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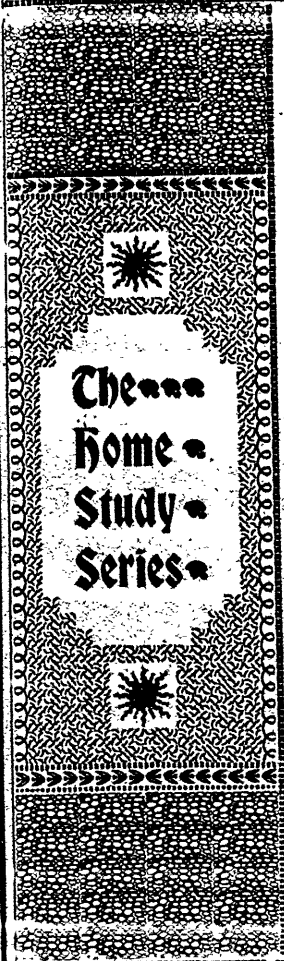
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The Teachers Monthly

Vol. V.

APRIL, 1899

No. 4



HERE are five Sabbaths this month, and hence our space is almost entirely taken up by the lessons. Principal MacVicar's article, however, will give food enough for one month's thought.

It goes to the very quick of the matter. There is no greater force in the world, save the Spirit of God Himself, than a strong personality, and, when such personality is sanctified by the indwelling of that Holy Spirit, it becomes irresistible. No preparation of the lesson will take the place of the preparation of heart that comes from utter sincerity and burning zeal for souls, even as no gifts, natural or acquired, will serve the teacher as will a high consecration to the service of his Lord and Master.

THE TEACHER IN HIS PUPIL

THE RATIONALE OF IT

By Rev. Principal MacVicar, D.D., LL.D.

(Fourth Article of Series on "The Sunday-School Teacher in Various Aspects.")

The question here is: By what principles or laws of our nature does it happen that the teacher re-appears in the pupil? We answer:

1. *The dominant thought or passion in the instructor lays hold upon and pervades his class.* They are all affected in degree as he himself is. This is pre-eminently the case when he handles spiritual lessons. The sincerity and intensity of conviction with which the truth is held and declared by the teacher is, in some measure, communicated to his pupils, just as when one string upon a harp or violin is made to vibrate forcibly, all the rest are moved in sympathy with it.

By this law of sympathy between man and man, a hearty burst of laughter carries a whole household into a similar state of mirth. And so a sudden rush of anger from one heart quickly spreads among hundreds, and thus a furious mob may be set in action. The cry of some timid one exposed to danger, real or imaginary, may create a panic among a multitude. The word of a brave and resolute captain may infuse courage into

a whole regiment. A piercing wail of sorrow from the lips of some broken-hearted one often moves to tears a whole company. When the Perfect Man stood by the grave of Lazarus and saw the two sisters sobbing with grief—"Jesus wept." This was not an exceptional or accidental occurrence, but an illustration of the law of our common humanity.

And this law, be it remembered, is true in relation to our intellectual activity, as well as our emotional nature. As already hinted, the depth and permanence of the experience we cause others to have as the result of our lessons are determined by the vividness and intensity of our own mental and emotional activity. What I mean is this: When, in teaching, you are so controlled and absorbed by one overmastering thought that all others are necessarily excluded, and the entire force of your spiritual nature is so concentrated upon it that you can truly say, "This one thing I do"—that thought is sure to become the mental property of your pupil, to enter into his very being.

This law acts, to a great extent, irrespective of the subject matter of what is being taught. It may be geography, geometry, history, or the eternal verities of Christianity. If the soul of the teacher is fired with intense, consecrated enthusiasm over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw him, for the time being, into a precisely similar condition to his own. When this is the case, success is achieved, the work of teaching is really done.

But failing to be thus borne along by a strongly dominant purpose or thought, which should always be the central or ruling thought of the lesson in the case of the Sunday-school teacher, his work is largely lost, and he but feebly and obscurely reappears in his pupil. Deservedly so, too, because he is lacking in one of the prime requisites for success. Look at a second law:

2. *Our passive states of mind grow weak by repetition.* A few words will make plain how this

law operates in relation to the work of the teacher. Passive states are those induced by impressions made upon us through our bodily senses, and without any effort of will on our part. The more frequently these impressions are experienced without any exertion on our part of will-power, the feebler they become. For example, we witness a spectacle of abject poverty and deep distress, and the impression made upon us the first time is strong and vivid; but we do nothing, exercise no volition to relieve the distress. Let this be repeated a sufficient number of times and the impression becomes so feeble as to be almost imperceptible. Let this process be continued long enough and our sensibilities will become slowly but surely deadened, and we will become so hardened by the sight of misery as to be well nigh past feeling. Look now at a correlated law.

3. *Our active mental states are strengthened by repetition.* Active states are those into which we pass by volition, the exercise of our innate will-power. Look again at a case of unmistakable distress. By a deliberate act of will you overcome a feeling of disinclination to deal with it, and you exert yourself to afford relief. That is to say, by an act of resolute choice you turn to proper account the passive state into which you have been thrown by the sight of misery. You do this again and again, ten, fifteen, twenty times. What is affirmed is that these repetitions give greater strength, a larger measure of ability to grant relief. Such actions thus become easy and natural, because a habit of virtue is gradually formed in the direction of benevolence, and you escape the serious danger of personal deterioration by having your feelings of kindness weakened and destroyed through frequent appeals to them without corresponding action on your part.

It is under the silent action of these laws, I go aside to say in passing, that excessive readers of sensational novels and habitual theatre-goers inflict irreparable mischief upon themselves. Their emotional nature is stimulated to the highest pitch by exaggerated representations of imaginary woes over which they weep in their boxes or on their luxurious couches, while they do nothing to relieve the real sufferings of humanity at their doors. Practical action of this sort is wholly lacking with them. And thus their feelings are being worn out, so that a still stronger stimulus is

required to reach and move them, while no really manly or womanly vigor is being gained by the cultivation of active habits of virtue. God pity the preacher whose congregation is composed of such people! What they fervently crave after is sensationalism rather than divine truth. This is the necessary outcome of their bad education.

But what has all this to do with Sunday School teaching, or with the teacher being reproduced in his pupil? Very much. The three laws now stated and illustrated, viz., that touching the diffusion of strongly dominant ideas, that under which our emotional nature may be weakened and virtually destroyed, and that by which we can gain mental strength and rise to true manhood, are all operative during the process of teaching, and success depends in a very large degree upon understanding and following them.

Let me suppose that the teacher has ever present in his heart the over-mastering desire that his pupils may be saved, and that this feeling is so intense that he cannot conceal it. It is seen in his countenance, heard in his voice, breathed in his prayers. Without making any formal announcement of it they become conscious of his vehement wish, and the same feeling spreads among them. They are thus agreed secretly touching what they should ask God.

What then? Then we have the word of the Saviour for it that the issue shall be most blessed. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

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Opening

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

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

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

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

ALL IN CONCERT. Lord, increase our faith!

III. SINGING.

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

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I. STUDY IN CLASSES.

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Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

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

SCHOOL. Lead me in the Way everlasting.

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

SCHOOL. Draw me, we will run after Thee.

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

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

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

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

1) BIBLE DICTIONARY FOR SECOND
QUARTER, 1899

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lat'-in. The language of the Romans.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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SECOND QUARTER: LESSON CALENDAR

1. April 2	The Raising of Lazarus. John 11: 32-45.
2. April 9	The Anointing in Bethany. John 12: 1-11.
3. April 16	Jesus Teaching Humility. John 13: 1-17.
4. April 23	Jesus the Way, and the Truth, and the Life. John 14: 1-14.
5. April 30	The Comforter Promised. John 14: 15-27.
6. May 7	The Vine and the Branches. John 15: 1-11.
7. May 14	Christ Betrayed and Arrested. John 18: 1-14.
8. May 21	Christ Before the High Priest. John 18: 15-27.
9. May 28	Christ Before Pilate. John 18: 28-40.
10. June 4	Christ Crucified. John 19: 17-30.
11. June 11	Christ Risen. John 20: 11-20.
12. June 18	The New Life in Christ. Col. 3: 1-15.
13. June 25	REVIEW.

LESSON I.

THE RAISING OF LAZARUS

April 2, 1899

John 11: 32-45. (A lesson for Easter Sunday). Commit to memory vs. 41-44.
Study also John 11: 1-48. 1 Cor. 15: 1-59.

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

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

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

35. Jesus wept.

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

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

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

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

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

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

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

42. And I knew that thou hearest me always: but because of the (10) people which stand by I said it, that they may believe that thou (11) hast sent me.

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

44. And he that was dead came forth, bound hand and foot with (12) grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

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

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

GOLDEN TEXT

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

DAILY READINGS

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

T.—John 11: 17-31. Death and sorrow.

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

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

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

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

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

LESSON PLAN

THE RAISING OF LAZARUS

I. Jesus and the Bereaved, 32-40.

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

II. Jesus and the Father, 41, 42.

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

III. Jesus and the Dead, 43-45.

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

TIME

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

PLACE

Bethany, the home of Mary and Martha and Lazarus.

CATECHISM

Q. 53. Which is the third commandment?

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

LESSON HYMNS

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

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

CONNECTING LINKS

To avoid conflict with the Jews, who sought His life, Jesus retired to Perea beyond the Jordan. Here He received word from the sisters that Lazarus, whom He loved, was sick. To reveal to the disciples and to the mourners God's glorious power over death, and to dispel the ignorance and gloom regarding it, He remained in Perea till after the death of Lazarus, and then came to Bethany and raised him from the dead. He came, knowing that the raising of Lazarus would lead to His own death. He is met at the edge of the village, first by Martha, and then by Mary, who, when they have poured out their hearts to Him, proceed with Him to the tomb.

EXPOSITION

I. Jesus and the Bereaved, vs. 32-40.

V. 32. "Then when Mary." Having been told secretly by Martha that her Lord, so long and strangely absent, was come and had called for her, Mary, who had found no solace for her grief, no comfort in her friends, comes quickly to find it in Jesus, "When Mary was come and saw him, she fell down." Here was one she revered, loved, trusted, one to whom she could confide all her sorrow. His painful absence, and now His look of sympathy, brings her weeping to His feet. "Lord, if thou hadst been here." Compare Martha's words, vs. 21, 22. This reveals Mary's confidence in Christ's power and love, but it makes His absence all the more mysterious, and painful. Why did He not come? Was it that through their grief and the manifestation of His glorious power over death He might lead them to a truer faith? (Vs. 4, 45.)

V. 33. "When Jesus saw . . . he groaned." The sight of Mary and her friends weeping, sightly moved the Saviour and troubled His soul. Here was a groaning that could not be uttered. This cloud of death and sorrow was His grief, to take it away, His trouble.

V. 34. "Where have ye laid him?" That He might come to the tomb of the friend He loved, and that He might the sooner lead the weeping sisters through the vale of weeping to the door of hope.

V. 35. "Jesus wept." And why not, when He thought of man, the crown of His creation, under the power of death and corruption because of sin; when he realized the sorrow death brings to homes and friends, and the despair into which it drives men?

V. 36. "Behold how He loved him!" Luke 23: 27. Such anguish of soul, such unutterable grief, such salt tears, they never saw before. An evident token to them of Christ's love to Lazarus.

It reveals also His compassion for all sorrowing ones.

V. 37. "Some said, Could not this man." They were perplexed at the apparent contradiction between His feelings and His action. He had healed a stranger (ch. 9); why had He not saved His friend's life? "Thy judgments are a great deep." (Ps. 36: 6.)

V. 38. "Jesus again groaning." Deeply moved because of the presence and power of death, and also because even His friends failed to rely on His power over death.

"A cave, and a stone lay upon it" ("against it"). Cut out in the face of the rock, with a stone at the mouth to prevent the entrance of wild beasts.

