students of our Colleges in this great work? Very many of our students labor as home missionaries during the summer vacation, and in each of our five theological Colleges there is a Students' Missionary Society, supporting missionaries chiefly in the newer and harder home fields.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 64; 67; 2 (Ps. Sel.); 256 (from PRIMARY QUARTERLY); 90.

FOR FURTHER STUDY

Juniors—How many separate trials did Jesus undergo? Which of them is spoken of in the Lesson?

28-30 What did His enemies wish to do to Jesus? Had the Jews power to do this? Whither did they take Him? Who came out to them? What was

his office? His question? The answer?

31, 32 Pilate's proposal to the Jews? Why did this not suit them? In what way did the Jews put criminals to death? The Romans?

33-37 Where did Pilate then take Jesus? What did he ask Him? What does Jesus say about His kingdom?

38-40 What did Pilate say of Jesus? Why, then, did he not let Him go? Whom did the crowd ask to have set free?

Seniors and the Home Department—Where did the events of the Lesson take place? Describe briefly the several trials of Jesus.

28-32 Why did Jesus' enemies bring Him to Pilate? What prevented them entering the hall of judgment? Of what is leaven a symbol? (1 Cor. 5: S.) What charges were brought against Jesus?

33-37 How did Christ's appearance correspond with the title "King"? Who are members of Christ's kingdom? What is required in order to enter it? (ch. 3: 3, 5.)

38-40 Where does Jesus declare His own sinlessness? (ch. 8: 46.) Where does God the Father testify to it? (Luke 3: 22.) Who accepted the guilt of Jesus' death? (Matt. 27: 24, 25.) To what calamity did this lead? (Matt. 23: 34-38.)

THE LESSON IN LIFE

1. "What shall I do with Jesus?" (Matt. 27: 22.) This was the all-important question that faced Pilate on the morning of the crucifixion, and it is the all-important question that faces us still. It is open to us to play the part of Pilate and crucify the Son of God afresh. What shall our answer be?

2. How little we realize how far-reaching may be our every-day decisions. The fate of this unknown and unpopular Jew seemed to Pilate a small matter, but that one act fixed Pilate's name and place in history.

3. "I find in Him no fault at all"—this was Pilate's verdict. Then, why did he crucify Him? Because he feared the Jews. He wanted to stand in with the crowd. This is what so often crucifies Christ—Pilateism; keep it out of your life.

4. Do you see the kingliness of Jesus? The great Pilate couldn't see it, but the poor dying thief could. "Lord," he said, "remember me when Thou comest into Thy kingdom." And the answer came, "To-day shalt thou be with me in paradise." If you see His kingliness, you will want to be His subject.

FOR WRITTEN ANSWERS

1. Why did the Jews take Jesus to Pilate?.....

2. Why would they not enter the judgment hall?.....

3. What did Jesus say to Pilate about His kingdom?.....

John 19 : 17-30. Study vs. 1-12. Commit to memory vs. 25-27.

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

17 ¹ And he bearing his cross went forth into a place called *the place of a skull*, which is called in ² the He'brew Gol'gotha :

18 Where they crucified him ³ and two other with him, on either side one, and Je'sus in the midst.

19 And Pi'late wrote a title, ⁴ and put it on the cross. And ⁵ the writing was, JE'SUS OF NAZARETH THE KING OF THE JEWS.

20 This title ⁶ then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in He'brew and ⁷ Greek, and Latin.

21 ⁸ Then said the chief priests of the Jews ⁹ to Pi'late, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pi'late answered, What I have written I have written.

23 ¹⁰ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also ¹¹ his coat : now the coat was without seam, woven from the top throughout.

24 They said therefore ¹² among themselves, Let us not rend it, but cast lots for it, whose it shall be :

Revised Version—¹ And he went out, bearing the cross for himself, unto the place called The place of a skull : ² *omit the* ; ³ with him two others ; ⁴ also ; ⁵ there was written ; ⁶ therefore ; ⁷ in Latin, and in Greek ; ⁸ The chief priests ; ⁹ therefore said ; ¹⁰ The soldiers therefore ; ¹¹ the ; ¹² one to another ; ¹³ garments ; ¹⁴ upon my vesture did they ; ¹⁵ But there were standing ; ¹⁶ Clopas ; ¹⁷ are now finished ; ¹⁸ accomplished ; ¹⁹ There was set there ; ²⁰ so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth ; ²¹ his spirit.

that the scripture might be fulfilled, which saith, They parted my ¹³ raiment among them, and ¹⁴ for my vesture they did cast lots. These things therefore the soldiers did.

25 ¹⁵ Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the wife of ¹⁶ Cle'ophas, and Ma'ry Magdale'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the disciple, Behold thy mother ! And from that hour ¹¹ that disciple took her unto his own home.

28 After this, Jesus knowing that all things ¹⁷ were now accomplished, that the scripture might be ¹⁸ fulfilled, saith, I thirst.

29 ¹⁹ Now there was set a vessel full of vinegar ; ²⁰ and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth

30 When Je'sus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up ²¹ the ghost.

THE LESSON EXPLAINED

Time and Place—Friday, April 7, 30 A.D.; Calvary, just outside the walls of Jerusalem.

Connection—After permitting Jesus to be mocked and scourged by the Roman soldiers, Pilate makes several attempts to save Him, but at last delivers Him to be crucified, vs. 1-16.

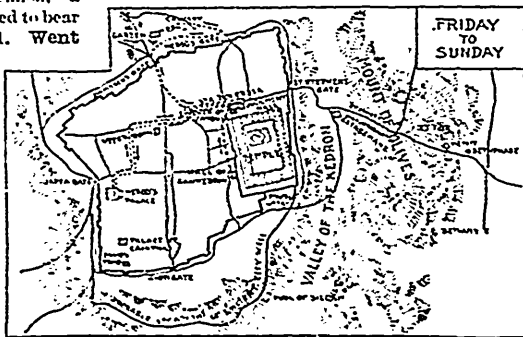
I. THE CROSS.—17-19. And he (Jesus) bearing his cross ; until, perhaps, He sank beneath its weight. Then "one Simon," a passer-by, was compelled to bear it for Him, Mark 15 : 21. Went forth ; out of the city. How different this going out from His triumphal entry (see Lesson IV.). Yet He was now really on the way to His throne, Phil. 2 : 8-11. Unto . . . the place of a skull (Rev. Ver.) ; a small knoll just beyond the northern walk of Jerusalem, with a bare top, and two hollows, like eyes, in its face, resembling a skull. "Skull" in Hebrew is Golgotha. "Calvary" is from a Latin word with the same meaning. Where they crucified him ; nailing His hands and feet to the cross, which was then raised and settled into its place in the ground—"the most shameful and cruel of all punishments," says the Roman Cicero. And Pilate wrote a title ; on a whitened board, such as were commonly used for public notices, **JESUS OF NAZARETH THE KING**

OF THE JEWS. Pilate intended to insult the Jews, who looked on Jesus as a criminal, not as their King.

