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Presbyterian Church in Canada



The
Home
Study
Series

THE
HOME STUDY
QUARTERLY

FOR THE BOYS AND GIRLS

"Search the Scriptures."

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REV. R. DOUGLAS FRASER, M.A.

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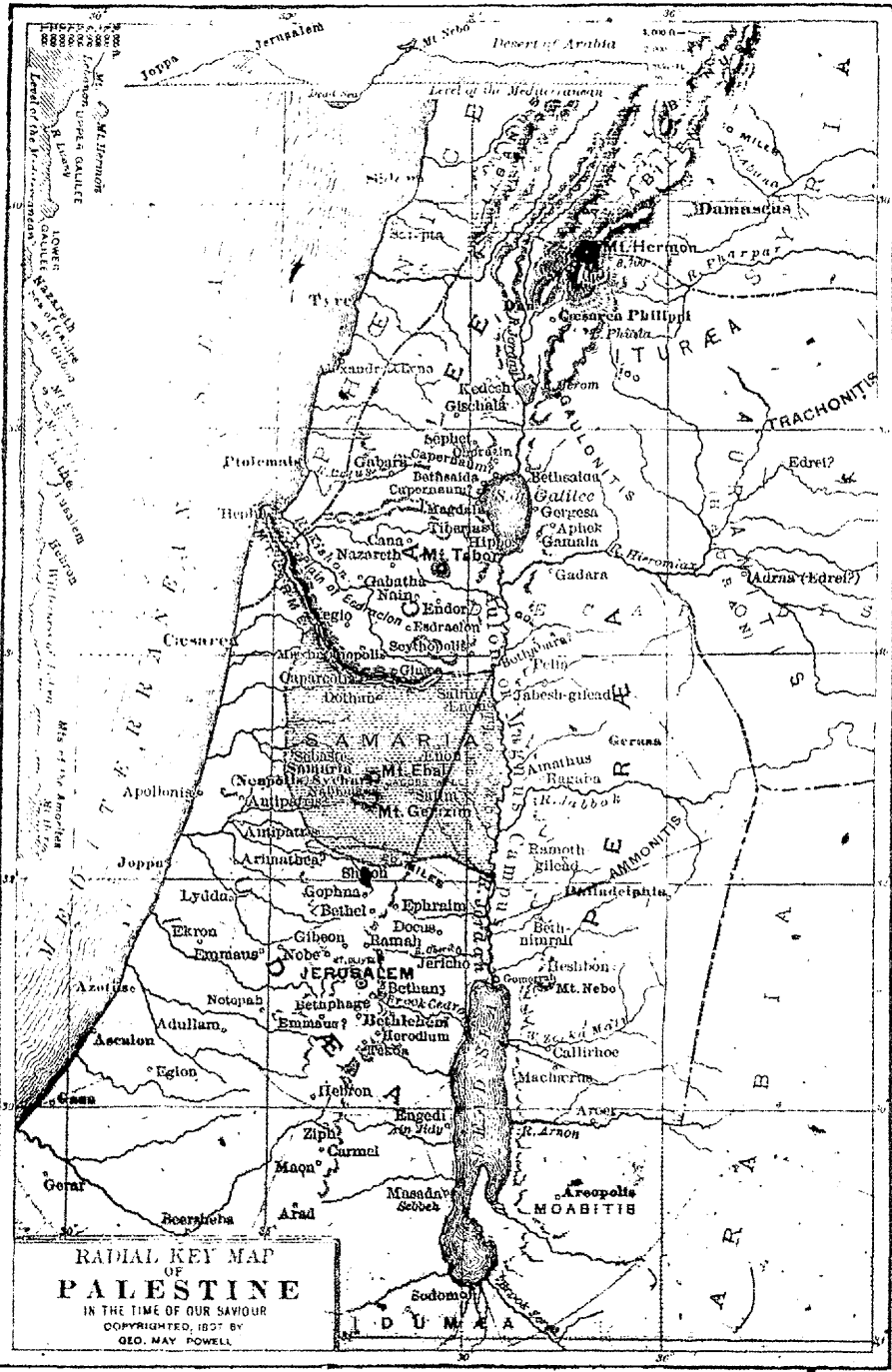
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The Home Study Quarterly

Vol. V.

APRIL, MAY, JUNE, 1899

No. 2

JUST BE GLAD

Oll, heart of mine, we shouldn't
Worry so!
What we've missed of calm we
couldn't

Have, you know!
What we've met of stormy pain
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone:—
Were not shine and shower blest
As the Gracious Master meant?
Let us temper our content
With His own.

For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And, through all the coming years,
Just be glad.
—James Whitcomb Riley.

Winter is past. The glad springtime is at hand, and the long, bright days of summer. Many schools, where the families are few and scattered, have been closed since the fall. We welcome them once more into our circle as they resume work. In the case of some, the Home Department has kept them in touch. They have followed the ministry of our Lord Jesus from its beginning. We enter now on its closing weeks. Gethsemane and Calvary, with their sad memories, are to be before our eyes, but glad things, too, as befits the season, the raising of Lazarus from the dead by the word of the Lord from heaven, and, again, His own glorious Resurrection. There is the uplift, all through the lessons of the quarter, of the words to the mourning sisters of Bethany, "I am the resurrection and the life. Whosoever believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die."

TWO GLIMPSES OF A BOY

It is acknowledged on all hands that Henry Drummond, whose name is known the world over, was one of the most attractive of men: genial, frank, chivalrous, gentle and loving, but absolutely without fear in the face of duty. It was always with Drummond, his friend first, himself afterwards.

There are two glimpses given us in his biography by Professor George Adam Smith, and just published by Fleming H. Revell Company, which show that the boy was indeed the "father of the man."

He was at school in Stirling, a lad of twelve years of age. The Rev. James Robertson, a famous preacher to children, was holding a service for all the Sabbath-schools of the town in Erskine United Presbyterian Church. The Free North School was the last to arrive, and, the church being already crowded, one class was arranged on the pulpit stairs, and Henry and two other boys were taken into the pulpit itself. Mr. Robertson began his sermon by saying that the Bible is like a tree, each book a branch, each chapter a twig, and each verse a leaf. "My text is on the thirty-ninth branch, the third twig, and the seventeenth leaf. Try and find it for me." Almost immediately Henry slipped from behind him and said: "Malachi, third and seventeenth." "Right, my boy; now take my place and read it out." Then from the pulpit came the silvery voice: "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels." Mr. Robertson laid his hand on the boy's head, and said: "Well done, I hope one day you will be a minister."

With this picture we may take another, which we owe to the good fortune that John Watson (Ian MacLaren) came to Stirling High School shortly before Henry left it for Crieff:

"It was in the King's Park more than thirty years ago that I first saw Drummond, and on our first meeting he produced the same effect upon me that he did all his after life. The sun was

going down behind Ben Lomond in the happy summer time, touching with gold the grey old castle, deepening the green upon the belt of trees which fringed the eastern side of the park, and filling the park itself with soft, mellow light. A cricket match between two schools had been going on all day, and was coming to an end, and I had gone out to see the result, being a new arrival in Stirling, and full of curiosity. The two lads at the wickets were in striking contrast,—one heavy, stockish and determined, who slogged powerfully, and had scored well for his side; the other nimble, alert, graceful, who had a pretty but uncertain play. The slogger was forcing the running in order to make up a heavy leeway, and compelled his partner to run once too often. 'It's all right, and you fellows are not to cry shame,' this was what he said as he joined his friends. 'Buchanan is playing A1, and that but ought to have been a four; I messed the running. It was good form, of course, and what any decent lad would want to say, but there was an accent of gaiety and a certain air which was very taking. Against that group of clumsy, unformed, awkward Scots lads, this bright, straight, living figure stood out in relief; and as he moved about the field my eyes followed him, and in my boyish and dull mind I had a sense that he was a type by himself, a visitor of finer breed than those among whom he moved. By-and-by he mounted

a friend's pony and galloped along the racecourse in the park till one only saw a speck of white in the sunlight, and still I watched in wonder and fascination—only a boy of thirteen or so, anti dull—till he came back, in time to cheer the slogger who had pulled off the match with three runs to spare—and carried his bat.

"'Well played, old chap,' the pure, clear, joyous note rang out on the evening air; 'finest thing you've ever done,' while the strong armed, heavy-faced slogger stood still and looked at him in admiration, and made amends. 'I say, Drummond, it was my blame you were run out. . . . ! Drummond was his name, and some one said 'Henry.' So I first saw my friend."

A YOUNG MAN'S PSALM

(Psalm 119.)

By Rev. Wm. Robertson Nicoll

This young man's psalm may teach young men how to read and use the Bible. Needless to say that the Word in our possession is greater, fuller, richer, than the Word in which the writer of this Psalm so gloried.

1. The Bible is to be read with love. This psalm is full of loving thoughts of the law. As Kuskin tells us, in the Psalms it is always the law that is spoken of with chief joy. The psalms respecting mercy are often sorrowful as in thought of what it cost, but those respecting the law are always full of delight.

2. The Bible is to be read with prayer. "Open Thou mine eyes, that I may behold wondrous things out of Thy law." God is His own interpreter. We cannot know the Bible, however minutely we may study commentaries. Its inward, spiritual meaning, by which we know it to be the Word of God, is revealed to the illuminated heart. Not the letter, but the spirit of the Bible, revealed by the Holy Ghost, nourishes the soul's life.

3. In order to get the best of the Bible we must instantly obey what we understand. An obeyed conscience is an enlightened conscience. A Bible obeyed is a Bible which continually issues further commands and promises, and never fails to help us in our time of need. "I made haste, and delayed not to keep Thy commandments."

How can we put our Religion into our Sports?

BY HAVING FOR—

OUR CAPTAIN

JESUS CHRIST

OUR COMPANIONS

FAIR PLAY
GOOD TEMPER
UNSELFISHNESS

OUR PURPOSE

AMUSEMENT
RECREATION
GOOD HEALTH

OUR ENEMIES

ROUGHNESS
BETTING
NEGLECTED
WORK

A. T. S.

4. In another psalm the Bible is spoken of as a sun, flooding the whole world with light and heat. As such we sometimes know it. But more often in the stress and vicissitudes of our earthly pilgrimage we know it as a lamp for our own difficult way: "Thy word is a lamp unto my feet." This recalls Charles Kingsley's phrase. On a dark, misty night he was cheerful, for, said he, "there is light enough to get home." That is all we really need—light enough to get home—and, if we follow His Word, that at least we shall not miss. We need not too wistfully and anxiously anticipate long futures, but live and walk from day to day in the light vouchsafed.

5. The Bible teaches us how to obtain the true freedom. Liberty is not lawlessness. Liberty is not the reluctant compliance with law. The true liberty is delight in the law. "If the Son shall make you free, ye shall be free indeed." If we set Christ before us as the law of our life, if our chief aim is to be well pleasing unto Him, we shall look above lesser judgments and condemn them whether they flatter or blame, waiting for the one true verdict.

"The long *hazar* may praise, but *thou*,
Heart of my heart, have I done well?"

6. The Bible will help us to choose our true friends, and these we shall find among the lovers of the law. In choosing our friends we need not be too narrow. We need not insist that they should agree with us in everything. We need not put them through a catechism. The one test is whether they raise us or lower us. If you know one in whose presence your higher nature asserts itself, in whose company you think and speak more nobly and more gently, you have found a companion "of them that fear God and of them that keep His precepts," and that is enough. If, on the other hand, in certain company your lower nature takes the mastery and is ministered to, that is the company and the only company from which the Bible warns you away.

7. Nevertheless, you are not to be selfish. You are to care for the salvation of others. "Rivers of waters run down my eyes, because they keep not Thy law." This was a very noble and a very tender heart. You may keep any company provided that is your spirit, the spirit of Christlike solicitude and yearning to reclaim and redeem.

8. Once more, there is no need that you should

trouble about the difficulties of the Bible or about its fate. It will last long enough, as one has said, to answer any questions which may be asked of it or about it.—*The British Weekly*.

I WANT TO BE HOLY

Heavenly Father, aid Thy child, who longs to become holy!

But then I must be patient under humiliation—let myself be forgotten, and be even pleased at feeling myself set aside.

Never mind! I am resolved, I wish to be holy!

But I must never excuse myself, never be impatient, never out of temper.

Never mind! I am resolved, I wish to be holy!

Then I must continually be doing violence to my feelings—submitting my will always to that of my superiors—never contentious—never sulky, finishing every work begun, in spite of dislike or ennui.

Never mind, I am resolved! I wish to be holy!

But, then, I must be always charitable towards all around me; loving them, helping them to the utmost of my power, although it may cause me trouble.

Never mind! I am resolved, I wish to be holy!

But I must constantly strive against the cowardice, sloth, and pride of my nature, renouncing the world, the vanity that pleases, the sensuality that rejoices me; the antipathy that makes me avoid those I do not like.

Never mind! I am resolved, I still wish to be holy!

Then, I shall have to experience long hours of weariness, sadness, and discontent. I shall often feel lonely, and discouraged.

Never mind! I am resolved, I wish to be holy!

For then I shall have Thee always with me, ever near me. Lord! help me, for I want to be holy!