V. 39. "Take ye away the stone." Jesus will have us do what we can do, remove the obstructions. There is economy in miracle. God works after man has done his part. "Lord, by this time." The Jews buried the day of death. Poor Martha! What wonder He groaned, and was troubled, with Lazarus in the power of death, and Martha in the power of despair!

V. 40. "Said I not." Perhaps through the messengers (vs. 3, 4), or at His meeting with her (vs. 25-27). But how slow to believe we all are! Martha thought He wished merely to see the body. Faith enables us to see this corruption put on incorruption by the power of God. Her lack of faith brought sorrow to her own heart and to the heart of Jesus. Faith in God is the greatest incentive to action, "So they took away the stone."

II. Jesus and the Father, vs. 41, 42.

V. 41. "Jesus lifted up his eyes." To His Father above, the source, even for Him, of all authority and power. He would have them look up as well.

"Father, I thank thee," in grateful acknow-

ledgment that His prayer to God had been heard and was to be answered. Whatsoever He asked He received.

V. 42. "I knew." Such assurance, in the face of death, was meant to inspire confidence in those about, that Jesus was of God and that He had in His hand the keys of hell and of death.

III. Jesus and the Dead, 43-45.

V. 43. "Cried with a loud voice." Because conscious of power and authority given him of the Father. Such a voice would wake the dead and inspire hope in the living. Compare John 5: 28, 29. John saw and heard it all. "Lazarus came forth." A complete victory; a complete deliverance. Nothing but this satisfies the Saviour.

Jesus would have all souls step forth from the grave of sin.

V. 44. "He that was dead came forth;" the defiled garments of the grave clinging to and impeding him. What a picture of many souls! "Loose him." Again Jesus would have us remove from our fellows those things which beset their path or impede their going. Compare Phil. 3: 13, 14; Acts 15: 10

V. 45. Many . . . believed. The effect of the miracle was twofold, to draw to Him: If those who realized the pain and gloom of death, the bitterness of sorrow, and who discerned the Saviour's power and glory. Others, jealous of Christ's power and influence, began to plot against Him.

ILLUSTRATION AND APPLICATION

"When Mary was come where Jesus was," v. 32. Mary had sat at Jesus' feet before (Mark 10: 39), for there had always been an open door for Jesus in the home at Bethany. Now in her deep sorrow for her loved one she casts herself at His feet in love and trust. We should come with our sorrow to the feet of Jesus Christ, whose sympathy will not fail us in such a time. When we are there, it can be said of us, "Blessed are they that mourn: for they shall be comforted."

"He groaned in the spirit and was troubled," v. 33. "In all our affliction he was afflicted," (Isa. 63: 9). He who is our head sympathizes with the griefs of His members. He had a special affection for this family. Lazarus is spoken of as "he whom thou lovest." His sorrow with them and for them assures us of His sympathy with suffering humanity.

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

His tears teach us how real our sorrows are to Him. He is not of the stoical temper which deems it unmanly to weep; nor does He make little of our griefs. Sorrowing ones, bereaved ones, do justly weep. There is no sin in such sorrowing. "There is a time to weep," as well as "a time to laugh," (Eccl. 3: 4), and Jesus has no rebuke for these tender-hearted mourners. The Jews were not wrong in saying, "Behold how He loved him"; for His sorrow over Lazarus shows the estimation in which he holds His friend. We are His friends, if we do what He commands us; and His tears, more than

all words, help us to realize how completely He identifies Himself with those who ~~suffer~~

"Where have ye laid Him?" They could not know His purpose in coming to this grave. Even Martha, to whom He spoke the words of the twenty-fifth verse did not see in them an indication of what he was about to do. He is leading them step by step forward to the great miracle which is to follow. They shall come to the grave's mouth, and He will say "Roll away the stone!" The stone will be rolled away, all the time expectation increasing; so that, when at last he cries "Lazarus come forth!" they will be prepared to acknowledge the hand of the Father above and to see in Him, elf the very Son of God.

How graciously our Lord leads us step by step into faith in Him. It would be a revelation to us—and a blessed, stimulating revelation—if we were to take a blank sheet of paper and with the heading, "The stepping-stones to faith," write down one by one the circumstances in our lives which have been evidently of God's direction, to bring us to a fuller trust in Him.

"Could not this man?" v. 37. The puzzles of Providence are indeed a mystery. He had given sight to a blind man and he a common beggar of the street. Why had He allowed this close friend, for whom He now weeps in silent distress, to die? The believer in God's sovereignty finds no unanswerable question here. "It is the Lord," is his reply; and that not in sullen acquiescence but in acquiescence ready, and even re-

joicing. "It is the Lord, He is all-wise, He is our gracious, loving Father. He doeth all things well." We shall never improve upon Job's view of Providence, when, amidst the wreck and ruin of all he had held dear, his cry went up, sweet as the fragrance from a crushed flower, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." (Job. 1:21.)

"Father, I thank Thee," v. 41. He refers the whole situation to His Father in heaven, and He does so "because of the people that stand by, that they may believe that Thou has sent Me." So should we acknowledge our heavenly Father, and in every crisis refer our work to Him. "In everything by prayer and supplication let our requests be made known unto God" (Phil. 4:6). Those who stand by will discover the source of our strength and thus be led to give glory to God, and we ourselves shall have light. To feel in our distress and confusion of mind that the issues are in the Father's hand is a well-spring of consolation. Even at the grave side of our dearest the melody of peace may make itself heard in our hearts.

"He that was dead came forth," v. 44. Came forth at the bidding of Him who has "the keys of hell and of death" (Rev. 1:18). What an object-lesson to Martha on the thrilling words she had so lately heard from His lips, "I am the resurrection and the life" (v. 25). It is hard to imagine the wonder and joy of Martha and Mary. It was like the joy of the other Mary, Mary Magdalene, when her Lord appeared to her in the garden as she gazed into the empty tomb. Tears were turned into laughter. The Christian world is ringing with joy to-day because of that resurrection of its Lord, and when time shall be no more, the redeemed in glory will rejoice forever, because through Him their bodies have been raised up from the dust of death, and the perfected life of eternity begun.

TEACHING HINTS

The emphasis of the story is about equally divided between tears and gladness. The sisters and their friends mourn; Jesus weeps; the black shadow of death overhangs all. This is the one side. On the other, we see Lazarus now alive again; the Son of God rejoicing in His gift of power and grace; and the desolate home once more filled with light and joy.

TWO QUIZZES

1. *Where was Lazarus and how employed during these four days?* To which Tennyson makes reply after this fashion:

"Where wert thou, brother, those four days;
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

From every house the neighbors rush,
The streets were filled with joyful sound.
A solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ:
The rest remaineth unrevealed,
He told it not. Or something sealed
The lips of the evangelist."

2. *Was it gain or loss to Lazarus to return?* Dr. Alexander Whyte shares the view of Chrysostom of Ravenna; "When our Lord was told of Lazarus's death He was glad; but when He came to raise him to life, He wept. For, though His disciples gained by it, and though Martha and Mary gained by it, yet Lazarus himself lost by it, by being re-imprisoned, re-committed, and re-submitted to the manifold incommunities of this life." And he thus imagines the scene in heaven when the summons came: "And the sound of many waters fell silent for a season as they saw one of the most shining of their number rise up, and lay aside his glory, and hang his harp on the wall, and pass out of their sight, and descend to where their heavenly Prince still tarried with His work unfinished. But, what all Lazarus's again-unglorified and re-humiliated soul went through on its way back to Bethany, the greatest believers, and the most at home in the unseen world, will not be able to tell us."

The atmosphere of the lesson is that of Ps. 126:1, 2. (Let the class read these verses in concert and aloud. They will be quick to catch the harmonies, and will be thereby more fully attuned to the Easter spirit.)

Take the points in order.

1. *Jesus and the bereaved* (32-40). Draw from the scholars the relations of Jesus to the

home and family at Bethany, especially the scene of Luke 10: 39.

Next we have Lazarus sick (ch. 11: 1), the sisters in their distress turning to Jesus, and their message (v. 3). (Note the delicacy of the message. They do not ask Him to come; they feel in their hearts that He will come.)

Explain His delay (vs. 4, 5, 6, 7, 11, 15, 26). All the time Jesus knew what was to be (v. 23).

Now He arrives. Dwell on Martha's interview and especially emphasize verses 25, 26.

Next, Mary at Jesus' feet. Mark her grief and hopeless trust. Note also the anguish of Jesus even when on the eve of bringing His friend to life and gladdening the hearts of the sisters; and what strength this friend of the sorrowing brings.

Jesus at the grave side; His inward groaning; the command to take away the stone (showing man's part in the Lord's work), the horror of Martha and the tender rebuke of her Lord.

2. It is a moment of suspense. The grave is wide open, the body in its grave-clothes visible

to all. The man at the grave's mouth seems powerless. What next?

The unexpected. He appeals to the Father above. *Jesus and the Father* (41, 42). Note Christ's self effacement, His utter confidence in the Heavenly Father, and His desire above all things to lead men to that same confidence in the Father and in Himself.

Now the miracle.

3. *Jesus and the dead* (43-45). Explain the reason for the loud voice. Mark what followed, the bringing to life complete and instantaneous. In his grave clothes: this proved that he was really dead. The instantaneousness of the quickening recalls, "You hath He quickened who were dead in trespasses and sins." (Eph. 2: 1.)

The effect of the miracle, belief and unbelief. Show the scholars how, if the revelation that Jesus makes of Himself to us does not lead to belief, it will harden the heart. Impress upon the scholars as a personal concern, vs. 25, 26.

TOPICS FOR BRIEF PAPERS

To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The Bethany home.
2. Jesus the best friend in sorrow.
3. Christ our life.

BLACKBOARD REVIEW

JESUS AT THE GRAVESIDE

COMFORT to the Sorrowing

LIFE to the Dead

WITNESS to the Father in Heaven

LESSON II.

THE ANOINTING IN BETHANY

April 9, 1899

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

1. Then (1) Jesus six days before the passover came to Bethany, where Lazarus (2) was which had been dead, whom he raised from the dead.

2. (3) There they made him a supper; and Martha served; but Lazarus was one of them that sat (4) at the table with him.

3. Then (5) took Mary a pound of ointment of spikenard, very (6) costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4. Then (7) saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

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

6. This he said, not (8) that he cared for the poor;

but because he was a thief, and (9) had the bag and bare what he put therein.

7. Then said (10) Jesus, Let her alone: against the day of my burying hath she kept this.

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

9. Much (11) people of the Jews therefore knew that he was there; and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests (12) consulted that they might put Lazarus also to death;

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

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

GOLDEN TEXT

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

DAILY READINGS

M.—John 12: 1-11. The Anointing in Bethany.

T.—Mark 14: 1-9. Christ's commendation.

W.—Luke 7: 36-50. Grateful love.

Th.—Luke 10: 38-42. The good part.

F.—Phil. 3: 1-12. All for Christ.

S.—Mark 12: 38-44. All she had.

S.—1 John 4: 10-19. "He first loved us."

LESSON PLAN

THE ANOINTING IN BETHANY

I. Mary Anoints, 1-3.

Pouring very costly ointment on Jesus' feet.

II. Judas Complains, 4-6

Because he wanted the money for himself.

III. Jesus Commends, 7-8.

Because Mary's act showed her sympathy and love.

IV. The Chief Priests Plot, 9-11.

They wish to put Lazarus to death.

TIME

Saturday evening, April 1, A. D. 30, the first part of the last week of Christ's life on earth.

PLACE

Bethany and the house of Simon the Leper.