20-22. In Hebrew, and Greek, and Latin ; the three great languages of the ancient world. This was Pilate's jest. But it is true that Jesus is King over all nations. Then said the chief priests, etc. They were very angry at the suggestion that

one so hated and despised was their King. Pilate answered ; as obstinate now, as he had been cowardly in giving Jesus up to His enemies.

II. THE GARMENTS.—23, 24. The soldiers therefore (Rev. Ver.) ; carrying out a usual custom in thus dividing among themselves the clothes of the crucified. Took his garments, and made four parts ;



Plan of Jerusalem (Peloubet)

easy to do, as, besides the "coat," a Jew's ordinary dress consisted of head-dress, shoes, outer garment or toga, and girdle. His coat ; the inner, close-fitting tunic. The one worn by Jesus, like that of the high priest, was without seam, and so could not be divided without destroying it. Let us not rend it, but cast lots ; by throwing dice, a favorite amusement among Roman soldiers. That the scripture might be fulfilled. See Ps. 22 : 18.

In every feature Jesus is like the Old Testament picture of the Messiah.

III. **THE MOTHER.**—25-27. There stood by the cross—these five faithful souls, the three Marys, the sister of Jesus' mother, most likely Salome, and John, the beloved disciple. When Jesus therefore saw his mother; to the very end showing His loving care for her. Behold thy son. Mary was probably by this time a widow. When Jesus died, she would be alone. John would take His place, so far as might be. Behold thy mother. John never forgot the honor thus put upon him.

IV. **THE END.**—28-30. After this; not thinking of Himself, until He had done what He could for others. I thirst; the fifth word from the cross. There are seven: search them out in the four gospels. This saying fulfilled Ps. 69: 21. Verse 29 tells how drink was given Him on a sponge fastened to a stalk of hyssop. It is finished; and the sixth word. He had completed His work of redeeming the world. Gave up the ghost; yielded up His life willingly, not because He could not help doing so.

DAILY READINGS

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

M.—The crucifixion, John 19: 17-30. T.—The malefactors, Luke 23: 33-47. W.—Revelings, Matt. 27: 39-50. Th.—The burial, Mark 15: 39-47. F.—For our transgressions, Isa. 53. S.—A sinless offering, Heb. 9: 11-15. S.—Bearing our sins, Heb. 9: 19-28.

Prove from Scripture—That Jesus' death fulfilled prophecy.

Shorter Catechism—Ques. 80. What is required in the tenth commandment? A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—21. What do our Sabbath Schools do for home missions? Very many of our Sabbath Schools send contributions for home missions, and many new and needy schools are aided from the Children's Day Fund in procuring Lesson Hints and Papers.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 46; 538; 50; 554 (from PRIMARY QUARTERLY); 54.

FOR FURTHER STUDY

Juniors—Where is Calvary? What did Pilate permit to be done to Jesus before He was crucified?

17-22 Whither were His enemies taking Jesus? Why was the place given this name? What was Jesus carrying? What title over the cross of Jesus? Who wrote it? Who objected? Why? Did Pilate yield? What did he say?

23, 24 How many soldiers were near the cross? What did they take belonging to Jesus? How did they divide these? What prophecy did this fulfil?

25-27 What women stood near by the cross? What did Jesus say to His mother? To the "disciple"? Who was he?

28-30 How many words uttered from the cross? The first of the two in these verses? The second? Did Jesus die willingly? For what purpose did He die? (See Hymn 46, Book of Praise.)

Seniors and the Home Department—Describe Pilate's attempts to save Jesus.

17-22 How did the Jews regard death by crucifixion? (Gal. 3: 13.) In what did Paul glory? (Gal. 6: 14.) In what languages was Pilate's "title" written? What did Daniel prophesy concerning the Messiah's kingdom? (Dan. 7: 14.)

23-27 What two groups around the cross does John mention? What four features in the character of Jesus indicated by the four "beholds" in the Lesson Chapter, vs. 5, 14, 26, 27?

28-30 Give the seven words from the cross in their order, (1. Luke 23: 34; 2. Luke 23: 43; 3. John 19: 26; 4. Matt. 27: 46; 5. John 19: 28; 6. John 19: 30; 7. Luke 23: 46.)

THE LESSON IN LIFE

1. They were fellow-miners. An explosion occurs. They leap for life into the bucket. Only one can be drawn up. One goes out to death, that his friend may go up to life. What is this but a picture of what Christ has done for us?

2. Those three crosses—What a sermon they preach to us on sin! Cross No. 1, "He died in sin;" Cross No. 2, "He died for sin;" Cross No. 3, "He died to sin." Our choice is between Nos. 1 and 3, and to gaze on Jesus who hangs "in the midst" makes the difference between them.

3. Those three languages—they proclaim salvation, glad tidings of great joy, to all people. The three have grown since to three hundred.

4. Those three Marys—their message is love—the love of motherhood, the love of friendship, and the love of gratitude! Is this beautiful flower in your life's garden? You will get the seed at the Cross.

5. "It is finished" were His last words. What was finished? His life? No, that never ends. His work? Nor that either. But His obedience and sacrifice for sin. To these we can add nothing, except our wonder, love and praise.

FOR WRITTEN ANSWERS

1. What writing did Pilate place over the Cross? Why?

2. How did Jesus provide for His mother, when dying?

3. Explain, "It is finished."

John 20 : 11-23. Commit to memory vs. 19-21. Read chs. 20, 21.

