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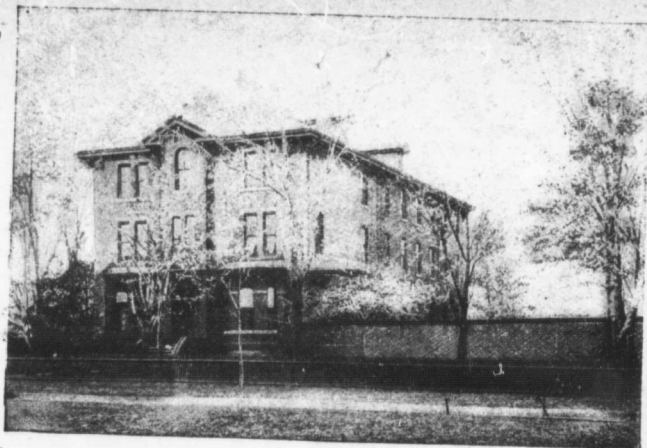
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The Teachers Monthly

Vol. VII.

JANUARY, 1901

No. 1

GREAT GOD, we sing that mighty hand
By which supported still we stand ;
The opening year Thy mercy shows,
That mercy crowns it till its close.

With grateful hearts the past we own ;
The future all to us unknown,
We to thy guardian care commit,
And peaceful leave before Thy feet.

More scholars in the Sabbath School ;
More Bible study in the home ;
Better preparation for teaching ;
More eagerness to save souls ;
More diligence in serving God.

These are our watchwords for the new year and the new century. They can be counted on the fingers of one hand, but they will demand a strenuousness and patient continuance which can come only from true love and loyalty to our Heavenly Master—the great Teacher and Saviour of mankind.

The Rev. Principal MacVicar, Montreal ;
Rev. George B. McLeod, Westville, Nova Scotia ;
Rev. Robert Haddow, Toronto ;
Rev. Professor Ross, Montreal ;
Mrs. Jessie Monro Johnston, North Bay, Ont.—these are the names, as will be seen by reference to the different portions of Lesson I., of those who have assisted in the preparation of the lessons for the first quarter of the present year. The aim of one and all is to carry the teachers, and through them the scholars, older and younger, direct to the Word of God itself. The fixed purpose of THE TEACHERS MONTHLY is to foster independent study of the Scripture, and to lead teachers to teach—not things about the Bible, but the Bible itself, as the revelation of God's will to men and the story of the re-

demption of mankind through "God's dear Son."

To avoid taking up too much space with the lesson passages, the International Committee has so arranged that only a select portion of the longer lessons shall be printed. The comment and application and teaching hints, however, in every case cover the whole passage. It will now be necessary—there should never be any other practice—for every scholar to have his Bible in hand in the class.

A Fresh Beginning

"In the beginning, God." So commences the story of the earth and of man, God the Creator taking delight in preparing the earth for man's abode, and in making man in His own image, to dwell on the earth and to enjoy its delights and the delights of fellowship with His Maker.

It was through no fault of the gracious Creator that man did not hold the Paradise in which he was placed, that he allowed the possession of the best that earth could give—and earth then was but a lesser heaven—to fall away from his grasp. How sorely the heart of the Father in heaven was grieved and with what persistent love He sought to bring His erring children back to Himself and to happiness, the story of the age-long dealings of God with men reveals.

There was a new beginning ; and again it was, "In the beginning, God" ; God once more present amongst men, and closer even than when He walked and talked with Adam in the Garden. At the first beginning it was man made in the image of God. Now, it is God become man, that so He might

reveal Himself more clearly to men, and bring men into His fellowship, re-creating then in His likeness. It is not without reason that we date our centuries from the hour when God "was made flesh and dwelt among us," for that coming meant new life to the world, the beginning of a blessed transformation, which shall continue until it finds its completion in a regenerated race.

A new century that cannot look back upon progress in that process of transformation marks no real advance. The progress of the race can be reckoned only by the progress of the Kingdom of God in men's hearts and lives. A new century begins well only if, in the bosoms of those who are the Lord's true servants, there glows afresh the desire to do His will perfectly, who has "delivered them from the bondage of corruption into the glorious liberty of the children of God," and if their hands are set more earnestly to accomplish the work which the Lord in heaven has set Himself, and set them, to do on earth.

That work is to persuade men to allow God to have His rightful place in their hearts and lives, to win the world from its own foolish and hurtful ways to His love and service.

A hopeful work it is, for it is the divine purpose—a purpose that no power in heaven or earth or hell shall finally thwart—that all men shall be brought to loving acknowledgment of God's authority over them. Hopeful, because it was to this very end that the Son of God gave those years of toil and suffering on earth, to this end that He poured out His soul unto death. Hopeful, because, wherever the name of this Son of God has been boldly proclaimed as the Redeemer and the regenerator of mankind, that proclamation has won attention, and even the most brutal and vile have been won to godliness and virtue.

Especially hopeful is the task—why call that a task, which is so high a privilege?—of those who seek to lead the children in the right way, into the knowledge and love of their Heavenly Father. There is an old, old promise, which, as the new century

begins, with its new inspirations and its new opportunities, should give all fresh heart. "They that be planted in the house of the Lord shall flourish in the courts of our God." Diligence, care, faithfulness in the planting can have but one outcome, a generation loving God, honoring God's name, faithful in God's service, and going forward with steady step to the rewards of the heavenly kingdom.

Books that will Help

By Rev. Professor Baird, B. D.

The lessons for the first year of the new century are chosen from the beginnings of the New Testament and the Old; and for the man who has the leisure and the training for elaborate study there are libraries full of literature on these great subjects, but for the average teacher—average in the kind of equipment he has had for his work of teaching and average in the amount of time he can devote to detailed preparation each week,—some hints about the kinds of books he may use to greatest profit are likely to be welcome.

The lessons for the first half of the year are upon the life of Christ, and are taken from the four Gospels. The teacher will find it of great value to have some book specially on the life of Jesus, and altogether the best short treatise on the subject is *Stalker's Life of Jesus Christ*. It contains only about 150 pages and is quite inexpensive (50 cents), but it is well arranged, it is beautifully written, it is marked by a fine and sympathetic spirit, and it presents the earthly life of our Lord as a comprehensive whole in such a way as to be of extreme value to any teacher whose lot it is to take detached lessons from the Gospels and set them, in their proper bearings, before a class of young people.

More extended works on the same subject are *Cunningham Geikie's Life and Words of Christ* (various editions, from \$1.00 up), which is very valuable for the light it throws on the events and surroundings, social, religious and political, in the midst of which Jesus moved, and *Dean Farrar's Life of*

Christ (all prices, from \$1.00 up), which is highly ornate in style and now and then uses rather far-fetched illusions, but presents a vivid and life-like picture of Jesus Christ. Andrews' Life of our Lord (\$2.50) is very full of matter, and is valuable for the care with which it sets forth the historical setting and the order of courts.

In the way of commentaries there is a wide range to choose from. but works which are, on the one hand, accurate and abreast with modern scholarship, and which, on the other hand, are simple enough to be used with profit by the average Sunday School teacher, are not numerous.

In the front rank must be placed the Cambridge Bible for Schools and Colleges. There is a small volume on each of the four Gospels and one on Genesis. More elaborate, but still along the same critical lines, are the volumes which treat of these books in The Pulpit Bible and The Speaker's Bible. And, as far as Genesis is concerned, the best of all, but implying here and there a knowledge of Hebrew, would be Delitzsch on Genesis (2 vols., \$4.50), or Dillmann on Genesis (\$6.00). The Expositor's Bible consists of expositions or lectures, not taking up the book verse by verse, but treating of each important theme in succession. There is a volume on each of the Gospels and on Genesis (\$1.50 each). They are all thoroughly good.

When the teacher comes to the study of Genesis, he will probably, for his own satisfaction, wish to know something about the recent critical views which have centred about the historical books of the Old Testament. He will find the conservative view well stated in Professor Grim's Higher Criticism of the Pentateuch (\$1.50), or in President S. C. Bartlett's Veracity of the Hexateuch (\$1.50). The advanced view is clearly presented in Gladden's Who Wrote the Bible? or Professor B. W. Bacon's Genesis of Genesis.

The teacher who wants a brief and compact commentary on the whole Bible will find in Jamieson, Brown and Fausset, a valuable compendium in two volumes

(\$3.50 complete), which, although not very recent, has not yet been displaced. The best recent Bible Dictionary for a Sunday School teacher is that edited by Dr. J. D. Davis, of Princeton (\$2.00), and Hurlbut's Bible Atlas, Historical and Descriptive (\$2.75), will be found most helpful by everyone who uses it. Manitoba College, Winnipeg

Some Fundamental Points

By Miss Laura Dickie

Superintendent, Primary Department, Nova Scotia S. S. Association.

To be successful as a Primary teacher it is necessary to :

1. Gain the attention of the scholars.

If you cannot do it by simply talking, use eye-gate as well as ear-gate. Picture out the lesson scenes either on the blackboard, on a sand map or by the use of objects. For this work you do not require to be an artist. If you are speaking of man, indicate him on the board by a straight line. If he is preaching to a crowd, put a number of straight marks in front of him to represent the crowd. In some way you must let them see it as well as hear it.

2. Use simple language.

It is no use teaching your class in a foreign language or in, what is much the same thing, an English vocabulary beyond them. Interrogate the children as to the meaning of some of the common words which you think easy and you will find how little of your language is within their comprehension.

3. Ordinarily, teach but one truth a day, but *teach it*.

The Primary teacher will have to put a constant check upon herself lest she attempt to teach too much. Instead of trying to teach everything in a lesson, select one central truth and let everything bear upon that.

4. Proceed from the concrete to the abstract.

Children do not understand abstractions. For instance, they understand goodness and helpfulness only by concrete examples of them. The abstraction, goodness, in a concrete form is keeping back the naughty,

angry words, doing what mama wishes, etc. Helpfulness, is running for grandma's thimble, taking care of baby brother, etc.

5. Get down to the child plane.

Find out what he already knows. A great educator says: "We cannot understand, nor can we even see or hear, the absolutely new. Every new plan or way of looking at things, or doctrine, is received into the mind on one condition only, that it be introduced by a comrade already there. Then, when the new calls from without, its fellow answers from within and so an entrance is effected." For instance:—The lesson on Naaman the leper; before a child can understand or appreciate his position, we must call up in his mind one occupying a similar place in his own world. The question could be asked: "Have you ever seen one wearing a red coat with a sword by his side? Who was he? (Soldier.) Does a soldier do just as he likes? (No.) From whom does he get his orders? (Captain.) Well, that is just what Naaman was, a captain, a man of authority, etc. By this means the little mind understands Naaman's position. You have begun with the known and led out to the unknown.

6. Know definitely what you are to teach.

Have a clearly defined lesson plan; and the making of a lesson plan is not so formidable as it looks. It is just a commonsense laying out of the lesson for teaching.

What are the important parts of a lesson plan?

(1) The introduction. It may be a story. It may be holding up an object. It may be a few words connecting this lesson with the last, or a few sharply put questions of review. It must be something to attract attention and prepare the mind for the truth.

(2) The text teaching or lesson story.

Tell the lesson story very simply, on the plane of child life. When you are through, or at intervals in the recital, question the children on the part gone over.

(3) The illustration.

Whilst using illustration freely, use it wisely, taking care not to make it more prominent than the truth illustrated,

(4) The application.

Have a clear, definite application, to which everything shall point. It should be the natural outcome of the lesson story and that which will readily appeal to the child mind and enter into the child's every-day life. It should be personal rather than general. For instance, in a lesson on giving, instead of saying people should give their best to God, say "I will give my best—the very best thing I have—to God."

(5) The review.

It may come at the close or it may run all through the lesson; but, at any rate, review, review, review! Repetition is one of memory's laws.

7. Take the lesson through on time.

It is most important that we should have the lesson so planned that we arrive at the conclusion or climax before we leave the class for the day. All the preparatory work has been to lead the child to a certain point. If we have to stop before we get there, our work is practically lost. Start somewhere, and get somewhere, before the bell rings.

8. Utilize the activity of the child.

Instead of saying "keep still, keep still," "don't do this, or don't do that," say, instead, "do this, or do that." In every possible way try to use the child's natural desire for motion. In reciting the Golden Text, sometimes the tips of the fingers may be brought together after each word. Sometimes the collection can be taken by allowing the class to march around the room, filing past the plate singing a verse of some such hymn as

"Hear the pennies dropping,
Listen while they fall,
Everyone for Jesus,
He shall have them all."

Motion exercises not only utilize activity but impress truth.

9. Use brief, reverent prayer.

A minute or two is usually long enough for each prayer. They should be so simple that the children can easily and intelligently repeat the sentences as they are spoken by the teacher.

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Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O sing unto the Lord a new song; for He hath done marvellous things.

SCHOOL. His right hand, and His holy arm, hath gotten Him the victory.

SUPERINTENDENT. The Lord hath made known His salvation.

SCHOOL. His righteousness hath He openly shewed in the sight of the heathen.

SUPERINTENDENT. He hath remembered His mercy and His truth towards the house of Israel.

SCHOOL. All ends of the earth have seen the salvation of our God.

III. SINGING.

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

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

VI. SINGING.

The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

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

SCHOOL. The chastisement of our peace was upon Him; and with His stripes we are healed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Bible Dictionary for First Quarter,
1901

An'-drew A native of Bethsaida, and brother of Peter. One of our Lord's disciples. It was he who first brought Peter, or Simon, as he was then called, to Jesus.

An'-nas The ex-High Priest in the time of our Lord. He had been deposed by Roman authority A.D. 14. He was a wealthy, influential, unscrupulous Sadducee. Not fewer than five of his sons and his son-in-law, Caiaphas, succeeded him in the office.

Ari-ma-the'-a The Greek form of Ramathaim, a town in Ephraim (1 Sam. 1: 1). It was considered "a city of the Jews" though strictly it was outside the limits of Judæa.

Bar-ab'-bas A noted prisoner, guilty of insurrection and murder, liberated, according to the custom of liberating a prisoner at the Passover, and in preference to Jesus.

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

Beth'-pha-ge A hamlet near Bethany; exact site unknown. The word means "House of Green Figs." It probably took its name from the adjoining fig orchards.

Beth-sa'-i-da Perhaps Bethsaida Julias, situated on the east shore of the Jordan, where it falls into the lake.

Cai'a-phas Son-in-law to Annas, and acting High Priest at the time of our Lord's condemnation. He was the leading spirit in that unjust trial.

Ce'-dron (Kidron) A deep torrent valley separating Jerusalem from Mount Olivet on the east. Over this Jesus and His disciples passed on the way to Gethsemane.

Gal'-i-lee The northern province of Palestine, containing 240 towns and villages. See "Herod" and "Nazareth."

Geth-sem'-a-ne The Garden where Jesus was arrested. It was on the Western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means "Oil-press." The traditional site contains eight olive trees of very great age, and is about three quarters of a mile from the city.

Greeks Natives of Greece or their descendants. Greece was subject to the Romans in our Lord's time. But the Greek language was the language of culture, the language in which the New Testament was originally written. The Greeks who came to Jesus in the temple may have come from a distance, or from across the Jordan, where there were several Greek cities.

He'-brew The language of the Jews. The spoken language in Christ's time was called Aramaic, a variety of Hebrew.

Her'-od Herod Antipas, one of the sons

of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of Christ. Was banished A.D. 38, died in Spain.

Je-ru'-sa-lem Originally a Jebusite stronghold, which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ, after a long and dreadful siege.

Jo'seph of Arimathea A member of the Sanhedrim, or Grand Council of the Jews, but a follower of Jesus. He buried the body of Jesus in his own new tomb. He came from Arimathea (See above), but was evidently living at Jerusalem.