A devout woman once wrote thus: "In my own family, I try to be as little in the way as possible, satisfied with everything, and never to believe for a moment that any one means unkindly towards me."

"If people are friendly and kind to me, I enjoy it; if they neglect me, or leave me, I am always happy alone. It all tends to my one aim, forgetfulness of self, in order to please God."—*Gold Dust*.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1899

An'-nas. High priest from 7 to 14 A.D. Lost office, but not power. An unscrupulous Sadducee, of great wealth and influence.

Bar-ba'-ri-ans. Those who did not speak Greek.

Beth'-a-ny. A small stone village on the south-east slope of Olivet, on north of the road to Jericho, about two miles from Jerusalem. The home of Lazarus and his sisters and of Simon the leper.

Bar-ab'-bas. The criminal released by Pilate at the Passover in place of Christ. A brigand and murderer.

Cal'-a-phas. Son-in-law to Annas. The leading spirit in opposing Christ, and in bringing Him to an unjust trial.

Ged'-ron. (Kidron). A deep torrent-valley separating Jerusalem from the Mount of Olives on the east.

Cle'-o-phas (R.V., Clopas). Same as Alphaeus, husband of Mary, and father of James the Less, Joses, Simon and Judas.

Com'-fort-er. The Paraclete, the Holy Spirit, the third person of the Trinity, the gift of Father through the Son, to apply redemption to men, to comfort, to lead into truth, to strengthen for trial, to endow for service and prepare for glory.

Gol'-goth-a. Latin, *Calvaria*, Calvary. A mound in form like a skull, north of Jerusalem, outside the Damascus gate, where Jesus was crucified.

Greek. All nations, not Jews, who made the language, customs, and culture of the Greeks their own. Also the Greek language, which language was used by the learned of all nations.

He'-brew. The Hebrew language, not of the Old Testament, but Aramaic, as spoken in Syria in the time of Christ.

Jews. The descendants of the Israelites, in Palestine, or of the Dispersion. Often used by John of the Jews who opposed Jesus.

Ju'-das Is-car'-i-ot. Of the City of Kerioth, son of one Simon. One of Jesus' disciples, who betrayed Him and afterwards took his own life.

Ju'-das. Surnamed Lebbaeus, or Thaddeus, son of Alphaeus and Mary; brother of James the Less and author of the Epistle of Jude.

Laz'-ar-us. Brother of Martha and Mary. A resident of Bethany, at whose home Jesus often stayed, whom Jesus loved, and whom He raised from the dead.

Lat-in. The language of the Romans.

Mal'-chus. Servant of the high priest, whose ear Peter smote off.

Ma'-ry. The mother of Jesus, and wife of Joseph. Favored among women as the mother of the Saviour. Stood by His cross and was thence taken to the home of John. Four other sons and two daughters belonged to the family.

Ma'-ry. Wife of Cleophas (Alphaeus) mother of James and Joses, Simon and Judas.

An early follower of Jesus, who ministered to His wants, stood by His cross, prepared spices, and visited the empty tomb.

Ma'-ry Mag-da-le'-ne. Of Magdala in Galilee, whom Jesus healed, casting out seven evils. One of the most devoted followers of Christ, who, with others, was at His cross and tomb.

Naz'-ar-eth. A town set in a basin, in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

Pass-over. A Jewish feast, kept from the 14th to the 22nd Nisan, the seventh month, in memory of the deliverance in Egypt. The representative feast of the Israelite year.

Pave-ment. Heb. Gabbatha. The space in front of the governor's palace was paved with polished stone. In the centre was the platform and raised seat of the governor. The Hebrew name means "raised."

Phar'-i-sees. "Separatists." A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms and oral teachings of the Elders. This sect was often associated with sinful and bigoted lives.

Phil'-ip. Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudices by "Come and see." A man of timid and inquiring mind.

Pi'-late. Procurator of Judaea and Samaria under Tiberius, from 26 to 36 A.D. A man of vulgar ambition, violent temper, and cruel in the extreme, who mingled the blood of Galileans with their sacrifices, and weakly, and for selfish ends, gave Jesus to be scourged and crucified. Deposited for cruelty, and banished to Gaul, where he ended his own life.

Rab-bo'-ni. Aramaic—my master, teacher. A title of honor and respect.

Scyth'-i-an. An inhabitant of Scythia, i.e., modern Russia. The Scythians were regarded by the civilized nations of antiquity as the wildest of all barbarians.

Si'-mon Pe'-ter. Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

Syn'-a-gogue. The sacred places of Jewish worship, instituted during and after the Exile in every place where a sufficient number of Jews resided.

Temp'-le. The central place of worship for the Jewish people. Built after the model of the Tabernacle by Solomon on Mount Moriah, destroyed by the Babylonians, but restored again under Ezra, enlarged by Herod the Great, but destroyed again by the Romans in 70 A.D.

Thom'-as or "Didymus," "a twin": one of Christ's disciples, characterized by timidity and caution, but at the same time by love and devotion.

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Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Unto you is born a Saviour, which is Christ the Lord.

SCHOOL. He was wounded for our transgressions, He was bruised for our iniquities.

SUPT. Thou shalt call His name JESUS; for He shall save His people from their sins.

SCHOOL. He that believeth on the Son hath everlasting life.

ALL IN CONCERT. Lord, increase our faith!

III. SINGING.

IV. PRAYER, closing with the Lord's Prayer in concert

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

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Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. "I am the Way," said the Lord Jesus, "the Truth, and the Life."

SCHOOL. Lead me in the Way everlasting.

SUPT. And I, if I be lifted up from the earth, will draw all men unto me.

SCHOOL. Draw me, we will run after Thee.

SUPT. Behold, He cometh with clouds; and every eye shall see Him.

SCHOOL. Hosanna; Blessed is He that cometh in the name of the Lord.

ALL IN CONCERT. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

III. CLOSING HYMN OR DOXOLOGY.

IV. BLESSING OR CLOSING PRAYER.

LESSON I.

THE RAISING OF LAZARUS

April 2, 1899

John 11: 32-45. (A lesson for Easter Sunday). Commit to memory vs. 41-44.
Study also John 11: 1-46. 1 Cor. 15: 1-58.

32. Then (1) when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

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

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

35. Jesus wept.

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

37. (2) And some of them said, Could not this man, which opened the eyes of (3) the blind, have caused that even this man should not (4) have died?

38. Jesus therefore again groaning in himself cometh to the (5) grave. It was a cave and a stone lay (6) upon it.

39. Jesus said, Take ye away the stone. Marthas, the sister of him that was dead, saith unto him,

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

40. Jesus saith unto her, Said I not unto thee, that, if (7) thou wouldest believe, thou shouldst see the glory of God?

41. (8) Then, they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou (9) hast heard me.

42. And I knew that thou hearest me always: but because of the (10) people which stand by I said it, that they may believe that thou (11) hast 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 (12) grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then (13) many of the Jews which came to Mary and (14) had seen the things which Jesus did, believed on him.

Revised Version—(1) Mary therefore, when she came; (2) But some; (3) Of him that was blind; (4) Should not die? (5) Tomb; (6) Lay against it; (7) If thou believedst; (8) But they took away the stone (omit the rest of the sentence); (9) Hearest; (10) The multitude which standeth around; (11) Didst send me; (12) Margin, grave bands; (13) Many therefore; (14) Beheld that which he did.

GOLDEN TEXT

"I am the resurrection and the life."—John 11: 25.

*DAILY READINGS

M.—John 11: 1-16. Sickness of Lazarus.

T.—John 11: 17-31. Death and sorrow.

W.—John 11: 32-45. The raising of Lazarus.

T.—John 12: 12-19. Testimony of witnesses.

F.—Heb. 2: 9-13. Perfect through suffering.

S.—1 Cor. 15: 50-58. Certainty of resurrection.

A.—Matt. 28: 1-10. Resurrection of Christ.

LESSON PLAN

THE RAISING OF LAZARUS.

I. Jesus and the Bereaved, 32-40.

He shares their sorrow; goes to their help; points them Godward.

II. Jesus and the Father, 41, 42.

To aid the faith of those who stand by, He speaks to the Father, with uplifted eyes, in thanksgiving and trust.

III. Jesus and the Dead, 43-45.

By a word He brings the dead man to life and thereby leads many to believe.

TIME

January or February, A.D. 30, our Lord's ministry nearing its close.

PLACE

Bethany, the home of Mary and Martha and Lazarus.

*CATECHISM

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

LESSON HYMNS

(Book of Praise) 87, (Ps.) 67, 539, 334, 590.

*The Daily Readings throughout the year are those of the International Bible Reading Association by whose courtesy they are here used.

CONNECTION

The Parable of the Good Shepherd (Lesson XII, First Quarter) was spoken in Jerusalem in October, A.D. 29. Lazarus died about the beginning of the year. Jesus was beyond the Jordan in Perea because of His foes (ch. 10: 40), when the news reached Him. The last sad weeks in Jerusalem were close at hand.

EXPLANATION

32. When Mary was come; from her home to the entry of the village where Jesus was.

33. He groaned and was troubled. At the sight of Mary and the multitude weeping.

35. Jesus wept. The shortest verse in the Bible. The word "weep" indicates silent

tears, as compared with the outcries of the mourners.

37. Could not this man? His deep sorrow, and His failure to help seemed inconsistent.

38. Again groaning in Himself—Because, as Calvin says, He came to the grave not as an idle spectator, but as an athlete to a con-

test. **A cave and a stone upon it,** "set against it" (Rev. Ver.) Tombs were hewn out of the rock, and a stone placed against the mouth, to prevent wild animals from entering.

39. Take ye away—A most unexpected command. **Martha said.** The Jews buried the day of death. Martha thought that Jesus merely wished to have a last look at one He loved, but she did not wish him exposed.

40. Said I not? Probably to the messengers (verse 3). **If thou wouldst believe.** The glory of God is revealed only to faith (John 14: 21, 22).

41. Father, I thank thee. Jesus likely refers to His prayer when He heard of the sickness (vs. 4-6).

42, 43. Because of the people. He wants them to see plainly that He had come from God. **A loud voice.** Death is mighty, but Christ is mightier (ch. 5: 28, 29). Their faith and hope needed to be aroused.

45. Many believed. This was one of the purposes of the miracle, "Lazarus walked as a perpetual sermon before the people." Peloubet.

ASK YOURSELF

Where did Lazarus and his sisters live? How near to Jerusalem? Why did Martha and Mary now seek for Jesus? (John 11: 1-3.) How long did He wait before coming? (v. 6.)

Juniors

32. Why did Mary come where Jesus was (v. 28)? What did she say to Him? What did she mean by it?

33. Why was Jesus troubled?

34, 35. Why the question? What did they reply? Why did Jesus weep?

37. What miracle had been performed shortly before this? (ch. 9, 1-11.)

38, 39. What was the grave like? How was it closed? How soon after death was it the custom at that time to bury?

40. When had Jesus said this? What must we do to receive blessing from GOD?

42, 43. Why does Jesus now speak to God? Which is the stronger, Christ or death?

45. What was the effect of the miracle on those who saw it?

Seniors

32-40. Where was Jesus when Lazarus was taken sick? What was the first thought of his sisters? Why did Jesus delay coming? Why does Mary fall at Jesus' feet? Explain why Jesus was so sorrowful? Why did Jesus give the command, "Take ye away the stone"? What was Martha's thought?

43, 44. In what different ways is death described in the Scriptures? (John 11: 11; 2 Cor. 5: 1; Luke 12: 20; Ps. 104: 29.) How has death been conquered? (Rom. 6: 9; Rev. 1: 18.) How abolished? (2 Tim. 1: 10.) How are we delivered from the fear of death? (Heb. 2: 14, 15.)

45. What was the effect of the miracle? How was it that the miracle led these people to believe?

PRACTICAL

1. This same Jesus is still the best friend in trouble.

2. Don't linger when He calls you to come. He has always something good to give you.

3. There is no shame in the tears of sympathy.

4. What a door faith opens—"to see the glory of God."

5. A good son always honors his father.

6. Jesus is the great life giver (see Golden Text and Eph. 2: 1), and the great deliverer (Gal. 5: 1).

FOR WRITTEN ANSWERS

1. Describe in a few words an ancient sepulchre.

2. Why should we go to Jesus in our troubles?

3. What object did the miracle serve?

LESSON II.

THE ANOINTING IN BETHANY

April 9, 1899

John 12: 1-11. Commit to memory vs. 1-3. Compare Matt. 26: 1-13 and Mark 14: 3-9.

- 1. Then (1) Jesus six days before the passover came to Bethany, where Lazarus (2) was which had been dead, whom he raised from the dead.
- 9 (3) There they made him a supper; and Martha served; but Lazarus was one of them that sat (4) at the table with him.
- 3. Then (5) took Mary a pound of ointment of spikenard, very (6) costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.
- 4. Then (7) saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
- 5. Why was not this ointment sold for three hundred pence, and given to the poor?
- 6. This he said, not (8) that he cared for the poor;

- but because he was a thief, and (9) had the bag, and bare what was put therein.
- 7. Then said (10) Jesus, Let her alone: against the day of my burying hath she kept this.
- 8. For the poor always ye have with you; but me ye have not always.
- 9. Much (11) people of the Jews therefore knew that he was there; and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.
- 10. But the chief priests (12) consulted that they might put Lazarus also to death;
- 11. Because that by reason of him many of the Jews went away, and believed on Jesus.