GOLDEN TEXT—But now is Christ risen from the dead, and become the first fruits of them that slept.—I Corinthians 15 : 20.

11 But Ma'ry ¹stood without at the ²sepulchre weeping; ³and as she wept, she stooped ⁴down, and *looked* into the ⁵sepulchre.

12 And ⁶seeth two angels in white sitting, ⁷the one at the head, ⁸and the other at the feet, where the body of Je'sus had lain.

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

14 ⁹And when she had thus said, she turned herself back, and ¹⁰saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou ¹¹have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She ¹²turned herself, and saith unto him, ¹³Rabbo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended ¹⁴to ¹⁵my Father: but go ¹⁶to my

Revised Version—¹was standing; ²tomb; ³so; ⁴and looked; ⁵tomb; ⁶she beholdeth; ⁷Omit the; ⁸and one; ⁹Omit And; ¹⁰beholdeth; ¹¹hast; ¹²turneth; ¹³in Hebrew, Rabboni; ¹⁴unto; ¹⁵the Father; ¹⁶to; ¹⁷Omit to; ¹⁸cometh and telleth; ¹⁹I have seen; ²⁰how that he had said; ²¹When therefore it was evening on that day, the first; ²²and; ²³Omit assembled; ²⁴Jesus came; ²⁵said this; ²⁶The disciples therefore, were glad; ²⁷Jesus therefore said; ²⁸forgive, they are forgiven; ²⁹Omit and.

THE LESSON EXPLAINED

Time and Place—Sunday, April 9, 30 A.D.; near the tomb of Jesus; then in a room in Jerusalem.

Connection—Chapter 19 : 31-42 relates what was done after the death of Jesus; and also His burial. Vs. 1-10 tells of the discovery by Mary Magdalene (see Mark 16 : 9) that the stone had been taken away from the mouth of the tomb, her announcement to Peter and John, and their visit to the tomb.

I. THE APPEARANCE TO MARY MAGDALENE.—11-13. Mary stood without; having



Courtesy Underwood Stereoscopic Views

Women at the Tomb

returned to the tomb of Jesus after telling Peter and John it was empty, v. 2. Unlike them (vs. 6-8), she did not enter in. Weeping; in helpless and hopeless grief. Looked into the sepulchre; "peered into," not yet convinced that Jesus had risen. Two angels . . . sitting. Their work was done, and

brethren, and say ¹⁶unto them, I ascend unto my Father, and your Father; and ¹⁷to my God, and your God.

18 Ma'ry Magdalene ¹⁸came and told the disciples ¹⁹that she had seen the Lord, and ²⁰that he had spoken these things; ¹⁶unto her.

19 ²¹Then the same day at evening, being the first day of the week, ²²when the doors were shut where the disciples were ²³assembled for fear of the Jews, ²⁴came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had ²⁵so said, he shewed unto them ¹⁸his hands and his side. ²⁶Then were the disciples glad, when they saw the Lord.

21 ²⁷Then said Je'sus to them again, Peace be unto you: as ¹⁵my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye ²⁸remit, they are remitted unto them; ²⁹and whose soever sins ye retain, they are retained.

they were waiting to tell some one about it. **Woman, why weepest thou?** Angels can sympathize with, but they cannot satisfy the seeking soul. Only Jesus Himself can do that. **They have taken away my Lord.** She could think only of her personal loss.

14, 15. She turned herself back; finding no help in the angels. Did she hear a footstep behind her? Saw Jesus standing; in reality, not in imagination. **Knew not.** Her eyes were too dim with tears to see clearly, and besides, Jesus was altered in appearance. **Whom seekest thou?** Her manner would of itself show that she had lost some one, not some thing. **Supposing him: to be the gardener.** Who else would be there so early? If the body of Jesus has been taken out of the tomb she will remove it.

16-18. **Mary.** He had addressed her as "Woman" (v. 15), but this calling her by name, this sign of personal knowledge and sympathy, goes home to her heart. **Rabboni;** literally, "My Master." A whole world of love and devotion is in this exclamation. **Touch me not.** Jesus had not come back, as Mary supposed, to be visibly among His disciples. They were to walk by faith, not by sight. **I ascend.** What comfort to those whose hope and joy had been buried in His tomb! His place was at God's right hand, and to that place He would bring them also. **My Father, and your Father, etc.** The disciples knew that God was His God and His Father. Now they are to be told that He is theirs also, and because of this, their union with the unseen Saviour is close and tender. **Came and told the disciples;** to their surprise and comfort.

II. THE APPEARANCE TO THE TEN.—19-21. The same day at evening. Jesus had appeared four times during the day: (1) To Mary Magdalene,

vs. 11-18. (2) To the other women, Matt. 28 : 9, 10. (3) To Peter, Luke 24 : 34. (4) To two disciples, Luke 24 : 13-31. The doors were shut. Our Lord's appearance was miraculous. He passed readily through shut doors. **Came Jesus**; while the two disciples from Emmaus were telling their story, Luke 24 : 33-36. **Peace be unto you**; a common salutation, but how specially suitable now ! **Shewed . . . his hands and his side**; to assure them it was no mere vision. Little wonder the disciples . . . were glad. (Rev. Ver.) **As my Father hath sent me, so, etc.** They were to represent Jesus in the world, and carry on His work.

22, 23. **He breathed on them**; as the Lord God breathed life into Adam, Gen. 2 : 7. **Receive ye the Holy Ghost**; who would give them power for their work. **Whose soever sins ye remit, etc.** The apostles and all other disciples were to offer forgiveness of sins to all nations, Luke 24 : 46-48. Those who accept this offer have their sins remitted (forgiven), to those who reject, theirs are retained.

DAILY READINGS

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

M.—The early visit, John 20 : 1-10. T.—The resurrection, John 20 : 11-23. W.—The false report, Matt. 28 : 9-20. Th.—The journey to Emmaus, Luke 24 : 13-24. F.—Explaining the scriptures, Luke 24 : 25-35. S.—"Behold My hands," Luke 24 : 36-48. S.—According to the scriptures, 1 Cor. 15 : 1-11.