Ju'-das Is-car'-i-ot The traitor apostle. He was a native of Kerioth, a village in Judah. His name is always last in the list of the twelve. He committed suicide.

Mount of Olives A range of hills close to and on the eastern side of Jerusalem; a fine view of the city from one of its summits.

Naz'-ar-eth A town in the south of Galilee, the home of Christ's boyhood and early manhood. Rejected at Nazareth, He made Capernaum His headquarters.

Pe'-ter The impulsive disciple; yet beneath the superficial elements of his character were possibilities of development that made him worthy of his name *Petros*, a rock.

Phar'-i-sees A religious party in the Jewish Church who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists and were not too careful how they lived. Our Lord strongly denounces their hypocrisy (Matt. 23).

Phil'-ip Native of Bethsaida, a practical, matter-of-fact man, but a faithful and trusted disciple. One of the first to be called. (John 1: 43).

Pi'-late The Roman procurator or "Governor" of Judæa and Samaria under the Emperor Tiberius, from 26 to 36 A. D. A man of vulgar ambition, violent temper and cruel in the extreme. He gave up Jesus to be crucified, though he knew Him to be innocent. He was banished to Gaul, and found a suicide's death.

Sad'-du-cees A Jewish sect that denied the immortality of the soul, and hence the resurrection.

Si'-mon a Cyrenian A native of Cyrene, the capital of Libya in Africa. He helped Jesus bear His cross to Calvary.

Si'-mon the Leper Nothing more is known of him beyond the fact that Jesus was entertained at his home just before the Passion Week. He was probably cured of his leprosy by Jesus.

Zeb'-e-dee A fisherman of Galilee, the father of the apostles James and John,

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: FIRST QUARTER

1. January 6.....	Jesus Anointed at Bethany. Matt. 26 : 6-16.
2. January 13.....	The Triumphal Entry. Matt. 21 : 1-17.
3. January 20.....	Greeks Seeking Jesus. John 12 : 20-33.
4. January 27.....	Christ Silences the Pharisees. Matt. 22 : 34-46.
5. February 3.....	Parable of the Virgins. Matt. 25 : 1-13.
6. February 10.....	Parable of the Talents. Matt. 25 : 14-30.
7. February 17.....	The Lord's Supper. Matt. 26 : 17-30.
8. February 24.....	Jesus in Gethsemane. Matt. 26 : 36-46.
9. March 3.....	Jesus Betrayed. John 18 : 1-14.
10. March 10.....	Jesus and Caiaphas. Matt. 26 : 57-68.
11. March 17.....	Jesus and Pilate. Luke 23 : 13-26.
12. March 24.....	Jesus Crucified and Buried. Luke 23 : 35-53.
13. March 31.....	REVIEW.

Lesson I.

JESUS ANOINTED AT BETHANY

January 6, 1901

Matt. 26: 6-16. Commit to memory vs. 11-13. Read Matt. 26: 1-6. Compare Mark 14: 1-11; John 12: 1-11.

6 Now when Je'sus was in Beth'any, in the house of Si¹mon the leper,

7 There came unto him a woman having an alabaster ¹box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw ²it, they had indignation, saying, To what purpose ³is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 ²When Je'sus understood ⁴it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you: but me ye have not always.

Revised Version—¹Cruse of exceeding precious ointment; ²But Jesus perceiving it said; ³To prepare me for burial; ⁴That also which this woman hath done shall be spoken of; ⁵Are ye willing to give me? ⁶And they weighed with him; ⁷Deliver him unto them.

12 For in that she hath poured this ointment on my body, she did ¹it ²for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, ⁴there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Ju'das Iscar'iot, went unto the chief priests,

15 And said ¹unto them, What ²will ye give me, and I will deliver him unto you? And they ³covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to ⁷betray him.

GOLDEN TEXT

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

DAILY READINGS

M. —Matt. 26: 6-16. Jesus anointed at Bethany.

T. —Luke 7: 36-47. A sinner's gratitude.

W. —Luke 10: 38-42. The good part

Th. —Deut. 15: 7-11. Duty to the poor.

F. —1 John 4: 9-19. He first loved us.

S. —Phil. 3: 1-12. All for Christ.

S. —John 12: 1-11. A costly gift.

CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day, to keep it holy. [For the Fourth Commandment in full, see Exodus 20: 8-11 or in the shorter Catechism itself.]

TIME AND PLACE

The beginning of the last week of our Lord's life on earth. Saturday evening (the Jewish Sabbath) April 1, A. D. 30, and in the house of Simon the leper at Bethany, near Jerusalem.

LESSON PLAN

- I. The Woman's Love, 6, 7. Shown in the anointing of Jesus' head.
- II. The Disciples' Indignation, 8, 9. Because of the supposed waste of the ointment.
- III. The Master's Praise, 10-13. He commends the woman's act of faith and love.
- IV. The Traitor's Plot, 14-16. With the chief priests for the betrayal of his Master.

LESSON HYMNS

Book of Praise, 474; 76 (Fs. Sel.); 180; 214; 238; 598.

*The Bible Readings throughout the Home Study Series are those of the International Bible Reading Association and are used by courtesy of the Association.

EXPOSITION

By Rev. George B. McLeod, B.A., Westville, N.S.

Connecting Links—We have reached the last week in the earthly life of our Lord. After the parable of the Pounds (Lesson XII, last Quarter) Jesus left Jericho for Bethany, which was 15 miles distant, and two miles from Jerusalem. He arrived six days before the Passover (John 12: 1), which was held on the 14th of Nisan (Lev. 23: 5), the first

month of the Jewish ecclesiastical year. His arrival, therefore, was probably on Friday, the eighth of Nisan, or March 31, A. D. 30. The supper was perhaps held on the evening of the following day at the close of the Jewish Sabbath which ended at sundown. At this supper Mary anointed Him. Matthew relates the incident somewhat out

of its proper order in time. (See Exposition, v. 14.)

V. 6. *Now when Jesus was in Bethany*; a quiet little village near Jerusalem, where Jesus frequently rested and lodged when visiting the latter place. After raising Lazarus from the dead He had left Bethany for a few weeks, owing to the opposition of the Pharisees. (John 11: 54.) He now returns, on His way to the Passover. The date of His arrival and of the supper is not fixed by Matt. 26: 2, for Matthew is not writing in the order of time. (See Connecting Links.) *In the house of Simon the leper.* A banquet was given Jesus in Simon's house (John 12: 2), possibly by His disciples and friends in Bethany, "to express their gratitude to Jesus, and their veneration for Him, in consequence of raising Lazarus." (Reith.) We know nothing further of Simon. Some think he was the husband of Martha, or that it is another name for Lazarus. He had doubtless been cured of his leprosy by Jesus, but was still called "Simon the leper" to distinguish him from other Simons, as it was a common Jewish name. Lazarus, Martha and Mary were at the supper. (John 12: 2.)

V. 7. *A woman*; Mary, the sister of Martha. (John 12: 3.) She is not to be identified with the woman "which was a sinner" of Luke 7: 37. *An alabaster box*; an Oriental flask with a long, narrow neck made of alabaster, a variety of gypsum. But flasks of different other materials were sometimes called "alabasters." *Of very precious ointment.* Mark says "ointment of spikenard very precious." Spikenard was a costly perfume "made from the head or spike of a fragrant East India plant which yields a juice of delicious odor." *Poured it on his head.* John (12: 3) says that she anointed His feet. The head was probably anointed first and the feet afterwards. The anointing of guests was a common act of courtesy; but this was rare ointment and the anointing was that of faith and love. *As he sat at meat*; as He reclined at the banquet, resting on a couch upon His left arm, His feet extending outwards from the table.

V. 8. *When his disciples saw it.* It was Judas who raised the objection (John 12: 4, 5), and he doubtless misled some of the other disciples. *To what purpose is this waste?* The word rendered "waste" is the same word that Jesus applies to Judas himself (John 17: 12), and is there rendered "perdition." He was the "son of perdition," the son of "waste," wasting in his miserliness what gold could never buy, and his life worse than "wasted," himself finally a castaway. (Acts 1: 25.)

V. 9. *For much*; for three hundred pence. (Mark 14: 5.) A penny, or the Roman *denarius* was about 17 cents, or a day's wage. (ch. 20: 2.) The whole amount would be about \$50. *Given to the poor.* His charitable pretensions were utterly false. It was the loss of a few coins, as treasures, that aroused the evil spirit within him. See John's scathing denunciation of him in John 12: 6; and John, himself one of the Twelve, ought to have known.

V. 10. *When Jesus understood it.* There was silent disapproval at first. (Mark 14: 4.) Whispered murmurings followed (Mark 14: 5) and then came the louder tones of Judas. Christ hearing, replied, *Why trouble ye the woman?* or "the lady." The rough remarks would embarrass Mary, and Jesus comes to the rescue. Mark (14: 6.) adds "Let her alone." He is indignant and His rebuke is sharp. *She hath wrought a good work.* To have sold the ointment would have benefited but few, but the love which anointed Jesus has enriched the world. It was, therefore, not an act of "waste." It was a "good work," literally, a noble, honorable work.

Vs. 11, 12. *The poor always with you*; and, therefore, opportunities in abundance of aiding them. *But me ye have not always.* In view of His near departure Mary's special act of apparent waste was justified. *She did it for my burial.* In some way, we know not how, she had caught the secret of His death. It was the insight of faith and love, and her offering was all too poor. Anointing as a preparation for burial was common. (2 Chron. 16: 14; John 19: 39, 40.)

V. 13. *This gospel.* He had doubtless been proclaiming the gospel of salvation, the gospel of Christ's kingdom, at the table. *Shall also this . . . be told.* In that loving act Mary erected to her memory a monument that shall stand forever.

V. 14. *Then one of the twelve.* The words express the utter amazement of Matthew that one of the disciples should prove a traitor. Christ's reproof had angered Judas. He knew, too, from Christ's words (v. 12) that His death was near. He would, therefore, save Himself from what seemed a failing cause by going over to the enemy. Verses 14-16 are later than the anointing at Bethany. They are connected in time with

verses 2, 3, probably on the following Tuesday evening. The supper at Bethany is introduced here by Matthew to account for Judas' treachery. *Went unto the chief priests.* They had decided on His death, but were afraid of popular feeling. (vs. 3-5.) But Judas gives them their opportunity.

Vs. 15, 16. *They weighed unto him thirty pieces of silver* (Rev. Ver.). In the Yukon territory gold now passes current by weight. Thirty silver shekels was the price of a slave (Exod. 21: 32), about \$20.00. *He sought opportunity to betray him;* and thus carry out his shameful bargain. He was free to act, but he did not know that he was fulfilling the prophecy of Zech. 11: 12.

APPLICATION

By Rev. Robert Haddow, B.D., Toronto

An alabaster box of very precious ointment, v. 7. It is right for us to consecrate what is beautiful to God. In our country we do not take much account of the sense of smell, but in Eastern lands, sweet perfumes such as Mary's are held in high esteem. As she consecrated to her Lord what she considered beautiful and pleasing, so should we consecrate what we think beautiful and pleasing. For what the Lord accepted from Mary He will not refuse from us. Inasmuch, then, as we delight in melodious and harmonious sounds, it is right that we should consecrate these to God in our service of praise. So also it is right that our places of worship should be as attractive to the eye as we can afford to make them.

Sold for much and given to the poor, v. 9. An ungenerous soul can always find a reason for condemning generosity. Mean people can always think of some better way in which money might have been expended; but they seldom spend it either in the way which they condemn or of which they approve. It is not by such as Judas and those who echoed his words about the table that the necessities of the poor are relieved. No one cared for the poor like Jesus, and nothing has done so much to improve their condition as His teaching and example. But Jesus knew that He could safely leave the interests of the poor to loving hearts

like that of Mary. Give us in our Church men and women who truly love the Lord Jesus, and their will be no fear of want for those of whom He has said: "Inasmuch as ye have done it unto of the least of these, ye have done it unto me."

Why trouble ye the woman, v. 10. Christ's people are often misunderstood, sometimes cruelly. It is a great comfort to know that however much men may misunderstand, Jesus' understanding is always perfect. And not only does He understand, but, as with Mary, we may be sure that some day He will triumphantly vindicate His true disciples before the world. (Job 19: 25.)

She hath wrought a good work upon me, v. 10. Mary's action was a beautiful, a noble action because of the motive which prompted it. It was prompted by grateful love. And this is what Jesus regards in all our giving to Him. Our giving to religious purposes is not the blessing to us that it might be, because so much that is unworthy mingles in our motives. If one gives to the Century Fund, for example, because his neighbors are giving, or because his minister asks him and he is ashamed to decline, or because he does not wish the Presbyterian Church to be outstripped by any other Church, he will largely miss the blessings which we may always receive when we give aright. But if we bring our gift as a true thank-offering

from a loving heart, that looks back with gratitude to the years through which God has led us, then it will be twice blessed ; it will do good in the cause to which it is applied, and it will call down a blessing from heaven upon ourselves.

Me ye have not always, v. 11. Mary's action was beautiful, too, because timely and appropriate. This was no piece of senseless and useless extravagance. Consider the position of Jesus :—His remorseless enemies perfecting their plans to take His life ; the mass of the people stupidly indifferent to His claims and teaching, or hopelessly misunderstanding them ; one from among His chosen Twelve in the act of betraying Him ; even the best of His disciples intent upon their own interests rather than those of His kingdom, looking to what Jesus might give them rather than to what they might do for Him ! Must it not have been worth much to Him to know that there was one unselfish heart, thinking not of what she could get but of what she could give ? In the gathering darkness of those closing days, the deed of Mary must have been as a beam of light to Jesus, bringing Him help and cheer. This, again, is the fruit of a loving heart. It is sensitive, prophetic ; we may safely follow its leading as to when and where and how our gifts should be bestowed.

She did it for my burial, v. 12. "Providence often so opens a door of opportunity

to good Christians, and the Spirit of grace so opens their hearts, that the expressions of their pious zeal prove to be more seasonable than they themselves had expected. The grace of Christ puts kind comments upon pious words and actions, makes the best of what is amiss, and the most of what is good."—Matthew Henry.

The whole story may well teach us that Jesus is worthy of our best. He has given His best for us. He gave Himself, and not even the Son of God could do more. He has given us our best. The best we have, forgiveness of sin, eternal life, a blessed immortality—all these are Christ's gift to us. Should we not then give Him our best, in return ? But what is our best ?

"Were the whole realm of nature mine,
That were a present far too small."

But we have something better than that. As He gave Himself for us, so we can give Him ourselves. This is our best. For a man to give himself means more to him than to give all his goods. It also means more to God. God does not care for our goods. He has no need of them. But He does need us. For the rebellious to turn again in loyalty, for the prodigal to come home, for those whom Christ came to seek, to give themselves heart and soul to the keeping and service of their Saviour, God, this is to bring an offering with which our God is well pleased, indeed.

POINTS AND PARAGRAPHS

By Rev. Robert Haddow, B.D.

"God's Anointed One should be our Anointed One. Has God poured on Him the oil of gladness above His fellows ? Let us pour on Him the ointment of our best affections." v. 7.

The lover of money thinks all money wasted which does not find its way into his pocket. v. 8.

Judas began the murmuring, but one murmurer may easily infect a whole company. v. 8.

Why waste a thing of value on Jesus Christ ? So too many seem to reason. After everything else is provided for, the scrapings

and leavings will be good enough for Him. v. 9.

A certain sort of people are always in favor of every good object except the one whose claims are being presented to them. v. 9.