CATECHISM

Q. 54. What is required in the third commandment?

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

LESSON HYMNS

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

CONNECTING LINKS

Through the raising of Lazarus the fame of Jesus spread abroad and many believed on Him. The Pharisees held a council to destroy Him. Caiaphas, the high priest, even proposed that they should put Jesus to death and thus save the nation. Jesus, to avoid conflict with them, retired with His disciples to Ephraim, a small town near Bethel overlooking the Jordan, and remained there until the time of the Passover.—(Ch. H: 45-57)

EXPOSITION

I. Mary Anoints, 1-3.

V. 1. "Six days before the Passover." The Passover was eaten from the evening of the 14th Nisan to the evening of the 15th. Jesus would arrive at Bethany on our Friday or Saturday. He came with others to prepare for the Passover. (Ch. 11: 55.) The peril of the Cross which was before Him did not prevent His coming. "Came to Bethany,"—where He frequently remained while in Jerusalem, where He now would be gladly welcome "Where Lazarus was." Bethany, a quiet village, noted for its figs, suddenly

becomes known as the abode of Lazarus, whom Jesus had raised from the dead. It is dearer than ever, also, to Jesus on this account.

V. 2. "There they made him a supper." (Compare Matt. 26: 6; Mk. 14: 3.) At the house of Simon the Leper. (Mark 26: 6.) "The villagers of Bethany resolved to express their gratitude to Jesus and their veneration for Him in consequence of the raising of Lazarus by entertaining Him at a banquet."—Reith "Martha served,"—as was her custom, and was proud and happy to do so. "Lazarus . . . sat at the table

with him,"—having an honored place; the guest of the village, as he was the trophy of Christ's power and love. With new life came new and more intimate fellowship with his Lord.

V. 3. *Then took Mary.* With "His name as ointment poured forth" (Sol. Song 1:3) she must mingle the odor of "spikenard very costly." (Compare Luke 10:38-42.) "A pound." A Roman pound equals twelve ounces—a great deal to be used at once. "Ointment of spikenard." Literally, ointment of pistis nard. Made from "the head or spike of a fragrant East Indian plant, which yields a juice of delicious odor, which the ancients used in the preparation of a most precious ointment."—Thayer.

"Very costly." Because rare and good.

"Anointed the feet of Jesus." Matthew and Mark say the head; doubtless the head and the feet as well.

"The house was filled with the odor." A strong and pleasant perfume. Mary wished to blend with the odor of His good name the sweet odor of her love.

II. Judas Complains, 4-6.

V. 4. "Then saith one . . . Judas." Matthew says "His disciples"; Mark, "some." The discontent felt and expressed by Judas may have been shared by others, but from worthier motives. "Which should betray him." The love of money in Judas, which began by pilfering, ended in his betraying His Lord.

V. 5. "Why was not . . . pence?" A "penny" a day for the working days of a year, \$50—a workman's wages for a year; a large sum of money to spend in luxuries. Judas' complaint was sufficiently ungallant, but that was not

the worst of it. *Given to the poor.* Judas doubtless had already received many gifts for this purpose, but his position of trust proved a snare to him. Trust moneys have a peculiar fascination.

V. 6. *He was a thief.* He kept the bag or purse but stole from it what was put therein for the poor. Such a course could not but end in disaster.

III. Jesus Commands, 7, 8.

V. 7. "Let her alone." Such intrusion is sacrilege. The indignation of Jesus is thoroughly aroused. "Against the day of my burying." With the deep intuition of love she felt rather than foresaw His coming death.

V. 8. "The poor . . . always; me ye have not always." The Saviour of men on His way to the Cross is a rare opportunity for love.

IV. The Chief Priests Plot, 9-11.

V. 9. "Much people." Rev. Ver., "The common people," as opposed to the authorities who were hostile to Christ. "Came not for Jesus' sake only." Came not merely to see the worker, but His work, and, seeing His work, to believe on Him. (John 10:37, 38.)

V. 10. "But the chief priests." Being Sadducees, they could not bear to have in their midst a living witness to the resurrection, and such unanswerable evidence to the power of Christ. In Mary we see faith at its best, in those officers of Jerusalem unbelief at its worst.—Dods.

V. 11. "Because that . . . many believed." This reveals their wickedness. The more deeply the glory of Christ impressed the people, the deeper the chagrin and plotting of His enemies.

ILLUSTRATION AND APPLICATION

"Came to Bethany." v. 1. Bethany was an attractive place to Jesus, not so much because of its natural atmosphere, quiet, cool and fragrant with olive and oleander, as on account of its social and spiritual atmosphere, made beautiful by the loving hearts of Mary and Martha and Lazarus. Washington Irving used to say of his cottage on the Hudson, "The ornaments of this house are the people who attend it." So with our bodies, our homes, our churches, our country, so with heaven itself; what makes them beautiful is the spirit within. Place the emphasis here.

"They made him a supper," v. 2. This has a modern sound. Nowadays with great men it is almost a nightly occurrence. With Christ, however, it was an unusual experience, for, though He was not of that sumptuary sort who level down all living, His motto for Himself was this: "Inasmuch as ye have done it to one of the least of these ye have done it unto Me."

"In them He would be clothed and fed,
And visited and cheered."

"Martha served . . . Lazarus sat at the table with him. Mary anointed," vs. 2, 3. They all be-

no. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

longed to the order of "helps" (1 Cor. 12 : 28), but each in a different way. We may serve Christ as did Martha, by the faithful discharge of the ordinary duties of life; we may serve Him as did Lazarus—a silent monument of His mercy; for "they also serve who only stand and wait;" and we may serve Him as did Mary by a personal act of worship and of sacrifice. Let each one serve according to his gift and opportunity. In this way only shall His kingdom come. Dr. Cuyler has said, "God never meant to save the world by pulpit geniuses or He would have made more of them." The success of a campaign depends not so much upon the brilliant tactics of the commander-in-chief as upon the rank and file doing their plain duty. And we never can tell which service is most important. On this occasion it was the anointing, but a change of circumstances would alter the case. Let each one do the Lord's work in his own way.

"The house was filled with the odor."

So it has ever been. Day by day deeds of love and sacrifice are filling the world with their fragrance; and it's not lost that a friend gets.

"We lose what on ourselves we spend;
We have as treasure without end
Whate'er to God we freely lend."

"Then saith . . . Judas," v. 4. Criticism, even severe criticism, is often a saving exercise and worthy of good men. Yet it is generally the rule that the meanest man in the company is the readiest to find fault. It is easier to find fault with a thing splendidly than to do it even fairly well.

"Why was not this ointment sold?" v. 5. Judas was a commercial character. He judged everything by a utilitarian standard. In this respect there is reason to fear that many better men are his successors. Every spiritual movement has had to make headway against the blunt interrogative of the purely commercial mind, "Will it pay?" Love never asks such questions, and love is the soul of service.

"Not that he cared," v. 6. Judas was more designing than dull-souled. He was a canting hypocrite, who loved the poor, not that he might feed them, but that he might feed on them. This cannibal spirit is all too common amongst us. Men are in every walk of life who smile on

their fellows only that they may use them, who advocate a good cause but for the credit that it brings them. A sermon on this text could be very readily illustrated.

"Then said Jesus, Let her alone," v. 7. What consolation to the heart of Mary, frightened by the mutterings of the crowd (Mark 14 : 4) and the cavil of Judas. When in the soul is heard the still small voice of Christ's defence—"Well done, good and faithful servant"—the loud clamourings of the critics fall harmless outside, like hail upon a slated roof. "She hath wrought a good work" (Mark 14 : 16). What would ordinarily have been considered an exhibition of vanity and of unpardonable extravagance is pronounced by Christ to be a good work because of the purity and strength of the love that gave it birth. It would have been as unsuitable for Mary to have expressed her great love for the Saviour by doling out upon Him but a drop or two of the precious ointment as it would be for a watch-maker to put a fine, full-jewelled movement within a brass or nickel casing.

"Against the day of my burying." This is another justifying consideration. The occasion was unique, such as comes but once in a life. What Christ needed, humanly speaking, to brace Him for His six days' descent to the Cross was just what Mary gave Him, an unmistakable evidence of genuine attachment and understanding. It has ever been the meat and drink of great souls in the midst of abounding want of appreciation, the feeling that by the few who know them best they are loved even to the border of recklessness. She had her reward. "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14 : 9). So said her Lord and Master. To those who heard it His words must have seemed as extravagant as did Mary's oblation; and yet they continue to be literally fulfilled. For this one deed of love she is held in everlasting remembrance.

What a reward for noble living, to be immortal in the affections of those who know the story of our sacrifice,

"To join the choir invisible,
Of those immortal dead
Who live again, in lives
Made better by their presence."

TEACHING HINTS

The Lesson Plan affords a simple and workable outline for teaching the lesson.

Or another method may be used: Begin abruptly by asking for the Lesson Title. Show how this brings up 1. A Question in Geography; 2. A Sweet Act of Love.

1. *A Question in Geography.* Jesus comes to Bethany. Recall the miracle at Bethany (last lesson) and its effect (ch. 11:46). Then from the connecting passage (47-57) bring out the cowardly plot of the Council or Sanhedrim, the cruel advice of Caiaphas, and how Jesus was forced to seek refuge in a quiet place.

Make very vivid what follows, the Passover at hand, the gathering crowds, the wonderings as to whether Jesus would come; and, in the background, the thickening storm (v. 57).

Bethany. Recall in a word the interesting circumstances with which this village was connected. It is now only six days before the Passover, His last.

2. *A Sweet Act of Love.* Question about the supper. (See in Matthew and Mark.) Note the remarkable trio, Lazarus raised from the dead, Mary unconsciously immortalizing herself (Mark 14: 9), and Martha not less noteworthy because she merely served.

Explain Eastern supper table (Diagram or otherwise).

Bring out the particulars of v. 3 comparing it with parallel passages.

The rapid and deadly development of sin. Do not waste time on the details in regard to the character and cost of the ointment. Make vivid Judas Iscariot (v. 4) and his greed, shewing how it led to his betrayal of his Master (v. 6) and Jesus' rebuke (v. 7). The last clause of v. 7 is hard to explain in words but it appeals to the heart. Mary felt that the end was near, so sensitive was her sympathy for her Master. She honors Him while she has the opportunity.

As in previous lesson, the effect should be noted. Many believed, and the chief priests consulted to put Lazarus to death because they were Sadducees and disbelievers in the Resurrection, and Lazarus was a living rebuke to them.

In closing, revert to Mary's act of love as contrasted with the conduct of the chief priests and of Judas, and show its merit as disclosed by our Lord in the Golden Text. (Mark 14: 8.)

The applications are so evident that the scholars have likely been making them for themselves as the lesson has gone on. As the result of the teaching Mary should have many imitators in her simple and whole-souled service.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. An Eastern supper.
2. Defend Mary's costly gift.
3. Different ways in which we may honor the Saviour.

BLACKBOARD REVIEW

LOVE Wasting
Winning

LESSON III.

JESUS TEACHING HUMILITY

April 16, 1889

John 13: 1-17.

Commit to memory vs. 14-17.

Study the whole chapter.

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

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

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

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

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

6. (9) Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? 7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt (10) know hereafter.

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

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

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

11. For he knew (12) who should betray him therefore said he, Ye are not all clean.

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

13. Ye call me (14) Master and Lord; and ye say well; for so I am.

14. If I then, (15) your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

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

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

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

Revised Version.—(1) Jesus knowing that, (2) *Margin, Or, to the uttermost,* (3) During supper, (4) Already; (5) Came forth from; (6) Goeth unto; (7) Layeth, (8) Then; (9) So he cometh; (10) Under and the Master, (16) The servant, (17) One that is sent; (18) Blessed

GOLDEN TEXT

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

DAILY READINGS

- M.—John 13: 1-17. Jesus teaching humility.
 T.—Luke 14: 7-14. The humble exalted.
 W.—Luke 18: 9-17. Humility in prayer.
 Th.—1 Peter 5: 1-7. Grace for the humble
 F.—Mark 9: 30-37. A rebuke to pride.
 S.—Matt. 20: 20-28. Greatness of service.
 D.—Phil. 2: 1-11. Christ's example

LESSON PLAN

JESUS TEACHING HUMILITY.