Revised Version.—(1) Jesus therefore; (2) Where Lazarus was, whom Jesus raised from the dead; (3) So they made him a supper there; (4) At meat; (5) Mary therefore took; (6) Precious; (7) But Judas Iscariot, one of his disciples, which should betray him, saith; (8) Because; (9) Having the bag, took away what was put therein; (10) Jesus therefore said, Suffer her to keep it against the day of my burying; (11) The common people . . . learned; (12) Took counsel.

GOLDEN TEXT

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

DAILY READINGS

- M.—John 12: 1-11. The Anointing in Bethany.
- T.—Mark 14: 1-9. Christ's commendation.
- W.—Luke 7: 38-50. Grateful love.
- Th.—Luke 10: 38-42. The good part.
- F.—Phil. 3: 1-12. All for Christ.
- S.—Mark 12: 3-41. All she had.
- Sp.—1 John 4: 10-19. "He first loved us."

LESSON PLAN

- THE ANOINTING IN BETHANY
- I. Mary Anoints, 1-3. Pouring very costly ointment on Jesus' feet.
- II. Judas Complains, 4-6. Because he wanted the money for himself.
- III. Jesus Commends, 7-8. Because Mary's act showed her sympathy and love.
- IV. The Chief Priests Plot, 9-11. They wish to put Lazarus to death.

TIME

Saturday evening, April 1, A. D. 33, the first part of the last week of Christ's life on earth.

PLACE

Bethany and the house of Simon the Leper.

CATECHISM

Q. 54 What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON HYMNS

(Book of Praise) 43, (Pa.) 183, 50, 535, 575.

CONNECTION

The raising of Lazarus from the dead led some of the Jews to believe (Ch. 11: 45), but it roused the fierce enmity of the Pharisees, who, with the chief priests, set themselves to bring about His death. He withdrew, therefore, to Ephraim, on the edge of the wilderness, about thirteen miles north of Jerusalem.

EXPLANATION

- 1. Six days before the Passover. (Ch. 11: 55); probably Friday, March 31. Came to Bethany. It was a delightful resting place.
- 2. They made Him a supper. The village banqueted Jesus at the house of Simon the Leper (Matt. 26: 6). Lazarus had a chief place beside his Lord, and Martha, as was her habit, served (Luke 10: 40).
- 3. Then took Mary. As usual, at the feet of Jesus. (Compare Lu. 10: 39; Jno. 11: 32) Ointment of Spikenard; very costly ointment of delicious odor, made from the head or spike of a fragrant East Indian plant. Anointed the feet of Jesus. Matthew (Ch. 26: 7) and Mark (Ch. 14: 3)

- say that she anointed His head; his head, certainly, but his feet also, and John records this last, which was what most impressed him.
- 5. Why . . . not sold; instead of being wasted. Three hundred pence, \$50, a penny being about 17 cents, or a day's wage for a laborer.
- 6. Not that he cared for the poor. Judas loved the poor no more than he loved his Saviour. He carried the money-bag and saw here a chance for pilfering.
- 7. Let her alone. Some of the other disciples, although honest, were also led into the same mistake as Judas. (Matt. 26: 8.) Jesus defends Mary. Against the day of my burying. A strange saying. Mary,

heart felt that her Lord had not long to live and made her eager to show her love.

8. Me ye have not always.

This was more than a hint that His end was near.

9. Much people; the common people,

who were open to conviction, as opposed to the officials, who were full of pride and prejudice.

10, 11. The Chief Priests. They were Sadduces and believed in no resurrection. Lazarus alive was such a proof of their folly that they plotted to put Him to death.

ASK YOURSELF

What friends of Mary were present when Lazarus was raised from the dead? In what different ways did the miracle impress them? To whom did some of them report the miracle? What did these resolve to do? Where did Jesus go? For what purpose?

Juniors

Seniors

1. When does Jesus return to Bethany? What was the Passover? When observed? (Lev. 23:5; Ex. 12:6.)

2, 3. Who gave the feast? (Mark 14:3.) Name three guests. What was Martha doing? Mary? What was spikenard? In what was the ointment held? (Mark 14:3.) How much was it worth? What did Mary do with it? What was the effect in the house?

4-6. Who objected? What did he say? Why did he so say? What is meant by the "bag"? What did he take from it?

7. Did Jesus agree with Judas? What did he say?

8. What did Jesus mean by the saying of verse 8?

9-11. Why had the Jews come? What did the chief priests now do? To what sect did these belong? What was their belief? (Acts 23:8.)

1-8. On what other occasions did Christ visit Bethany? (Matt. 21:17; 26:6; Mark 11:11; Luke 19:49.) What other later and wonderful event in connection with Bethany? (Luke 24:50.) How was anointing usually done?

4-6. What led Judas to complain? What did he pretend? What does Jesus elsewhere say of hypocrites? (Matt. 23.) How did the fault-finding of Judas affect the other disciples? (Matt. 26:8.)

7, 8. How did Jesus rebuke Judas? Why was Christ so indignant? Did Mary know of Judas' complaint? (Matt. 26:10.) Why had Mary kept the ointment? What praise did Jesus give to Mary? Why did He think so highly of this act?

9-11. Why were the chief priests so eager to slay Lazarus? Why were they so jealous of Jesus and anxious for His death?

PRACTICAL

1. Mark the high sense of duty in Jesus: He knows it is death to go to the Passover, but it is appointed Him of His Father and He goes.

2. We have here three types of Christian: Martha, who serves; Lazarus, who has quiet fellowship with his Master; and Mary, who shows her love,—all good types.

3. Greed led Judas to pilfering. By and by it drove him to sell his Master to the man who thirsted for his blood.

4. Mary gave her best to Jesus. What more can anyone and what less should anyone do?

5. Beware of jealousy. It made sneaks and murderers of those chief priests.

FOR WRITTEN ANSWERS

1. What part had Martha in the feast? Lazarus? Mary?

2. Why does Jesus praise the act of Mary?

3. Explain why Mary, Martha and Lazarus so loved and the chief priests so hated Jesus?

LESSON III.

JESUS TEACHING HUMILITY

April 16, 1889

John 13: 1-17.

Commit to memory vs. 14-17.

Study the whole chapter.

1. Now before the feast of the passover, (1) when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them (2) unto the end.

2. And (3) supper being ended, the devil having (4) now put into the heart of Judas Iscariot, Simon's son, to betray him;

3. Jesus knowing that the Father had given all things into his hands, and that he was (5) come from God, and (6) went to God;

4. He riseth from supper and (7) laid aside his garments; and took a towel and girded himself.

5. (8) After that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. (9) Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt (10) know hereafter.

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

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is (11) washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew (12) who should betray him, therefore said he, Ye are all clean.

12. So after he had washed their feet, and had taken his garments, and (13) was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me (14) 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.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, (16) The servant is not greater than his lord; neither (17) he that is sent greater than he that sent him.

17. If ye know these things, (18) happy are ye if ye do them.

Revised Version.—(1) Jesus knowing that: (2) Margin, Or, to the uttermost; (3) During supper; (4) Already; (5) Came forth from; (6) Gooch unto; (7) Layeth; (8) Then; (9) So he cometh; (10) Under stand; (11) Bathed; (12) Him that should; (13) Sat down again; (14) Margin, Or, Teacher; (15) The Lord and the Master; (16) The servant; (17) One that is sent; (18) Blessed.

GOLDEN TEXT

"I have given you an example.—John 13: 15.

DAILY READINGS

M.—John 13: 1-17. Jesus teaching humility.

T.—Luke 14: 7-14. The humble exalted.

W.—Luke 18: 9-17. Humility in prayer.

Th.—1 Peter 5: 1-7. Grace for the humble.

F.—Mark 9: 30-37. A rebuke to pride.

S.—Matt. 20: 20-28. Greatness of service.

S.—Phil. 2: 1-11. Christ's example.

LESSON PLAN

JESUS TEACHING HUMILITY

An Object Lesson.

I. The Occasion of It, 13.

At the last supper, when about to be betrayed to death, conscious of His divine power, with intense love for His own.

II. The Manner of It, 4-11.

As a servant He washed the disciples' feet. Peter objects, but Jesus lovingly insists.

III. The Meaning of It, 12-17.

An example for the disciples to follow.

TIME

Thursday evening, April 6 A.D. 30, the night before the crucifixion.

PLACE

An upper room in Jerusalem.

CATECHISM

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh Himself known.

LESSON HYMNS

(Book of Praise) 6, (Ps.) 542, 525, 556, 527.

CONNECTION

It has been a busy week since the supper at Bethany. Jesus' public ministry is now ended and He is in the upper room alone with His disciples to eat the Passover and say His farewell words. The lesson records a touching object lesson.

EXPLANATION

1. **Before the feast;** previous to and during the coming before the eating of the Passover Lamb. **When Jesus knew:** "Jesus knowing" (Rev. Ver.). The storm so long gathering was now about to burst upon His head, and having burst, to clear in glory. **Unto the end.** Compare Rom. 8: 35-39. The nearer to the cross Christ came the more closely He drew His disciples to His heart.

2. **Supper being ended;** "during

supper" (Rev. Ver.). **The devil having put**—injected as a dart. Satan tells Judas that now is his time.

4. **Riseth from supper.** Fully conscious, as v. 3 tells us, of His divine nature and glory. He girded Himself as a servant would have done and began to wash the disciples' feet—a servant's duty for all guests. (Phil. 2: 1-11.)

5, 6. **The basin** was a large copper basin for such purpose commonly found in Eastern

houses. **Doest Thou wash my feet?** Peter is aghast with surprise and shame.

7. Hereafter, partly when explained (v. 12) and more fully when he had better learned the lesson through serving others. **Never**, the strongest negative possible: "Thou shalt certainly not wash my feet forever."

8, 9. No part with me. Jesus means that it is only when we let Him save and serve us, as He did when He stooped to die for us, that we can be His at all. **Not my feet only.**

This is the impulsive Peter through and through. (Luke 5: 8; Matt. 16: 22.)

10. He that is washed. He who has had a bath needs but to wash his feet. Peter was true and clean at heart, but needed to be cleansed from the defilement of pride.

14-17. Wash one another's feet, literally, if need be. No service is too humble if a brother requires it. **As I have done.** The spirit of self-sacrificing humility. A promise of blessing and joy accompanies obedience (v. 17).

ASK YOURSELF

How long before the Passover had Jesus come to Bethany? Where does the present lesson find Jesus and His disciples? For what purpose are they there?

Juniors

1-3. What feast was about to be observed? Where was Jesus soon to go? How were Jesus and His disciples engaged? Which one of them had evil thoughts? What did Jesus know concerning Himself?

4. What is meant by "His garments"? Why did He gird Himself with a towel?

6-11. What does Peter say? Why does he object so hotly? When would Peter understand this act of His Master's? What lesson must he first learn? What is meant by "Ye are clean"? (v. 10.) What does He mean by "not all"?

12. What does Jesus do after He has washed the disciples' feet? What question does he ask?

13, 14. By what names did the disciples call Jesus? What does Jesus say of this? What then should they do?

15-17. Why should we follow Christ's example?

Seniors

1-3. At what time of the year was the Feast of the Passover observed? What is Jesus here said to have known? (John 12: 23-27; 17: 1.) What peculiarity of Christ's love is here mentioned? (Rom. 8: 35-39.) Give other scripture names for the devil and the meaning of each. Of what was Christ conscious as to His own nature and mission?

4-11. Why will not Peter allow Jesus to wash his feet? What does Jesus say? Why is Peter then so anxious?

12-17. Why does Jesus take His garments off and sit down before explaining what He had done? What duty lay upon the disciples? What reason for it? What are some of the things which Christ did for men as a "servant"? What sort of work for men should Christ's followers be willing to do? Wherein lies the blessedness of such service?

PRACTICAL

1. "Christ's own," of His own choice, redeemed by His own precious blood, guided by His own Holy Spirit, loved as His own to all eternity. It is worth while to belong to Christ.

2. What fools the devil makes of men! Judas got thirty pieces of silver for his treachery, and then hurled them back at those who had given them, and went out and hanged himself.

3. "Ich Dien" ("I serve") is a truly princely motto.

4. What better Master is there than the Christ? Has any one ever been found who was sorry to have been in His service?

5. We have become what we are largely by the examples which we have followed. Why not always follow the best?

FOR WRITTEN ANSWERS

1. Tell in a few words how Jesus dealt with Peter.

2. Mention some of the practical ways in which we may serve one another?

3. Wherein lies the blessedness of such service of one another.

LESSON IV. JESUS THE WAY AND THE TRUTH AND THE LIFE April 23, 1899

John 14: 1-14. Commit to memory vs. 26. Study also Acts 4: 8-12.

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

2. In my Father's house are many (?) mansions: if it were not so, I would have told you. (8) I go to prepare a place for you.

3. And if I go and prepare a place for you, I (4) will come again, and receive you unto myself; that where I am, there ye may be also.

4. And (6) whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how (6) can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no (7) man cometh unto the Father, but by me.