Jesus understands His people when the world misunderstands them, and He will not let them be put to shame. v. 10.

There is no surer guide to beautiful and noble conduct than a truly loving heart. v. 10.

There is no contest between the Lord and the poor. He that hath pity on the poor lendeth to the Lord. v. 11.

There are many duties which must be performed at once or they cannot be performed at all. v. 11.

"None of all the trumpets of fame sound so long as the Everlasting Gospel." v. 13.

The brightest lights cast the deepest shadow. What artist can ever depict the contrast between Mary's loving gift and Judas' black treachery? v. 16.

Then one deep love doth supersede

All other, when her ardent gaze

Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,

Born down by gladness so complete,

She bows, she bathes the Saviour's feet
With costly spikenard and tears.

—Tennyson.

Last spring the tidings came of the death of a certain young man with the first Canadian contingent. His father, speaking about it said: "I have given my best for the Empire, I have given my only son." Should we be less willing to give our best for Christ and His Kingdom?

Mary of Bethany anointed the feet of Jesus with her fragrant spikenard; and she did this, as Jesus told her, in honor of His burial. And so the most precious and suitable gift you can bring to Jesus is the perfume of a life whose meekness and humility have been caught from His humbling of Himself for your sakes, and whose self-

sacrificing love has been produced by the virtue of His own atoning death for you.—Hugh MacMillan.

The perfume of Mary's spikenard filled all the house; but, wafted by the breath of Jesus, the odor of her beautiful action has been carried far more widely. And as sweet scents impart a portion of their fragrance to those objects with which they come in contact, so Mary's example has quickened the love and devotion of many lives. What elaborate boxes of wealth, and influence, and talent, have not been freely and joyfully poured out at the bidding of love!

What though in poor and humble guise

Thou here didst sojourn cottage-born?

Yet from Thy glory in the skies

Our earthly gold thou didst not scorn.

For Love delights to bring her best,

And where Love is, that offering evermore
is blest.

Love on the Saviour's dying head

Her spikenard drops unblam'd may pour,

May mount His cross, and wrap Him dead

In spices from the golden shore;

Risen, may embalm His sacred name

With all a painter's art, and all a minstrel's
flame.—Keble.

"Little Dorrit turned at the door to say

'God bless you!' She said it very softly.

but perhaps she may have been as audible

above—who knows?—as a whole cathedral

choir."—From "Little Dorrit."

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

Anointing—Like all Orientals, the Hebrews were accustomed, after bathing or washing, to rub all exposed parts of the body with olive oil, which soothed the sun-burned skin. This oil was often mixed with aromatic spices and thus became a perfume. Valuable ointments, like that in the text, were used only by the wealthy on special occasions. After death, the body was washed and anointed with sweet-smelling unguents. In Palestine and Egypt, as well as India, a welcome guest is perfumed on his arrival and sometimes on his departure.

In one of the hotels of Nazareth and in some of the Oriental churches, we were thus welcomed. It is a reminder of the generous hospitality of the ancient East and expresses how worthy the guest is of the best the host can bestow.

Alabaster—The Oriental alabaster is a delicate and richly-veined stone, a stalagmitic carbonate of lime. Many vases of it have been found in Egypt, some of very ancient date. They were often very beautiful and, consequently, were extremely costly. This one was probably Mary's choicest possession.

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

For Bible Class Teachers

AN ANALYSIS

Rev. Principal MacVicar, D.D., LL.D., Montreal

Bethany was the place of Dates and Pails. (Matt. 21 : 17-19 ; Jno. 12 : 13.) A favorite resort with Jesus—the home of Lazarus and his sisters, Mary and Martha. Simon had probably been healed of leprosy by Jesus. The interest of the lesson centres upon :—

1. *Mary's act of love.* She made a "very costly" gift to her Saviour. (Mark 14 : 3.) Estimated by Judas worth 300 pence or *denarii*, 17 cts. each ; total \$51. (Jno. 12 : 4-6.) To this was added the cruse, containing the ointment, which "she brake."—(Mark 14 : 3.) She deemed nothing too costly as an offering to Jesus. There is no limit to what love can do and endure. (1 Cor. 13 : 4-8.)

2. *The disciples' view of Mary's act.* "They had indignation." They are ignorant of the true nature of her deed. They judge rashly. They all seem to approve of the opinion of Judas. (Jno. 12 : 4-6.) Even the true followers of Christ find it easy to adopt plausible excuses for not giving to His cause.

3. *Christ's estimate of Mary's act.* "He reverses the judgment of the disciples,—the act is not one of waste or of injustice to the poor. It is an act of faith which worketh by love" (Gal. 5 : 6)—an act to be as widely and perpetually proclaimed as the Gospel.

God it is for us that Jesus is Judge. He rewards the smallest service impartially, the cup of water, the widow's mite. (Matt. 10 : 42 ; Luke 21 : 2-4.) His compassion is un-failing. (Jno. 8 : 3-11.)

4. *Judas' conduct contrasted with Mary's.* His solicitude for the poor was pretentious hypocrisy. (Jno. 12 : 6.) He was a master of hypocrisy, unsuspected by the eleven to the very last. Hence, when Jesus said, at the Feast, "One of you shall betray me,"

they asked, "Lord, who is it?" (Jno. 13 : 21-26.) They did not suppose that it was Judas, so considerate of the poor! Yet in his cunning treachery and sordidness he sells his Master for the price of a slave, the 30 *tetra-drachms* or pieces of silver, \$15.30.

For Teachers of the Boys and Girls

By The Editor

The journeyings of Jesus are at an end. The close of His life on earth is drawing very near. Less than a week remains. But it is thick with events which will form matter for eternal meditation and praise.

The triumphal march, the contests in the Temple, the solemnities of the upper room, the sorrows of Gethsemane, the shame and agony of the cross, are beheld through the vine-hung door of the house at Bethany. Mary's heart of love has foreseen them all, and through her act of love and devotion we may hope to enter into some true sympathy with our suffering Lord.

A method that will put the scholars at their ease and at the same time sustain their interest in the story of this lesson, is to take the various persons in order as they are mentioned.

1. Jesus in Bethany ; resting from His toilsome journeyings and from His manifold works of mercy. Have the class recall previous lessons. Strengthening Himself, too, for the days that were to darken into deepest night so soon. Amongst friends—it was the home of Mary and Martha and Lazarus—the Son of God, seeking for the sympathy and support of men ; for is He not the Son of man as well as the Son of God ?

2. The woman ; Mary of Bethany, as John tell us. (12 : 3.) Be sure to disentangle this story from that other anointing in Luke 7. This Mary is not the woman "which was a sinner." Nor yet is she Mary Magdalene. (Mark 16 : 9.) It is the Mary of Luke 10 : 39 and John 11 : 20 ; the Mary who "chose the good part"—gentle, loving, womanly. Her act here (v. 7.) is so like herself.

3. The disciples ; who, led by Judas

(John 12: 4, 5), grudge and grumble at the "waste." Narrow minded and sordid and unspiritual, and perhaps not a little hypocritical as well. They hated to see thrown away that which perhaps might have come to themselves in gold.

4. Jesus again. He protects this shrinking, tender woman: "Why trouble ye the woman? Let her love have full vent." He commends her deed (v. 10), and we gather from His words that there is little risk of the poor suffering at the hands of those whose first care is Himself. He interprets her act also—it was an act of deep sympathy and insight. Love had quickened Mary's vision and she saw what was before her Lord and Master, and seeing, sought to lighten His load of suffering by sympathy. Nor was this anointing ever to be forgotten. It should go wherever the gospel went, to keep Mary's name fresh and green and to encourage other Marys to give their best without grudge to the Lord, because they have already given Him their hearts.

5. Last of all, Judas, even as he is always the last of all to be mentioned in the lists of the apostle. Recall what Judas must have heard and seen—the words of Jesus, amazing words of wisdom and winsomeness, His

words, too, of fierce anger against all un-reality and pretence; the works of Jesus,—works that showed Him to be God indeed. And the sorrow and shame of it all, that for "the price of a slave" he should sell that Lord and Master to His foes.

Prove From Scripture

That Christ remembers loving service.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Eastern hospitality.
2. Mary—a character sketch.
3. Judas as a man of business.

The Catechism Question

Ques. 57. *The Fourth Commandment*—One of the commandments of the First Table, which deals with our relations to God.

1. This has to do with God's day—"The Sabbath of the Lord thy God."
2. It has a positive and a negative side—"Remember" and "Thou shalt not."
3. The core of the commandment is to keep *holy* the Sabbath-day, *i. e.*, set apart for sacred uses, for God's worship and service.
4. A Sabbath's rest implies a diligent week's work, "Six days shalt thou labor."
5. One is neither to work on the Sabbath nor demand work of others. Even the "cattle" have their claim to consideration.
6. God's example is our highest authority and our safest rule for the observance of the "one whole day in seven" as the Sabbath.

FOR TEACHERS OF THE LITTLE ONES

By Jessie Munro Johnston, North Bay, Ont.

Connection—"A Happy New Year," little folks! Shall we bow our heads and thank our Heavenly Father for His goodness during the past year?

1901
A YEAR OF WORK
FOR
JESUS

Our Father we thank Thee
that all the year through
Thy goodness has blessed us
with gifts ever new,
We praise Thee for blessings
sent down from the sky,
Thy care was about us when
dangers were nigh.
Our Father, we pray Thee
be Thou ever near,
And oh! do Thou give us
"A Happy New Year."
(Recall the Review Christ-
mas Tree)—Tell me some of
God's good gifts to us and
to the world.

We are going to hear a beautiful story of Jesus and of one who was thankful for His goodness and did what she could to show her love for Him.

Introduction—Little lame Susie could not run messages, but she did what she could and was sometimes more of a comfort to mother than Jennie, who could walk and run.

Lesson—Here is the house of Simon the leper in Bethany (Blackboard). Here are Jesus and His disciples seated at the dinner table. See! in comes a woman—what is that in her hand? Tell the story. The woman did what does not appear to us to be a very great or wise act, but it was what her heart prompted her to do. Jesus knew it was a “love act” and accepted it as such. Jesus wants our love and worship as well as our work. We must each show our love in our own way, some doing one thing, some another thing, for Jesus.

The disciples thought the gift a useless one and too costly. Jesus rebuked them. Mary, for that was the woman’s name, gave her best to Jesus; well spent money, better than spending it on herself.

Do we not spend our money foolishly on candy which only lasts for a minute and does no one any good? Jesus is like a banker; He gives us good interest on our money. (Explain.) He pays us back in better things than money, if we love Him and give Him our best.

Story—Little Christabel heard her teacher say:

“Even the youngest, humblest child
Something may do to please the Lord.”

She wondered what a poor little girl like she could do. Soon she found the baby crying because he had lost his rattle. She found it for him and baby laughed. She thought how happy the rattle must be because it could make baby so happy. You and I know that it was Christabel who made the rattle to help. She did what she could.

Practical Thoughts—Jesus wants me to serve Him by serving others. What can I do to please Him?

“I want to be like Jesus
Engaged in doing good
So that of me it may be said,
She hath done what she could.”

BLACKBOARD REVIEW

By the Editor

What
Mary meant
The disciples thought
Jesus said
Judas did

Possibly as effective a review as any will be to turn the thoughts of the scholars back again upon the scene at the supper in Bethany. Describe, or have one describe, an Eastern supper. Then call for a list of those present at the supper. These will come out—Mary, the disciples, Jesus, Judas. Now write on the board, which should be blank up to this point, the word **WHAT** in large letters. Follow this with the persons in the order mentioned. (The scholars, especially the younger ones will be alert to give you the names.) Then briefly—all can be spoiled by elaborating here—complete this sketch, with Mary’s faith and love, the disciples’ suspicion and grudge, Jesus’ satisfaction and recommendation, and Judas’ dark guilt. The lessons of the story, even if unspoken, will sink deep.

Lesson II.

THE TRIUMPHAL ENTRY

January 13, 1901

Matt. 21: 1-17. Commit to memory vs. 9-11. Compare Luke 19: 29-44.

6 And the disciples went, and did ¹ as Je'sus com-manded them.

7 And brought the ass, and the colt, and put on them their ² clothes, and they set *him* thereon.

8 And ³ a very great multitude spread their gar-ments in the way; others cut down branches from the trees, and ⁴ strawed *them* in the way.

9 And the multitudes that went ⁵ before, and that followed, cried, saying, Hosanna to the son of Da'vid; Blessed ⁶ is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jeru'salem, all the city was ⁷ moved, saying, Who is this?

11 And the ⁷ multitude said ⁸ This is Jesus of Naz-areth of Gal'ilee.

12 And Jesus ⁹ went into the temple of God, and

Revised Version—1 Even as Jesus appointed them; ² Garments; and he sat thereon; ³ The most part of the multitude; ⁴ Spread; ⁵ Before him; ⁶ Stirred; ⁷ Multitudes; ⁸ This is the prophet, Jesus, from Nazareth of Galilee; ⁹ Entered; ¹⁰ The doves; ¹¹ A house; ¹² Robbers; ¹³ But; ¹⁴ Moved with indignation; ¹⁵ Are saying; ¹⁶ Did ye never read?

GOLDEN TEXT

Matt. 21: 9. Blessed is he that cometh in the name of the Lord.

DAILY READINGS

M. —Matt. 21: 1-17. The triumphal entry.

T. —John 12: 12-19. "Thy King cometh."

W. —Zech. 9: 9-17. The prophecy.

Th. —Luke 19: 37-48. Rejoicing and weeping.

F. —Jer. 7: 8-16. Hypocrisy in worship.

S. —Psalm 118: 19-29. In the name of the Lord.

S. —Rev. 5: 6-14. The heavenly triumph.

CATECHISM

Q. 58. What is required in the fourth commandment?
A. The fourth commandment requireth the keep-
ing 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.

Connecting Links—It was Passover time, and the pilgrims were going up to Jerusalem from all parts of the country. Many went to Bethany to see Jesus, and being convinced that He was the Messiah, believed on Him, which greatly angered the rulers. (John 12: 9-11.) He remained at Bethany over Saturday, the Jewish Sabbath, and on the following day, Sunday, He made His public entrance into the city. The supper at Bethany of our last lesson was in the evening before, after sunset, which was the close of the Jewish Sabbath. Matthew gives the account of the supper out of its proper order.

V. 1. *Drew nigh unto Jerusalem.* Leaving Bethany, which was about two miles from Jerusalem, Jesus and His disciples, accom-
panied by others, set out for the city, probably taking the southern, or main road. It was perhaps near noon, as the entrance into the Temple seems to have been late in the afternoon. (Mark 11: 11.) (For the proper names see Bible Dictionary, page 6.) *Then sent Jesus*; showing a deliberate inten-
tion of publicly entering Jerusalem as Israel's

king. He is no longer afraid of encouraging popular enthusiasm (Mark 5: 43) through fear of arousing opposition from the Pharisees (Mark 2: 7-16), who could no longer inter-
fere with His work. (Mark 1: 45.) His work as teacher was almost finished. There remained only Gethsemane and the Cross.

Vs. 2, 3. *Go into the village*; of Bethphage, mentioned in the previous verse. *Ye shall find an ass.* In the East the ass was and is highly esteemed (Judges 5: 10; 12: 14); but "it is the common beast for everybody to ride, and has been so from the days of the patriarchs and prophets." *The Lord hath need of him.* The owner may have been a secret follower of Jesus; or, sharing in the enthusiasm of the crowd, he would willingly grant the Master's request. It required, however, no such courage to accede to Jesus' wishes now as it would by and by for Joseph and Nicodemus to bury His body. (John 19: 38, 39.)