An Object Lesson.

I. The Occasion of It, 1-3.

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

II. The Manner of It, 4-11.

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

III. The Meaning of It, 12-17.

An example for the disciples to follow.

TIME

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

PLACE

An upper room in Jerusalem.

CATECHISM

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

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

LESSON HYMNS

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

CONNECTING LINKS

The last week of our Saviour's life on earth and a full one. The previous week closed with the supper at Bethany. Then follow the first day (our Sunday), His royal entry into Jerusalem (Matt. 21); Monday, the cleansing of the Temple (Matt. 21); Tuesday, a long day's teaching and dispute (Matt. 21-23 and parallel passages); Wednesday, a quiet day at Bethany; Thursday, the upper room (Matt. 26). This point we have now reached. The public ministry of Jesus is ended. There remain His hours with His disciples and then Gethsemane and Calvary.

EXPOSITION

AN OBJECT LESSON.

I. The Occasion of It. 1-3.

V. 1. "Now before the feast;" in the upper room and the evening before and as they were about to sit down to the Paschal meal. There was conflict in the bosom of Christ and rivalry among His disciples. (Luke 22: 24.) "That his hour was come." The hour of His trial and glory, anticipated all His life, was now at hand. (John 2: 4; 12: 23, 27; 17: 1.) "That He should depart;" from the world which had misunderstood and hated Him and was about to crucify Him.

"To the Father;" who understood and loved Him and would now glorify Him. "Having loved His own;" those whom the Father had given Him and who were dear to Him, whom He was leaving behind to witness for Him. "He loved them unto the end." The nearer the end and the more bitter His cup, the stronger His love to them became. "Many waters cannot quench love, neither can the floods drown it." (S. Song 8 : 7.)

V. 2. "And supper being ended." "During supper" (Rev. Ver.), likely just as it began. "The devil having put^d," injected with one of his fiery darts. The heart of Judas was prepared for this suggestion by nourishing the seed of covetousness and the desire for revenge (ch. 12 : 4-7.) Judas had already promised to betray Jesus and sought his opportunity (Luke 22 : 3-6). The devil suggested this as an opportune time.

V. 3. "Knowing that the Father had given all things." Though conscious of divine dignity He stoops to serve men. Christ's humility was voluntary. (Philip. 2 : 1-11.)

II. The Manner of It, 4-11.

V. 4. "Layeth aside His garments," His Tallith or outer robe, appearing in His tunic, similar to our, "in His shirtsleeves;" a servant's garb. "The Son of Man came not to be ministered unto, but to minister" (Matt. 20 : 28).

V. 5. "Then He poureth water." When they reclined on the couches their feet extended over the edge and were conveniently washed. "Began to wash." In turn as He came to them. "And to wipe." What menial service for the Lord ! How ashamed they must have felt !

V. 6. "Then cometh He to Simon Peter." Peter may have been the most contentious for a chief place among his fellow-disciples, the most reluctant to wash their feet. "Dost Thou wash my feet?" Peter, whatever his attitude toward his fellow-disciples, is lowly before Jesus. (See Luke 5 : 8.)

V. 7. "Thou knowest not now." Peter would only know when he looked back from the Cross and glory of Christ on His incarnation and life.

V. 8. "Thou shalt never wash my feet." "Peter's humility is true enough to allow him to see the incongruity of Jesus washing his feet; not deep enough to make him conscious of the incongruity of his thus opposing and dictating to

his Master"—Dods. "If I wash this not." Unless washed clean of his wilfulness, Peter could have no part in the Kingdom, no share in the coming glory of His Lord.

V. 9. "Not my feet only." Extremes meet. A moment ago Jesus was doing too much, now He is doing too little. Just like impulsive Peter.

V. 10. "Jesus saith, He that is washed." "Bathed," a word referring to the whole person. The word rendered "wash" elsewhere in the verses means to wash part of the body. "Ye are clean." They were true at heart, requiring to be washed of the present evil temper and jealousy. "But not all." All but Judas, whose heart was black with greed and hate.

III. The Meaning of It. 12-17.

V. 12. "After." He washed in the garb of a servant, He taught in the seat and robe of authority. "Know ye." Like a good teacher, Jesus is not content until He is sure that the lesson is understood.

V. 13. "Master and Lord." "The Master (Teacher) and the Lord." Ordinary titles of respect to a Rabbi.

V. 14. "Ye also ought." "The custom of 'the feet-washing' on Maundy Thursday in literal fulfilment of this typical commandment is not older than the fourth century. The Lord High Almoner washed the feet of the recipients of the royal 'Maundy,' as late as 1731, James II, was the last English Sovereign who went through the ceremony." (Camb. Bible.)

V. 15. "An example" "In this act as in a mirror Christ's whole earthly life is reflected in spirit and aim, and Christ's life is the believer's pattern." (Reith.) "By love serve one another." (Gal. 5 : 13.)

V. 16. "The servant is not greater." In the ordinary relations of life the slave serves, and what the master can afford to do the servant may well do

V. 17. "Happy are ye if ye do them." It is curious that anyone should ever think of deceiving the Almighty or of deceiving himself by a religion of knowledge without practice, the mind and the heart God's, the hands, the devil's. Christ, at any rate, has no quarter for such foolery. Knowledge and practice have been wedded of God. a Whom therefore God hath joined together, let not man put asunder.

ILLUSTRATION AND APPLICATION

"When Jesus knew that His hour was come — having loved his own," v. 1. Someone who loves us will some day come to the bed-side where we have been lying ill, and tenderly tell us that the doctor thinks we have not long to live. What thought will come to our mind that day? What thoughts came to the mind of Jesus when He knew that His hour was come that He should depart out of this world? His mind was filled with thoughts of love and care for His disciples. It was not necessary for Him in a panic of apprehension to begin to make his peace with God. He had lived at peace with God, and He knew that to depart out of the world was to go unto the Father. And so He was at leisure to think of His disciples, and give to them those loving counsels, those lessons of instruction and comfort which follow. Let us see that it be so with us. Let us settle the matter of our own relations to God now, that we may not be dismayed at the prospect of approaching death, but may be able calmly to fulfil all necessary duties, and calmly to speak our words of counsel and comfort and farewell to those we leave behind.

"Knowing that the Father had given all things into his hands," v. 3. The truly great man is not afraid of serving. It is the upstart, the man who is not sure of his position, or who is haunted by the consciousness that he has climbed into a place for which he is not fitted, who is afraid of compromising his dignity by helping in some lowly task. The truly great man knows that a man's greatness does not depend upon what he does, but upon what he is. In the *Idylls of the King*, Gareth said, "The thrall in person may be free in soul," and so—

"He bow'd himself

With all obedience to the King, and wrought
All kind of service with a noble ease
That graced the lowliest act in doing it."

In this he shewed himself true gentleman and worthy to be knight.

"Began to wash the disciples' feet," v. 5
When Jesus would teach humility, the example which He sets is one of action, and not any form of words. There is a humility which expresses itself in words of self-depreciation, and which is sometimes so very self-depreciatory that it is unwilling to undertake service of any kind.

This is not the humility of Christ. It is pride under the hypocrite's cloak.

"Thou shalt know hereafter," v. 7. It may be so in many things which now perplex and trouble us. Meanwhile let us trust Christ utterly, and neither shrink (like Peter) from any honor which He may lay upon us, nor from any cross which He may ask us to bear.

"If I wash thee not thou hast no part with me," v. 8. There is a pride which refuses to serve; there is also a pride (a so-called independence) which refuses to be served. Peter shrank from the thought of having his Lord and Master wash his feet; but that Jesus should wash Peter's feet was only a small part of that great humiliation by which Jesus would redeem Peter. And Peter must accept the fruit of this humiliation, must so be washed by Jesus, or have no part in His redemption. No wonder that we shrink from placing ourselves under so overwhelming an obligation as is involved in our redemption by the humiliation and death of Jesus Christ! But there is no other way. And once having bent our pride to accept this service at Christ's hands, by what boundless devotion should our gratitude be expressed?

"Love so amazing, so divine,

Demands my soul, my life, my all."

"Save to wash his feet," v. 10. We do always need to wash our feet. The paths in which we all must walk are muddy, and none can escape the contagion of the world's stain any day of his life. And so the evening prayer must rise:

"Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That, with the world, myself, and Thee,
I, ere I sleep, at peace may be."

"Ye also ought to wash one another's feet," v. 14. It is an absurd literalism that finds in these words a command for the perpetuation of the outward act of foot-washing in the Christian Church. Our Lord was not instituting a rite, but teaching an object lesson on humility. A constant subject of dispute among them had been, who should be the greatest. He would teach them that a great man, in the sight of God, is a humble man; and a humble man is a man whose thoughts are directed, not towards lifting himself that he may command service, but towards bowing himself that he may render service. Nor

should we think any service too lowly for us to engage in, if only it is a service. The act in which Jesus had engaged was a useful and refreshing service for those to whom it was ren-

dered. The command, then, to wash one another's feet is a command to render service to one another, though by so doing humiliation and self-sacrifice should be involved.

TEACHING HINTS

Make up with the class a diary of our Lord's doings during this the last week of His life. This is the more necessary, as John dwells only on the scenes of the upper room, the Garden and the Cross. (See "Connecting Links.") The exercise should be brief, as there is much before you in the lesson.

Keep in mind Christ's method here, an object lesson (Golden Text): also the precise point He illustrates, v. 14. This need not be announced in advance, but should never be lost sight of for an instant by the teacher, as he seeks to lift up his scholars to a passion for unselfish service.

1. Very memorable is THE OCCASION (vs. 1-3) of the object lesson. Bring out in succession—Feast of the Passover (slaying and eating of the Paschal lamb); Jesus' knowledge of His shameful death, and glorious return to the Father; His unchanging love for His own; the last supper with His own beginning; the devil-possessed Judas ready for his hellish work; Jesus conscious of His divine nature and mission. The interest of the scholars will be awakened; they will, indeed, be awe-struck, if these points are skillfully pressed.

2. The form of the supper table; the guests reclining on the couches; their Lord and Master in a servant's dress and with basin and towel washing and wiping His disciples' feet; Peter's surprise and dismay and blundering and His Lord's tender, yet sharp, dealing; the hint of Judas' treachery. They are surely picturesque, those verses 4-11, which set forth THE MANNER of the object lesson.

3. You have, of course, been careful to keep your class well in hand and to have sufficient time left for THE MEANING OF IT, vs. 12-17; for this is where the emphasis properly belongs. Note in vs. 12, 13 His majesty, "Master and Lord: so I am"; and note the overwhelming force of the reasoning of v. 14, still further fortified by vs. 15, 16. Make clear to the scholars that it is of the very essence of Christlikeness to help one another, even when it demands very humble service, and (following the hint of the *washing*) such help to be to aid one another to be more holy; and shew, as v. 17 suggests, that a service of mere talk does not meet the conditions. There must be a doing as well as a knowing or saying, performance as well as profession.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Describe how the "upper room" was found.
2. Foot-washing as a custom in the Church. (See any good Encyclopedia.)
3. The duty, privilege and reward of serving.

BLACKBOARD REVIEW

As I Have Done
Ye Should Do

LESSON IV. JESUS THE WAY AND THE TRUTH AND THE LIFE April 23, 1894

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

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

2 In my Father's house are many (9) mansions: if it were not so, I would have told you. (8) I go to prepare a place for you.