7. If ye had known me, ye (8) should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and (9) yet hast thou not known me, Philip? he that hath seen me hath seen the Father; (10) and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words; that I (11) speak unto you I speak not (12) of myself; but the Father (13) that dwelleth in me, he doeth the works.

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

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

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

14. If ye shall ask (15) anything in my name, I will do it.

Revised Version—(1) Margin, Or, Believe in God; (2) Margin, Or, Abiding places; (3) For I go; (4) I come; (5) will receive; (6) Whither I go, ye know the way; (6) How know we the way? (7) No one cometh; (8) Would; (9) Dost thou not know me? (10) Omit and and then; (11) Say unto you; (12) From myself; (13) The Father abiding in me doeth his works; (14) The Father; (15) Ask me anything that will I do.

GOLDEN TEXT

"Jesus saith unto him, I am the way, the truth and the life."—John 14: 6.

DAILY READINGS

M.—John 14: 1-14. Jesus the Way, the Truth, and the Life.

T.—John 17: 1-10. The Life.

W.—John 17: 11-19. The Truth.

Th.—John 17: 20-26. The Way.

F.—Eph. 2: 13-22. Way, to the Father.

S.—Acts 4: 1-12. The only Way.

S. Heb. 10: 11-22. The living Way.

LESSON PLAN

JESUS THE WAY, AND THE TRUTH, AND THE LIFE.

Jesus comforts his disciples.

I. By the Promise of a Home, 1-3.

Peter.

II. By Pointing out the Way, 4-7.

Thomas.

III. By the Revelation of the Father, 8-11.

Philip.

IV. By gracious Promises, 12-14.

All.

TIME and PLACE

As in previous lesson, the night before the crucifixion and in upper room in Jerusalem.

CATECHISM

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON HYMNS

Book of Praise, 1 (P.C.), 89, 129, 266, 587.

CONNECTION

Jesus and His disciples are still at the supper table. Judas has gone out on his dreadful errand (13: 27-30.) Jesus tells the others that He will be with them only a little longer; that He is going where they cannot come (v. 33). They are in distress and He proceeds to give them cheer.

EXPLANATION

1, 2. Troubled. Tossed and agitated like water driven by the winds. **Ye believe in God.** To look Godward will quiet their fears. **Believe also in me.** "I, too, am God and you know how I have loved and hallowed, for you; trust me still." **My Father's house,** Heaven: which is your true home; **many mansions,** resting or abiding places.

3, 4 If I go... I will come again. In the East two invitations were given to a least, one before and the other after its preparation.

That where I am. The hope of the soul is to be with Jesus in glory. (Phil. 1: 23; John 17: 24.)

5. Thomas, the cautious disciple. He gives his assent slowly and only as he is quite sure (20: 24-29). His slowness affords occasion for one of the most memorable of the sayings of our Lord.

6. I am the way. Jesus Himself in His person, His life, His work, is the way by which men come to the Father; **The truth,** Himself not only speaking, but living all truth about

God; **The life**, possessor and author of life with God.

7. If ye had known Me. Their failure to know Christ fully blinded their eyes to the Father.

8, 9. Philip, like Thomas, seems slow of apprehension and wants to see before he believes.

Show us the Father. It has never been granted to any man actually to see God (John 1: 18). **Have I been so long?** How blind Philip was to the glory of Christ. The Father was clearly visible in the Saviour all these years and yet Philip had failed to see him.

10. He doeth the works. His works as well as His words testify to Christ. His miracles as evidently as His words were from above.

12. Greater works. Christ's work was confined to Palestine, and had but small success; the apostles went everywhere and converted thousands.

13. That the Father may be glorified in the Son; that is, in the rich blessings granted to His people for His Son's sake.

ASK YOURSELF

What lesson had Christ been teaching to His disciples? What does Jesus now tell the disciples about His own departure from them? How did they feel about it?

Juniors

1-3. Why were the disciples troubled? What does Christ say? What is the secret of comfort? Where was the Father's house? What are "mansions"? Does Jesus ever disappoint His followers? How many invitations were given to a feast? At what times? What does Jesus tell them that He will do?

4-7. How had Christ taught the way? Did they know it? How is Jesus the way? How can we come to the Father?

8-11. What did Philip ask? Was it granted? Why not? (John 1: 18.) In whom was the Father to be seen? How long had Jesus been with them? Why had Philip failed to see Him? What proved Christ's oneness with the Father? What works had Jesus done?

12-14. What would these greater works be? What other promise does Jesus make? On what condition?

Seniors

1-3. Name as many as you can of the titles of Christ besides those in the Lesson. Which disciple had been treacherous? Which one foolishly boastful? In what respect were all the disciples disappointed as to Christ's kingdom? Does "if" imply doubt here (v. 3)? And again (v. 18)? What hint does verse 3 give as to the chief joy of Heaven?

4-7. What was Thomas's difficulty? How does Jesus remove it? To what is Christ the Way? In what respect is Christ the Truth? (C. 1, 2: 3.) How does He give Life? (John 5: 24, 6: 47.)

8-11. How did Philip wish to see the Father? What should have led the disciples to know the Father? What two proofs given of the union between Christ and the Father? What did Jesus want them to do? (v. 11.)

12-14. What works did Christ do upon earth? What greater works did the apostles do?

PRACTICAL

1. Trust is the quickest and surest cure for trouble.

2. The older people grow the more precious becomes this promise of the Heavenly home. They want a place where there will be no more change and no more sorrows.

3. "Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living." (Thomas à Kempis.)

4. If you doubt the use of praying, think out the promises of the last two verses of the Lesson.

FOR WRITTEN ANSWERS

1. What did Jesus tell Thomas as to the way to the Father's house?
2. On what condition does Christ promise to answer the prayers of His disciples?
3. Wherein was Philip's request an unreasonable one?

LESSON V.

THE COMFORTER PROMISED

April 30, 1899

John 14: 15-27. Commit to memory vs. 25, 26. Study also John 16: 1-15.

15. If ye love me, (1) keep my commandments.
16. And I will pray the Father, and he shall give you another (2) Comforter, that he may (3) abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, (4) because it seeth him not, neither knoweth him; but ye know him; for he (5) dwelleth with you, and shall be in you.

18. I will not leave you (6) comfortless: I (7) will come to you.

19. Yet a little while, and the world (8) seeth me no more; but ye (9) see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Ju'das saith unto him, not Is'cariot, Lord, (10)

how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Je'sus answered and said unto him, If a man love me, he will keep (11) my words; and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not (12) my sayings; and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet (13) present with you.

26. But the Comforter, (14) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and (15) bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be (16) afraid.

Revised Version.—(1) Ye will keep; (2) *Margin*, Or Advocate, Or Helper; Greek *Paraclete*; (3) He with you; (4) For it beareth him not; (5) Abideth. (6) Desolate. *Margin* orphans; (7) I come unto you; (8) Beholdeth; (9) Behold; (10) What is come to pass that; (11) My word; (12) My words; (13) While yet abiding; (14) *Even* the Holy Spirit; (15) Bring to your remembrance all that I said; (16) Fearful

GOLDEN TEXT

"I will pray the Father and he shall give you another Comforter."—John 14: 16.

DAILY READINGS

M.—John 14: 15-27. The Comforter promised.

T.—John 15: 17-27. To testify of Christ.

W.—John 16: 1-15. The Spirit of Truth.

T.—1 Cor. 2: 9-16. The Revealer.

F.—Rom. 8: 12-17 and 26-28. Led by the Spirit.

B.—Joel 2: 28-32. The Prophecy.

—Acts 2: 1-13. The Spirit given.

LESSON PLAN

THE COMFORTER PROMISED.

- I. To the obedient, 15.
- II. As an abiding Presence, 16, 17.
- III. To join them with God, 18-24.
- IV. To teach them all things, 25, 26.
- V. The legacy of peace, 27.

LESSON HYMNS

Book of Praise 585, 105, 106, 551, 111.

TIME and PLACE

As in previous lesson

CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

CONNECTION

There is no break between this lesson and the preceding one. Jesus continues His farewell words to His disciples.

EXPLANATION

15, 16. If ye love me. Obedience is the evidence of love. **Another comforter.** *Margin*, R. V. "Advocate" or "Helper." He was to continue the work which Jesus had begun.

17. The Spirit of Truth. The bearer of the divine revelation bringing truth home to the hearts of men. **The world,** those alienated from God (John 1: 10). **Cannot receive.** The Spirit does not enter and abide in unresponsive hearts.

18, 19. Comfortless—*Margin*, "Orphans." This is to be connected with the tender words of ch. 13: 33. **I will come to you.** "I am coming to you through the Holy

Spirit, whom I will send." **Yet a little while.** With the world, Jesus, out of sight would be out of mind, but to His followers, though He had died, yet in His risen life He would be more real by the Spirit than ever.

20. In that day. The day of Pentecost and onward, when the risen Saviour would be revealed to them by the Spirit.

21. Loved of my Father. God bears a love of compassion toward all men. He bears the love of a tender and joyous father to his obedient children.

22, 23. How is it? This disciple's mis-

take was in supposing that Christ's manifestation of Himself was to be an outward, bodily manifestation as deliverer and king. **If a man love me.** Jesus answers Judas, "It is no outward manifestation. He manifests Himself only to loving, obedient hearts."

27. My peace; a common form of leaving-taking; was to bestow one's peace. This is deeper; Christ gives the peace which He Himself had enjoyed and which had kept Him calm in the midst of trial and temptation, and which they would much need.

ASK YOURSELF

What was it that troubled the hearts of the disciples? How had Christ comforted them?

Juniors

15. To whom was Christ speaking? What are some of the commandments He had given them? To what does He say love should lead?

16, 17. Whom would the Father send? For what purpose? What does Comforter mean? By what other name is the Comforter here called? Why cannot the world receive Him? How did the disciples know Him?

18, 19. What word in the margin here for "comfortless?" What promise does Christ make? Who would forget Christ? Who would remember? What is the source of life?

20, 21. What day? What is the best proof of love?

22, 23. Which Judas is it who now speaks? What was his question? What did Jesus reply?

25, 26. Where was Christ soon going? Who is the Comforter? Who will send Him? In whose name? What will He do?

27. With what promise does the Lesson close?

Seniors

15. How is it that love leads to obedience?

16, 17. Who is it that gives the Spirit? Explain the title, "Comforter." Who cannot discern the Holy Spirit? Why? How did the disciples know Him?

18, 24. What did Christ mean by the words in v. 19, "Because I live ye shall live also"? Who enjoy the fellowship of the Father and of Christ?

25, 26. What was the Comforter to do when He came? When was this fulfilled? (Acts 2:4.) Who is our peace? (Eph. 2:14.) What is it? (Rom. 14:17, Gal. 5:22.) By what accompanied? (Rom. 15:13, Is. 32:17, Rom. 8:6.) To whom promised? (Ps. 37:11, Is. 26:3, 57:18, 19.) Can it be understood? (Phil. 4:7.) When felt? (John 14:27, 26:33.)

PRACTICAL

1. How many doors of delight the love of Jesus opens to us! See vs. 15, 16, 21, 23.

2. The Holy Spirit comes in answer to Christ's prayers, and so do all the blessings we receive.

3. We shall come in the story to Christ on the cross. He died there to give us life. But that is not the whole truth about Him. He says

here, "Because I live, ye shall live also." If He had remained a dead Christ His death would have been of no avail to give life to men.

4. "It is hard to magnify obedience too greatly. It is only by obedience that one can come to have God dwell in his heart."

FOR WRITTEN ANSWERS

1. Explain from the margin of the Revised Version the meaning of the word Comforter.

2. Name three things which the Comforter does.

3. How can we secure Christ's legacy of peace for ourselves?

LESSON VI.

THE VINE AND THE BRANCHES

May 7, 1899

John 15: 1-11. Commit to memory vs. 6, 8. Compare John 15: 16; Matt. 7: 16-20.

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 (1) purgeth it, that it may (2) bring forth more fruit.

3. (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; (4) 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 (5) bringeth forth much fruit: for (6) 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 (7) men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, (8) 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; (9) 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 (10) my joy might remain in you, and that your joy might be full.

Revised Version.—(1) Cleanseth; (2) May bear; (3) Already ye are clean because of the word; (4) So neither can ye; (5) Beareth; (6) Apart from me; (7) They; (8) Ask (imperative) whatsoever ye will; (9) Abide; (10) My joy may be in you, and that your joy may be fulfilled.

GOLDEN TEXT

"I am the vine, ye are the branches."—John 15: 5.

DAILY READINGS

M.—John 15: 1-11. The Vine and the Branches.

T.—1 John 2: 1-9. Saying and doing.

W.—1 John 8: 18-24. Proof of abiding in Christ.

Th.—Matt. 7: 15-28. Known by fruit.

F.—Gal. 5: 16-26. Spiritual fruit.

S.—Rom. 12: 1-5. One in Christ.

S.—Eph. 4: 1-16. Christ the Head.

LESSON PLAN

THE VINE AND THE BRANCHES.

I. The True Vine, 1, 2.

Christ Himself; the husbandman, His Father, who cuts off fruitless and prunes fruitful branches.