Vs. 4-6. *All this was done, etc.* Matthew finds in the incident the fulfilment of Zech. 9: 9. The quotation is not literal. Free

cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ¹⁰ doves.

13 And said unto them, It is ¹¹ written, My house shall be called ¹¹ the house of prayer; but ye have made it a den of ¹² thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¹³ And when the chief priests and scribes saw the wonderful things that he did, and the children cry-
ing in the temple, and saying, Hosanna to the son of Da'vid; they were ¹⁴ sore displeased.

16 And said unto him, Hearest thou what these ¹⁵ say? And Je'sus saith unto them, Yea; ¹⁶ have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

TIME AND PLACE

Sunday, April 2, A.D. 30, the day after Mary's anointing, and Monday, April 3, on the way between Bethany and Jerusalem, and in the city and temple.

LESSON PLAN

I. The Ass's Colt, 1-7.

Brought, at Jesus' command, by two of the disciples.

II. A Royal Progress, 8-11.

In the midst of the Hosannas of the multitude.

III. Kingly Words and Works, 12-16.

Cleansing, healing, rebuking, commanding.

IV. Resting at Eventide, 17.

With loved and loving friends at Bethany.

LESSON HYMNS

Book of Praise, 16 (Ps. Sel.); 536; 90; 48; 540; 537.

EXPOSITION

see Lesson on king. He is no longer afraid of encouraging popular enthusiasm (Mark 5: 43) through fear of arousing opposition from the Pharisees (Mark 2: 7-16), who could no longer inter-
fere with His work. (Mark 1: 45.) His work as teacher was almost finished. There remained only Gethsemane and the Cross.

Vs. 2, 3. *Go into the village*; of Bethphage, mentioned in the previous verse. *Ye shall find an ass.* In the East the ass was and is highly esteemed (Judges 5: 10; 12: 14); but "it is the common beast for everybody to ride, and has been so from the days of the patriarchs and prophets." *The Lord hath need of him.* The owner may have been a secret follower of Jesus; or, sharing in the enthusiasm of the crowd, he would willingly grant the Master's request. It required, however, no such courage to accede to Jesus' wishes now as it would by and by for Joseph and Nicodemus to bury His body. (John 19: 38, 39.)

Vs. 4-6. *All this was done, etc.* Matthew finds in the incident the fulfilment of Zech. 9: 9. The quotation is not literal. Free

use is made of the prophets' words. *Behold thy king.* The horse was used for war purposes, but the ass being domestic, was, therefore, a symbol of lowliness and peace. The incident is in keeping with the character of the Prince of Peace. There was a modest dignity about this triumphal procession. It is the only time we read of our Lord having ridden. He was carried in fisherman's boats or He went on foot. *The disciples went*; in a spirit of unquestioning obedience.

V. 7. *Brought the ass and the colt.* Jesus rode upon the colt (Mark 11: 7), and Mark informs us that no man had ever before ridden him. The mother was naturally taken along that the colt might go the more quietly. *Put on them their clothes*; their outer robes, or cloaks, instead of a saddle. It was a royal procession. One thinks of Sir Walter Raleigh spreading his mantle on a miry place that his queen might cross.

V. 8. *The most part of the multitude* (Rev. Ver.). Not all, for the Pharisees, like evil birds of prey, were hovering around. (Luke 19: 39.) *Their garments*; their cloaks, or outer garments. *Branches*; from the date palms (John 12: 13) that grew upon the Mount of Olives. The leaves were often ten feet long. The palm was an emblem of victory. "Monier, in our own day, saw the way of a Persian ruler strewn with roses for three miles."

V. 9. *The multitudes that went before*; those who came out of the city to meet Him (John 12: 12), and who turning round preceded Him. *That followed*; from Bethany, and from other parts of the country, as they were coming up to the Passover. *Hosanna*; literally, "Save now" or "Save, I pray"; the opening words of Ps. 118: 25. Compare our "God Save the Queen." *Blessed is he.* These words from Ps. 118: 26 were held to refer to the coming Messiah and were sung at the great festivals. In applying them to Jesus the people show that they accept Him as Messiah. The same is implied in the title "Son of David." *Hosanna in the highest*; i.e., in the highest heavens. It was a prayer that their "Hosannas on earth might be echoed and ratified in heaven." (Bruce.)

But our Lord, knowing how little this popular applause meant, wept over the city as He saw it from the crest of the Mount. (Luke 19: 41-44.)

V. 10. *When he was come into Jerusalem.* The procession, having crossed Kidron Valley, probably entered the city through the Sheep Gate on the north. *The city was moved*; literally "shaken," the word used for an earthquake. Excitement ran high in expectation of a revolution, when their own king should take the place of the hated Romans. *Who is this?* Asked by the inhabitants of the city as they looked on the excited crowd and heard their shoutings.

V. 11. *This is the prophet, Jesus, from Nazareth* (Rev. Ver.); the answer of the pilgrims in the procession, many of whom came from Galilee. Jesus entered the Temple and then quietly withdrew to Bethany.

V. 12. *Jesus went into the temple*; on the following day, Monday. (Mark 11: 12, 15.) *Cast out.* The Temple market was in the "court of the Gentiles," the outermost part of the Temple, where oxen, sheep, wine, oil, salt, etc., were sold for sacrificial purposes. *Money changers*; who changed the foreign money into Jewish coin for the pilgrims to pay the Temple tax. (Exod. 30: 15.) They made excessive profits. *Doves*; required for offerings. (Lev. 12: 8.)

V. 13. *It is written*; Isa. 56: 7; Jer. 7: 11. *My house.* It should have been used solely for religious purposes. *A den of robbers* (Rev. Ver.); by their unblushing extortion. The priests winked at the iniquity and likely made gain by it.

V. 14. *The blind and the lame.* The Temple was a common resort for such seeking alms. (Acts 3: 2.) *Healed them*; thus, as it were, restoring the Temple to its proper use as a house of mercy.

V. 15. *The chief priests.* Their authority was called in question and they did not like it. *The children.* Even the little ones caught the enthusiasm and recognized Jesus as the King.

Vs. 16, 17. *Hearst thou?* It seemed to them blasphemy to ascribe to Him the title of Messiah. (Luke 19: 38, 39.) *Have ye*

never read; in Ps. 8 : 2. They had read, but did not understand that "if the Scriptures had already taught that even the unconscious admiration of the infant is a tribute to God's glory, how much more might children of

maturer age be suffered to join in acclamations to His Son." (Alexander.) *He left them; to spend as before the night in peace and quiet at Bethany and thus refreshed Himself for the morrow.*

APPLICATION

Then sent Jesus two disciples, v. 1. Jesus is now about to make His triumphal entry into Jerusalem, and the question naturally comes to us, why He took this step, so unlike the general tenor of His life. The answer may be given in the words of Professor Andrews: "This entry of Jesus into Jerusalem, 'the city of the Great King,' was a formal assertion of His Messianic claims. It was the last appeal to the Jews to discern and recognize His royal character." By thus deliberately and unmistakably fulfilling this prediction of Zechariah, which the Jewish rulers themselves recognized as applying to the Messiah, He forced them to face His claims. We are obliged to face them too. We may reject Christ if we will, but we cannot escape Him.

That it might be fulfilled which was spoken, v. 4. When Philip came to Nathanael to tell him about Jesus, he said, "We have found him, of whom Moses in the law, and the prophets, did write." (John 1 : 45.) Among the great and true thoughts of Himself and of His dealings with the world which God gave to the prophets of Israel, was that of a coming Saviour. The thought was apprehended and expressed by them in different ways and with different degrees of clearness, but the Messianic hope runs through prophecy like a golden thread. Now Jesus declares by His conduct here that Messianic prophecy is fulfilled in Him. As we read in the Revelation: "The testimony of Jesus is the spirit of prophecy." (Rev. 19 : 10.)

Behold, thy king cometh, v. 5. Another claim which Jesus makes is to be king. This was the state entry of a monarch into his capital. When the multitude cried "Hosanna to the Son of David!", they were giving Jesus a title which more clearly than any other involved a recognition of Him as the King of Israel. All this acclamation Jesus accepts as right and seemly. It was

so right, so seemly, that it should be given, that Jesus declared to the murmuring Pharisees that, if the people should hold their peace, the very stones by the wayside would cry out. (Luke 19 : 40.) Have we accepted Jesus as our King, that He may subdue us entirely to Himself, may rule and defend us, and restrain and conquer all our enemies?

Hosanna, v. 9. This is the Greek form of a Hebrew expression meaning literally, "Save now." But as it is used here it is an ascription rather than a prayer. It ascribes salvation to the Son of David: as we sing in one of our hymns, (Book of Praise, No. 616).

"Salvation and immortal praise
To our victorious king."

Now, we have just been speaking of Christ as king; and this suggests to us the manner of His Kingdom. There have been kings who regarded their kingdoms only as sources of profit and pleasure to themselves. Other kings have exercised their authority for the benefit of the realms over which they ruled. The Lord Jesus is a king of the latter type. He rules, that He may bless His subjects. As King, He brings them salvation.

Nor is His kingdom extended as earthly kingdoms generally are—by force. The wide domains of the British Empire have been won largely by the sword. But it is not upon force that Jesus depends to win territory and subjects. He wins them by love. See Him (v. 14) healing the blind and lame in the Temple. See Him (v. 15) welcoming the praises of the children. See Him, a few days later, bearing His cross and dying upon it. It is by such a life and such a death as this, that He has drawn and bound the hearts of men. "I, if I be lifted up, will draw all men unto me." (John 12 : 32.) "The love of Christ constraineth us." (2 Cor. 5 : 14.)

Yet, as a just and righteous king, He exe-

See Lesson 1

cutes judgment. We read (v. 12) that on entering the city, He "went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers and the seats of them that sold doves." Next day, He withers a fruitless fig tree by His curse (v. 21), thus announcing by a parable in action, the doom of the Jewish state, which, in spite of so great privileges, had borne "nothing but leaves." Luke tells us that even in the course of this triumphal entry, He foretold the destruction of the guilty city. Yet so true is it that His nature is love that He wept as He pronounced sentence. (Luke 19: 41.) All this is full of solemn warning. We cannot exaggerate the compassion of Jesus Christ. He is not willing that any should perish. Yet He is a righteous judge; and if we persistently reject His salvation—even though He may weep over us—He will certainly pronounce our doom.

Who is this? v. 10. The multitudes answered, "Jesus, the prophet of Nazareth of Galilee." They recognized in Him a good man, a messenger of God. The Jewish rulers would have answered that He was an imposter, who was worthy of death. There were a few who would answer like Peter:

"Thou art the Christ, the Son of the Living God." (Matt. 16: 16.)

What answer shall we give? For the question still faces us. The answer of the multitudes is an impossible one. Jesus is more than a good man, more than a prophet, or He is less; for He claimed to be far more. Let us consider well His claims and the evidence by which they are attested, and our answer will surely be that of Peter, or that of Martha, when she said: "I believe that thou art the Christ, the Son of God, which should come into the world." (John 11: 27.) From the heart let us join in the "Hosanna" chorus, ascribing to Him all praise for our salvation.

If we can so join in sincerity, death will not end the strain for us. One of the band of disciples who were closest to Jesus on that "Palm Sunday," in after years beheld a vision of the heavenly city, and he tells us that he saw a great multitude, which no man could number, of all nations and kindreds and people and tongues standing before the throne, and before the Lamb, clothed in white robes and palms in their hands, and crying with a loud voice and saying, "Salvation to our God which sitteth upon the throne and unto the Lamb." (Rev. 7: 10.) It will be a never-ending song.

POINTS AND PARAGRAPHS

Bethphage was but a hamlet, its site is unknown, but it furnished something for Jesus' need. v. 1.

If we go where Jesus directs we shall find what He promises. v. 2.

What the Lord needs, we must not withhold. v. 3.

Every word that God has spoken will surely come to pass. v. 4.

Zion's king came to her; but alas, for her, she said, "We have no king but Caesar." (John 19: 15.) v. 5.

It is a mark of a disciple to do as Jesus commands. v. 6.

The "very great multitude" who shouted "Hosanna" was but a handful to the "multitude which no man can number"

who will ascribe "Salvation" to Jesus Christ in the Heavenly Jerusalem. (Rev. 7: 10.) v. 9.

If we now sing "Hosanna" to Jesus from the heart, we shall continue the song in eternity. v. 9.

Your heart's answer to the question, "Who is this?" will determine whether you are a Christian or not. v. 10.

If Jesus is a "prophet" He must be more. v. 11.

A man may carry his business with him to the house of God in his mind and heart. v. 12.

Who would not serve such a king? v. 14.

Jesus is the children's Saviour; forbid them not to come to Him. v. 16.

See Lesson I

In September, B.C. 61, about ninety years before Christ's triumphal entry, the most magnificent triumph ever seen in Rome was given to Pompey. For two days the grand procession of trophies from every land and a long retinue of captives moved in the city along the Sacred Way. Brazen tablets were carried, on which were engraved the names of the conquered nations, including one thousand castles and nine hundred cities. The remarkable circumstance of the celebration was that it declared him the conqueror of the whole world.—Peloubet's Notes.

The modern parallels to this triumphal entry, I suppose, would be a manifesto issued, placarded on the walls, or circulated from hand to hand; a proclamation from an aspirant to the throne, in sounding terms, dictating the policy which was to be, or in this day—our own prosaic day—it would be some stirring letter in the morning papers, to reach the intelligence of a city or a nation. We must not miss the meaning because, the ancient methods being so dissimilar to ours, the form of appeal is so remote from our experience. Let us try distinctly to see what the whole thing would mean to the men who saw it! . . . No words could make it plainer; it would at once explain itself. . . . *The claim to be the Messiah* was conveyed to Jerusalem in the form of the entry of Jesus.—Dr. R. F. Horton.

We have been reading of the triumphal entry of the British troops into the South African cities which have been taken pos-

session of in the name of the Queen. The conqueror entered with battle-flags and horsemen, with rifles and cannon. But when Jesus makes His triumphal entry, He comes "meek and riding upon an ass," upon an animal that was not associated with war at all, but with peaceful labor. As His conquests are made not by force but by love, so His rule is not for oppression but for salvation. In the "Battle of the Baltic," Thomas Campbell represents the English Admiral as hailing the vanquished Danes and saying:

"Ye are brothers! ye are men!
And we conquer but to save:—
So peace instead of death let us bring;
But yield, proud foe, thy fleet,
With the crews, at England's feet,
And make submission meet
To our King."

So, if we make "submission meet" to Jesus, and yield ourselves to Him, we shall find that He also "conquers but to save."

Of Christ's love for children Dr. Stalker says: "His love of children and the divine words He spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it. The love of heathen mothers and fathers for their offspring is a rude and animal propensity in comparison with the love for children which reigns in our Christian homes. He lifted childhood up, as He raised up so many other weak and despised things, and set it 'in the midst' for all time to come."

LIGHT FROM THE EAST

Branches of Trees.—Nothing strikes the traveller in Palestine more forcibly than the bareness of the country. There is scarcely a respectable tree in the whole land. And around Jerusalem, with the exception of a few olives here and there, with very scanty foliage, there is not a bush that would serve the purpose mentioned here. The very roots of all such bushes have been dug up and burned for fuel centuries ago. The passage shows how different the country must have been in the time of our Lord, with trees

so plentiful and accessible to all.

The Multitudes Cried.—Orientals have little self-control and a mob of them can be easily excited to enthusiasm or moved to hatred and fury. They clamor together and are often guilty of acts of shameless impropriety. Society at this time was like prepared tinder, waiting for a popular leader to set it in a blaze. But when the Leader was apprehended and His influence appeared at an end, a crowd was ready a day or two afterwards to cry lustily, "Crucify Him."

see Lesson 1

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

For Bible Class Teachers

AN ANALYSIS

The lesson contains two subjects—the entry into Jerusalem and the work done in the Temple.