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

4. And (5) whither I go ye know, and the way ye know.

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

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

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

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

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

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

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

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

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

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

Revised Version—(1) Margin, Or, Believe in God; (2) Margin, Or, Abiding places; (3) For I go; (4) I come; (5) will receive; (6) Whither I go, ye know the way; (7) How know ye the way? (8) No one cometh; (9) Would; (10) Dost thou not know me? (11) Omit and and then; (12) Say unto you; (13) From myself; (14) The Father abiding in me doeth his works; (15) The rather; (16) Ask me anything that will I do.

GOLDEN TEXT

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

DAILY READINGS

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

T.—John 17: 1-10. The Life.

W.—John 17: 11-19. The Truth.

Th.—John 17: 20-26. The Way.
F.—Eph. 2: 13-22. Way to the Father.

S.—Acts 4: 1-12. The only Way.

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

LESSON PLAN

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

Jesus comforts his disciples.

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

Peter.

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

Thomas.

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

Philip.

IV. By gracious Promises, 12-14.

All.

TIME and PLACE

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

CATECHISM

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

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

LESSON HYMNS

Book of Praise, 1 (Ps.), 89, 129, 266, 567.

CONNECTING LINKS

Jesus at the supper-table is sorely troubled that after all He had done for His disciples one of them should betray Him (ch. 13: 21). Who it is He reveals privately to John (v. 26.) Satan enters into Judas and Jesus sends him forth on his errand. Relieved, yet troubled, by his absence, and lightened by the joy set before Him Jesus speaks familiarly to His disciples of His death and coming glory, and affectionately urges upon them love to one another. The disciples become perplexed and troubled, and Jesus now answers their inquiries and comforts their hearts.

EXPOSITION

JESUS COMFORTS HIS DISCIPLES

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

V. 1. "Let not," refers back to chap. 13: 33, 36, in answer particularly to Peter's perplexity.

"Ye believe" (Rev. Ver., Believe). Threefold ground of confidence (1) "Trust God." This

Jesus continually impresses upon His disciples (Mark 11: 22; 4: 40; Matt. 8: 10; 6: 30).

(2) "Yea, trust me." "Believe also in me." This they had every reason to do, were, indeed, inclined to do. (3) "Yea, trust me, for I am God." Jesus would bring their faith to the flood

by uniting the two streams of confidence. He would make their anchor sure by doubling the chain.

V. 2. "*In my Father's . . . mansions.*" (Margin Rev. Ver., Abiding places), (Rev. 21 : 22). "Nothing is said about mansions differing in dignity and beauty. There may be degrees of happiness hereafter, but such are neither expressed nor implied here" (Camb. Bible). "*If it were not so.*" Christ appeals to His fairness. He had better things in store for them than any earthly court could provide. (Luke 18 : 29, 30.) "*I go to prepare.*" "A figure derived from the custom of sending forward one of a party to secure quarters and provide all requisites."—Dods. Jesus could be trusted to go before, and by His sacrifice, intercession, and the exercise of rightful power prepare a home for His own.

V. 3. "*And if I go . . . I will come again.*" (Rev. Ver., "I come again.") The present tense being used as if the coming were already begun.

"The coming again may have various meanings and apparently not always the same one throughout this discourse; either the resurrection or the gift of the Comforter, or the death of individuals, or the presence of Christ in the Church, or the Second Advent at the last day. The last seems to be the meaning here. (Comp. 6 : 39, 40.)" (Camb. Bible.)

"*And receive . . . myself.*" (Matt. 25 : 34.) The Bridegroom, who has been setting His house in order for the bride, will come again and bring her home with joy. What a home-coming and what a welcome!

"*That where I am.*" Both the hope of the Church and the joy of the Saviour. Philip. 1 : 23; 1 Thess. 4 : 17; John 17 : 24; 1 Cor. 13:12.

"Our knowledge of that life is small,

The eye of faith is dim,

But 'tis enough that Christ knows all,

And we shall be with Him."

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

V. 5. "*Thomas . . . way.*" A sincere confession. Thomas was cautious to a fault. (Ch. 20 : 24, 25.)

V. 6. "*I am the way,*" the pronoun emphatic. "I and no other. I myself, My person and work. He that will reach the goal of life and come to the Father must accept Me and follow in My footsteps." "*The truth.*" Je-

sus is the Truth and reveals the truth about God and religion. "*The life.*" The possessor and the author of life in its fulness and perfection. (Ch. 1 : 4; 3 : 16, 36; 11 : 26.) "Without the way there is no going, without the truth there is no knowing, without the life there is no living."—Thomas à Kempis.

V. 7. "*Had known me . . . my Father also.*" The disciples did not yet fully know Jesus. "Their eyes were holden that they should not know him." (Luke 24 : 16.) "*From henceforth ye know him,*" literally true; the truth concerning the relation between Jesus and the Heavenly Father is at last dawning upon them.

III. By the Revelation of the Father, 3-11.

V. 8. "*Philip . . . shew us.*" He is of a practical turn (ch. 6 : 7.); and therefore it is only seeing that is believing.

V. 9. "*So long time with you.*" Philip was among the first called (1 : 43.) It is in sorrowful surprise that Jesus speaks. Philip had failed to grasp the significance of such a personality as that of his Lord. "*He that hath seen me.*" (Comp. 1 : 14.)

V. 10. "*Believest thou not?*" The mutual relation of Father to Son was such that all the words and works of the Son were in truth the words and works of the Father. The presence of the Father was so manifest in Jesus and in His words and works that He could appeal to these as evident tokens of His divinity.

V. 11. "*Believe me . . . work's sake.*" Take Me at My own word and estimate, or if not, believe Me on the ground of the works I have done. Jesus will have them made steadfast in the faith, that they may be comforted when He is absent from them.

IV. By Great and Precious Promises, 12-14.

V. 12. "*Verily, verily.*" Some great words are to come : two mighty promises. "*The works that I do shall he do.*" "As the Father is seen in what Jesus is and has done so He will be seen in what they are and shall do, through faith in His name."—Reith. Into what a lofty region do the eagle wings of faith lift the believer. Through faith he does the very works that Christ does. "*Greater works*"; the spiritual effects accomplished by the disciples, "Especially," says Dods (in the Exp. Greek Test.), "the novel fact of conversion." "*Because I go unto my Father.*"

There will be the added power of His intercession before the Throne, and of the Holy Spirit sent to earth because He has gone to heaven.

V. 13. *Whatsoever . . . that will I do.*" The second promise. (Compare 15: 7; 16: 23, 24, 26.) The name and merit of Christ is omnipotent to secure for us all we need of spiritual and temporal blessing. *That the Father . . . Son.* God's purpose through the Gospel is to glorify

Himself in the saving of men. When we pray we should seek only what will glorify God in Christ.

V. 14. "*If ye ask anything.*" The promise is so wonderful that Jesus answers their surprise by a greater surprise. "By prayer in the name of Jesus the apostles brought forth the Church." (Comp. Psalm 2: 8.)

ILLUSTRATION AND APPLICATION

Who can begin to reckon what this chapter, a portion of which is our lesson for to-day, has been to men? Let those testify whose call has been to sit by the bedside of the dying, how often they have turned to the 14th of John, and the blessed opening words, "Let not your heart be troubled," have brought peace to the dying and to those who mourned the coming departure of their loved one.

Little wonder that the hearts of the disciples were troubled. Although He had warned them again and again of what was to happen, Christ's words had not been received; for it is always hard to believe that which we do not wish. But they could no longer blind themselves. The very tone of the Master's voice and the compassionate look of His eyes forced home upon them the fact of His approaching departure. Desolate indeed they were, and like balm upon their wounded spirits fell these gracious words of cheer.

"Let not your heart be troubled," v. 1. And the reason is that God cannot fail, nor can He who is the manifestation of God. He is to leave them, but not forever; for the object of His going is that He may prepare a better home for those who love Him than this world can furnish. There has been many a curious questioning as to the meaning of the statement that there are many abiding-places or mansions in the Father's house, but surely the leading thought is that God has a place, and a fit place, and a prepared place, for each of His children. There is no limit in the infinite spaces of His dominion, and for each servant there is a place. This is one of the choicest thoughts we have in connection with the life to come, that we shall be at home there, each in the circumstances that best suit him.

"And if I go . . . ye may be also," v. 3. Having prepared the place, He will not forget those for whom it is prepared. Think how God

prepared this earth for man's home. What marvellous stores of mineral and other wealth accumulated throughout the passing ages; and all that men might live in comfort their little lives of threescore years and less. Think of the preparation that is made every spring, when each tree and shrub and meadow is day by day made more beautiful. What imagination, then, can compass the preparation that is being made in some portion of the universe for the ransomed hosts of God? It is a dull heart that is not stirred to joy by such contemplation. But the best thing that can be said is as nothing in comparison with the definite statement Christ makes that He Himself shall be with His people. That will make it home. And, if He is there, we surely need not be afraid. He will receive us when our spirits pass, and conduct us on our way. When the loved faces of earth have faded from our vision, the face that will look love into ours will be that of Christ Himself.

"How can we know the way?" v. 5. He had again and again told them the way of life, and yet they question what it was. When we see the stupidity of those to whom he had so often spoken, and His wonderful patience with their stupidity, we need not be afraid that He shall be impatient with us. There is this, too, to be said, that the slowness of Thomas was the means by which we have that marvellous succeeding verse that has so often been as a beam of light shining in the darkness for blundering men.

"I am the way . . . no man cometh unto the Father but by me," v. 6. Many ways have been proposed and tried by men whereby they might approach God; but not until Christ came was the way plainly revealed. It is marvellously comforting to know that our way to God is through such an one as Jesus of Nazareth, who welcomed little children and forgave the woman who was a

sinner, and ever showed the greatest possible tenderness for all who were in need of help. This being so, who is there who may not come?

"If ye had known me, ye should have known my Father," v. 7. It was hard for them to be satisfied with the revelation that was given them in Jesus; for, in common with a great many, they seemed to have desired the spectacular. No wonder that Jesus was disappointed, and that He reiterated the lesson that in Himself was to be found the revelation of God, and only such a revelation could men receive. In mercy had God thus approached to men; and, if nothing else would convince them, surely the works that Christ wrought were sufficient testimony that He was of God. We will always find the doctrine of the Trinity difficult, but this we may say that the life and teaching of Jesus of Nazareth is the expression of the divine in the limitations of the flesh. There can be no more helpful thought, if this is God, then there is nothing of interest to any human heart that is not of interest to Him, and we may draw near with assurance. We may well cease trying to banish the mystery and be content to rejoice in the greatness of the comfort contained in such teaching.

"Verily, verily I say unto you . . . anything in my name, that will I do," vs. 12, 13. Perhaps we ask sometimes, being puzzled, whether this promise was kept. Surely we need not doubt. However wonderful was the success that came to Jesus, it fades in comparison with the progress made under and through the teaching of His disciples. Against the power of fanatical Jew, and proud Roman, their teaching made rapid progress. There is no tale to compare with the progress of the Christian Church in early times, and indeed its progress even in our own century may well make us stare with amazement.

And the explanation is simply this, that, where His people trust Him and look to Him for guidance, there is ever the guidance and blessing vouchsafed that guarantees success. It is just as true to-day as ever it was, that, as we ask in accordance with the will and teaching of Christ, success is granted, and when once the Church is whole-hearted and united in seeking what He sought, the welfare and salvation of men in the wide and true meaning of the word salvation, then shall the full answer be made and all shall become subject to Him.

The assurance and comfort of our lesson will never grow old. Even as in past generations uncounted numbers of men and women have been sustained by these gracious words, so in the future shall the same thing happen, and the words of the Master shall be to us spirit and life.

That the Father may be glorified in the Son. As one has eloquently said, Christ came not to revolutionize, but to ennoble and to sanctify. He came to reveal that the Eternal was not the Future, but only the Unseen; that Eternity was no ocean whither men were swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived and moved and had their being, and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came, not to hush the natural music of men's lives, not to fill it with storm and agitation, but to retune every "harp of a thousand strings," and to make it echo with the harmonies of heaven.