Prove from Scripture—*That it is certain that Jesus rose.*

Shorter Catechism—Ques. 81. *What is forbidden in the tenth commandment?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate notions and affections to anything that is his

The Question on Missions—22. What is an Augmented congregation? An Augmented congregation is stronger than a mission field. It calls its own minister, but receives aid from the Augmentation Fund in paying his salary. About \$35,000 was contributed to this fund last year, and some 210 congregations received aid from it.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 60; 58; 8 (Ps. Sl.); 550 (from PRIMARY QUARTERLY); 404.

FOR FURTHER STUDY

Juniors—Who found the stone rolled away from Jesus' tomb? Whom did she tell? What did they do?

11-13 Whither had Mary returned? Whom did

she see in the tomb? What did they say? Her reply?

14, 15 Whom did Mary see on turning? Who did she think he was? His question? Her answer?

16-18 How did Jesus make Himself known to Mary? What did she call Him? What does the name mean? Whither was He going? To whom was she to tell this?

19-23 Where did Jesus appear to the ten? Who are to represent Jesus in the world? What offer do Jesus' disciples make?

Seniors and the Home Department—How often did the risen Saviour appear? Give the other appearances besides those in the Lesson.

11-13 At what time in the life of Jesus did angels appear? (Luke 2 : 9-14; Mark 1 : 13; Luke 22 : 43.) What are angels called? (Heb. 1 : 14.)

14-18 Why did Mary fail to recognize Jesus? What did calling her by name reveal? Show that Jesus knows His disciples personally. (ch. 10 : 14.)

19-23 How often did Jesus appear on the day of His resurrection? What great Gift did He bestow? To whom is forgiveness of sin offered? On what condition? (1 John 1 : 9.)

THE LESSON IN LIFE

1. Once a young lad was dying. His companion, who was sorry for him, said, "George, aren't you afraid to die? Don't you dread going into the cold grave?" "Why, no; the grave isn't cold," said the dying boy, "hasn't Jesus been there already and warmed it?"

2. "Why should it be a wrench
To leave your wooden bench?
Why not, with happy shout,
Go home when school is out?"

3. He whose power changes the caterpillar into a butterfly, soot into diamonds, and dirty water into crystals of snow, is quite able to change our vile bodies at death into the likeness of His glory.

4. There is a tradition that, wherever the boy Jesus went, flowers sprang up in His foot-prints. It is true that wherever Jesus goes, beautiful things come up into life. His visit on the first Sabbath day left behind His angels, His peace, His Holy Spirit. Have you ever entertained Jesus?

5. "Rabboni" is Hebrew for "My Master." It is not an elegant word, but it depends on whom you say it to, what your future character and happiness will be. It may be pleasure, or appetite, or money, or temper, or it may be the risen, glorious Saviour.

FOR WRITTEN ANSWERS

1. Show that Mary Magdalene did not expect Jesus to rise.....

2. How was she convinced that Jesus had risen?.....

3. What commission did Jesus give His disciples?.....

Revelation 1 : 10-20. Commit to memory vs. 17, 18. Read chs. 1-3.

GOLDEN TEXT—I am he that liveth, and was dead ; and, behold, I am alive for evermore.—Rev. 1 : 18.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, ¹I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send it ²unto the seven churches ³which are in Asia ; unto Eph'esus, and unto Smyr'na, and unto ⁴Per'gamos, and unto Thyati'ra, and unto Sar'dis, and unto Philadelph'ia, and unto Laodice'a.

12 And I turned to see the voice ⁵that spake with me, And ⁶being turned, I saw seven golden candlesticks ;

13 And in the midst of the ⁷seven candlesticks one like unto ⁸the Son of man, clothed with a garment down to the foot, and girt about ⁹the paps with a golden girdle.

14 ¹⁰His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

15 And his feet like unto ¹¹fine brass, as if ¹²they burned in a furnace ; and his voice as the ¹³sound of many waters.

Revised Version—*Omit* eleven words ; ²to ; ³Omit which are in Asia ; ⁴Pergamum ; ⁵which ; ⁶having ; ⁷Omit seven ; ⁸a son of man ; ⁹at the breast ; ¹⁰And his head and his hair were white, as white wool, white as snow ; ¹¹burnished ; ¹²it had been refined ; ¹³voice ; ¹⁴proceeded ; ¹⁵one ; ¹⁶Omit unto me ; ¹⁷and the Living one ; ¹⁸Omit Amen ; ¹⁹I ; ²⁰of death and of Hades ; ²¹therefore ; ²²sawest ; ²³come to pass ; ²⁴the seven candlesticks are seven churches.

16 And he had in his right hand seven stars : and out of his mouth ¹⁴went a sharp twoedged sword : and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as ¹⁵dead. And he laid his right hand upon me, saying ¹⁶unto me, Fear not ; I am the first and the last :

18 ¹⁷I am he that liveth, and was dead ; and, behold, I am alive for evermore, ¹⁸Amen ; and ¹⁹have the keys ²⁰of hell and of death.

19 Write ²¹the things which thou ²²hast seen, and the things which are, and the things which shall ²³be hereafter ;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and ²⁴the seven candlesticks which thou sawest are the seven churches.

THE LESSON EXPLAINED

Time and Place—Some scholars place the writing of the Revelation by John between 60 and 68 A.D., in the reign of Nero ; others between 93 and 96 A.D., in the reign of Diocletian ; Patmos, an island off the coast of Asia Minor, whither John had been banished.

Connection—The purpose of the Revelation was to cheer the members of the church, then suffering bitter persecution, by the prospect of final victory.

I. THE VOICE.—10-12(a). I was in the Spirit. It is John that speaks (see vs. 1, 4, 9). His soul was taken possession of by the Holy Spirit. On the Lord's day ; the weekly Christian Sabbath, changed from the seventh day observed by the Jews to the first, in commemoration of Christ's resurrection. Heard . . . a great voice ; from heaven, as at the baptism of Jesus, Luke 3 : 22. As of a trumpet ; loud and clear. I am Alpha and Omega. These are the first and last letters of the Greek alphabet. They include all between. So Jesus begins, guides, and makes perfect, the Christian life in each believer and in the world. The first and the last. What He begins, He will complete, for He is eternal. Write ; a command given twelve times in the Revelation. Look up the passages. Send it unto the seven churches. These churches in the Roman province of Asia, a part of Asia Minor, are named in the order in which a traveller might conveniently visit them going north from Ephesus, the chief city of Asia. Find them on the map. I turned to see the voice ; to find out from whom it proceeded.