II. Fruitfulness, 3-5.

Through abiding in Christ.

III. Fruitlessness, 6.

Followed by destruction.

IV. Privilege and duty, 7-11.

The privilege of unhindered prayer (v. 7) and of abiding in their Master's love (v. 10) and joy (v. 11).

The duty of glorifying the Father (v. 8), of keeping Christ's commandments and so continuing in His love (vs. 9, 10).

TIME

As in previous lesson.

PLACE

Probably still the upper room. Ch. 14 closes with Christ's words, "Arise, let us go hence," and in Ch. 18: 1 it is said "that they went forth." Chs. 15, 16, 17 may have been spoken as they were standing ready to go.

CATECHISM

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word, expressly one whole day in seven, to be a holy Sabbath to himself.

LESSON HYMNS

Book of Praise, 17 (Ps), 573, 211, 524, 377.

CONNECTION

After the teaching of last lesson Jesus and His disciples probably arose, and, while standing, Jesus continued His instruction and offered the petition of chapter 17; and then "went forth" as stated in 18: 1.

EXPLANATION

1, 2. Am the True Vine: He uses this familiar figure to set forth His relation to His disciples. He is the true vine as opposed to the false or imperfect (v. 28). **The husbandman:** caring tenderly for His children as the vine-dresser for his vines. **That beareth not fruit:** nominal professors of religion. **Taketh away:** as the vine-dresser cuts off all useless branches. **That beareth fruit:** those truly united to Him by faith and who show their faith by works. **Purgeth it:** literally, "cleanseth" it; as the vine-dresser prunes a branch to make it more fruitful.

3, 4. Now ye are clean: referring to the cleansing in v. 2. **Through the**

word: the word of God within the heart renews. It sweetens and purifies thought and feeling (Ps. 119: 9). **As the branch, etc.:** The life of Jesus is as essential to our right living as the life of the vine is to the fruit-bearing of the branch.

5. I am the vine, ye are the branches: showing their entire dependence upon Him for spiritual life. **Without me, etc.:** better "apart from me." Separated from Jesus we cannot live holy lives.

6, 7. Cast forth as a branch: because unfruitful and useless. **Into the fire:** an emblem of judgment. **And my words abide in you:** this throws light

Clark, Newcastle
6-11

upon the meaning of abiding in Him. **Ye shall ask, etc.:** only those in fellowship with Christ have this privilege.

8. Herein is my father glorified, etc.: we can glorify God only by receiving His life and entering heartily into His service. **So . . . disciples:** fruit-bearing is the proof of true discipleship.

9. 10. As the Father, etc.: the Father's love to Jesus is the measure of His love to His disciples. **If ye . . . commandments, etc.:** more light upon the parable, showing that abiding in Him is doing His will.

11. These things, etc.: This is the purpose of His teaching that our joy may be full by sharing in the fulness of His joy.

ASK YOURSELF

Whom had Christ promised to send to His disciples? (Ch. 14.) For what purpose? What legacy had he bestowed upon them?

Juniors

1, 2. Who is the vine? What kind of vine? Who is the husbandman? What does the husbandman do with useless branches? Why? What is done with fruitful branches? Why? What does "purging" the branches mean? What flows through the branches? Name the fruits of the spirit. (Gal. 5: 22, 23.)

3, 4. What produced the cleansing? What word? What command is here given? Why cannot the branch bear fruit of itself?

5. Upon whom must Christ's followers depend? What happens if they be separated?

6-8. What becomes of a branch broken off from the stem? Name one effect of the union with Christ? How can we best glorify God? "What is man's chief end?"

9. Whom had the Father loved? Whom does Christ love? Can anything separate us from the love of Christ? (Rom. 8: 35-39.)

10, 11. What command is here given? What was the purpose of Christ's teaching?

Seniors

1, 2. In what sense is Christ the true vine? Whom do the unfruitful branches represent? By what means does God make the branches more fruitful? How are Christ's followers united to him? How is that union maintained? (Gal. 2: 20; Eph. 3: 17; 1 John 2: 24 and 4: 13.)

3-5. What has the Word done for the disciples? For what is the life of the vine required? Upon whom do we depend for spiritual life. (Ps. 36: 9; Col. 2: 13.) What is the effect of the union of Christ and the disciples? (Rom. 7: 4; Phil. 1: 11.)

6. What is the result of separation from Christ? What is the fire the emblem?

7-11. Name another result of union with Christ? Still another result of this union (v. 8). How can we abide in God's love? (v. 9.) What is another effect of union with Christ? (v. 11.) How is the joy of the saints made full? (Rom. 15: 13; John 17: 13; 1 John 1: 3, 4.)

PRACTICAL

1. Here is a wide range—"no fruit," "fruit," "much fruit," "more fruit." The sooner fruit-bearing begins, the more chance of the "much" and "more"; for the season of fruit-bearing is short at the best.

2. This is one clue to the mystery of suffering. It is the vinedresser who cuts back the vine to make it more fruitful, and he loves the vine.

3. Christ often repeats the promises to Christians in regard to prayer, because we are so apt to ask or, to ask so little.

4. It is a mistake to suppose that to be Christ's followers is to be gloomy: He had a deep well of joy within Him, because His heart was full of God; and, when His joy is our joy, our joy will be full.

FOR WRITTEN ANSWERS

1. Who is the true vine? The husbandman? Who are the fruitful branches? The unfruitful?

2. How does a fruitful life on the part of a Christian glorify the heavenly Father?

3. Show how we may attain to fulness of joy.

LESSON VII.

CHRIST BETRAYED AND ARRESTED

May 14, 1899

John 18: 1-14. Commit to memory vs. 3-5. Compare Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-58.

1. When Jesus had spoken these words, he went forth with his disciples over the (1) brook (2) Cedron, where was a garden, into the which he entered, and his disciples.

2. (3) And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received (4) a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all (5) things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. (6) As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7. (7) Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Revised Version.—(1) Margin, Or ravine (*Greek*, winter torrent); (2) Or of the cedars; (3) Now, (4) The band of soldiers, Margin, Or cohort; (5) All the things that were coming; (6) When therefore he said; (7) Again therefore; (8) I told you; (9) Word; (10) Of those whom thou hast given me I lost not one, (11) Simon Peter therefore; (12) Struck; (13) Jesus therefore said; (14) The sword; (15) So the band (Or cohort) and the chief captain (Or military tribune, *Greek* chiliarch) and the officers of the Jews seized Jesus.

GOLDEN TEXT

"He is despised and rejected of men." Isa. 53: 3.

DAILY READINGS

M.—Matt. 26: 14-25. The Betrayer.

T.—Luke 22: 39-46. Gethsemane.

W.—John 18: 1-14. Christ betrayed and arrested.

Th.—Matt. 26: 47-56. Betrayed with a kiss.

F.—Matt. 27: 3-10. The traitor's end.

S.—John 6: 60-71. Foreknown.

—Acts 1: 15-26. Reward of iniquity.

V LESSON PLAN

CHRIST BETRAYED AND ARRESTED.

I. Base Treachery, 13.
On the part of Judas.

II. Heavenly Authority, 4-9

Shown in the dismay of His enemies, and the preservation of His followers.

III. Rash Folly, 10.

On the part of Peter.

IV. Voluntary Surrender, 11-14.

Because His Father has so appointed it.

LESSON HYMNS Book of Praise, 91, 47, 256, 531, 262.

TIME

The nights of Thursday and Friday, April 6 and 7, A.D. 30.

PLACE.

The Garden of Gethsemane, and afterwards the high priest's palace.

CATECHISM

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

CONNECTION

After the teaching of last lesson, which is continued through chapters 15 and 16, Jesus offered the beautiful prayer of chapter 17. Then He and His disciples went out of the city to the Garden of Gethsemane.

EXPLANATION

1. **These words:** The prayer of chapter 17. **Went forth:** From the place where He had been teaching and praying. **The brook Cedron:** It was a winter-torrent, dry nine months in the year, and flowed between the city and the Mount of Olives. **A Garden:** An olive orchard surrounded by a wall. (See Luke 22: 41-46 for Christ's agony in the garden.)

2. **Which betrayed Him:** Better, "Who was betraying Him." **Knew the place:** It was a customary resort of Jesus and the twelve.

3. **Band of men:** A detachment of Roman soldiers. **Officers:** Jewish officials known as the temple police. **Lanterns, etc.:** It was full moon; but the lights, they thought, would aid in searching for Him if He attempted to conceal Himself amongst the dark shadows.

4. **Knowing all things:** that were about to take place. **Went forth:** from the circle of His disciples to face a voluntary death. **Whom seek ye?** He would draw their attention to Himself that He might shield His disciples.

5, 6. And Judas also: John cannot forget the awful spectacle of Judas among the enemies of the Lord. **Fell to the ground:** Before the miraculous power of Jesus.

7-9. Then asked He them again: They are powerless before Him; but He summons them to carry out their work. **Let these go their way:** How thoughtful of others (ch. 10: 11). **That the saying, etc.:** See ch. 17: 12.

10-12. Then Simon Peter, etc.: It was a rash act. It might have involved Jesus with the authorities. **The high priest's ser-**

vant: who was, perhaps, prominent in attacking Jesus. **Out off his ear:** Peter evidently struck at his head, and missed his aim. (Jesus healed him, Luke 22: 51.) **Put up thy sword:** Christ's weapons are spiritual. **The cup:** of suffering and death. **The band:** See above on v. 3. **The captain:** Was the person in command of the soldiers. At this point the disciples fled (Mark 14: 50).

13, 14. To Annas: The ex-high priest. **Caiaphas:** The ruling high priest. **Now Caiaphas:** See ch. 11: 50-52. Jesus could not expect justice from such a judge.

ASK YOURSELF

What is recorded in chap. 17? What followed this prayer? (Matt. 26: 30.)

Juniors

1-3. What words had Christ spoken? To whom? Where did He go? What place did He enter? Who knew the place? How did he come to know it? What was it called (Luke 22: 41-46)? Who went with Judas? Who were the "band of men"? Who were the officers? Why did they take lanterns?

5, 6. How did Judas show which was Jesus? What led to their falling to the ground?

7-9. How does Christ show His care for the disciples? To what saying does He refer in v. 9? (ch. 17: 12.)

10, 11. What rash act was committed? By whom? What vow had Peter made? (John 13: 37.) What did Christ do for the servant? (Luke 22: 51.) What cup did Christ refer to? (Matt. 26: 39, 40.)

12-14. What was done with Jesus? Who now deserted Him? (Mark 14: 50.) Who were Annas and Caiaphas? Why was Christ taken before them? Were they likely to treat Him justly or unjustly?

Seniors

1-3. Where did Jesus and His disciples go after the events recorded in ch. 17? Describe Cedron. How many disciples did Christ leave behind him in Gethsemane? How many and whom did He take further in with Him? (Matt. 26: 36-46.) What is the only real source of strength in great conflicts? How did Christ show this? In the meantime what was Judas doing? (Matt. 26: 47, 48.)

4-9. What signal had been arranged? How did Judas address Christ? (Luke 22: 47.) In what spirit does Christ submit to the indignity? (Matt. 26: 50.) What effect had Christ's miraculous power?

10, 11. What led Peter to his rash act? What are the best weapons in the warfare which we are to wage for Christ? How should the Church act in persecution? (Rev. 13: 10.) What is said in reference to suffering? (1 Peter 1: 6; 2: 19; 3: 14; 4: 12.)

12-14. Why was Jesus led first to Annas? What counsel had Caiaphas given? (Ch. 11: 9, 50.)

PRACTICAL

1. Judas should make us hate meanness and ingratitude with a perfect hatred and give us a wholesome dread, as well, of becoming entangled in Satan's toils.

2. Those who came to arrest Jesus could not stand up before His majesty. Strange, is it not,

that there are boys and men who dare to use that sacred name in wicked and senseless oaths.

3. Jesus does not treat suffering lightly, but when suffering comes as part of God's plan for Him, he accepts it in submission.

FOR WRITTEN ANSWER

1. Describe the Garden of Gethsemane.

2. What led Peter to his rash use of the sword?

3. What led Jesus to say "The cup that my Father hath given me shall I not drink it"?

LESSON VIII.

CHRIST BEFORE THE HIGH PRIEST

May 21, 1899

John 18: 15-27. Commit to memory vs. 23-25. Compare Matt. 26:58-75; Mark 14: 54-72; Luke 22: 54-71.

15. Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the (1) palace of the high priest.

16. But Peter (2) stood at the door without. Then (3) went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the (4) damsel that kept the door unto Peter, (5) Art not thou also one of this man's disciples? He saith, I am not.

18. And the servant's and officers (6) stood there, who had made a fire of coals; for it was cold: and they (7) warmed themselves; and (8) Peter stood with them, and warmed himself.

19. The high priest (9) then asked Jesus of his disciples, and of his (10) doctrine.

20. Jesus answered him, I (11) spake openly to the world; I ever taught in (12) the synagogue, and in the temple, (13) whether the Jews always resort; and in secret (14) have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22. And when he had (15) thus spoken, one of the officers which stood by struck Jesus with (16) the palm of his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas (17) had sent him bound unto Caiaphas the high priest.