1. *The Triumphal Entry.* (1) The time—the tenth day of Abib or Nisan. (Exod. 12 : 3-6.) The procession started from west of Bethany at the foot of the Mount of Olives. (2) All the events are a fulfillment of prophecy (Isa. 62 : 11 ; Zech. 9 : 9). The colt of an ass (Mark 11 : 2) was selected in token of the humility and peacefulness of the mission of Jesus, as the horse is suggestive of war (Psa. 20 : 7). Contrast this meekness with what is said of Him in Psa. 45 : 3-5 ; Rev. 6 : 2 ; 19 : 11-16. (3) The marks of honor shown Him. The disciples covered the colt with their garments, and "the most part of the multitude spread their garments in the way," etc. (vs. 7, 8.) They shouted Hosanna, the Greek form of a Hebrew phrase in Psa. 118 : 25, meaning, "O save"—Salvation "in the highest," *i.e.*, perfected in heaven. (Psa. 118 : 26 ; John 14 : 1-3.) "In the name of the Lord," *i.e.*, the Lord's vicegerent. (4) Jerusalem is moved. He is recognized as the well-known prophet. (Deut. 18 : 15-18 ; John 1 : 21 ; 6 : 14 ; Acts 3 : 22 ; 7 : 37.) (5) How was Jesus affected by this enthusiasm ? (Luke 19 : 41.)

2. *Work done in the Temple.* (1) The cleansing of the Temple occurred the next day. (See Mark 11 : 11-17.) This is the second time He did this work. (John 2 : 14-17.) (2) The traffic in cattle, etc., was in the court of the Gentiles. The "den of robbers" was doubtless defended on religious grounds—the convenience of worshippers, etc. The law may have been cited for this purpose. (Deut. 16 : 2.) (3) The kingly power and glory of Jesus are shown by the expulsion of the thieves. The miracle fulfils prophecy. (Isa.

66 : 7 ; Jer. 7 : 11.) It was accompanied by miracles of mercy to the lame and blind, v. 14—elicited the admiration of children. (4) The effect of the children's enthusiasm on godless scribes and priests, vs. 15, 16. They were exasperated and sought to kill Him. (Mark 11 : 18.) His answer approves the conduct of the children and rebukes the ignorance of the scribes and priests, v. 16. (Psa. 8 : 2.) (5) "He left them," etc. The city was crowded. He and the twelve probably bivouacked in the Mount of Olives. (Mark 11 : 11.)

The whole transaction is a manifestation of his divine sovereignty and a solemn protest against the profanation of His Father's house.

For Teachers of the Boys and Girls

The Golden Text gives here, the point of view. It would be an idle task to study the lesson merely as a vivid narrative of an Eastern procession and welcome, although the enthusiasm of the palm branches and the garments strewn in the way and the shoutings—only as Orientals can shout—will form an interesting setting for the main truths to be taught. The scholars will require to be held in a little, or the time will all run by in the talk about home comings and welcomes, and the deep teachings of the passage will escape.

The "Triumphal Entry" as the lesson title gives it, had a great object. The teacher will give his strength to make that object clear and memorable. Put in the foreground :

1. *Christ's purpose.* We use the title "Christ" (Messiah), rather than His name Jesus, because His purpose was to make a final and formal appeal to the Jews, His own nation, to recognize His claim to be their Messiah and Lord. The prophets had foretold that so should their expected Deliverer and King enter the holy city (Isa. 62 : 11 ; Zech. 9 : 9) ; and now He enters, as they had predicted He should.

His purpose is evidenced in His sending His disciples for the colt (vs. 1-3) ; in Matthew's testimony (vs. 4, 5) ; in Jesus accept-

ing the homage of His disciples and the multitudes (vs. 7-11); and in His words and works in His "Father's house." (vs. 12-16.)

2. *Those who helped.* (1) The disciples (vs. 1, 3, 6, 7). One cannot but admire their child-like faith and obedience. It was a very unusual errand. There was an air even of the grotesque in it. (2) The man who loaned the ass's colt. It was no great sacrifice; but it encourages us to do what we can in our Master's cause, however petty the service may seem. (3) The crowds. There was wheat and chaff both in their enthusiasm, the foam as well as the strong billow. But who shall venture to cry them down?

3. *Those who hindered.* (1) Those who hindered by not helping—the mere news-hunters of v. 10, who got an hour's fresh excitement, and nothing more, out of the doings of that memorable day. (2) Those who hindered by their indifferent and evil deeds. (vs. 12, 13.) They cared more for their gains than their God. (3) Those who hindered by their fault finding. (vs. 14, 15.) They were of the "dog-in-the-manger" sort, who would neither enter into the Kingdom of God themselves, nor suffer others, especially "silly children," to enter in.

4. *The children's share,* vs. 15, 16. Children-like it was, even the day after the procession

(Mark 11 : 12-15), to continue the shoutings. Jesus accepts their praises as genuine—children are usually genuine—even though their understanding of what it all meant may not have been very perfect. He does not expect, nor should we, perfection in the child's knowledge or worship or service; but we should be as sincerely glad as He was to see the children rallying to the Lord's side.

Prove from Scripture

That we should follow Christ's commands closely.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Some great triumphal processions.
2. Jesus, the Messiah, promised to come.
3. Jesus and the children.

The Catechism Question

Ques. 58. *What the Fourth Commandment requires.* This turns upon the word "Expressly." That the other "set times," such as New Moon, Passover, Pentecost, etc., are to be observed is an inference, a case of the greater (the Sabbath) including the less. But the requirement in respect to the Sabbath is definite and absolute. "The seventh day is the Sabbath of the Lord thy God." (1) "One day in Seven"; (2) "One whole day," with no subtraction or abatement; (3) To be a "holy Sabbath," a day of worship, as well as of rest; (4) "To Himself"—God to occupy our thoughts, God's worship, our tongues, God's service, our hands.

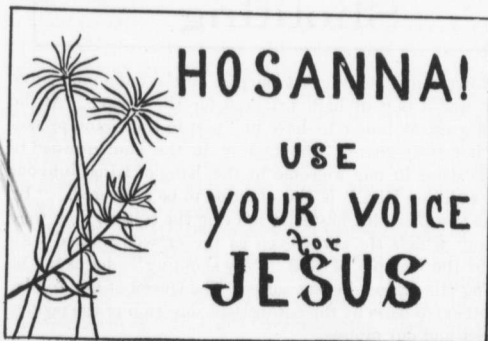
FOR TEACHERS OF THE LITTLE ONES

Connection—Do you remember how little Christabel showed her love to Jesus? Any

who have tried to be helpers may tell of something done.

Introduction—I know you can all tell me who our best Helper is. Let the children tell you some of the helpful things Jesus did and does now. Was Jesus like a poor man or a king, when on earth?

Lesson—Once Jesus was treated like a king. Did you ever see a procession? Oh yes! you all know what that is, bands playing, people march-



ing along carrying banners and waving flags. Sometimes it is to welcome some great man who rides in a carriage with the procession.

When the Queen's son, the Prince of Wales, visited Canada, he went to visit a beautiful place with terraces and flower beds down to the edge of a beautiful lake. As he stepped off the boat, he stepped on to a wonderful carpet of maple leaves which the ladies of the town had sewed into a carpet. They thought no work too great to do honor to the earthly prince. The "Prince of peace," as Jesus is called, had not much honor paid to Him while on earth. But we are going to hear of one time when Jesus was honored in the public streets.

Lesson Story—Tell the lesson story. It is entrancing if well told. Describe the joy and enthusiasm of the people. In place of a carpet of leaves, they threw down their long, flowing garments (Describe Eastern garments) for Jesus to pass over. They cut branches from the trees and ran along in the procession, waving the branches and shouting, "Hosanna to the Son of David";—you

know the rest of our Golden Text; tell me it.

I am sure there were lots of little children in the procession, waving little branches and shouting, too,—perhaps some of the children who had been blessed and helped by Jesus,—all using their voices in His praise. Let us show how they waved. (Use arms in a waving motion.) Is Jesus a poor man or a King now? Yes, *our King*, ruling in the hearts of those who love Him.

"Though now ascended up on high,
He bends on earth a brother's eye."

Practical Thoughts—Jesus wishes me to use my voice now in praising Him. We should be joyous and in earnest in honoring Jesus, singing heartily in Sabbath-school and in church. Honor Jesus on the street, too. Speak up for Him if you hear His name used in vain, or if you see people doing what is displeasing Him.

Jesus wants us to use our hands for Him, not in waving palm branches, but in doing kind, helpful things for others for His sake. That is the way we may honor Him now.

BLACKBOARD REVIEW

How to Welcome our King

By Running
Walking
Shouting

As brought out in the Teaching Hints, Jesus' great purpose in the triumphal entry was to proclaim Himself king. It was a day of high privilege for the people. At the Queen's Jubilee it was counted the greatest honor to have any part in the grand procession. Kings and princes formed her body-guard. The highest in the land crowded to attend her. It should be none otherwise in our welcome to the King of Kings into our hearts and lives. "How may we welcome Him," is the question to be answered. "By running" His errands, even as the two disciples hastened to bring the colt, as they were bidden. "By walking" in the way which He takes, even as the crowds walked with Him toward the holy city and into the Temple of God. "By shouting"—let us not be afraid of this hearty word—shouting His praises in our songs. The Queen at her Jubilee was moved well-nigh, if not altogether, to tears by the enthusiastic devotion of the people. Our Lord, too, rejoices in our service and our praises.

LESSON III.

GREEKS SEEKING JESUS

January 20, 1901

John 12: 20-33. Commit to memory vs. 32, 33. Read Mark 11: 12-18; John 12: 20-50.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

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

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

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

27 Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause I am unto this hour.

Revised Version—1 Answereth; 2 A grain of wheat; 3 The Father; 4 There came therefore a voice out of heaven; 5 Multitude; 6 Had thundered; 7 Spake; 8 Hath not come for my sake; 9 Myself; 10 But; 11 By what manner of death.

GOLDEN TEXT

We would see Jesus.

DAILY READINGS

M.—John 12: 20-33. Greeks seeking Jesus.
T.—John 12: 34-41. Unbelief.
W.—Eph. 2: 1-10. Evil cast out.
Th.—Acts. 17: 1-12. Greeks believing.
F.—Matt. 10: 34-42. True service.
S.—John 17: 13-16. The reward of service.
S.—Matt. 2: 1-12. Wise men seeking Jesus.

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.

Connecting Links—The following morning after the cleansing of the Temple and the Hosannas of the children (Lesson of last Sabbath) Jesus returns to the Temple from Bethany. There the crowd rush to hear Him. (Luke 21: 38.) The rulers, who had evidently met the night before (Mark 11: 18), seek to break His influence with the people by a subtle question, but utterly fail. (Matt. 21: 23-27.) Three parables follow. (Matt. 21: 28 to 22: 14.) Then comes an exciting struggle with the Pharisees and others. (Matt. 22: 15-46.) The struggle over, Jesus goes into the Court of the Women, where was the "treasury" and where occurred the incident of the widow's mite. (Mark 12: 41-44.) Here the message of the Greeks is brought to Him. The above is the usual order in which the events are placed. The International Lesson Committee have followed the order which places the inquiry of the Greeks on Monday, not Tuesday of the Passion week.

V. 20. *Certain Greeks*; not Greek speaking Jews, as in Acts 6: 1, but Greeks by race

28 Father, glorify thy name. 29 Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

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

33 This he said, signifying what death he should die.

TIME AND PLACE

Tuesday, April 4, A.D. 30. After spending the night at Bethany, Jesus returned to Jerusalem and the temple, where the Greeks seek Him.

LESSON PLAN

- I. The Greeks Seek Jesus, 20-22. Through Philip and Andrew, who tell their Master.
- II. Jesus Replies, 23-26. Speaking of His glory and the pathway of suffering.
- III. Appeals to the Father, 27-29. But submissively, to spare Him from this suffering.
- IV. Announces His End, 30-33. The Evil One to be judged and Himself to die for men's salvation.

LESSON HYMNS

Book of Praise, 72 (Ps. Sel.); 606; 50; 97; 556; 129.

EXPOSITION

and birth. They may have come from neighbouring Greek cities, of which there were several in Decapolis, a district in the north-east of Palestine. It was not unusual, however, for Gentiles to come a long way to the Jewish Feasts. (Acts 8: 27.) *To worship.* They were doubtless proselytes, in part, at least, to the Jewish faith. Such worshipped in the outer Court, or Court of the Gentiles, and were not permitted to pass the stone fence that surrounded it, on pain of death.

V. 21. *Came to Philip.* They may have known him previously; for Philip's name is Greek and he may have had Greek relatives. But it is more probable that they simply spoke to the first disciple they met. (For "Bethsaida" and other proper names, see Bible Dictionary p. 6.) *We would see Jesus*; doubtless to seek light on religious questions.

V. 22. *Philip . . . telleth Andrew.* He naturally hesitated to introduce Gentiles to Jesus, (Matt. 10: 5) and so he sought the advice of his fellow-townsmen. (John 1: 44.)

See Lesson I

V. 23. *Jesus answered them*; by giving expression to His own reflections awakened by the incident. *The hour is come*. In the request of the Greeks He sees the beginning of the ingathering of the Gentiles to be accomplished through His death. His work on earth is almost completed. The hour of His crucifixion is at hand. *That*; in order that, denoting divine purpose. *Son of man*; a title Jesus frequently uses of Himself, the representative of the human race, Gentile as well as Jew. *Glorified*; in redeeming mankind through His own death. (John 17 : 5.)

V. 24. *Verily, verily*; an emphatic expression, to draw attention to what follows. *Except a corn of wheat*; etc. The grain of wheat must die, ere it can produce a harvest, and Jesus had to die, ere He could reproduce His life in others.

V. 25. *He that loveth his life*; he who bestows his affections solely upon the things of this present earthly life. *Shall lose it*; shall destroy the capacity for the true enjoyment of life. Grasping at the shadow, he shall lose the substance. *He that hateth his life*; he who cares little for it in comparison with the higher life—ready to make sacrifice rather than fail in duty to God. *Shall keep it*. His life shall be transfigured into the perfect life of God, which is eternal. (1 John 3 : 2.)

V. 26. *If any man serve me*; the practical application of the above law of self-surrender. *Follow me*; along the way of self-sacrifice. *Where I am*; in the glory of His exaltation. *There shall also my servant be*; sharing in His celestial glory. (17 : 24.) *Him will my Father honor*; by thus giving him a share in Christ's glory.

V. 27. *Now is my soul troubled*. In obedience to this law of self sacrifice He must lay down His life, but the vision of the cross overwhelmed Him. *What shall I say?* The question marks the struggle in His mind between His willingness to save the world and His natural shrinking from the shame and suffering of the cross. Compare the struggle in Gethsemane. (Matt. 26 : 38, 39.) *Save me from this hour*. The voice of human nature says, "Save me"; but with the very

next words He silences that voice. *But for this cause*; to bear the shame and agony of the cross.

V. 28. *Father, glorify thy name*; through His suffering. The emphasis is on "Thy." It is complete submission. *A voice from heaven*; the Father's approval of the Son's self-surrender. See Matt. 3 : 17 and Luke 9 : 35. *I have both glorified it*; in His gracious dealings with the Jewish people. *Will glorify it again*; in His gracious dealings with Gentile as well as Jew. The cross marks the transition from the Old Testament dispensation to that of the New Testament. Such is Christ's answer to the request of the Greeks. (v. 21.) Very profound it is, full of pathos, and rich in hope.