II. THE VISION.—12(b)-16. Seven golden candlesticks ; lamp-stands. Each represents a church. The churches are light-bearers of the true Light. Christ is that Light ; for in the midst was one like unto the Son of Man ; a title of the Messiah found in Dan. 7 : 13, and often used by Jesus of Himself, to express His oneness and sympathy with men. Clothed, etc. The garment was a long, loose robe, like those worn by priests and kings.

A golden girdle ; all His divine powers gathered together for the church's help. Head . . . white like wool ; signifying lovely purity. Eyes . . . flame of fire ; so searching, and so indignant at sin. Feet . . . fine brass ; which move so swiftly to the aid of His people. Voice . . . many waters ; so

powerful and musical.

It called Lazarus from the grave, John 11 : 43. In his right hand seven stars ; like a star-studded crown of glory. Out of his mouth went a . . . sword ; terrible to His foes, but the protector of His friends. Countenance . . . as the sun. Compare the transfiguration (Luke 9 : 29) and the appearance to Paul narrated in Acts 9 : 3.

17, 18. I fell . . . as dead ; overwhelmed by the glorious vision. (Compare Acts 9 : 4.) He laid **h**s right hand upon me ; the hand once laid in blessing on the heads of little children, and that had gently raised Jairus' daughter from the dead. Fear not, etc. It is the same Jesus whom John had



The Island of Patmos

known and loved on earth. I am he that liveth. Then we need not fear what life may bring, since He is with us. Was dead; and so robbed death of its terrors. Alive for evermore; with all power in heaven and earth, Matt. 28: 18. I have the keys of death and of Hades (Rev. Ver.). The whole world beyond the grave is under His rule, and so is safe for His followers.

19, 20. Write the things . . . seen. Comfort and cheer the church by relating this glorious vision. Things which are; the present state of the persecuted church. Things . . . hereafter; the final deliverance and victory of the church. The mystery; the truth wrapped up in symbols. The seven stars are (represent) the angels; either (1) the pastors or overseers of the churches ("angel" means "messenger"); or (2) the churches' guardian angels; or (3) each church is personified, that is, its character, history and life are regarded as belonging to a single person, called its angel.

DAILY READINGS

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

M.—Alpha and Omega, Rev. 1: 1-9. T.—The message of the risen Christ, Rev. 1: 10-20. W.—Over all, Col. 1: 9-20. Th.—For ever and ever, Heb. 1: 1-12. F.—Daniel's vision, Daniel 10: 1-9. S.—Death conquered, Rom. 6: 1-10. S.—Ever living, Heb. 7: 19-28.

Prove from Scripture—That Jesus is gentle.

Shorter Catechism—Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

The Question on Missions—23. Has home mission and augmentation work been successful? Yes, the majority of our congregations have grown out of mission stations. There are now over 100 such congregations in the new West alone.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 67; 90; 49 (Ps. Sel.); 67 (from PRIMARY QUARTERLY); 320.

FOR FURTHER STUDY

Juniors—To what island had John been banished? Where is it? What book did John write there?

10-12 On what day was John's vision? What did he hear? What did the voice say? To what churches was his message to be sent?

13-16 Who is the Son of man? What surrounded Him? With what was he clothed? What was His head like? His eyes? Feet? Voice? What went out of His mouth? What did His face resemble?

17, 18 What effect had the vision on John? What did Jesus do to him? What did He say?

19, 20 About what three kinds of things was John to write?

Seniors and the Home Department—When was the Revelation written? What was the condition of the church at this time?

10-12 In what state of mind was John? By whose power is God's work to be done? (Zech. 4: 6.) Does the Holy Spirit give the same abilities to all believers? (1 Cor. 12: 4.)

13-16 What title here given to Jesus? In what Old Testament prophet is it found? Where did Stephen see the Son of man standing? (Acts 7: 56.)

17-20 How did Jesus comfort John? What authority does He claim? To what position has He been exalted? (Acts 5: 31.) What are "the angels" of the seven churches?

THE LESSON IN LIFE

1. The Lord's Day is the day of visions and voices from above, but it depends on the spirit we are in whether we see or hear anything. John was in the Spirit of God on the Lord's Day, and too often we are in the spirit of sloth, or worldliness, or pleasure.

2. At the bottom of a well you can see the stars in the day-time. So John, writing his Revelation in exile on Patmos, Paul his Epistle to the Ephesians while imprisoned at Rome, Bunyan his Pilgrim's Progress in Bedford gaol, saw their most glorious vision when all about them was darkest.

3. "His right hand"—think of it, that hand grasps the sceptre of the universe, and rules in righteousness. Woe to them who oppose His sway. And yet He is, oh, so gentle!

4. The message of the risen, glorified Redeemer, what is it? It is fourfold:—

"I was dead."

"I am living."

"I am alive forevermore."

"I have the keys."

If this loving, conquering, keeping Saviour is your Friend, even death cannot harm you. His victory is the assurance of yours.

FOR WRITTEN ANSWERS

1. Why is the first day of the week now kept as the Sabbath?

.....

'2. How did the glorified Christ reassure John?

.....

3. In what respect is the church like a lamp-stand?

.....

A Temperance Lesson

Revelation 22: 1-11. Commit to memory vs. 3-5. Read chs. 21, 22.

GOLDEN TEXT—To him that overcometh will I grant to sit with me in my throne.—Revelation 3: 21.