25. And Simon Peter (18) stood and warmed himself. They said therefore unto him, Art (19) not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter (20) then denied again: and (21) immediately the cock crew.

Revised Version.—(1) Court; (2) Was standing; (3) So the other disciple . . . went out and spake; (4) The maid therefore . . . saith unto Peter; (5) Art thou also; (6) Were standing there, having made a fire; (7) Were warming; (8) And Peter also was with them, standing and warming himself; (9) Therefore; (10) Teaching; (11) Have spoken; (12) In synagogues; (13) Where all the Jews come together; (14) Spake I; (15) Said this; (16) With his hand, *Marginal*, Or, with a rod; (17) Annas therefore sent him; (18) Was standing and warming; (19) Art thou also; (20) Therefore; (21) Straightaway.

GOLDEN TEXT

He came unto his own, and his own received him not.
—John 1: 11

DAILY READINGS

- M.—John 18: 15-27. Christ before the High Priest.
T.—Luke 22: 54-62. Peter's tears.
W.—Luke 22: 63-71. Before the Council.
Th.—John 8: 42-47. A challenge.
F.—1 Peter 2: 17-25. The sinless Saviour.
S.—Matt. 26: 31-35. Warning to Peter.
●—Psalm 141. Prayer against temptation.

LESSON PLAN

CHRIST BEFORE THE HIGH PRIEST.

I. Peter's First Denial, 15-18
In the palace of the high priest, and at the challenge of the damsel who kept the door.

II. The High Priest's questioning, 19-21.

Concerning His disciples and His doctrine, "Which," answered Jesus, "everyone already knows."

III. The Officer's Insult, 22-24.
A brutal attack (he was still bound with cords); a noble response.

IV. Peter's Second and Third Denials, 25-29.

At the challenge first of those who stood round the fire and then of a kinsman of Malchus.

TIME

From 1 or 2 o'clock till day-break Friday morning.

PLACE

The High Priest's palace

CATECHISM

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

LESSON HYMNS

Book of Praise, 97, (Ps.) 200, 263, 331, 554

CONNECTION

After the arrest of Jesus in the garden He was taken back to the city. The disciples in fear and confusion forsook Him. But two of them, Peter and John, found courage enough to return and follow to the court of Annas, where the preliminary trial was held.

EXPLANATION

15. **And Simon Peter:** The disciples had fled (Mark 14: 50); but Peter and another disciple, John, return and follow. **Was known . . . priest:** we are not know told what the nature of the acquaintance was. **The palace** or "court": the central open space around which an Oriental house was built. **High priest:** probably Caiaphas; who is

called high priest in v. 13. Annas, his father-in-law, once high priest, now deposed, probably had apartments in the residence.

16. **Peter stood at the door.** Not being acquainted, like John, he remained outside. **Spake unto her:** to secure Peter's admission.

17. **Then saith the damsel.** She

suspects him from his association with John. **I am not.** In his fear and confusion he denies his Lord.

18. The servants of the household of Annas. **Officers:** the Jewish officials of v. 3. **Peter stood with them:** he mixed with the crowd to escape observation.

19. The high priest: See above on v. 15. **Asked Jesus . . .** seeking information to be used against Him at the regular trial.

20. In secret. His private teaching was but the unfolding of His public utterances.

21. Why askest thou me? It was illegal to question the accused. **These know:**

"Your duty is to examine them instead of examining me."

22, 23. One of the officers, etc.: The fact that the high priest did not rebuke this brutal fellow shows that Jesus need not expect justice. **If I had spoken:** a calm and dignified protest. **Bear witness:** bring a charge against me.

25. Attention is again drawn to Peter. **They said:** the bystanders. **I am not:** the second denial.

26, 27. Again he is challenged; again he denies. **The cock crew.** (See Matthew 26:34.) Jesus looked upon him; and Peter came to himself (Luke 22: 61, 62).

ASK YOURSELF

Where was Jesus taken after His arrest? How did His disciples act? Which two returned? Whither do these follow Him?

Juniors

15-18. Who was the "other" disciple? What led Peter to deny Christ?

19-21. While waiting for the trial, who questioned Jesus? About what? Why? Why was it not lawful to thus question Jesus? Whom should they have examined?

22, 23. How was Jesus now treated? What reply does He make?

24. Of what Council was Caiaphas the head? Of what crime was Christ accused? (Matt. 26: 65)

25-27. Where was Peter still standing? Who now spoke to him? What did they ask him? What did he answer? Who challenged Peter the third time? How did he reply? What then happened? What followed? (Luke 22: 61, 62.)

Seniors

Preliminary. On what charge was Christ sentenced? What was the legal punishment for blasphemy? (Lev. 24: 16; Deut. 18: 20.)

15-18. Why was Peter so courageous in the garden and so cowardly in the palace?

19-24. For what purpose did the high priest question Christ? What made it easy for Christ to answer about His teaching? Why could Jesus not expect justice at this trial?

25-27. What were the steps that led to Peter's denial? (Matt. 26: 33; Mark 14: 37; 14: 54; 14: 66.) How will Christ treat those who denied Him? (Matt. 10: 33; 2 Tim. 2: 12.) What brought Peter to himself? What course did he pursue?

PRACTICAL

1. Peter followed Jesus "afar off." Stragglers are sure to fall into the hands of the foe.

2. Mark the reasonableness and patience of Jesus under irritation and insult. When one is right there is no reason to lose one's temper; when one loses his temper he is sure to be put in

the wrong.

3. The only bright spot in the whole story of Peter's denials is his quick penitence. We cannot take back a sin once committed; but we can be sorry for sin and turn from it, as Peter did, to better things

FOR WRITTEN ANSWERS

1. At whose challenge did Peter deny Christ the first time? The second time? The third time?

2. What was the secret of Jesus' calmness in the presence of His judges?

3. Explain how it was that the brave, loving, honest Peter came to deny his Lord.

LESSON IX.

CHRIST BEFORE PILATE

May 28, 1899

John 18: 28-40. Commit to memory vs. 38-40. Compare Matt. 27: 11-26; Mark 15: 1-15; Luke 23: 1-12.

28. Then (1) led they Jesus from Caiaphas (2) unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, (3) lest they should be defiled; but that they might eat the passover.

29. Pilate (4) then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, (5) If he were not a malefactor, we (6) would not have delivered him up unto thee.

31. (7) Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32. That the (8) saying of Jesus might be fulfilled, which he spake, signifying (9) what death he should die.

33. Then (10) Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this (11) thing of thyself, or did others tell it thee (12) of me?

35. Pilate answered, Am I a Jew? Thine own

nation and the chief priests have delivered thee unto me: what hast thou done?

36. Jesus 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. Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest (13) that I am a king. To this end (14) was I born, and for this cause (15) came I into the world, that I should bear witness unto the truth. Every one that is of the truth beareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find (16) 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. Then (17) cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber

Revised Version.—(1) They lead Jesus therefore; (2) Into the palace. *Margin, Greek, Prætorium.* (3) That they might not; (4) Therefore. (5) If this man were not an evil doer; (6) Should; (7) Pilate therefore. . . . Take him yourselves; (8) Word; (9) By what manner; (10) Pilate therefore entered again into the palace; (11) Omit thing; (12) Concerning me; (13) *Margin.* Or, Thou sayest it because I am a King; (14) Have I been; (15) Am I come; (16) No crime in him; (17) They cried out therefore again.

GOLDEN TEXT

"I find no fault in him."
John 19: 4.

DAILY READINGS

- M.—John 18: 28-40. Christ before Pilate.
T.—Luke 23: 1-12. Mocked by Herod.
W.—Matt. 27: 15-26. Rejected of men.
T.—John 19: 1-16. No fault.
F.—Acts 4: 23-30. Powerful enemies.
S.—Heb. 12: 1-6. Example of suffering.
Su.—Heb. 5: 1-9. Perfect by suffering.

LESSON PLAN

CHRIST BEFORE PILATE

I. Accused by the Jews, 28-32.

To Pilate, the Roman Governor.
II. Revealing Himself to Pilate, 33-38 (a).

As a King, whose kingdom is not of this world.

III. Found guiltless, and yet condemned, 38 (b)-40.

Because Pilate wished to curry favor with the Jews

LESSON HYMNS

Book of Praise, 19 (Ps.) 3 132, 147, 545.

TIME

From 5 o'clock onward, that same sad Friday morning.

PLACE

Pilate's Judgment Hall

CATECHISM

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth, the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

CONNECTION

Jesus had been led from Annas to Caiaphas for trial. He was condemned and handed over to the mob (Matt. 26: 57-68). The night session, however, was illegal: and so a morning session of the Sanhedrim was held to pass the sentence (Luke 22: 66-71). He was then taken to Pilate.

EXPLANATION

28. Then led they: to get Pilate's consent to put Jesus to death. **The hall of judgment:** the place where Pilate administered justice. **Lest . . . defiled:** by entering a house not purified from leaven during the Passover. (Deut. 16: 4) **That they . . . Passover.** The Passover had been observed the night before, according to the other gospels; perhaps John refers to the whole paschal festival.

29. Pilate then went out. He bears with their religious scruples. **What accusation?** He requires a formal charge.

30. If he were not a malefactor. Their reply shows their vexation at Pilate's attempt to reopen the case.

31, 32. Take ye Him. Pilate sharply tells them that if they are going to be the judges they must be content with their own law. **It is**

not lawful. They had not the power of capital punishment. **That the saying:** Matt. 20: 18, 19; John 12: 32.

33. Then Pilate called Jesus: to the judgment seat to investigate for himself. **Art thou?** a question of amused contempt.

34. Sayest thou?? "Is that your own opinion or the opinion of the Jews?" A just distinction; for on it depended whether the word "king" was used in a political or a spiritual sense.

35. Am I a Jew?: A sneer. **What hast thou done?** What crime?

36, 37. My kingdom. Jesus now explains that His kingdom is spiritual. **Art thou;** see above on v. 33. **Thou sayest:** an affirmative answer. **To this end;** that is, to become a king. **Bear witness..... truth;** by revealing the will of God.

38. What is truth? words of sceptical indifference. **I find no fault;** i.e., upon which to condemn Him.

39, 40. Will ye therefore? He appeals to the people thinking that they will save Jesus; but they choose Barabbas (see Mark 15: 11).

ASK YOURSELF

In the last lesson where were Jesus and Peter? At what time of day? Who was Pilate? Where did he reside? Why did not the Jews themselves put Jesus to death?

Juniors

28, 29. Why was Christ taken to the judgment hall of Pilate? Why was He taken early in the morning? What scruple had the Jews about entering the judgment hall? What were their feelings towards Christ? (Matt. 27: 18)

30-32. What is a malefactor? Which law, Jewish or Roman, did Pilate say Christ had broken? How were blasphemers punished? (Lev. 14: 16.)

33-36. What were Pilate's first words to Jesus? How did He answer? In what tone did Pilate speak? (v. 35) Why does he ask Christ for an account of Himself? What did Christ say of His Kingdom?

39, 40. What custom was observed at the Passover? Whom did the Jews prefer to Jesus? What was this man's character? (Mark 15: 11.)

Seniors

28-32. What was the charge brought against Christ? Who alone had now the right to inflict the death penalty?

33-37. Why did Pilate take Jesus into the judgment hall for a private interview? How did Christ's appearance correspond with the title "King of the Jews"? What was Pilate's last question? (v. 38.) Why did He not wait for an answer?

38-40. To whom did Pilate now send his prisoner? (Luke 23: 5-12.) Who moved the people in favor of Barabbas? (Mark 15: 11.) What did Pilate do before finally delivering up Jesus? (Matt. 27: 24.) What awful thing did the Jews say? (Matt. 27: 25.) To what calamity did the choice of the Jews lead? (Matt. 23: 34-28.)

PRACTICAL

1. We are indignant at the Jews because, whilst they would not defile themselves by going into Pilate's judgment hall, they clamored for the blood of an innocent man; but let us be careful lest we, too, are more anxious about appearing good than being good.

2. Pilate's weakness was that he was a time-

server. He was ready to sacrifice everything—truth, honor, his feelings of humanity, his common-sense, to hold on to office.

3. To what lengths will unreason and passion not carry men. Barabbas, the robber, is preferred to the very Son of God.

FOR WRITTEN ANSWERS

1. Why was Jesus taken to the judgment hall of Pilate?

2. What does Jesus say was the great purpose for which He became a man?

3. Why did Pilate deliver Jesus to death, when he had already declared Him to be innocent?

LESSON X.

CHRIST CRUCIFIED

June 4, 1890

John 19: 17-30. Commit to memory vs. 28-30. Compare Matt. 27: 27-54; Mark 15: 16-39. Luke 23: 33-47.

17. And he (1) bearing his cross went forth into a place called the *place of a skull*, which is called in the Hebrew *Golgotha*.

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20. This title (2) then read many of the Jews; for the (3) place where Jesus was crucified was nigh to the city; and it was written in Hebrew, (4) and Greek, and Latin.

21. (5) Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. (6) Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his (7) coat; now the coat was without seam, woven from the top through-out.

24. They said therefore (8) among themselves, Let

us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and (9) for my vesture they did cast lots. These things therefore the soldiers did.