V. 29. *The people . . . said*. The sound they heard was interpreted differently, according to the degree of the spiritual intelligence of the hearers. (Godet.) Some heard thunder, some, the voice of an angel; but Jesus heard His Father's voice. Everything depends upon how we hear.

V. 30. *Jesus answered*; the questionings of the people as to the sound. *Not because of me*. An audible voice was not necessary to comfort and strengthen Him. *For your sakes*; that they might believe in Him.

V. 31. *Now . . . now*; denoting His consciousness of victory over sin and Satan. *The judgment of this world*. "The crisis of the great battle between the powers of good and evil has been reached." *The prince of this world*; a title given to Satan by the Rabbis. *Cast out*; from his usurped dominion in the world and by the death of Christ for sin and sinners.

Vs. 32, 33. *And I*; as contrasted with "the prince of this world." *Lifted up*; upon the cross (v. 33) and to glory, by the Ascension. *Will draw*; by the power of the gospel, which centres in His death. *All men*; of every nationality, Jew and Gentile. The spread of the Gospel in the early centuries illustrates this saying of our Lord. *This he said*, etc. John's explanation of Christ's statement as to the manner of His death. He was to die upon the cross, "delivered for our offences." (Rom. 4 : 25.)

APPLICATION

see Lesson 5

Except a corn of wheat fall into the ground and die, v. 24. Jesus came into the world to do His Father's will. And His Father's will was that He should save His people from their sins and make them His own and bring them to glory. He saw how this was to be done. In His Father's world, He had learned His Father's will. He had seen how the grain falls into the earth, and dies, yet in dying breaks out into new life and multiplies itself, it may be a hundredfold. So He flung out His life into the wicked world to be crushed and trodden under foot; but when He had given Himself to death, He lived again, not only in His own resurrection life, but in all those redeemed lives which by His dying He drew to Himself.

In the days that followed His disciples made their lives fruitful in the same way. "The blood of the martyrs" was "the seed of the Church." And the great rule always holds good. "If any one of the laws by which the moral world is governed is certain, this is certain, that to do real good in life, sooner or later is costly and painful to the doer. It has ever been so. All the great truths which have illuminated human thought, all the lofty examples which have inspired and invigorated human effort,—all have been more or less dearly paid for, by moral, or mental, or physical suffering. Each truth has had its martyr, unseen it may be and unsuspected, yet known to God." (Liddon.)

This is a solemn lesson for us, but not a sad one. It is said of Jesus: "Who for the joy that was set before him endured the cross, despising the shame." There is the fruit bearing, the harvest time, and that is always a time of joy. If we share Christ's spirit of self-sacrifice, we shall also share His joy.

"That man who, bearing precious seed,

In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return."—Psalm 126.

If any man serve me, let him follow me, v. 26. Christ had confidence in Himself and in His cause. He believed that His "plan of

campaign," strange and untried as it was in the world's history, would succeed, and that by death He should conquer. He looks forward now with prophetic eye to the men who should be drawn to Him and into whose hearts would enter the desire to serve Him. Some of us have felt that desire. We have felt that Christ was worthy of our most loving service. Let us give heed, then, as He tells us what the conditions of that service are. There is one only condition: "Let him follow me." To be a "servant of Jesus Christ" (as Paul loved to call himself (Rom. 1: 1; etc.; and Peter, 2 Pet. 1: 1), it is not enough that we should have our names on the membership roll of His Church. We must "follow" Him. We must be animated by His spirit, going where He would have us go, doing what He would have us do, keeping ourselves "unspotted from the world" (Jas. 1: 27), and as we have opportunity, doing good to all. (Gal. 6: 10.)

Where I am, there shall also my servant be, v. 26. If we knew nothing of the future life but this, it would be enough. We have an indestructible conviction that sometime and somehow the good must triumph and the best must be over all. When this comes to pass, Jesus Christ will be supreme, for there is none so good as He. If, then, we share Christ's fortunes, we shall be at the summit of all glory and blessedness. And yet the chief blessedness will be this, that we shall be with Him. It is thus that Jesus desires us to feel about the future life, and He constantly speaks of it to His disciples as being "with Him." (John 14: 3; 17: 24.) Probably some, even of Christ's true followers, do not realize that Christ Himself is Heaven's greatest glory and joy; but when we "see him as he is" (1 John 3: 2), and when, in the light of heaven, we understand how much He loved us and how much we owe Him, then we shall know that heaven would not be heaven unless we were with Christ.

The bride eyes not her garment
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace,—

Not at the crown He giveth,
But on His pierced hand :
The Lamb is all the glory
Of Immanuel's land.

Now is my soul troubled, and what shall I say? . . . Father, glorify thy name, vs. 27, 28. "How surely is there some supreme hour of life when the crisis is reached! Then the choice of a life is before us. That is always an hour when the cross is in sight. Every man's life has its Calvary, and we all naturally shrink from the shadows of Golgotha. But blessed is he who, like Paul, can rejoice to be crucified with Christ. (Gal. 2: 20.) To overcome the reluctance of nature under the mighty impulse of the new nature; to feel the flesh bowing and yielding before the resistless swaying of the Spirit, to see that for this cause one came to this hour, and will forfeit the glory of life, if the sorrow and sacrifice of the hour be avoided or evaded—this is the crowning success of all human successes, the triumph of triumphs. This is itself glory. It is to be one with Christ in His sufferings, and one with Him in His victory and reward." (Pierson.)

I . . . will draw all men unto me, v. 32.

POINTS AND PARAGRAPHS

Those who regularly attend divine worship are the most likely to make the personal acquaintance of the Saviour. v. 20.

Would one who wished to find Jesus be likely to go to *me* for directions? v. 21.

We, too, may tell Jesus about those who are seeking Him and ask Him to reveal Himself to them. v. 22.

Even though the path of duty should lead to the grave, it is still the way to glory. v. 23.

Let not the grain of wheat which refuses to fall into the ground think that it will live for ever. Its death may be postponed; but when it dies, it will perish without hope of resurrection. v. 24.

God, not himself, should be the object of a man's love. v. 25.

If we follow Christ through life, we shall follow Him to heaven. v. 26.

This has been most wonderfully fulfilled. Like Samson, Jesus conquered in His death. He overthrew "the prince of this world" and transferred the allegiance of his subjects to Himself. The attractive power of Christ crucified has been shown in the triumphs of Christianity, and it is still being manifested. Christ upon the cross has drawn men to Himself because men are always impressed and attracted by an act of heroic self-sacrifice, and of this, Christ's death is the supreme example. It is also the greatest exhibition of unselfish love; and love begets love. As a mother holds out her arms to her child and says, "Come," and the child runs at the look and word and action of love, so the outstretched arms of Christ appeal to us and we cannot resist His "Come." But He draws us also, because we need to be forgiven, and in Christ crucified, we see "the Lamb of God which taketh away the sin of the world." (John 1: 29.) The chief of sinners may hope for pardon when this Sacrifice is offered for his sin. Let none of us, with wicked, stubborn will, resist the drawing of Jesus Christ; but rather let us say: "Draw me: we will run after thee." (Song of Solomon 1: 4.)

God honors those who are worthy. No one is worthy of honor who will not serve the Lord Jesus. v. 26.

The desire that His Father should be glorified outweighed, with Jesus, all anguish. vs. 27, 28.

"I shall lead you in person into Pretoria," said Roberts to the Guards at Bloemfontein. It was a conqueror's foresight. So Jesus speaks here. v. 31.

Love is stronger than death; but love in death is the strongest of all. v. 32.

Jesus came to do the Father's will; and He does the will of the Father by making it His own will. It is hard enough. Take the grain of wheat in your hand and admire its beauty. Now look at it when it has sprouted and is dead—how ugly and filthy, you say. But what if the grain of wheat could feel, could feel the difference, could

feel it beforehand, and have the choice? What, in short, if it were a person? "Now is my soul troubled," He said, and we cannot wonder. And the trouble was partly, how greatly we cannot tell, that He had the power of choice. "What shall I say? Shall I say, Father save me from this hour?" for it must be a willing sacrifice. Even the pagan worshipper declined to sacrifice the lamb that struggled as he led it to the altar. The grain of wheat must *fall* into the ground. He that hateth his life shall keep it unto life eternal.—Hastings.

"A grain of corn multiplies by yielding other grains like itself. If, therefore, Jesus be compared to seed, and He be sown to multiply, He will produce others like Himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth."

In the year, A.D. 496, Clovis, king of the Franks, was engaged in battle with the Alemanni. The battle was going against him. Clovis, although he had had a Christian mother, up to this time had been a heathen. But now in fear of defeat he turns to his mother's God, the God of the Christians, and promises allegiance to Him if he should win the victory. The tide of battle turned and the army of the Alemanni was destroyed. Clovis kept his vow and was baptized. The historian, Kurtz, says: "The conversion of Clovis, soon followed by that of the nobles and the people, seems really to have been a matter of conviction, and genuine according to the measure of his knowledge

of God. He made a bargain with the Christian's God and fulfilled the obligations under which he had placed himself. Of an inner charge of heart we can indeed find no trace. There was, however, no mention of that in his bargain. Just after his conversion he commits the most atrocious acts of faithlessness, treachery and secret murder." Other men besides Clovis have attempted to be servants of Christ without being His followers.

There is the attraction of one dewdrop for another, as they hang together on the same blade, and, running together, fall from their momentary glory into a common grave. There is the attraction of the flame for the moth, as it flutters and darts round the fatal glory, until it falls wingless and scorched upon the floor. There is the attraction of the magnet for the particles of matter through which it has passed, in virtue of which it draws some of them to itself, and has no influence on others. And there is the attraction of the sun for all created things within the circle of the worlds that sweep around him as their centre, finding life and gladness in his beams. The latter is the highest and most glorious form in which the principle of attraction displays itself, and it is that which is exerted by the Sun of Righteousness. Christ is the luminous centre, and the effulgent source of all vitality and blessing in the universe of souls.—F. Ferguson.

He stretches forth His arms on the cross, He opens His hands, ready to receive the sinner to His embrace. In those arms I long to live and die.—Augustine.

LIGHT FROM THE EAST

Greeks.—From the time of Alexander the Great, Greek influence in Syria began. He found the highway of trade between Asia and Egypt stretching through Palestine and he followed it for conquest, leaving Greek civilization behind him. Coins, monuments and temples remain to mark how widespread this influence was. Commerce, following colonization, made Europe familiar with Israel's faith, and Jewish emigration into Greece itself made its religion still more widely known. Its monotheism and

superior morality attracted pure-minded men of every creed, especially from that of Greece, which was full of questionings and dissatisfaction. And the reports which had spread concerning the teaching of Jesus attracted the men who were studying every phase of Jewish belief.

Bethsaida.—It is now generally held that all the references to Bethsaida in the gospels may be understood of the town on the northeast corner of the Sea of Galilee, where the River Jordan enters the Sea.

See Heron

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

For Bible Class Teachers

AN ANALYSIS

The incidents here recorded occurred probably in the Temple and in the court of the Gentiles. In teaching the lesson Jesus should be the central figure.

1. *Greeks are brought to Him.* How? (1) By their own desire. Attracted by His fame as a teacher and wonder-worker. Moved by the Spirit, who is omnipresent and testifies of the truth. (2) Philip and Andrew who introduced them may have hesitated to do so because of the command given them (Matt. 10: 5) and because of their own request regarding a Greek woman. (Matt. 15: 23, Mark 7: 26.) They need to be further taught the world-wide import of their Master's Mission. Hence we have here:

2. *The lessons He taught them and the Greeks.* What are they? (1) As the Son of Man He is to be glorified. How? By death and resurrection. As the corn of wheat multiplies by dying, so He is to give life to the world—to have unlimited fruitfulness, vs. 23, 24. "I am the life." (John 14: 6.) (2) He is to be glorified in this manner voluntarily, in the spirit of self-sacrifice. (John 10: 15, 17, 18.) (3) The same law of self-sacrifice is binding on His servants, vs. 25, 26; 1 John 3: 16. We should act, love and suffer as He did that we may be honored of God. (2 Tim. 2: 12.) "Love not thy life in time, lest thou lose it in eternity."—Augustine.

3. *His appeal to His Father.* (1) It is a prayer not that He may escape the trial, but that He may be brought safely out of it. (Heb. 5: 7.) He never hesitated to lay down His life. (John 10: 17, 18; Matt. 26: 42.) He is our example. Hence the words of James 1: 2-4. (2) It is a prayer publicly answered for the people's sake, vs. 27-30. Thrice a voice came to Him from heaven, at the beginning, in the middle, and near the close of His ministry. (Matt. 3: 17; 17: 5;

John 12: 28.)

4. *Great issues He announces.* (1) The crisis of the world. Men tested, judged, separated as chaff from wheat by their attitude to Him. (John 3: 18; Heb. 3: 3.) (2) The prince of this world cast out, v. 31. (Comp. 14: 30; Eph. 2: 2; 6: 12; 1 John 3: 8.) (3) The crucified and glorified Son of Man to draw all men, v. 32. How? By His word and by His Spirit. (John 16: 13, 14.)

For Teachers or the Boys and Girls

Three questions and the answers to them, make up the lesson.

1. *Who sought to see Jesus?* It was a search for Jesus by men not of His own country. We are carried back to the Christmas lesson (Matt. 2: 1-11), when the "Wise Men from the East" came to Jerusalem at His birth. Their search was for a king, the "King of the Jews." That of these "Greeks" was apparently the quest of men eager to know of the doctrine of Jesus, of what He had to teach concerning life and how it is to be lived. Thus, at least, we judge from the response that Jesus makes.

2. *Who helped them on their way?* The "Wise Men" applied to the blood-thirsty Herod, who, in obtaining direction for them, sought the babe's life. These Greeks apply to a willing disciple. It was a curious request. Would Jesus care to communicate with Gentiles, and especially in the Temple and at a Feast time? Philip takes the prudent course of consulting Andrew. They agree to tell Jesus. The readiness of the disciples to bring others to their Master, and, withal their prudence in His service are to be marked. A high honor was theirs to be permitted to be the medium of communication between the Saviour and these representatives of the Gentiles.

3. *What did Jesus show Himself?*

(1) He does not seem to have admitted the Greeks in person to His presence. (He was in the Court of the Women, where it was unlawful for them to come.) The time had not yet arrived, for Him or for them, for a full revelation.

(2) He revealed, however, many and deep

things to them ; for doubtless His words were borne to them by the two disciples. Some of these things they would understand ; others, not as yet.

(a) That He fell in with God's fixed plan—"The hour is come," v. 23, the hour appointed of God. (Compare 13 : 32 ; 17 : 1.)

(b) He revealed the outcome of His present suffering—"That the Son of man should be glorified," v. 23 ; and through suffering.

(c) Yea, through death itself, v. 25.

(d) He proclaimed the true law of life—the subjection of the lower nature to the higher and the subordination of the things of time to things eternal.

(e) He made known the pains and rewards of service. To serve Him, one must follow Him wherever He goes ; but the reward is sure and great, to be with Him in glory and to be honored of His Heavenly Father.

(f) He gives a glimpse into His heart of hearts, v. 27 ; and lo, like His brethren of mankind ever have done and shall do, He struggles between enduring suffering and doing God's will.

(g) He shows how near heaven is to earth, and how speedily help comes, vs. 28-30.

(h) He declares the downfall of the enemy of souls, v. 31.

(i) And the marvellous drawing power of His own cross, v. 32.

Prove from Scripture

That Christ's death has wonderful effect.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Andrew and Philip.
2. The true law of life.
3. The drawing power of the Cross.