1 And he shewed me a ¹ pure river of water of life, ² clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street ³ of it, and on ⁴ either side of the river, ⁵ was there the tree of life, ⁶ which bare twelve manner of fruits, and ⁷ yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be ⁸ no more curse: but the throne of God and of the Lamb shall be ⁹ in it; and his servants shall ¹⁰ serve him:

4 And they shall see his face; and his name shall be ¹¹ in their foreheads.

5 And there shall be ¹² no night there; and they need no ¹³ candle, neither light of ¹⁴ the sun; for the Lord God ¹⁵ giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These ¹⁶ sayings are faithful and true: and the Lord ¹⁷ God of the ¹⁸ holy prophets

Revised Version—¹Omit pure; ²bright; ³thereof. And; ⁴this; ⁵and on that; ⁶bearing; ⁷yielding its; ⁸No curse any more: and; ⁹therein; ¹⁰do him service; ¹¹on; ¹²night no more; ¹³light of lamp; ¹⁴Omit the; ¹⁵shall give; ¹⁶words; ¹⁷the; ¹⁸spirits of the prophets; ¹⁹come to pass; ²⁰And, behold; ²¹am he that heard and saw these things; ²²heard and saw; ²³And he saith; ²⁴Omit for; ²⁵a fellow-servant with thee; ²⁶with; ²⁷up; ²⁸unrighteous; ²⁹do unrighteousness; ³⁰that; ³¹made; ³²do righteousness.

sent his angel to shew unto his servants the things which must shortly ¹⁹ be done.

7 Behold, I come quickly: blessed is he that keepeth the ¹⁸ sayings of the prophecy of this book.

8 And I John ²¹ saw these things, and heard them. And when I ²² had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: ²¹ for I am ²² thy fellowservant, and ²⁶ of thy brethren the prophets, and ²⁶ of them which keep the ¹⁶ sayings of this book: worship God.

10 And he saith unto me, Seal not ²¹ the ¹⁶ sayings of the prophecy of this book: for the same is at hand.

11 He that is ²⁸ unjust, let him ²⁹ be unjust still: and he ³⁰ which is filthy, let him be ³¹ filthy still: and he that is righteous, let him ³² be righteous still: and he that is holy, let him be ³¹ holy still.

THE LESSON EXPLAINED

Time and Place—Between 60 and 68 A.D., or between 93 and 96 A.D.; Patmos, where the Revelation was given to the apostle John.

Connection—The last two chapters of the Revelation describe the glorious results of Christ's work in the world. The kingdom of God is completely established.

I. THE KING'S COUNTRY.—1, 2. And he shewed me; that is, the angel who had showed John the heavenly city and its walls, with their foundations and gates, ch. 21: 9-27. A pure river of water of life. Here we drink the streams of grace, in heaven the streams of glory. Clear as crystal; free from every taint. Like an unbroken ring, the scriptures begin by showing us man in an earthly paradise, and come round at the close to man in the better heavenly paradise. Out of the throne of God; and therefore the stream of gladness is never-failing and always fresh. And of the Lamb. It is through the once crucified Saviour we have life and blessedness. In . . . the street of it; of the city The tree of life; not one but many. The supply for the redeemed is abundant. Twelve . . . fruits; provision as varied as our needs. Fruit every month; always in season and always satisfying. Leaves . . . for the healing. Sickness as well as hunger is provided against.

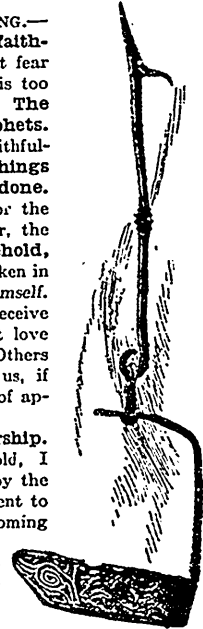
3-5 No more curse; because sin, the cause of the curse, is removed. The throne, etc. God can dwell only where sin has been taken away. His servants shall serve him. Heaven is not idleness, but joyful untiring activity. See his face. This is the chief blessedness of heaven. His name . . . in their foreheads. They and all others, will know that they are His. No night there; no ignorance, nor sin, nor love of evil, nor puzzling questions, nor haunting fears. They shall reign. The evil in themselves is conquered, and all things are theirs, to

minister to their happiness. For ever and ever. Like sweet bells, these words peal out their message of unending joy.

II. THE KING'S COMING.—

6, 7. These sayings are faithful and true. Let us not fear lest the picture just drawn is too fair to become a reality. The Lord God of the . . . prophets. Behind their word is His faithfulness. To shew . . . the things which must shortly be done. The night of persecution for the church would soon be over, the joyful dawn was at hand. Behold, I come quickly; words spoken in Christ's name, if not by Himself. What a welcome He will receive from the loyal hearts that love Him! Blessed is he, etc. Others may say what they will of us, if the King has for us words of approval.

8, 9. I fell down to worship. Perhaps the words "Behold, I come quickly," if spoken by the angel, led John for a moment to think that he was the coming One. See thou do it not. No angel in heaven will accept the worship belonging to God. How different from Satan, the "fallen angel," who tempted Jesus to worship him, Matt. 4: 9. I am thy fellowservant, etc. Then the messages of God's servants in the Bible are from God as really as if spoken by an angel. Worship God. Compare the teaching of



A Roman Lamp

Moses, Ex. 34 : 14. God's heavenly and earthly messengers agree.

III. THE KING'S DECREE.—10, 11. Daniel was told (Dan. 12 : 4, 9) to seal up his prophecies, because the time was not yet come for understanding them. But the meaning of John's message was plain to his readers; hence it was not to be sealed. **He that is unrighteous, let him do unrighteousness still** (Rev. Ver.). Every evil deed helps to form a habit of evil doing, and, if it be not broken in time, the habit will completely master us. Sin, in the end, becomes its own worst punishment. **He that is righteous**, etc. Doing right also grows into a habit until at last we do right without effort. There is no higher reward of right-doing than this power.

DAILY READINGS

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

M.—The heavenly home, Rev. 22 : 1-11. T.—The holy city, Rev. 21 : 1-11. W.—The city walls, Rev. 21 : 12-18. Th.—Who shall be there? Rev. 21 : 19-27. F.—No tears, Rev. 7 : 9-17. S.—The Father's house, John 14 : 1-11. S.—Preparing for the home, 2 Peter 3 : 8-18.

Proofs from Scripture—That salvation is offered to all.