TEACHING HINTS

The intervening passage supplies startling material for Introduction; "Verily, verily, I say unto you, that one of you shall betray me" (13:32); story of the traitor, 14:24-30; then the announcement by Jesus of His own departure; Peter's boast and his Lord's prophecy; the gloom and anxiety that overshadowed all. A time for comfort. And He who still'd the storm (Matt. 8:24-26) does not fail His followers now.

The alarms and anxieties of the disciples take different forms. He meets each with just the right word.

1. *Peter asks*, "Why cannot I follow thee now?" (13:37.) The answer is radiant of heaven, vs. 1-3. If you care to analyse, set forth such particulars as these: Believe in God and me (double security); the Father's house and its many abodes, assured by the Master's pledged word; His departure to make ready;

the promise of His coming; the prospect of being with Him in glory.

2. *Thomas asks*, vs. 4-7. "How can we know the way, since we know not whither thou goest?" Get the scholars to find all the places where Thomas is mentioned and to analyse his character. He is of the "slow but sure" sort. Our Lord's answer is one of those coins of the realm that is worn smooth with use. Be at pains to bring out again in clear relief "The Way," "The Truth," "The Life," and do not fail to mark the glint of light in v. 7.

3. *Philip asks*, vs. 8-11, for a revelation of the

Father. Study Philip in the same manner as Thomas. Note the lovingness of the rebuke in v. 9; and the patient reiteration of the oft-taught lesson. (What a marvellous teacher Jesus was!) "He that hath seen me hath seen the Father" (v. 10). Note, too, the testimony of the "words" and the "works," vs. 10, 11.

4. There are no more questions; but there are empty hearts still; and so for the comfort of all the two great promises of vs. 12-14 are given.

Let us be children as the lesson closes and repeat a child's hymn, 588, Book of Praise.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The Father's House.
2. Thomas.
3. Christ's "works" as helps to faith.
4. The way to heaven.

BLACKBOARD REVIEW

A HOME PROMISED

THE WAY REVEALED

THE JOURNEY LIGHTENED



LESSON V.

THE COMFORTER PROMISED

April 30, 1899

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

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

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

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

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

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

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

22. Je'us saith unto him, not I: cariot, Lord, (10)

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

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

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

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

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

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

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

GOLDEN TEXT

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

DAILY READINGS

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

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

W—John 16: 1-15. The Spirit of Truth.

T—1 Cor. 2: 9-16 The Revealer.

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

S—Joel 2: 28-32. The Prophecy.

SA—Acts 2: 1-13. The Spirit given.

LESSON PLAN

THE COMFORTER PROMISED.

I. To the obedient, 15.

II. As an abiding Presence, 16, 17.

III To join them with God, 18-24.

IV. To teach them all things, 25, 26.

V. The legacy of peace, 27

LESSON HYMNS

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

TIME and PLACE

As in previous lesson.

CATECHISM

Q. 57. Which is the fourth commandment?

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

CONNECTING LINKS

In the last lesson Jesus was seeking to comfort the dull, sad hearts of His disciples by the promise of a home with Him in heaven, by a clear revelation of the way thither and the assurance of heavenly blessings by the way. To further cheer them He now promises them the great gift of the Holy Spirit.

EXPOSITION

THE COMFORTER PROMISED

I. To the Obedient, 15.

V. 15. "If ye love me." Jesus would have their hearts suitably prepared to receive this new gift. Only to hearts loving Jesus and obedient to His word will the Holy Spirit come to abide (vs. 17, 21, 23).

II. As an Abiding Presence, 16, 17.

V. 16. "I will pray the Father." The "I"

is emphatic. "You do your part on earth, I will do mine in heaven." What Jesus as our mediator asks He has a right to claim and all power to secure. The Father willingly grants Him His desires (Ps. 2: 8; John 16: 26; 17: 9, 15). The Holy Spirit is the gift of the Father through the Son. "Another Comforter." A somewhat misunderstood word. The Greek is *Paraclete* (one called to the side of another). It occurs five times in the New Testament, four

times for the Holy Spirit in this Gospel (14 : 16, 26 ; 15 : 26 ; 16 : 7), once in 1 John 2 : 1 for Christ, where it is translated "Advocate," one who stands by us to counsel and defend. That is the office of the "Comforter." He "suggests true reasonings to our minds and true courses for our lives, convicts our adversary the world of wrong, and pleads our cause before God our Father." (Camb. Bible.) "Forever," in contrast to His own departure.

V. 17. "The Spirit of truth" (15 : 26 ; 16 : 13, 14). The Bearer of the Divine Revelation, bringing truth home to the hearts of men. "The Spirit makes Divine truth enter the soul, gives it entire reality within us, and makes it the truth to us"—Godel; in 1 John 4 : 6 opposed to the "spirit of error." "Whom the world," a word occurring nearly eighty times in this Gospel. It is necessary to distinguish its various meanings: (1) The universe, Rom. 1 : 20; (2) the earth, John 1 : 9; Matt. 4 : 8; (3) the inhabitants of the earth, John 1 : 29; 4 : 42; (4) those outside the Church, alienated from God, John 12 : 31; here and in many other passages. This unspiritual world cannot receive the Spirit of God (Gal 3 : 2; 1 Cor. 2 : 12-14). "But ye know him . . . in you." The disciples were beginning to know the Holy Spirit as He had manifested His power in their midst through Christ, and by this they were prepared for his personal indwelling in themselves.

III. To Join Them with God, 18-24.

V. 18. "Comfortless." Literally "orphans," a different word from that rendered Comforter (See 13 : 33). "I will come" (Rev. Ver., I come). When He departs He will come nearer to them in spiritual power and personal relation than He has been (Matt. 28 : 20).

V. 19. "Ye see me." In the Comforter whom you will then have. "Because I live." The resurrection life of Christ is the source of all life and power to His followers. "Ye shall live also." The higher, spiritual life now, the life with Christ in glory hereafter.

V. 20. "At that day." After the Holy Spirit

has revealed to them the glory of and ministered to them the new resurrection life in Christ. "I am in my Father," "in vital union with the source of all life." "And ye in me"; "vitality connected with me so as to receive the life I live." "And I in you," filling you with the fullness of my own spiritual life.

V. 21. "He it is that loveth me." Very emphatic, He and no one else. The profession of love in the absence of obedience is hypocrisy.

V. 22. "Judas." See Bible Dict. for Quarter. "Unto us, and not unto the world." Like all Jews he looked for the Messiah as a glorious King who should judge the Gentiles and restore the Kingdom to the Jews.

V. 23. "Jesus answered" (Comp. verse 21.) He sets Judas right by explaining to whom He manifests Himself and how. "Notice the stages in spiritual progress; love to Christ, observance of His word, assurance of the Father's love, personal experience of the presence and permanent indwelling of Father and Son." Reith.

V. To Teach Them all Things, 25, 26.

V. 25. "These things"; implying that He is soon to leave them, and that He has told them all they can as yet understand.

V. 26. "But the Comforter . . . Holy Ghost." The Comforter is explicitly declared to be the Holy Ghost. "In my name"; the Holy Spirit is the gift of the Father through the Son.

VI. The Legacy of Peace, 27.

V. 27. "Peace I leave". the Eastern salutation at parting. In this case a bequest. "My peace." The "my" emphatic; the peace He Himself had enjoyed through love and obedience, which had sustained Him and would sustain them.

"Not as the world giveth," from interested motives and what costs it nothing. Christ gave from pure, unselfish love, and what cost Him a life of suffering and a death of anguish. "Let not your heart be troubled"; for all these reasons. Jesus ends with the exhortation with which He had begun (14 : 1).

ILLUSTRATION AND APPLICATION

"If ye love me, keep my commandments," v. 15. There should be no need for the exhortation; for surely, if we love our Lord, it will be a delight to obey Him. And if it were not for the poor stuff

of which we are made there would be no need of the exhortation. But the world is so strong, and the flesh so allures and the devil is so urgent that we forget to obey. We need to cultivate the

Heavenly Comforter

thought of His abiding, unchanging love. So will our love constantly take fire, and we shall not forget. A prisoner obeys because the guards are on the watch. It is a matter of compulsion. In sweet bondage to Christ we shall be readiest to obey when we most remember our bonds—"The love of Christ constraineth us," (2 Cor. 5:14.) Blessed compulsion!

"And I," v. 16. A wonderful revelation is to be made. Christ's "other self" is to come, when He goes, and with richest blessings to be freely bestowed upon His followers. But ~~we~~ we claim the blessings let us be sure that they are for us. It is only those who "love Him and keep His commandments" (v. 15) that have any right to expect. His part is to bless, ours to be in a proper condition to receive. It is only those who "do His commandments" that shall "have right to the tree of life" and shall "enter in through the gates into the city." (Rev. 22:14) Even so now, it is only in the obedient heart that Christ dwells by His Holy Spirit.

"I will pray the Father." So long as Moses held up his hand in prayer to God Israel prevailed. (Ex. 17:11.) When his hand went down, Israel was worsted. Here is a prevailing Intercessor, who never slumbers and never tires. "For His Church, for individual believers, for thee and me; He says in heaven, as on earth, 'Father, I pray for them' Perennially from His lips pours out a stream of tender supplication and entreaty. This is the river that makes glad the city of our God. Anticipating coming trial; interposing when the cobra-coil is beginning to encircle us; pitying us when the sky is overcast and lowering; not tiring nor ceasing, though we are heedless and unthankful; He pleads on the mountain brow through the dark hours whilst we sleep."—Meyer.

"Another Comforter." This is the completion of God's gifts to men. The Father sent the Son into the world and now through the intercession of the Son the Holy Spirit is to come. Another such as Jesus He is to be, the Teacher, the Adviser, the Friend, the Helper. It was a privilege to be greatly envied, that of the disciples who knew Jesus in the flesh and companied with Him day by day. No greater privilege, however, as Jesus Himself takes pains to reveal, than belongs to us to whom the Holy Spirit is given.

"Unto us and not unto the world," v. 22. "How is it?" In answer, this little parable.

The sun shines with its universal light, but there is a special application of its light to the drop of dew that hangs upon a grass-blade. The sun makes himself known to the dew-drop in a way that he does not make himself known to a stone or clod of earth. The sun comes into the drop of dew and makes his abode there because there is something in the dew-drop that is kin to the sun. The drop of water receives as much of the sun as it can hold. We know that the sun has found it, for it is full of light and it shines. Christ's love is universal but there is a special application of His love to the individual, wherever there is a receptive heart, a heart that responds to His love.

"He shall teach you all things," v. 26. They were to pass into a higher class. The subject matter of the teaching was to be the same, but many words of Christ's which they had forgotten or but dimly comprehended were to be brought to mind, and their meaning made perfectly plain. This saying of Christ's gives their proper setting to the Epistles. These were written under the inspiration of that promised Spirit of God. They contain many truths stated fully and explicitly and in their relations to one another, that are set forth in the teaching of Christ himself, only, as it were, in the germ. Are their teachings discredited thereby? On the contrary, it was what Christ leads us to expect. He would be the first to do honor to the Epistles, even as it was He who gave promise of the Spirit under whose guidance they were to be written. It is dishonoring to the Lord Jesus to make little of the Epistles which His inspired apostles wrote, as compared with the words which He himself spoke.

"He shall teach you." He who studies diligently in this school can scarcely be called uneducated, however little book-learning he may possess. Someone said to a plain man of this sort, "What a pity you have not had an education!" "I have had an education," he replied. "Where?" was the inquiry. He answered, "In my closet, and on my knees."