The Catechism Lesson

Ques. 59. *The Sabbath and the Lord's Day.*

1. The Sabbath goes back to the beginning, Gen 2 : 2, 3. The weekly division of time is mentioned in Gen. 29 : 27, 28, also Gen. 8 : 10-12. The Sabbath is mentioned in connection with the gathering of the manna, Ex. 16 : 23, 25, 26. This was before the giving of the Ten Commandments on Sinai.

2. From the giving of the Commandments onward, there is no doubt as to the day on which the Sabbath was observed, the seventh day of the week, our Saturday.

3. The change to the first day was not made all at once. Many of the first Christians kept the Jewish Sabbath for a time. On the first day of the week our Lord rose from the dead (John 20 : 1) ; on that day He met His disciples (John 25 : 19, 26) ; on that day they met for worship (Acts 20 : 7) and the churches they founded followed their example. (1 Cor. 16 : 1.)

4. The Fourth Commandment, like the other nine, is of perpetual obligation, and so the Sabbath rest day is to be observed so long as time shall last.

FOR TEACHERS OF THE LITTLE ONES

See Lesson!

Connection—Who can tell me about the procession we were hearing of last Sabbath ?

What did the little children do ? (Stand up, wave arms over head, and repeat Golden Text several times.) What should we do now to honor Jesus ? How use our hands ?

Introduction—Do all the people in this big world call Jesus their king ? He wants to be everybody's king. Question about the heathen, who bow down to idols and know not King Jesus. How may they get to know Him and honor Him and take

JESUS

Living lives of love to Jesus.
Working willingly for Him.
Pointing people to our Saviour.
Seeking souls for Him to win—



Him for their King? We who know, must help them to know Him. Just before Jesus died He said to His disciples—to those who loved Him—"Go ye into all the world, and preach the gospel to every creature." (Repeat.)

Lesson—Would you like to hear how some of the disciples brought some heathen to Jesus? Tell about the worshippers coming to Jerusalem from all parts to the Passover—at the Temple. (Explain.) Some Greeks came up from the little country of Greece (map) to worship. They had heard of the wonderful Jesus and wanted to see Him. They met Philip and said (our Golden Text). Perhaps some one may remember the name of the little man who wanted to see Jesus. What did he do? Philip told Andrew, and together they go and tell Jesus that these heathen Greeks are seeking Him.

Tell the rest of the story. Jesus speaks to them of His death and says that when He is lifted up upon the cross, men's hearts everywhere will be drawn to Him in love as they hear the story, of His love. Impress

the thoughts in verse 26, the thoughts of serving, following, honoring Jesus, and the blessings that will follow; make it a missionary lesson—we cannot have too many such.

Practical Thoughts—If we will only tell people about Jesus and show by the things we do, that we know Him and are trying to please Him, He will use even the littlest ones to draw people to Himself. This is just being little shining lights, helping people to see Jesus, little guides pointing to Jesus. Perhaps there is some one in your home or near you who would like to see Jesus. We should tell Jesus about the people who do not know Him, and He will speak to them, just as Philip and Andrew told Jesus about the Greeks.

As we give our pennies, we should think of them as little messengers carrying the good news of Jesus our Saviour and Friend to those who have not heard of Him and we should ask God to make them very swift messengers, so that everybody, the world over, shall soon come to Him.

BLACKBOARD REVIEW

We would see **JESUS**
 Our Teacher
 Our Brother
 Our Saviour
 Our King

We cannot get our eyes away from Jesus in this lesson; nor is it intended that we should. He was the centre of all eyes in those stirring days when the incident of the lesson occurred. The disciples wanted to see Him because they loved Him, the Pharisees, because they hated and wished to entrap Him, Judas, because he was seeking his chance to betray Him, the Greeks, because they wanted to learn of Him. We, too, would see Jesus. (Show the privilege of it, the honor of it, the gain of it; and show how, in their heart of hearts, even careless and profane men honor Him, and when they yield to what good is left in them, desire to know Him and be like Him.) With this preface, get the scholars with one voice to go over the points on the board, illuminating each one by some bright word:—"Our Teacher," with all the wisdom of the all-wise God; "Our Brother," strong and tender and true; "Our Saviour," who alone can rescue us from death and bring us to heaven; "Our King," whose name and service are glory now and forever.

Lesson IV.

CHRIST SILENCES THE PHARISEES

January 27, 1901

Matt. 22: 34-46. Commit to memory vs. 37-40. Read Matt 21: 19 to 22: 46.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Revised Version—1 Gathered themselves together; 2 And one; 3 Omit and saying; 4 And he said; 5 Great and first; 6 A second like unto it is this; 7 Hang the whole law; 8 Now while; 9 A question; 10 The Christ; 11 The Spirit; 12 Put thine enemies underneath thy feet; 13 Callest; 14 No one.

GOLDEN TEXT

Matt. 22: 42. What think ye of Christ?

DAILY READINGS

M. —Matt. 22: 34-46. Christ silences the Pharisees.
 T. —Luke 20: 19-26. Questioners rebuked.
 W. —Mark 12: 28-37. The Scribe's reply.
 Th. —Deut. 6: 1-13. The Great Commandment.
 F. —Lev. 19: 9-18. Love for others.
 S. —2 John. The Old Commandment.
 S. —John 7: 32-46. Convincing words.

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

41 While the Pharisees were gathered together Jesus asked them 9.

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of Da'vid.

43 He saith unto them, How then doth Da'vid in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If Da'vid then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

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.

TIME AND PLACE

In the temple at Jerusalem, Tuesday, April 4, A. D. 30, the same day as our last lesson; three days before the crucifixion.

LESSON PLAN

I. Tempted, 34-36.

By a question as to the greatest commandment.

II. Answering, 37-40.

By a summary of the Ten Commandments.

III. Questioning, 41-64.

In His turn, the Pharisees, whom He completely silenced.

LESSON HYMNS

Book of Praise, 180; 92 (Ps. Sel.); 428; 575; 425; 183

EXPOSITION

See Lesson I

Connecting Links—This lesson is of special and even tragic interest as being part of the record of the very last day of our Lord's public teaching, which ended with the passionate but hopeless appeal of ch. 23: 37-39. This particular portion was spoken on the same day as the visit of the Greeks, but earlier in the day. The Pharisees sought to weaken His popularity by the crafty question about paying tribute to Caesar; but they did not succeed. (vs. 15-22.) The Sadducees with their frivolous question met with no better result. (vs. 23-33.) The attack was continued by a lawyer, and ended, as we shall see, in a complete silencing of all His opponents.

V. 34. *When the Pharisees had heard.* The Sadducees, who believed in "no resurrection, neither angel, nor spirit" (Acts 23: 8), had just asked a silly question about the resurrection. Christ had treated the question as unworthy of notice, and had proved the resurrection from Exod. 3: 6. (vs. 23-33.) *To silence.* The verb means "to muzzle." (1 Cor. 9: 9.) They were completely

silenced. They had not a word to say. *They were gathered together;* in the Temple Court, near our Lord. They collected in a little group discussing the situation, pleased with the discomfiture of the Sadducees, for whom they had no love, but angry with Jesus because of His triumph, for they had still less love for Him.

V. 35. *A lawyer.* The lawyers were the students and interpreters of the Jewish law. They were theologians and lawyers combined, as the Jewish civil law was the revelation of God as contained in the Holy Scriptures. "Biblical barristers," Morison calls them. They differed little from the scribes. In fact this lawyer is called a scribe in Mark 12: 28. The Pharisees doubtless put him forward as their ablest man. *Tempting him;* testing or proving Him as to His knowledge of the law. The word is the same as that translated "prove" in John 6: 6. It does not seem that he asked the question with evil intent. But if Christ's answer had given an opening for attack, the Pharisees would have taken advantage of it.

V. 36. *Master*; *Rabbi*, a title of respect given to a Jewish teacher. *Which is the great commandment?* A question very much discussed among the Pharisees, who were fonder of weighing and measuring the commandments than of keeping them. *In the law*; in the Old Testament, or perhaps more specifically the legislative part of it.

V. 37. *Jesus said unto him.* He quotes from Deut. 6 : 5. *Thou shalt love.* Love is the principle of all true obedience. Love to God as our God and Redeemer lies at the root of all true worship, all holiness of life, and all acceptable service. *All thy heart . . . soul . . . mind.* The "heart includes the emotions; soul, the spiritual faculties; mind, the intellect, the thinking faculty." (Cambridge Bible.) The three represent the whole man, and teach us that the individual person should be devoted to the service of God; and that nothing should be held back from God, our Maker and Redeemer.

Vs. 38, 39. *The first and great commandment*; because it embraces all the others. To keep this commandment is to keep all the others. *The second is like unto it*; for it is inseparably connected with it. To love God is to love our fellow-men. It needs the keeping of both commandments to perfect goodness on the Godward and manward sides. Jesus is quoting from Lev. 19 : 18.

V. 40. *On these two commandments.* The law and the prophets (by which are meant the Old Testament revelation) are not something added to these two commandments. They grow out of them as the plant grows out of its seed. It is instructive to note how, in the Sermon on the Mount, our Lord shows that love of God should be not merely lip service, but is only real when practical (Matt. 8 : 21); also how deep the love of one's neighbor must go, to be genuine.

V. 41. *While the Pharisees were gathered together*; about our Lord in the temple. *Jesus asked them*; having silenced the opposition, He "carries the war into their own territory," as Dr. Stalker says, "and convicts them of such ignorance, or lack of candor as completely puts them to shame before the on-lookers." They had tested His knowl-

edge. He will now test theirs. They had questioned His authority that they might get Him to claim equality with God and then charge Him with blasphemy. (21 : 23-27.) But He will now bring His claim to be the Messiah to the test of the Scriptures and will show them that He is the Son of God as well as Son of man. It is a fitting climax to the whole discussion.

V. 42. *What think ye of Christ?* This was the main point in dispute. They expected a temporal prince, not a suffering Messiah. *Whose son is he? i. e., according to the prophets. The son of David?* They were all agreed that the Messiah must be of David's descent. (21 : 9.)

Vs. 43, 44. *How then?* How do you account for it then? *David, in spirit*; speaking under inspiration of the Spirit of God. The words are from Psalm 110 : 1 ; 40 : 1. *The Lord said unto my Lord*; a prophecy of our Lord's ascension to glory after His work on earth. (Acts 2 : 33-35.) *Sit thou on my right hand*; the place of power, and as Mediator or Intercessor. (1 Tim 2 : 5.) *Till I make thine enemies thy footstool.* Jesus must reign until all acknowledge His rightful sovereignty. (1 Cor. 15 : 25-28.) The author of the Epistle to the Hebrews quotes this Psalm to prove Christ's divinity. (Heb. 1 : 13.)

V. 45. *If David then call him Lord, how is he his son?* There was but one answer. He was both Son of man and Son of God. But the Jews, though admitting that Ps. 110 referred to the Messiah, would not admit the fact that the Psalm makes plain, that the Messiah must be Very God and Very Man, David's Son and David's Lord.

V. 46. *No man was able.* They could not answer, without acknowledging His divinity and this they would not do. *Neither durst any man.* They were beaten at all points, but would not yield; and Jesus closes the struggle with the scathing denunciation of Chapter 23, "which made them a scorn and a laughing-stock not only to the hearers then, but to all the world since." (Stalker.) The words recall and emphasize Ps. 2 : 12. Xis wrath indeed "burns like an oven," but His loving-kindness is very pitiful.

APPLICATION

see Lesson 1

Tempting him, v. 35. Wonderful, is it not, how many devices men will try, who want to take their own way, and not God's. But no twisting and turning can prevent them being brought to bay by the truth, at last, either here, or hereafter.

With all thy heart, v. 37. Dr. David Brown says that "heart" here means the sincerity of both the thoughts and the feelings; in other words, uprightness or true-heartedness, as opposed to a hypocritical or divided affection. (See Jer. 3:10.) Then, "with thy soul" refers to our emotional nature, commanding feeling or warmth in our affection; while "with thy mind" commands that we should put intelligence into our affection, in opposition to a blind devotion or mere devoteism. So that the whole command would be to love God with a sincere, a fervid and an intelligent love. But perhaps it is enough to say that, as in Psalm 103, the Psalmist calls upon "all that is within" him to bless the Lord, so here we are taught that all our powers in their most perfect exercise should unite in love to God.

This is the first and great commandment, v. 38. Why is this the first and great commandment?

(1) Because it is a command to *love*. Jesus goes back of all outward actions to the attitude or disposition of the soul from which they arise. It is in the inward disposition and not the outward act that moral quality resides; and hence a command which deals with the inward disposition must be greater and more important than one which deals with action. Now of all commands that can be given in reference to the inward disposition, that to love is the most important, because it is the most comprehensive. It carries everything else that is good with it. If one loves he will refrain from every injury to the object loved and at the same time will confer every benefit he can upon that object.

(2) It is the first and great commandment, because it is a command to love *God*. What scorn and indignation are too great for the man who does not love his mother, the

mother who bore him, who nursed him at her breast, whose sleep was broken and whose days were full of care that he might be safe and happy? So also one's country is a sort of a mother, and we rightly look for men to manifest that love of country which we call patriotism. Of a like kind, but closer, is the relation in which we stand to God. He is our Maker. And He loves those whom He has made. When man sinned and destroyed himself, it was the love of the Great Father that redeemed him. Is it not most unnatural that men should refuse their love to such a God? Must it not be our first duty, and therefore the first commandment, that we should love Him?

Thou shalt love thy neighbor as thyself, v. 39. "As thou lovest thyself; with love equal to the love wherewith thou lovest thyself. Such is human duty on its manward side. How happy would the world be, if such love were realized in the hearts and lives of all! Instead of each man having only the benefit of his own love of himself—one love—he would have the benefit of the equal love of all around him! When all love thus, earth will be indeed the vestibule of heaven."

What think ye of Christ? v. 42. The whole Christian world now recognizes Jesus as the Messiah; but there are some who call themselves Christians who make the mistake of failing to recognize that the Christ whom God has sent is a Divine Being, even God's own Son. But it will still be found, as it was of old, that this position is impossible to maintain.

It is inconsistent with the claims of Christ. He claims to be sinless (John 8:46), He claims to be the light of the world (John 8:12), He claims to forgive sins (Matt. 9:6), He claims to be the judge of men (John 5:22), He claims to be one with the Father (John 14:9; 10:30).

His claims are vindicated by His personality. Such power over nature, such wisdom in things unseen and eternal, such spotless holiness,—are not these the marks of divinity?

So, we find that God bore witness to His claims. When God raised up Jesus from the dead, He said more plainly than by a voice from heaven, "This is my beloved Son, hear Him!" This is the truth which was revealed to the apostles, not by flesh and blood but by the Father in heaven; they have borne witness of it to us and we have believed their testimony; and we rejoice in a Saviour who is touched with the feeling of our infirmities, because He is a man, and who has all power to save because He is divine.

No man was able to answer him a word. v.

He who would defend the truth must be armed at every point. v. 34.

Our knowledge of God's law should be used for other purposes than that of testing the wisdom and orthodoxy of others. v. 35.

The great commandments are those which deal, not with outward actions, but with the thoughts and intents of the heart. v. 37.

God is the greatest Being, love is the greatest grace, to love God is the great commandment. v. 37.

We should love God with sincerity, fervor and intelligence. v. 37.

The duty of love to others is a twin duty with love to God. v. 39.

There is a proper love for oneself, but it should be balanced by one's love to God and one's neighbor. v. 39.

Love is the fulfilling of the law. (Rom. 13 : 10.) v. 40.

To rest satisfied with a half truth hinders one from advancing to the whole truth. v. 42.