25. Now there (10) stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of (11) Cleophas and Mary Magdalene.

26. When Jesus 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 (12) that disciple took her unto his own home.

28. After this, Jesus knowing that all things (13) were now accomplished, that the scripture might be (14) fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar; (15) and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up (16) the ghost.

Revised Version.—(1) He went out bearing his cross for himself; (2) Therefore; (3) *Margin*, Or, For the place of the city where Jesus was crucified was nigh at hand; (4) *And* in Latin and in Greek; (5) Therefore; (6) The soldiers therefore; (7) *Margin*, Or time; (8) One to another; (9) Upon; (10) But there were standing; (11) Cleopas; (12) The; (13) Are now finished; (14) Accomplished; (15) So they put a sponge full of the vinegar upon hyssop, and brought it to his mouth; (16) His spirit.

GOLDEN TEXT

"The Son of God who loved me, and gave Himself for me."—Gal. 2: 20.

DAILY READINGS

M.—John 19: 17-30. Christ Crucified.

T.—Luke 23: 32-38. Despised and rejected.

W.—Luke 23: 39-49. The penitent thief.

Th.—John 19: 31-42. The burial.

F.—Isa. 63. For us.

S.—Rom. 5: 1-11. Dying for sinners.

■.—Rev. 5: 6-14. Worthy the Lamb.

LESSON PLAN

CHRIST CRUCIFIED

I. The Crucifixion, 17-18. Between two thieves.

II. The Inscription, 19-22. In three languages.

III. The parting of His garments, 23-24.

Among the soldiers who crucified Him.

IV. The Care of His Mother, 25-27.

Entrusted to the disciple whom He loved.

V. The End, 28-30.

LESSON HYMNS

Book of Praise, 76 (Ps.) 64, 46, 145, 161.

TIME

The same day, 9-3 o'clock

PLACE

Calvary; (Hebrew) Golgotha.

CATECHISM

Q. 82. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

CONNECTION

Pilate finally yields to the clamor of the Jews, who, by urging that Jesus was a political enemy of Cæsar, and that to set Him at liberty will be to lose ground with the emperor (Luke 19: 1-15).

EXPLANATION

17-18. Bearing his cross. The condemned person usually carried his cross to the place of execution. But Jesus, perhaps weak from scourging, was assisted (Luke 23:26). **Went forth:** out of the city (Heb. 13:12). **The place of a skull;** perhaps so-called from its shape. **Golgotha** means a skull. The Latin is *calvaria*, whence the word Cal-

vary. **Where they crucified him:** A most painful and shameful death. **Two others:** They were more than thieves (Matt. 27:38). They were bandits,—robbers, men of violence.

19-20. Wrote a title: Stating the reason of His execution. **THE KING OF THE JEWS:** an intended insult to the Jews. **Nigh**

to the city: just outside the Northern limit. In Hebrew and Greek and Latin; the three great languages of the time. It was an unintentional tribute to the world-wide kingship of Jesus.

21, 22. Write not, etc. They feel the sting of Pilate's insult, and wish him to change the writing. **What I have written.** An absolute refusal. Pilate could be steadfast enough when there was no self-interest at stake.

23-24. Look the garments: the loose outer garment that was fastened with a girdle. **Also his coat:** the tunic, or undergarment.

That the Scriptures: See psalm 22:18. **27. The disciple, etc.:** John. **Woman:** A respectful term; almost equal our "Lady." **Behold thy mother;** What thoughtfulness for others even in His agony.

28-30. After this knowing, etc., that His work was finished. **The scripture:** Ps. 69:21. **Thirst** was the most cruel torture of crucifixion.

Vinegar: sour-wine: the common drink of the soldiers. **Upon Hyssop:** at the end of a branch of hyssop. **It is finished;** Redemption was complete. **Gave up the ghost.** Voluntarily He gave himself a ransom for men's sins.

ASK YOURSELF

Why did Pilate finally deliver Jesus to be crucified? Where did the crucifixion take place? At what hour? In the presence of whom?

Juniors

17, 18. Why did Christ bear His own cross? Who assisted Him? (Luke 23: 26.) What kind of a death was crucifixion? Who crucified with Jesus? Why was He placed in the midst?

19-22. What was the inscription over the cross of Christ? In what languages was it written? What did the chief priests ask Pilate to do? Why did he refuse?

23, 24. What was done with the outer garments of Jesus? With His coat or tunic? What scripture was thus fulfilled? (Ps. 22: 18)

25. Who stood by the cross? Who continued to wait near the cross? (Matt. 27: 39-44; Mark 15: 29-32.)

26, 27. What did Jesus say to John? What did He say to His mother?

28-30. What cry did Jesus then utter? Why? What did He then say? Why all this intense suffering? Which of us has gained the good of it? Have I?

Seniors

17-18. Where was Christ crucified? What were the Hebrew and Latin names of the place respectively? The meaning? At what hour did the crucifixion occur? What ceremony would then be in progress in the temple?

19-22. What was written on the cross?

23, 24. What were the soldiers unconsciously doing in the parting of the garments? What scripture was fulfilled? Relate the story of the penitent thief. (Luke 23: 39-43.)

25-27. What was Jesus' last earthly concern? What lesson should we learn from it? What was the closest tie between Christ and His mother? (Matt. 12: 46-50.)

28-30. In which one of Christ's sayings on the cross is there a promise? (Luke 23: 43.) A charge? (John 19: 27.) A question? (Matt. 27: 46.) A want? (John 19: 28.) A cry? (John 19: 30.) A prayer? (Luke 23: 34.) A word of trust? (Luke 23: 46.)

PRACTICAL

1. What Pilate did in jest we are bound to try to do in earnest; that is, to put the name of the Lord Jesus into all languages.

2. We need never be ashamed of being tender to those we love. Behold Jesus and His mother and John.

3. Christ dies after all as a conqueror:

'Tis finished—the Messiah dies
For sins, but not His own;
The great redemption is complete,
And Satan's power o'erthrown.

FOR WRITTEN ANSWERS

1. Where was Jesus crucified? How many were crucified with Him? Who were the others? and how did each of them act?

2. Tell in a few words how Jesus provided for His mother on the cross.

3. What does our Lord mean by the cry, "It is finished!" as He dies?

LESSON XI.

CHRIST RISEN

June 11, 1899

John 20: 11-20. Commit to memory vs. 11-14. Compare Matt. 28: 1-8; Mark 16: 1-8; Luke 24: 1-12.

11. But Mary (1) stood without at the sepulchre weeping; (2) and as she wept, she stooped down and looked into the (3) sepulchre.

12. And (4) loeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

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

14. And when she had thus said, she turned herself back, and (5) saw Jesus standing, and knew not that it was Jesus.

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

16. Jesus saith unto her, Mary. She (6) turned

herself, and saith unto him, (7) Rabboni; which is to say, (8) Master.

17. Jesus saith unto her, (9) Touch me not; for I am not yet ascended to my (10) Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalen (11) came and told the disciples that she had seen the Lord, and that he had (12) spoken these things unto her.

19. (13) Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were (14) assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had (15) so said, he shewed unto them his hands and his side. (16) Then were the disciples glad, when they saw the Lord.

Revised Version.—(1) Was standing without at the tomb; (2) So; (3) Tomb; (4) Beholdeth; (5) Beholdeth; (6) Turneth himself; (7) In Hebrew, Rabboni; (8) Margin, Or, Teacher; (9) Margin, Or, Take not hold on me; (10) Unto the Father; (11) Cometh and telleth . . . I have seen; (12) Said; (13) When therefore it was evening on that day; (14) Omit assembled; (15) Said this; (16) Therefore.

GOLDEN TEXT

"Now is Christ risen from the dead."—1 Cor. 15: 20.

DAILY READINGS

M.—Matt. 27: 57-66. The sealed tomb.

T.—Luke 24: 1-11. "Too good to be true!"

W.—John 20: 1-10. The empty tomb.

T.—John 20: 11-20. Christ risen.

F.—John 20: 24-31. Doubt dispelled.

S.—Acts 2: 22-32. Many witnesses.

—1 Cor. 15: 1-11. Proofs of the resurrection.

LESSON PLAN

CHRIST RISEN

I. He appears to Mary. 11-18.

On the morning of the third day, as she stood weeping at the sepulchre. He sends her to tell the news to his disciples.

II. He appears to the Ten. 19, 20.

The same day at evening, as they were met together and the doors shut. "Then were the disciples glad when they saw the Lord."

TIME

April 9, the "first day of the week" (Sunday). Early morning and again at evening.

PLACE

The sepulchre where Jesus had lain and then a room in the city where the disciples were assembled.

CATECHISM

Review Questions 53-56.

LESSON HYMNS

Book of Praise, 16 (Pa.), 67, 589, 66, 650.

CONNECTION

Jesus was taken from the cross and laid in a new tomb in a garden near the place of crucifixion. Upon the morning of the third day He rose from the dead; and our lesson tells us how He appeared to Mary Magdalene and to the Ten.

EXPLANATION

11. But Mary stood without, "Was standing without." (Rev. Ver.). (Read vs. 1-10.) After the two disciples had gone away (v. 10) she still lingered. **Stooped down.** The top of the entrance to the sepulchre cut in the side of the rock would be quite low.

12. Angels in white. White was a symbol of their purity. **Sitting,** in the attitude of keeping watch over the body of Jesus. Guards without; but angels within.

13. Why weepest thou? The angels were sympathetic; but only Jesus could dry her tears. **They have taken away.** That was the burden of her plaint. She did not even have the poor comfort of embalming her Lord's body (Mark 16: 1).

14. Knew not . . . Jesus. Why? (1) She was not expecting Him. (2) In her grief

she may not have clearly observed His features (3) The risen body of Jesus was evidently changed somewhat (Luke 24: 16).

15. Woman, Why weepest thou? How tender and sympathetic! **The gardener;** the only one likely to be there at that early hour. **I will take him away;** there is no task too great for love to attempt.

16. **Mary!** The personal address revealing knowledge and sympathy awakens her recognition. **Rabboni.** Her joy is too deep for many words. She can only exclaim "My Master!"

17, 18. **Touch me not;** the old earthly relations had changed. **For . . . ascended;** the new relations must be spiritual; and could be fully established only after His ascension. **My brethren.** This is the first

time He calls them by this endearing term. **I ascend:** to complete His work at the throne of God. **Came and told:** faith and love found expression in obedience.

19, 20. The doors were shut: the appearance was miraculous. **For fear of the Jews:** the priests might take action

against them, particularly as the report was spreading that Jesus had risen (Matt. 28:11.) **Came Jesus.** He was superior to all ordinary laws. **Peace:** as He had promised (14:27.) **His hands and His feet:** as proof of the Resurrection. **Then . . . glad:** This was the promise of ch. 16:20.

ASK YOURSELF

Who requested Christ's body of Pilate? Where was it then placed? How long was Christ in the grave? Who came first to the sepulchre in the early morning? (20:1-10.) What did she find? Who came next? What did they see? What did they then do?

Juniors

11, 12. Where had Mary been standing meanwhile? What was she doing? Why? What did she do as she wept? Whom did she see? How were they dressed? Where were they sitting?

13. What did the angels say to Mary? What was her reply? What is recorded in Matthew 28:5-7?

14, 15. Whom did Mary now see? Did she know Him? Why not? How did Jesus speak to her? Whom did she suppose Him to be? What did she say?

16-18. How did Jesus address Mary? What was her reply? Why did Jesus not wish Mary to touch Him? What does Christ here call His disciples? —

19, 20. On what day did all this happen? Why were the doors shut where the disciples were? Which of the disciples were present? Which absent? What did Christ say to them? Had He promised them this before? (John 14:27.) Why were they glad?

Seniors

11-18. On what day did Christ rise? What occurred at the time? (Matt. 28:2.) What four women are spoken of? (Mark 16:1; Luke 24:10.) What does the color "white" signify? What did Mary fear? Who had charge of Christ's body? When had angels ministered to Christ? (Matt. 4:11; Luke 22:43; John 1:51.) What did the angels' question express? Who alone could comfort Mary? Why did she not recognize Christ at first? What prompted her to reply as she did? How was she led to recognize Him? What did she probably feel like doing? (Matt. 28:9.) Instead of lingering with Him now, what would Jesus have her do? What had wrought so great a change in Mary Magdalene from her former ways?

19, 20. Where were the ten when Jesus appeared to them? How did He prove that it was He Himself? Who foretold the resurrection? (Ps. 16:10; Mark 9:9; John 2:19-22.) What has it effected? (1 Peter 3:18; Col. 2:12.) Of what is it a proof? (Rom. 1:4.)

PRACTICAL

1. Mary would have seen the angels sooner, and her Lord, too, if she had trusted more and grieved less. It is usually want of faith that casts us down; one who really trusts God is never "blue."

2. The world was empty to Mary without her Lord and Master. True love for any one makes the object of that love the all in all. Do I so love Christ?

3. Is it not marvellous that the person to

whom Jesus first appears is one out of whom He had cast seven devils?

4. Well might those disciples have been glad when they saw their Lord alive again. It was not only that they had regained a friend, but that the world had found a deliverer from sin and death. The resurrection of Christ is the pivot on which all history turns; it is the key, too, to our individual destiny.