Shorter Catechism—Ques. 83. *Are all transgressions of the law equally heinous?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—24. Why should the church carry on home mission work? The church should carry on home mission work because the people of our country have the first claim upon us; because religion alone can make a nation great; because the best time to reach the incoming settlers with the gospel is when they have just arrived.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 304; 313; 68 (Ps. Sel.); 593 (from PRIMARY QUARTERLY); 312.

FOR FURTHER STUDY

Juniors—Where did John write the Revelation? What other books did he write?

1, 2 Who showed John the "King's country"? What river is there? Tell what its water is like? Whence does it come? What grows beside it? How often does this tree bear fruit? What are its leaves good for?

3-5 Mention some things which will not be in heaven. What do its people do? What mark is on them? How long will their happiness last?

FOR WRITTEN ANSWERS

1. Mention some things not found in heaven.....

2. Some things which will be there.....

3. How are we to reach heaven?.....

6-9 Whose coming is spoken of? How can we please Him? What mistake did John make? Whom should we worship?

10, 11 What was John told not to do? What do evil deeds form?

Seniors and the Home Department—What is the purpose of the Revelation? (See Lesson XI.) What do its last two chapters describe?

1-5 Where does Jesus describe heaven? (John 14 : 2.) Who alone can see God? (Matt. 5 : 8.) What kind of persons are excluded from heaven? (ch. 21 : 27.)

6-9 How great is God's faithfulness? (Ps. 36 : 5.) To what will he receive His people? (Ps. 73 : 24.) In what manner will Christ come? (1 Thess. 5 : 2.) What is our duty in view of this? (Matt. 24 : 42.)

10, 11 What warning given here? What encouragement? Show that our future destiny depends on our present conduct. (Gal. 6 : 7.)

THE LESSON IN LIFE

1. Would any sensible man take trouble and spend money in educating his son, if there was not some useful work for that son to do in after life? We are all scholars in God's great school, the world. We may be sure that when He finishes our training here, He will have some great work for us to do in the life beyond.

2. The sense of power is, take it all in all, the very sweetest possession in the human breast. To seek power, when it is an unselfish seeking, is both natural and right. That sense of power will be fully gratified in heaven. Christ has it: He reigns there. They shall have it who are His servants: for they also shall reign for ever and ever.

3. "Is your name written there,
On the page white and fair,
In the book of the kingdom
Is your name written there?"

5. Heaven is God's gift. That is one side of the shield. We make our own heaven. That is the other side. For, after all, heaven is not so much a place as a character. And our character is just the product of our words and deeds.

6. The promise of endless joy in heaven is for those who overcome, Rev. 3 : 21. Every victory we win over what is mean and base in ourselves, is one step towards a place by the side of the Saviour, who has been exalted to God's right hand because He met and conquered temptation of all kinds in His life on earth.

Lesson XIII.

REVIEW

June 25 1905

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT—John 20: 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

DAILY READINGS

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

M.—Jesus the Good Shepherd, John 10: 1-18.

T.—The Raising of Lazarus, John 11: 32-45.

W.—The entry of Jesus into Jerusalem, John 12: 12-26.

Th.—The Vine and the Branches, John 15: 1-12.

F.—Jesus prays for His followers, John 17: 15-26.

S.—The Crucifixion, John 19: 17-30.

S.—The Resurrection, John 20: 11-23.

Prove from Scripture—That in Christ we have eternal life.

Catechism—Review Questions 70-83.

The Question on Missions—Review Questions 13-24.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 90; 54; 31 (Ps. Sel.); 536 (from PRIMARY QUARTERLY); 151.

REVIEW CHART—Second Quarter

STUDIES IN THE WRITINGS OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 10: 7-18.	Jesus the Good Shepherd.	I am the good shepherd.—John 10: 11.	1. Jesus the Door. 2. Jesus the Good Shepherd.
II.—John 11: 32-45.	The Raising of Lazarus.	Jesus said unto her.—John 11: 25.	1. Jesus and Mary. 2. Jesus and Martha. 3. Jesus and Lazarus.
III.—John 12: 1-11.	The Supper at Bethany.	She hath done.—Mark 14: 8.	1. Mary's offering. 2. Judas' fault-finding. 3. The Priest's Plotting.
IV.—John 12: 12-26.	The Entry of Jesus into Jerusalem.	Blessed is he.—Matt. 21: 9.	1. The King's welcome. 2. The King's witnesses. 3. The King's visitors. 4. The King's glory.
V.—John 13: 1-14.	Jesus washing the Disciples' Feet.	By love serve.—Gal. 5: 13.	1. The constant love. 2. The lowly service. 3. The sacred teaching.
VI.—John 15: 1-12.	The Vine and the Branches.	Herein is my Father glorified.—John 15: 8.	1. Union with Christ. 2. Through obedience. 3. Producing joy.
VII.—John 17: 15-26.	Jesus Prays for His followers.	I pray.—John 17: 9.	1. Keep them safe. 2. Make them holy. 3. Unite them in one. 4. Bring them to glory.
VIII.—John 18: 28-40.	Jesus Before Pilate.	Everyone that is of the truth.—John 18: 37.	1. The accusation. 2. The examination. 3. The verdict.
IX.—John 19: 17-30.	The Crucifixion.	Christ died for our sins.—1 Cor. 15: 3.	1. The cross. 2. The garments. 3. The mother. 4. The end.
X.—John 20: 11-23.	The Resurrection.	But now is Christ risen.—1 Cor. 15: 20.	1. The appearance to Mary Magdalene. 2. The appearance to the Ten. 3. The voice. 2. The vision.
XI.—Rev. 1: 10-20.	The Message of the Risen Christ.	I am he that liveth.—Rev. 1: 18.	1. The King's country. 2. The King's coming. 3. The King's decree.
XII.—Rev. 22: 1-11.	The Heavenly Home.	To him that overcometh.—Rev. 3: 21.	

Jesus the King

Another Quarter's Lessons in John's Gospel. As we glance back over them, one great central Figure stands out before us. It is JESUS. And He appears as THE KING. The Jerusalem crowds were right when they went with palm branches to meet Him and shouted their hosannas. He is brought bound as a prisoner before Pilate, it is true; but He is none the less King of men's hearts.