Lawyer—This is generally supposed to be equivalent to "scribe" because of the parallel passages. Against this, see Luke 11 : 44-46. The lawyer was a recognized teacher of the law. (Luke 5 : 17 ; Acts 5 : 34.) As the Jewish code, like most Eastern religions, united civil and religious precepts, he was half jurist and half theologian. His office corresponded to that indicated by the original meaning of the title LL.D., a doctor

46. Christ's enemies were silenced, not for lack of ability—Jesus was striving for no empty victory—but from want of sincerity. If they admitted what their own eyes saw to be true, then they condemned themselves, which was the one thing not to be thought of. Insincerity is like the cross-grain in wood. It can stand no strain. Nay rather, it is like the dry rot in timber, which tends to spread until the very fibre is all eaten away. It is the cause of many a humiliating failure and fall. Better far to be dull and straight than clever and insincere.

see sermon

POINTS AND PARAGRAPHS

Christ is King of Kings and Lord of Lords. (Rev. 19 : 16.) v. 44.

He hath put all things under His feet. (1 Cor. 15 : 27.) v. 44.

Jesus is invincible in defence, irresistible in attack. v. 46.

While travelling in a coal-mine district, I noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and, taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."—C. Tyler.

see sermon

LIGHT FROM THE EAST

of both civil law and canon law.

Son . . . Lord—The force of the question can be felt only when we remember the wonderful respect of children for their parents, and descendants for their ancestors, in the East, as well as the reverence of officials for the founder and first of their line. To a Jew, it was simply inconceivable that the venerated founder of a dynasty, like David, should call a remote descendant, his "Lord."

TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

For Bible Class Teachers

AN ANALYSIS

The Sadducees and Pharisees were theological antagonists, but they united in opposition to Christ.

1. *The lawyer's question.* What command is first (Mark 12 : 28), or great among the rest? It was dictated by the teaching of the Jewish Doctors, viz., that if one great precept were kept, other minor ones might be disregarded. Offering sacrifices was placed first, hence the gloss of the Corban (Matt. 15 : 5), which was contrary to Hosea 6 : 6, and the teaching of Jesus and James. (Matt. 9 : 13 ; James 2 : 10.)

2. *The Saviour's answer.* (a) He quotes Deut. 6 : 5. The terms *heart, soul, mind,* denote different functions of the one entity, the spiritual factor of our being. The heart is mentioned as the centre of thought and passions (Matt. 9 : 4, 5 ; 12 : 34 ; 13 : 15, 19 ; 15 : 8, 19). (b) He teaches the unity of the law. Supreme love to God must be accompanied by love to man, v. 39. That is to say, the doctrine of Deut. 6 : 5 is inseparable from that of Lev. 19 : 18. (See also 1 John 4 : 20, Rom. 13 : 10.) The principle of these two commandments is what is developed in the law and the prophets, v. 40. (c) The standard of love to others is, "as thyself," i.e., sincerely, tenderly, compassionately, constantly. Self-love is natural, love of others and of God is the fruit of the Spirit. (Gal. 5 : 22.)

3. *The counter-questions of Jesus.* (a) What think ye concerning the Christ? This is put to the whole body of Pharisees. "They were gathered together." The question was not to "tempt," but to instruct and silence them. There are some "whose mouths must be stopped." (Tit. 1 : 11.) (b) "Whose Son is He?" v. 42. They answer correctly (Isa. 11 : 1) ; but with their low view of the Messiah, their denial of His divinity, they

cannot answer His next question. (c) "How then doth David in Spirit call Him Lord?" (Psa. 110.) "In Spirit," i.e., Holy Spirit. (Mark 12 : 36.) The Pharisees are convicted of ignorance of their own Scriptures as truly as the Sadducees were. Had they known and understood (Isa. 7 : 14 and 9 : 6-8), they could have answered His question. According to the flesh He was the Son of David ; but as "the Mighty God" He was David's Lord. The defeat of the Pharisees in their own chosen field is so complete as to make an end of questions, v. 46.

We do well to master the evidence, as specially given in John's Gospel, of the fundamental truth—the Divinity of Jesus—of which they were ignorant. (John 20 : 30, 31.)

For Teachers of the Boys and Girls

The lesson recites the closing scene in a day of battles, the last day of our Lord's public teaching. There are four scenes.

SCENE I. The Pharisees, dumbfounded that they themselves had been foiled (v. 22), and perhaps a little amused that their enemies, the Sadducees, had also been silenced, determine upon another assault.

SCENE II. A lawyer put forward as the spokesman of the Pharisees, himself perhaps more honest than those who had urged him to the front. His question, one much discussed, but on the lower plane, for example, as to which was the greater, the Sabbath law or some ceremonial observance. (See Mark 7 : 4.)

SCENE III. The consternation of the Pharisees when Jesus lifts the question up from the lower plane of observances to the higher plane of motive and character, and when He draws His answer from their own Scriptures. See that the scholars know these two commandments. Have them repeat them until they know them by heart. Then take pains to show them how religion centres on love, love to God, and love to men for God's sake. With an older class verse 40 should be gone into in detail.

SCENE IV. The Pharisees clustered eagerly together, as determined as ever to entrap

Jesus, but not knowing which way to turn to accomplish their purpose; and Jesus, with a keenness, which rises to a white heat of wrath in chapter 23, pressing home His questions about the Christ. Their dilemma would be laughable, if it were not so tragic. Let them say: "Christ is the Son of David and nothing more," and they will be denying their own Scriptures. Let them acknowledge that He is David's "Lord," and they will be conceding the claim of this Man from Nazareth. It is not from wisdom, but in sheer helplessness that they hold their peace.

These three thoughts should be pressed home. (1) All else is worthless, if we fall short in love (1 Cor. 13:13); (2) Insincerity is the high way to failure and humiliation; (3) The only honest course, when we perceive that Christ makes good His claim to be our Lord, is like Thomas to cry, "My Lord and my God." (John 20:28.)

Prove From Scripture

That we should love God supremely.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Pharisees and Sadducees and their enmity to Jesus.
2. The two great commandments.
3. Show that Jesus is Divine.

FOR TEACHERS OF THE LITTLE ONES

Connection—Speak of "introductions"—what do they mean? Do you remember who the people were who asked Philip to "introduce" them to Jesus? What did

The Catechism Question

How the Sabbath is to be kept. These seven points embrace the substance of the answer. Each one will bear elaboration, if there should be time.

1. The Sabbath is to be sanctified, *i. e.*, set apart from common to sacred uses. (Ex. 20:8.)

2. It is to be a day of rest. (Ex. 20:10.) To work on the Sabbath day is to profane it.

3. It is to be a holy resting, in holy obedience to God's command, with the holy purpose of honoring God, and of promoting one's own holiness of heart and life.

4. It is to be an all day rest. From evening till evening the Jews kept the Sabbath. There are no hours excepted in the commandment.

5. The rest is to be a complete rest—from all worldly recreation as well as all worldly work. (Neh. 13:15-22 is instructive.)

6. It is to be a day for worship; and if worship be a joy, the day will be all too short.

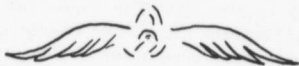
7. It is to be a day of work; but of work only that is *absolutely necessary*, or that is for the help and relief of those who need. (Matt. 12:12.)

see lesson

they say? What did Philip do? What did Jesus say? Does Jesus want everybody to be introduced to Him? What does He want those who know Him to do?

A little Sunday School girl asked her father to pray. He said he could not, as he did not know Jesus. She said: "Come to my Sunday School; my teacher will introduce you to him." Have you been trying to introduce anybody to Jesus?

Introduction—To-day we are going to hear more about this wonderful friend, Jesus. Every fresh thing we hear about Him just helps to show how worthy



GOD SAID
"THIS IS MY
BELOVED SON"

of being known He is. If I know a girl or boy who is bad, unkind, or untruthful, I should not want to introduce him to my friends as a playmate, but I should be glad to introduce him to Jesus, so that He could help him to do right.

Lesson—Tell the children again about the Pharisees. One day a lot of them thought they would ask Jesus questions—not in a kind way, but to try and make Him make mistakes. But they could not succeed in this, no matter how hard they tried. Tell the lesson story. Speak of the Ten Commandments; who gave them to us? The Pharisees prided themselves upon keeping these Ten Commandments. Was it right to obey these? Jesus was wise in His reply. As Jesus explained the commandments they were not willing to obey them. Teach verses 37-39. Jesus wants us to remember these two commands of love and to obey them.

What did Jesus now ask the Pharisees? Repeat Golden Text. Jesus said, "Whose

Son is He?" Explain their reply. Do you remember what the crowd in the procession called Jesus as they waved the branches and shouted "Hosanna!" "Son of David!"

Yes, that was the name by which the promised Messiah was known. (Explain.) This King Jesus was a relative of King David as a man (Explain relationship), but He was more than this or how could David call Him Lord? (Verses 44, 45.) Jesus silenced the Pharisees and made them honor Him and respect His words.

Practical thoughts—What do you think of Jesus? Yes, He is God's own Son. He came to earth for a while, so that we would have a "perfect copy" to follow—to teach us God's will for our lives, and to die for our sins. He wants us to believe in Him, to love Him and to copy His ways.

Prayer—Alas, I'm not like Jesus,

As any one can see;

Oh, gentle Saviour give me grace
And make me like to Thee.

BLACKBOARD REVIEW

Human, or Divine?

WHAT SAY HIS LIFE?
HIS WORDS?
HIS WORKS?

Our Lord is soon to go down deep into the valley of humiliation. Let us be sure who He is before the darkness settles upon Him. The question is: "Is this Man of Nazareth a mere man, or is He the very Son of God." Will three proofs be enough? Let these three be given: (1) *His life*. Get the scholars by question and answer to tell what sort of life it was—an absolutely perfect life, such as no mere man could have led. (2) *His words*. Even the messengers sent by His enemies acknowledged that "never man spake like this man." (John 7: 46.) Take the Sermon on the Mount. Again, no mere man could have so spoken and taught. (3) *His works*. Such as He had the day before wrought in the Temple (Matt. 21:14); such as the raising from the dead of Lazarus. He must be God, to do such works. It is indeed hard to conceive of One who is at the same time God and man. But it is infinitely harder—nay, it is impossible—to account for what Jesus was and said and did, if He were not truly God,

TWELFTH YEAR

Presbyterian Ladies' College Toronto

The Presbyterian Ladies' College, Toronto, will reopen on January 3, 1901, when new students will be enrolled.

The Aim of this College is to provide the best educational advantages for young women in all branches of a liberal education, under the refining influences of a Christian home.

The Standard of the educational work is as high as that of the best collegiate institutes, and at the University and Departmental Examinations for 1899 the full list of eighteen candidates were successful. The students who were not candidates received the same thorough and efficient training enjoyed by those who were fitting themselves for a University course or for the teaching profession.

The Special Departments are all under the direction of specialists. Students desiring to devote special attention to Music have at this College the unique advantage of tuition by the CONSERVATORY OF Music, with which this College is affiliated. Dr.

Edward Fisher is Musical Director, and all students may compete for the scholarships and medals offered by the Conservatory. Last session two gold medals were won by students of this College.

Students of Elocution will, during the coming session, enjoy the advantage of affiliation with the Conservatory School of Elocution, which has been thoroughly reorganized.

Students of Art will continue to enjoy the high opportunity of instruction from Mr. T. Mower Martin, R. C. A.

The Home Life of the students is specially cared for by Mrs. MacIntyre. This is a very important factor in a young lady's education and special attention is given to it. The residence is limited to fifty students.

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A Presbyterian Residential and Day School for Boys

The College has reopened for the Autumn Term with an attendance of over eighty pupils. Full Collegiate work is done. Boys are prepared for the Universities and Royal Military College. The residence for Juniors is now in operation under the care of Henry F. Meyer, Ph.D., who has had many years' experience in similar work in one of the large English schools. Boys are admitted from eight years and up.

The Staff is large and efficient, all the masters being men of experience. Five masters in addition to the Principal, live in residence.

The College grounds are large and beautifully situated. There is direct communication by street-car with the Union Station.

The desire of those in charge is to develop boys morally, mentally and physically.

Boys may be entered at any time.

Reopens for **Winter Term**, January 7, 1901.

Send for information to

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THE BOOK PAGE

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

The Chinaman as We See Him: and Fifty Years Work for Him. By Rev. Ira M. Condit, D.D. Fleming H. Revell Company, Toronto. 233 pages, with maps and 74 illustrations. \$1.25.

Dr. Condit's book is artistic, both inside and out. The illustrations, which embrace every phase of Chinese life on this side of the ocean and many kinds of Chinamen (and women) are a special feature. We have seen nothing more realistic. No fear of their not being looked at in the Sabbath School or mission library. And the book itself gives a detailed, well-written account of where the Chinese come from in their own country, why they come, what they bring with them and how they live when here. The darker side of their lives is shown, as well as the brighter; and Boxer, Highbinder and Hatchet Man are depicted, as well as the quiet, orderly, industrious laundry-man or merchant. The book is of especial interest just now. China is so vast and its people so varied, that we cannot judge all from a few. This volume gives us the material

to judge fairly of the merits and demerits of those on this side of the sea. The success of Christian missions among them should increase our zeal on that behalf. There is no plainer duty than to utilize our opportunity of enlightening—and it is no easy task—these idolaters and money worshippers at our very doors.

Mott's Evangelization of the World in this Generation. 245 pages, including Analytical Index and Biography. Cloth, \$1.00; paper, 35c. From Upper Canada Tract Society, Toronto.

"It means," says Mr. Mott, "to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become His real disciples"; and he proceeds to discuss the obligation under which the Church rests to evangelize the world, the difficulties in the way, the possibility of accomplishing the task in this generation, and the factors necessary thereto. The discussion is well informed. It would be hard to name any compendium where so many interesting facts in regard to missions can be found. The W.F.M.S. and the Y.P.S.C.E. societies will use the book with advantage, and, indeed, anyone who is anxious to know what his duty and the duty of the Church to the unevangelized, is and how it may be accomplished. We

The Best Books

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When you wish to replenish your library send for our catalogue and terms. We offer every facility to enable you to make a good selection.

UPPER CANADA TRACT SOCIETY

102 Yonge Street, Toronto.

notice with pleasure that this volume is in the list of those mentioned in connection with the special topics of the "Plan of Study" of our Young Peoples' Societies.

Legend Led. By Amy Le Feuvre. 240 pages; 60c. **Brownie**, by the same author, 160 pages; 60c. From Upper Canada Tract Society.

Two popular books for children, which will be in favor at Christmas and New Year's time and for Sabbath School libraries. Wholesome children's books, which are at the same time winsome, are none too plentiful; but Amy Le Feuvre is to be relied upon for both of these excellent qualities.

Canadian Patriotic Calendar, 1901. William Briggs, Toronto; \$1.50.

This issue of THE TEACHERS MONTHLY will reach subscribers before Christmas Day, just in time, we trust, for many of them to indulge themselves or some friend in a copy of the Canadian Patriotic Calendar. It is in seven large Khaki card-board sheets fastened with the red, white and blue ribbon, ready for hanging on the wall; and for once the Khaki is handsome, emblazoned in brilliant and pretty designs. The Queen, the heroes of the war, Canadian and British, many war scenes and some pretty bits of Canadian

scenery make up what will prove a fitting souvenir of an eventful time.

Pretty Picture Songs for Little Folks. By Grant-Schaffer, drawings by De Kalb. The same publisher, 75 cents.

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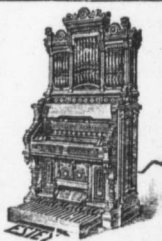
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