"Peace I leave . . . my peace I give," v. 27. Perhaps, as one well puts it, "There is a distinction between these two, the former referring to the result of His work for us on the cross; 'Being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. 5:1); the latter to His indwelling, who is our Peace."

TEACHING HINTS

Set down on the blackboard or writing-pad the word PARACLETE (Margin of Rev. Ver). Get the meaning from the scholars if you can. Before you tell them, write below it, ADVOCATE. This is a more familiar word, "One summoned to the side of another," as counsel in a court of justice. The Greek word is substantially the same. What a necessary thing to have an advocate when accused, or threatened, or puzzled! Show how much and how often needed in the spiritual life; and show how Jesus was all this and more to His disciples.

Now that He is to leave them, what will they do? He comes to the rescue and makes a promise of such Paraclete, Advocate, "Comforter." (Literally "a Strengthenener"; so in Wicliff's version of Phil. 4:13, "I may all things in Him that comfortith me")

This is the promise. As to details, the divisions given in the "Lesson Plan" mark out a

pathway through this somewhat intricate passage of Scripture.

Lay much stress under Division I. on the necessity of keeping God's commandments, loyal obedience in thought, word, and action, if we are to receive God's blessings.

Under Division II. make sure that the scholars have grasped the meaning of the word "Comforter," and show how He takes Christ's place and carries on the work which Christ began. ("Another Comforter.")

Division III. goes into deep things, but it may be readily made plain to the youngest that, where the Holy Spirit comes, the Father and His Son Jesus Christ come; that They can come only to loving hearts; and that They bring love with Them.

The office of the Holy Spirit as a teacher is the chief point under Division III.; and under Division IV. the peace that Christ bestows through the Spirit.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to take the same topic. The papers to be read out in the class.)

1. The connection between love and obedience.
2. What the Comforter does.
3. The legacy of peace.

BLACKBOARD REVIEW

A THREEFOLD PROMISE

ANOTHER COMFORTER
 DIVINE INDWELLING
 HIS OWN PEACE

Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TORONTO

SECOND QUARTER

STUDIES IN THE GOSPEL OF JOHN

PREVIEW

We are to continue our Studies in John's Gospel, that beautiful gospel of the mind and heart of Jesus, that gospel written "That ye might believe," "and that believing ye might have life."

Throughout the lessons of this quarter we are to see CHRIST JESUS AS OUR SAVIOUR SAVING BY HIS LIFE AND DEATH.

In the FIRST SIX LESSONS we see Him: 1. Displaying His power over death. 2. Touching a heart by His grace. 3. Giving an example of service. 4. Guiding to God. 5. Promising a

heavenly comforter. 6. Showing the secret of fruit-bearing.

In the NEXT FOUR LESSONS we see Him as the passive instrument in the hands of His enemies: 7. Betrayed by a disciple. 8. Tried by unjust judges. 9. Condemned, though faultless. 10. Dying for sinners.

We see Him in the LAST TWO LESSONS in His divine power and glory: 11. Risen from the tomb. 12. Sitting on the right hand of God.

Let us so prayerfully and earnestly "lift up" this loving Saviour before the eyes of our little ones that all may be "drawn unto Him."

LESSON I.—April 2, 1899

THE RAISING OF LAZARUS, John 2: 32-45
(A Lesson for Easter Sunday)

PREVIEW THOUGHT: Christ Jesus saves by His life and death

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

To-day's Lesson Thought.—Jesus can give life.

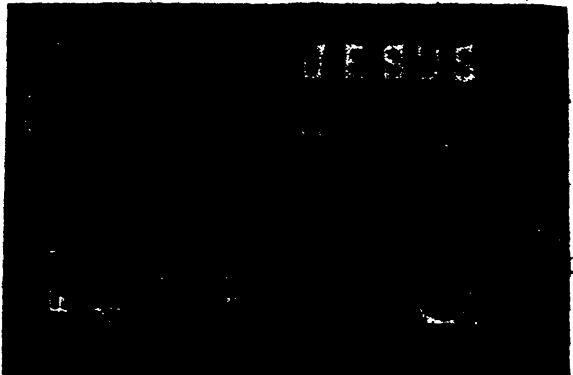
Introduction.—Recall the THOUGHT of last Quarter's lessons, and the PRACTICAL THOUGHT brought out in the Review.

For twelve Sundays more we are still to hear about Christ Jesus our Saviour, whose birthday is Christmas Day. What Sunday is to-day called? (Easter.) (The day that Jesus rose from the grave.) Recall His death and resurrection.)

Jesus can give life.—Show a cocoon. (Easily found at this season on branches of fruit trees. Children might be asked beforehand to bring them, and could take them home and watch their development into butterflies.) Talk about the little tomb in which grub or caterpillar is encased. It seems quite dead all winter, but the spring sun brings out a beau-

tiful butterfly. (Show one.) It is God that does it. A bulb and the Easter lily, a seed and its flower, will also serve as illustrations, or an egg. (A little cotton-batting chicken peeping out of a broken egg-shell is a pretty illustration.)

Lesson Story.—Here is a home in Bethany (Draw a square), the home of three dear friends of Jesus (Three strokes in the square and names). Jesus loved to go to their home, and



these friends loved to have Him come.

Speak of the sickness of Lazarus. Martha and Mary sent to Jesus to tell Him. He did not come at once, but after two days he started. He told His disciples that Lazarus was dead, and that He was glad He was not there, for He was going to raise him from the dead, and then they would believe that He was from God.

Lazarus had been dead four days, and his body had been laid in a grave or tomb (A cave made in the face of the rock, with a stone for a door; draw outline; erase stroke for Lazarus).

As soon as Martha heard that Jesus was come she went and met Him. (Erase stroke.) Tell the story simply, the grief of the sisters and their trust in Jesus. Dwell on Jesus' sympathy—"Jesus wept." Also tell all about His speaking

to God and the rolling away of the stone, and the raising of the dead man.

Ask for other instances of Jesus restoring life; Golden Text. Tell how our bodies will be raised up at the last day. Also try to make plain that even now Jesus gives new spiritual life to dead souls (Eph. 2: 1).

Practical Thoughts.—Do we love to have Jesus come to our homes? How can we ask Him? How will He come? We should take all our sorrows, big and little, to Jesus. He is our Elder Brother. We have the new life through Jesus if we believe in Him and love Him. Our new bodies in heaven will be much more beautiful than those we have now, and free from all weakness and pain. Have the children learn the Easter verse in the PRIMARY QUARTERLY, Hymn 539, v. 4, Book of Praise

LESSON II.—April 9, 1899

THE ANOINTING IN BETHANY, JOHN 12: 1-11.

PREVIEW THOUGHT: Christ Jesus saves by His life and death

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

To Day's Lesson Thought.—Jesus wants us to show our love.

Connection.—Use butterfly, or flower, or egg, to recall the Easter lesson. If the butterfly is shown, the children may hold up the little finger to represent the caterpillar, and move their arms like wings to represent the free, joyous, life of the butterfly. Recall the story and Practical Thoughts.

Lesson Story.—(In brief: the teacher

will take pains to make the story life-like.) Bethany again and the house of Simon, the Leper, Mary and Martha there: not sad now, for Lazarus is alive again. A feast in honor of Jesus; Lazarus invited and many more. (As you talk, draw square for house, two long strokes joined by a shorter one for table, strokes for Jesus, Lazarus, etc.)

It is a few days before the Passover, Jesus' last Passover. He had gone away out of reach of the Jews, who were very angry because He had raised Lazarus from the dead. They were jealous of Him. On His way back He had healed ten lepers, given sight to two blind men, and blessed the little children (Mark 10: 14).

Now He is at the least in Simon's house. Martha is serving (Explain and show how different Mary was. This may encourage quiet, shy children.) Mary comes with alabaster box or jar (Draw) of ointment of spikenard (Explain), very sweet, and worth \$50. Mary had, perhaps, spent all her money on it; wanted to give her best. She comes to Jesus as He reclines a

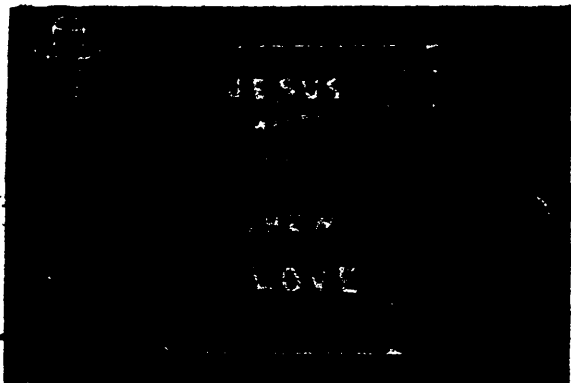


table (Explain) and pours the costly perfume on His head and feet (Explain about sandals). The perfume went all through the house. Mary wiped Jesus' feet with her hair. Thus she showed her love and how she felt for Him among so many enemies, who, she was afraid, would soon kill Him. She didn't say "I cannot serve like Martha, and I'll not do anything"; but she did "what she could."

Jesus was very much pleased and said that what

Mary had done would never be forgotten. He was pleased because she had done it for love. (Mention Judas and how Jesus answered him.)

Practical Thought.—Give your best to Jesus, the best of your years (childhood), the best of your talents (Explain); best of all, your hearts, yourselves, your life. That is the true way of showing your love. Sing or recite Hymn 532, Book of Praise.

LESSON III.—April 16, 1899

JESUS TEACHING HUMILITY, John 13: 1-17

PREVIEW THOUGHT: Christ Jesus saves by His life and death

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

To-day's Lesson Thought.—Jesus gives an example of service.

Connection.—Some sweet-smelling perfume may be used to recall the last lesson. Let the children tell the story and all about it. In what ways can we show our love?

Lesson Story.—One evening, soon after that supper, Jesus was with His disciples in an upper room in a house in Jerusalem. (Draw a square, two long strokes joined at the end by a short one for the table, and strokes for Jesus and the disciples.) Let the children tell you the number of the disciples and their names, if they have learned them.

They were just sitting down to the Passover feast. (Explain.) Some of the disciples were wanting the best seats at the table. (Sometimes little boys and girls quarrel about getting the best orange on the plate, or to be first in playing their games.) Jesus wanted to show the disciples that each should be willing for the other to have the best place. (To be unselfish.)

Did they sit at the table as we do? What did they wear on their feet? What was always done when people entered a house? (Sandals were taken off and feet washed by a servant.) Why was that done? At this supper there was no servant to do this for the disciples, and each one

was too proud to do it for the other. Jesus wanted them to feel that it is no disgrace to serve (wait on, help) other people. So He Himself, who was so much greater than any of them, God's own Son, took off His long outer cloak. (Underneath He had just the tunic or dress of a



servant.) He then took a towel, and poured water into a basin, and washed and wiped the feet of each of the disciples in turn.

Peter did not want Jesus to wash his feet. He thought it was a shame. But Jesus told him he must let Him do it or he could not be a disciple. Jesus said He knew the disciples were at heart pure and clean, except one, Judas. The body may be clean, but the dust has to be washed off the feet very often. We may love Jesus and be pure and clean in heart, but we often need to go to Him to have all the little daily sins (the dust)

of selfishness and disobedience washed away. Jesus said to the disciples (Golden Text and verses 14, 15).

Practical Thought.—Jesus wants us to be ready to serve one another.

Draw outline of heart and hands, or cut from pictures and pin on the board. Tell some little story to show the contrast between a proud little girl and one who is ready to serve others. Which one is pleasing Jesus and following His example?

LESSON IV.—April 23, 1899

JESUS THE WAY, AND THE TRUTH, AND THE LIFE, John 14: 1-14

PREVIEW THOUGHT: Christ Jesus saves by His life and death

Golden Text.—"Jesus saith unto him, I am the Way, the Truth and the Life."—John 14: 6.

To-day's Lesson Thought.—Jesus is the way to heaven.