From the King, we turn our eyes to those who surrounded Him. Some of these are His FRIENDS. How dearly Jesus loved them! He was their Good Shepherd. Willing he was to do them the humblest service, even to the washing of their feet. He crowned His love to them on the Cross, and then, after three short days in the tomb, went to prepare a home for them in heaven.

We have come to know these FRIENDS of Jesus so well. There is Lazarus, whom He raised from the dead, and the sisters, Mary and Martha, whose weeping He turned into joy. We have seen this same Mary again bringing her precious gift of love. Friends, too, of Jesus, though not very steadfast, were the multitudes who welcomed Him to the city. And then, of course, there were the chosen apostles to whom He spoke and for whom He prayed in the upper room. We do not forget the little group of women about the Cross, nor Mary Magdalene, to whom Jesus appeared on His resurrection morning, nor John, who saw the wonderful visions in Patmos.

But the King had HIS FOES, also. Judas, the Pharisees, the priests, Pilate—how hateful their wickedness has seemed to us. But how we should pity them, too, for all they have lost!

FRIENDS and FOES *there are still* to JESUS THE KING. Surely there should be no doubt among which we stand. As the friends of Jesus, life will not always be easy for us. But He will be with us right through, and bring us to His own home in the end.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

Lesson I. What was the greatest act of love of Jesus as the Good Shepherd ?

Lesson II. What comfort to us is there in Jesus' tears ?

Lesson III. Why was Jesus so touched by the anointing by Mary ?

Lesson IV. Repeat Christ's great saying as to loving one's life, and hating it.

Lesson V. "By love serve one another"; some ways of putting this Golden Text into practice ?

Lesson VI. What is meant by abiding in Christ ?

Lesson VII. What benefit to the world is the oneness of Christ's followers ?

Lesson VIII. What did Pilate think of Jesus ? What should he have done ?

Lesson IX. What was meant by the words on the Cross : "It is finished !" ?

Lesson X. Whom did Jesus bestow upon His disciples the day of His resurrection ?

Lesson XI. How did the glorified Lord comfort John in his dismay ?

Lesson XII. Describe the blessedness of heaven.

SCHOLAR'S REGISTER

APRIL-JUNE, 1905

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name Address Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1905								
April 2.								
April 9.								
April 16.								
April 23.								
April 30.								
May 7.								
May 14.								
May 21.								
May 28.								
June 4.								
June 11.								
June 18.								
June 25.								
Totals ...								

The German Emperor and the Bold Pilot

The German Emperor once became impatient because his yacht was going slow into a certain harbor. But the old pilot knew that the channel was dangerous, and that faster speed would wreck the yacht. The Emperor tried to take charge, and rang the bell for full speed.

The pilot placed himself in the way, and leaning over the wheel, called down the tube to the engine-room,—

"Half-speed. Never mind the bell!"

The Emperor looked angrily at the pilot a moment, and then said:

"Go below, and report yourself under arrest."

"Leave the bridge!" replied the pilot, grasping the wheel more firmly. "This ship is in my charge, and I'll have no interference with my orders from any one."

The pilot had the law as well as common sense on his side, and stood at his post unshaken by commands or threats, and carried the royal yacht safely into the harbor.

The next day the Emperor came to his senses, and thanked the pilot warmly for so resolutely insisting on doing his duty.

Reaching Upward

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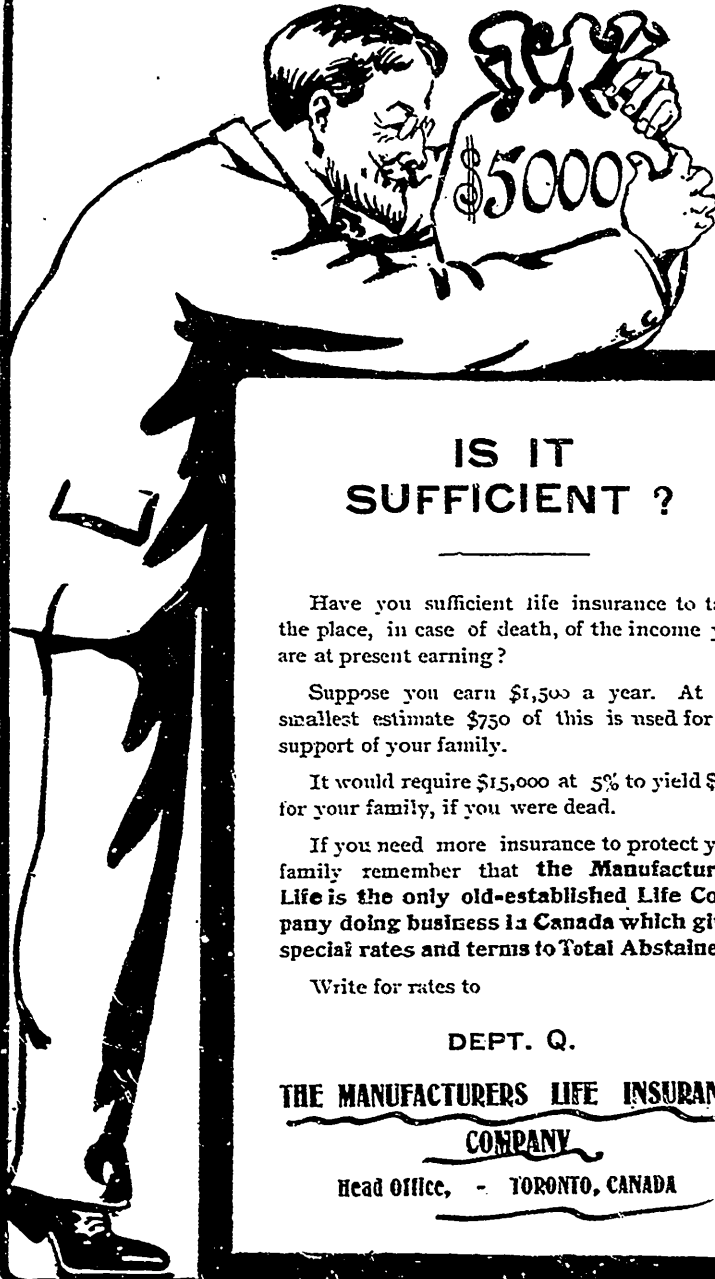
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