FOR WRITTEN ANSWERS

1. Who took care of the body of Jesus after His death? How?

2. Relate what Mary saw when she gazed into the sepulchre.

3. Why is the resurrection so important a fact?

LESSON XII.

THE NEW LIFE IN CHRIST

June 18, 1899

Col. 3: 1-15. (May be used as a temperance lesson.) Commit to memory vs. 1-4. Read Eph. 4: 17; 5: 21.

1. If (1) ye then be risen with Christ, seek those things which are above, where Christ (2) sitteth on the right hand of God.

2. Set your (3) affection on things above, not on things on the earth.

3. For ye (4) are dead, and your life is hid with Christ in God.

4. When Christ, who is our life, shall (5) appear, then shall ye also (6) appear with him in glory.

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, (7) inordinate affection, evil concupiscence, and covetousness, (8) which is idolatry.

6. For which things' sake the wrath of God cometh on (9) the children of disobedience.

7. In the which ye also walked (10) some time, when ye lived in (11) them.

8. But now ye also (12) put off all these: anger, wrath, malice, (13) blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his (14) deeds;

10. And have put on the new man, which is (15) renewed in knowledge, after the image of him that created him;

11. Where' there (16) is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, (17) bond nor free: but Christ is all, and in all.

12. Put on therefore as the elect of God, holy and beloved, (18) bowels of mercies, kindness, (19) humbleness of mind, meekness, long suffering;

13. Forbearing one another, and forgiving one another, even as (21) Christ forgave you, to also do ye.

14. And above all these things put on (22) charity, which is the bond of perfectness.

15. And let the peace (23) of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

Revised Version.—(1) If then ye were raised together with; (2) Is seated; (3) Mind on the things; (4) Died; (5) Be manifested; (6) With him be manifested; (7) Passion, evil desire; (8) The which; (9) The sons of disobedience; (10) Aforetime; (11) These things; (12) Put ye also away; (13) railing, shameful speaking; (14) Doings; (15) Being renewed unto; (16) Cannot be Greek and Jew, and; (17) Bondman, freeman; (18) A heart of compassion; (19) Humility; (20) Complaint; (21) The Lord; (22) Love; (23) Of Christ rule. Margin, arbitrate.

GOLDEN TEXT

"Let the peace of God rule in your hearts."—Col. 3: 15.

DAILY READINGS

M.—Col. 3: 1-15. The new life in Christ.

T.—Eph. 4: 17-24. The new man.

W.—1 Thess 5: 5-11. Children of light.

Th.—Eph. 5: 6-16. Walking in light.

F.—1 Peter 2: 1-9. Chosen to be holy.

S.—1 Peter 4: 1-11. Living to God.

2 Peter 1: 1-6. A fruitful life.

LESSON PLAN

THE NEW LIFE IN CHRIST.

I. Risen With Christ, 1-4.

And therefore bound to seek those things which are above where Christ sitteth on the right hand of God.

II. A Putting Off, 5-9.

Of the "old man" with his vile deeds.

III. A Putting On, 10-14.

Of the "new man," who is God-like.

IV. Ruled by Peace, 15.

The peace of God.

TIME

Written during Paul's first imprisonment at Rome about A.D. 62.

PLACE

Paul's prison house at Rome.

CATECHISM

Review questions 67-69.

LESSON HYMNS

Book of Praise, 208, 221, 627, 565, 675.

CONNECTION

We have been following the history of Christ from His coming into the world to His resurrection from the grave. We are shown in this closing lesson how those should act who in Christ have died to sin and risen to newness of life.

EXPLANATION

1, 2. Risen with Christ. All who are born again of the Holy Spirit actually do rise with Christ. (Eph. 2: 5, 6.) **Those things which are above.** To live after the fashion of heaven. **Christ sitteth.** His work on earth ended, His reign in heaven begins. **On things above.** Where your treasure is, there will your heart be also. (Matt. 6: 21.)

3. For ye are dead. "Ye died" (R.V.). When they identified themselves with Christ on the cross, they died to their old life.

5-7. Mortify. Not injure the body, but

slay the sinful impulses of the soul and body. As mentioned below, these include all sinful passions and all desire for merely earthly things.

For which . . . wrath cometh. God visits nations and individuals with chastisement who commit these evils. (Compare Rom. 1.) **In the which.** Before they knew Christ the Colossians had been guilty of these offences.

8. Put off all these, as you would put off an old and filthy garment.

9-11. Lie not. A very bad coat with which to go among our fellows. **The old man;** the old sinful nature. **The new**

man; the new nature, which is ours through the Holy Spirit's indwelling. (John 3: 3, 5) **Neither Greek, etc.** The new man in Christ refuses to hate his brother simply because he belongs to another race or rank. **Christ is all.** In Christ He looks on them all as brothers, for they all belong to Christ, even as he does.

12. Put on—as the elect. Christians

must not merely "put off," but "put on," as those whom God has chosen, that they may be arrayed in the beauty of holiness. **Bowels of mercies**—"A heart of compassion" (R.V.).

14. Above all. That is, over all, as a girdle to bind the other garments together. Love unites all the Christian graces, and is the silken girdle which completes the dress.

ASK YOURSELF

By whom was this Epistle written? To whom? Where was Colosse? Where was Paul when the Epistle was written?

Juniors

1. What is the lesson title? Where is Christ now? What is He doing? (Also Rom. 8: 34.) What is meant by "risen with Christ?" (Eph. 2: 6.)

2-4. On what should our affections be placed? Why not on earthly things? In what sense are Christians "dead"? (Rom. 6: 2; Gal. 2: 20.)

5, 6. What is the meaning of "mortify"? What should be mortified? Whence do all the evil things come? (Mark 7: 21-23.)

8. What were the Colossians now to do?

9-11. What command is here given? What reason for it? What is meant by the "old man"? By the "new man"? In whose image is the "new man"?

12-15. What name is given here to God's people? What are they to "put on"? After what fashion are they to forgive? What grace of the Christian character makes perfect? What are we to have rule in our hearts? Why should we be thankful?

Seniors

1-7. Under whose guidance were the Books of Scripture written? Upon what should our affections be firmly set? (Mark 12: 30; Ps. 42: 1.) Who has the first claim on our love? (Matt. 10: 37; Luke 14: 26.)

8, 9. How had the life of the Colossians been affected for evil? As a result what were they to discontinue? What were they to practise? How does sin appear to the renewed man? (Rom. 6: 21; Job. 4: 2-6.)

10-14. To the new man in Christ what distinctions seem sinful? Who should be supreme? What spirit should all possess? Why are God's people called "the elect of God"? What should be the chief motive to forgiveness? How should charity be exhibited? (Heb. 6: 10; Gal. 5: 13; Matt. 25: 35; Matt. 5: 44; Gal. 6: 10.) Upon whom does God bestow His peace?

PRACTICAL

1. The grave in which Christ lay and the heaven in which Christ now dwells are not more different than a soul dead in sin and a soul made alive by God's Holy Spirit.

2. We come by degrees to be like the thing we love. If we love base things we shall become base. If our heart is in heaven we shall become

heavenlike.

3. To mortify means to strike dead. Are we seeking to slay the vile brood of evil desires and habits that infest our hearts?

4. Count up the list of beautiful garments which every well-dressed Christian ought to have on (vs. 12-14).

FOR WRITTEN ANSWERS

1. Why should we set our affection on things above?

2. What things are Christians to put off and what to put on?

3. Which is the greatest of Christian graces, and why?

LESSON XIII.

REVIEW

June 25, 1899

GOLDEN TEXT

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

DAILY READINGS

M.—John 11: 32-45. The raising of Lazarus.
 T.—John 13: 1-17. Jesus teaching humility.
 W.—John 14: 1-14. Jesus the Way, the Truth, and the Life.
 Th.—John 15: 1-11. The Vine and the branches.
 F.—John 18: 1-14. Christ betrayed and arrested.
 S.—John 19: 17-30. Christ crucified.
 S.—John 20: 11-30. Christ risen.

CATECHISM

Review Questions, 60-62.

LESSON HYMNS

Book of Praise, 81 (Ps.), 91, 199, 537, 160.

REVIEW CHART.—Second Quarter

STUDIES IN THE GOSPEL OF JOHN.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
I.—John 11: 32-45.	The Raising of Lazarus.	"I am the resurrection and the life,"—John 11: 25.	1. Jesus and the bereaved. 2. Jesus and the Father. 3. Jesus and the dead.
II.—John 12: 1-11.	The Anointing in Bethany.	"She hath done what she could."—Mark 14: 8.	1. Mary anoints. 2. Jesus commends. 3. Judas complains. 4. The chief priests plot.
III.—John 13: 1-17.	Jesus Teaching Humility.	"I have given you an example."—John 13: 15.	AN OBJECT LESSON.—1. The occasion of it; 2. The manner of it; 3. The meaning of it.
IV.—John 14: 1-14.	Jesus the Way, and the Truth, and the Life.	"Jesus saith unto him, I am the way," etc.—John 14: 6.	JESUS COMFORTS HIS DISCIPLES.—1. By the promise of a home; 2. By pointing out the way; 3. By the revelation of the Father; 4. By gracious promises.
V.—John 14: 15-27.	The Comforter Promised.	"I will pray the Father and He shall send," etc.—John 14: 16.	1. To the obedient. 2. As an abiding presence. 3. To join them with God. 4. To teach them all things. 5. The legacy of peace.
VI.—John 15: 1-11.	The Vine and the Branches.	"I am the vine, ye are the branches."—John 15: 5.	1. The True Vine. 2. Fruitfulness. 3. Fruitlessness. 4. Privilege and duty.
VII.—John 18: 1-14.	Christ Betrayed and Arrested.	"He is despised and rejected of men."—Isa. 53: 3.	1. Base treachery. 2. Heavenly authority. 3. Rash folly. 4. Voluntary surrender.
VIII.—John 18: 15-27.	Christ before the High Priest.	"He came unto His own," etc.—John 1: 11.	1. Peter's first denial. 2. The High Priest's questioning. 3. The officer's insult. 4. Peter's second and third denials.
IX.—John 18: 28-40.	Christ before Pilate.	"I find no fault in him."—John 19: 6.	1. Accused by the Jews. 2. Revealing himself to Pilate. 3. Found guiltless and yet condemned.
X.—John 19: 17-30.	Christ Crucified.	"The Son of God who loved me," etc.—Gal. 2: 20.	1. The crucifixion. 2. The inscription. 3. The parting of His garments. 4. The care of His mother. 5. The end.
XI.—John 20: 11-30.	Christ Risen.	"Now is Christ risen from the dead."—1 Cor. 15: 20.	1. He appears to Mary. 2. He appears to the ten.
XII.—Col. 3: 1-15.	The New Life in Christ.	"Let the peace of God rule," etc.—Col. 3: 15.	1. Risen with Christ. 2. A putting off. 3. A putting on. 4. Ruled by peace.

ASK YOURSELF

For Each Lesson—1. What is the title of the lesson? 2. What is the Golden Text? 3. Time? Place? The Lesson Plan? 4. What persons are mentioned? 5. One truth I may learn from the lesson for my daily life?

FOR WRITTEN ANSWERS

[This leaf, with Record of Attendance on other side, may be readily detached if so desired by members of the Home Department.]

Lesson I.—What was the effect of the raising of Lazarus on those who beheld it?

Lesson II.—Describe what Mary did to Jesus, and tell why she did it.

Lesson III.—Why did Peter object to having his feet washed by Jesus, and how was his objection removed?

Lesson IV.—How is Jesus the "Way"? How, the "Truth"? How, the "Life"?

Lesson V.—For what purpose has the Comforter been sent?

Lesson VI.—Which branches of the vine bear much fruit? How are they made to bear more fruit?

Lesson VII.—"The cup which my Father hath given me, shall I not drink it?" What did Jesus mean by these words?

Lesson VIII.—In what way was our Lord treated by the High Priest? By the officer? By Peter?

Lesson IX.—Explain why Pilate condemned Jesus although believing Him to be innocent.

Lesson X.—What did Jesus mean by the cry "It is finished"?

Lesson XI.—What evidence did Jesus give to Mary that He had risen? What evidence to the Ten?

Lesson XII.—Why should we set our affections on heavenly things rather than on the things of earth?

RECORD OF ATTENDANCE

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1890.	APRIL.					MAY.				JUNE.			
	2	9	16	23	30	7	14	21	28	4	11	18	25
PRESENT													
MEMORY VERSES.													
CATECHISM.													
TIME SPENT ON LESSON STUDY.....													
CONTRIBUTION.....													
CHURCH ATTENDANCE.													

THE TEN COMMANDMENTS

EXODUS XX.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six

days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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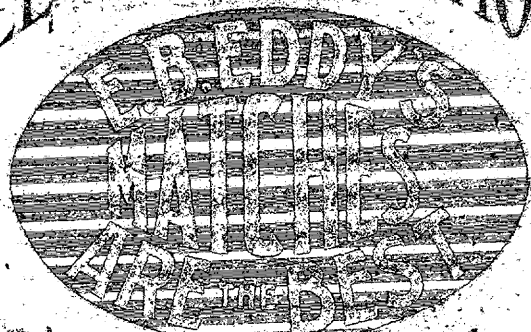
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