Connection.—Do you remember the blackboard pictures of last Sunday? (Ask the children to stand, let them place their hands on their hearts and then extend the hands.) They will tell you about the loving hearts and willing hands with which we should help one another.

In our lesson to-day someone is telling some people the way to some place. Would you like to know where this hand is pointing? (Finish the form of the cross.) You see it is pointing up. (Print on the cross "Jesus is the Way.") Where? To whom was Jesus speaking? We shall see.

Who can remember where Jesus was when He was washing the disciples feet? While still at the supper table, Jesus was talking with the disciples. There was no laughing or joy; they all looked and felt sad. Many people were unfriendly to them, and Jesus, their

best friend, was going to be taken away soon. Jesus had said that one of them was going to give Him into the hands of His enemies. Jesus knew just how they felt, and He spoke so lovingly to them and told them not to be sad; they could trust Him. He told them of the beautiful heavenly home, where there was room for them all. He was going on before to get a place ready for each of them, and He would come again and take them all to live with Him there. He said they knew where He

was going and they knew the way there. Thomas was puzzled, and said they did not know where Jesus was going and they did not know the way.

Sometimes little boys and girls start out to find their way to grandma's or auntie's alone. *Did you not watch the way* so that you would be sure you were on the right road? Jesus said (Golden Text). The only way for us to get to God and our beautiful heavenly home is to *watch the way*. Keep your eyes on Jesus, follow in His steps. Do what Jesus wants you to do; try to



Who wants us to do this? How do you know? Recall facts of last lesson. Did any of my little ones use their little hands to serve and help any one during the week that is past?

Lesson Story.—Did you ever see a signboard painted white, with a hand pointing to show you how to go to different places, and the name of the place in black letters? (Talk of some local signboard.) As you are speaking, draw the top of the cross. (Blackboard outline.)

be like Him. Heaven is open to all who go in through the door. (When you got to grandma's house some one had to open the door and let you in.) Jesus died on the cross to open the door of heaven to let us in; then He rose from the dead and went to heaven, and is now preparing a place

there for each little boy and girl here, for every one who will love Him.

Practical Thought.—Let us be bright and happy and helpful, and show people that we are sure that Jesus is the way to heaven and that we are trying to follow Him.

LESSON V.—April 30, 1899

THE COMFORTER PROMISED, John 14: 15-27

PREVIEW THOUGHT: Christ Jesus saves by His life and death

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

To-day's Lesson Thought.—Jesus dwells in our hearts by His Holy Spirit.

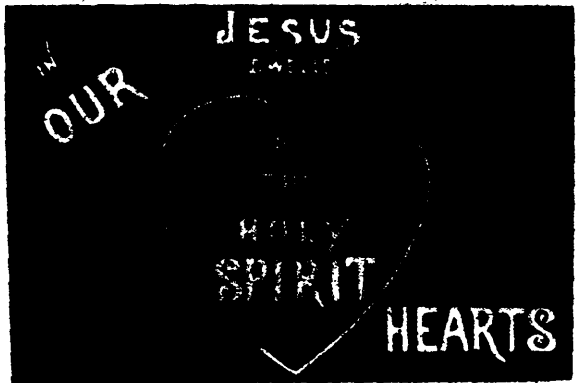
Connection.—Ask the children to raise their right arms and point upward. Where did our blackboard signboard last Sunday point? Recall the lesson. For two Sundays we have heard about Jesus in this upper room in Jerusalem with His disciples. To-day we are going to listen again to Jesus as He still talks with His disciples at the table.

Lesson Story.—Do you sometimes climb up on mother's lap, and put your arms around her neck and say, "Oh, mother, I do love you," and does mother sometimes say, "If you love me you will obey me"? If we love people very much we love to do the things that please them. Jesus said to the disciples, "If ye love me ye will keep my commandments." (Explain.) When mother goes away and leaves you at home sometimes you feel very lonely and sad and you cry, and mother takes you in her arms and kisses you and tells you not to cry, that she will send some one to stay with you till she comes back, some one who will not leave you so you need not be lonely or afraid. Mother comforts you:

Jesus was going back to His home in heaven and He wished to comfort His disciples. He tells them just the same as mother told you. He says: (Golden Text.) They would not be able to see this friend, but he would be in their hearts. (Draw outline of a heart.) They would feel that

He was near to comfort and help at all times.

Would this Comforter come to everybody? (Just to those who love Jesus). Jesus told them that in a little while He was going away (He was going to die on the cross for us); but that those who love Him will see Him again and live with Him forever. (Teacher should study John 16: 5-20). He said the Holy Spirit, whom God would send in His place, would help them to remember all that He had taught them, would help them to love Him more and to understand His great



love for us, and would teach them all they need to know.

Jesus said if people love Him they will obey Him and remember His words and God the Father, and He Himself will love them and will be near them all the time.

Practical Thought.—If we love Jesus very much and ask Him to send the kind, gentle Holy Spirit into our hearts, we may be sure that He will send Him. Without Him in our hearts we can do nothing good.

THE BOOK PAGE

"That is a good book which is opened with expectation and closed with profit."

JESUS CHRIST AND HIS SURROUNDINGS. By Rev. Norman L. Walker, D.D. Toronto: Fleming H. Revell Co. Pp. 240. Price, \$1.25.

Very modestly Dr. Walker says, "The object aimed at is not to add another to the many lives of Christ. It is simply to describe His environments."

The promise is cautious, the performance surprisingly excellent. "Things new" are brought forth from "the treasury" in the way of a vivid description of our Lord's earthly surroundings, and how these shaped and moulded both the Christ Himself and His teachings. The facts are the familiar ones. It is the new method of arranging them that gives us, as by a readjustment of lights and shades, a fresh and original picture of the "Teacher sent from God."

The facts of the Gospel are brought out not chronologically, but grouped under such chapter-headings as "The Natural World," "The World of Spirits," "The Outlying Races," "His Kinsfolk and Friends," "Among the Poor," "With the Rich," "The Children," "Sin," "Sorrow," "Death."

If we mistake not, this book has in it something of the germinating force of Bruce's "The Training of the Twelve." It will give the start to many a sermon, and Sabbath School teachers and Bible students generally will find in it rich veins hitherto unworked and now opened up.

CHARLES KINGSLEY, AND THE CHRISTIAN SOCIALIST MOVEMENT. By C. W. Stubbs, D.D., Dean of Ely. London: Blackie & Sons, (Toronto: The Copp, Clark Company.) Pp. 199. Price 90c.

Charles Kingsley is still a name to conjure by. There is a breezy out-of-dooriness about him that holds even thoughtless boys through such stories as "Yeast" and "Alton Locke," which, but for the saving grace of that same out-dooriness, would be mere pamphlets on social and political topics.

The man rings out in his well-known song:

"Three fishers went sailing away to the west,
Away to the west as the sun went down."

He loves the open air, the fens, his wild Devonshire coast, the sea; but, because he is through and through so human, he loves men even better. A veritable prophet and apostle of manliness Kingsley was, and one who made the poor man's woes his own.

This book, which is the latest issue in The Victorian Era Series, whilst written by a personal friend and admirer of Kingsley, and

giving bright glimpses of the man, treats chiefly of his relation to Christian Socialism, that movement in which Maurice, his "Dear Master" and Kingsley took so forward a part and which, rising upon the ruins of Chartism a half-century ago, proved to be the forerunner of the great co-operative movements of the present time. The battles of the village parson, for such Kingsley was, with the rich and sometimes with the poor themselves for more cleanly abodes and better wages and fuller liberty for working people, form an interesting chapter in the progress of social reform, and the story is here well told.

OUR SISTERS IN INDIA. By Rev. E. Storrow. Pp. 251. Price \$1.25. **IN AFRICA'S FOREST AND JUNGLE, or Six Years Among the Yorubans.** By Rev. R. H. Stone. Pp. 282. Price \$1.25. Toronto: Fleming H. Revell Company.

Both of these volumes are handsomely made and profusely illustrated. The lion in the jungle which adorns the cover of the last named will set every boy's blood running faster. The book will soon be worn out in a Sabbath School library. It is one of the "Stories of Missions" series, which embraces also such volumes as Gale's "Korean Sketches," and Chamberlain's "In the Tiger Jungle." The bit of barbarism which Mr. Stone describes is in Western Central Africa. His savages speak the Yoruban language and have been brought recently into prominence by the contest for African empire between England and France.

A main merit of the author is that he has eyes to see and tells what he sees so that we see it too. There are wild stories of hunting in the jungle, of waylaying and capture, of battle and of human sacrifice; but there are quiet domestic scenes as well, the home life of the people, the hard lot of the women, the solitude and trials of the missionary, the triumphs of the grace of God. It is the sort of a book to win young people for missions.

The thirty illustrations, many of them full-page, which adorn Mr. Storrow's "OUR SISTERS IN INDIA," are of themselves most instructive, representing, as they do, many phases of Hindu life and of missionary work. The author has given patient study to his subject at first hand. He was eighteen years a missionary of the London Missionary Society at Calcutta. He is of the thoughtful and thorough sort, and the book enters into all the varied details of the Hindu woman's lot, beginning with what the ancient code of Manu has to say, tracing her story as she appears in history, in literature and in daily life, and giving a full account of the various agencies for the amelioration of her condition and their success. It will be found a useful book by women who are interested in missions or who, shortly, the Young People's Societies are to take up as one of their monthly topics "The Work of our Woman's Missionary Societies."

New Books for Sunday School Libraries

- Rose & Charlitte. An Acadien Romance. By Marshall Saunders, author of "Beautiful Joe." Price, cloth, \$1.50.
- Cave Perilous. By L. T. Meade. Cloth, \$1.25.
- Tom Tuffon's Toll. By Evelyn Evergreen. Cloth, \$1.25.
- On the Edge of a Moor. By the author of "Probable Sons." Cloth, \$1.00.
- Partners. By H. F. Gethen. Cloth, 90 cents.
- Other People's Affairs. By Isabella Mayo. Cloth, 90 cents.
- Maidens Three. By A. Fraser Robertson. Cloth, 90 cents.
- The Captain's Bunk. By M. B. Manwell. Cloth, 90 cents.
- School Days at Highfield House. By A. N. Malan, D.D. Cloth, 90 cents.
- The White North. By M. Douglas. Cloth, 70 cents.
- Brave Deeds of Youthful Heroes. Cloth, 70 cents.
- Twins That Did Not Pair. By H. Louisa Bedford. Cloth, 70 cents.
- A Girl's Experiment. By Margaret Keslon. Cloth, 70 cents.
- The Wishing-Well. By Lucy Taylor. Cloth, 70 cents.
- School Life at Bartram's. By L. C. Silke. Cloth, 50 cents.
- Fencote's Fate. By Ellen Louisa Davis. Cloth, 50 cents.
- Master Martin. By Emma Marshall. Cloth, 50 cents.
- Not Yet. By Annie Swan. Cloth, 50 cents.
- Shut in to Serve. By L. Phillips. Cloth, 50 cents.
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This volume is the fourth of the "Stories of Missions Series." It is an unusually bright series of sketches by a missionary who resided for several years in a large native town in West Africa, where he came in contact with some phases of life which are now largely things of the past.

Our Sisters in India. By REV. E. STORROW. Illustrated. 12mo, cloth, \$1.25.

Mr. Storrow, the veteran Indian missionary, brings together in this volume a great mass of information about the degradation and sufferings of Indian women. The main object of the volume is to show that the Hindu classics necessarily lead to the degradation of women, and that the only hope of deliverance for our Indian sisters is through the victory of Christ over Hinduism.

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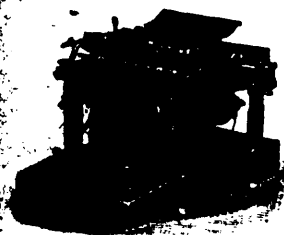
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