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The Home Study Quarterly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. DuncaL, D.D., Associate Editor

Vol. XXIII.

Toronto, April, May, June, 1917

No. 2

So Many Things

So many things to do.
So short the days ;
So many duties lead
Through unknown ways.
One step thou canst but see,
But, faithful still,
Take it all trustfully
At his dear will.



How I May Become the Man I Ought to Be

WRITTEN OUT OF A MAN'S EXPERIENCE

The man who writes this does not think that he has become the man he ought to have been, or might have been. But at least he tried ; and he found it so long and hard a task that he feels for all the boys who are still boys and just starting out into that great unknown region which is called manhood.

There is a proverb, "Plain as the fingers on your hand." It means a thing so plain that one cannot but see it. The way to become the man one ought to be, is plain. There are five points, as plain as one's five fingers. Let us jot them off one by one :

1. *By looking ahead.*

A journey is half accomplished when one knows definitely just where the place he intends to reach, is. All his preparations and plans at once swing into line. In living, this is what is meant by "having an ideal." It is to have selected a point to which all your living must lead ; and, no low or mean place, but a place lofty and grand. Nothing short of the mountain top is worth while. That "mountain top" life is the life that the best men you know or have heard about, or have read about, have reached. Let their aim be

yours. Only one man ever reached that point absolutely. That was the Man of Nazareth. His holy, just, kindly, unselfish, useful, helpful life shines far in front of every boy, and beckons him on. It is the highest and, therefore, the truest ideal.

2. *By looking around.*

The world is full of hindrances to such a life. Your own weaknesses hold you back. There are all sorts of enemies in your pathway—evil people, fierce temptations, from without, and from within. To use another proverb, "The good is the enemy of the best," you are likely to be satisfied with far less than you ought to, and may, attain.

But the world about you is full of helps, as well as hindrances. The pleasure of doing right is a mighty help. The better ones among your companions are a help. Most of you have the stimulus and the example of good homes. The church helps. And the great thought that every step you take up the toilsome mountain side, brings you nearer the great God, who made you like himself, and in whose presence in the home beyond those who become most like him will have the greatest joy.

3. *By looking upward.*

The sailor on the sea and the traveler on the prairie or in the wilderness, steers by the pole star. It is high up ; and it is fixed—all the other stars in the firmament change their places, it alone never moves. The pole star for right living is the Son of man :

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

To steer by his perfect example of right living, is always to be sure of the right course

Moreover, he not only shows the way, but he helps in the way. Heaven, after all, is so near to earth, that that almighty hand which made the heavens touches into power every weak hand that lays hold on it.

4. *Steering straight.*

One reason why we fall short, is because we imagine that the crooked way is, at times, the only way : there seems no chance of getting what we want save by stepping aside from the straight path. A wise old professor used to say to his students : "Gentlemen, I never knew any one lose his way on a straight road." To every luring voice that calls us aside from the absolutely straight course, I must shut my ears and harden my heart, if I ever hope to become the man I ought to be.

5. *By "carrying on."*

That is the soldier's word. It is what he says when his task is only half done : "I must 'carry on' till it is finished." It is what he says when the fight goes against him ; "I must still 'carry on,' the victory comes no other way." Your Bible puts it into one clear, plain, easily understood, and absolutely absolute word, "He that shall endure unto the end, the same shall be saved." To stop short half-way up ; to halt even when the mountain top is just within reach, is to fail in being the man you ought to be—and by God's grace and help, may be.



The Queen Discovered

By Rev. James Faulds, M.A.

The late Queen Victoria once paid a visit to the Scottish hill-country near Balmoral, traveling with her husband "incognito." For a long time no one recognized them until a hotelkeeper spied the royal arms not quite obliterated from the visitors' carriage and then, looking fixedly at the queen for a moment, discovered who she was.

There are times when Jesus comes standing before us seeking to be recognized. Perhaps for each of us there is one time above all others when he seeks for recognition and self-surrender. Happy for us if in that moment when our hearts leap up towards him in the joy of a first discovery we do not draw back, but surrender ourselves to him. He who is

the Son of God wants us to recognize him, to discover him for ourselves as the divine Saviour, to give him our unreserved confidence, to enter into his service and friendship.

Arrnprior, Ont.



In Training for Active Service

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and Young People's Societies

II. HOW BOYS MAY GET INTO TRAINING

Six of Mr. Moore's eight boys had already gathered to the first bean supper and mid-week meeting ever held by the class. Mr. Moore had just returned from a Leaders' Conference on Boys' Work, where he had received a great vision of the possibilities of work through the Canadian Course of Training for Older Boys known as the Canadian Standard Efficiency Tests, and he was very anxious to have his boys enlisted in training for active service. He told them something about it on Sunday, and they had arranged this meeting to talk it over more fully.

Two of the boys had volunteered to prepare the bean supper, and now that the other four boys had arrived they all sang a table grace together and sat down to supper. What a thoroughly enjoyable half hour they did have chatting and chaffing one another, or telling stories and jokes at one another's expense. They had never really got to know one another in the more formal meeting on Sunday and never realized that there were so many jolly good fellows in that class, and above all that their teacher, Mr. Moore, was such a good sport and so full of life and fun.

After supper, while the boys were munching their apples, Mr. Moore began to tell them further about the National Training Course for Canadian Older Boys. He reminded them that Canada was trying to enlist and train half a million men for active service at the front, and that the churches were out to enlist and train for active service, half a million Canadian boys as Christian citizens to take the places of the men at the front and establish at home those principles of honor and justice for which the men were fighting.

He pointed out how that every live boy wanted to be of some use in the world,—wanted to be of service. But before a boy could do that, he must be thoroughly equipped and trained. The way to secure this training was very similar to the way a young man had to secure his training for service at the front to-day.

The first thing was to secure an adult leader as Mentor, who should be registered as outlined on page 91 of the handbook, and who would be the Captain and Guide of the Troop.

The next step was for each boy to be "charted." This corresponds somewhat to the examination every recruit has to have, only it is much more complete, as it not only included the sizing up of a boy physically but also intellectually, religiously and socially. He said it would take a full evening for each boy, and he himself, the minister, and other men would be glad to have them come individually to their homes and they would take the "handbook" and the "chart form" and work it out together. In this way each boy would know exactly where he stood and where he needed help and training to build himself up according to the Canadian Standard for Older Boys.

The third step, like that of the recruit for the army, was to get into a group—or battalion—with others for Training. No young man would ever get to the front to serve his country if he tried to do it singlehanded. Only as he came into the army organization and joined with others could he hope to get the training or be of real service in the war. So for the boys there was a regular, well-thought-out organization called the Organized Boys' Class. This would be their troop or battalion. The Methodist, Baptist and Anglican boys were also organizing in the same way and trying to enlist all their fellows.

The class or club would require a good name and a motto, also a badge and colors, just like the various regiments in the army. They would need a simple constitution, a set of officers and committees, etc. These are all outlined in a pamphlet, *Older Boys and Girls and their Religious Needs*, issued by the General Assembly's Board of Sabbath Schools and Young People's Societies. The organization would be their very own, and would

entitle them to a charter certificate. The further questions of what the Course of Training was and the Diplomas and Awards, were left over for next meeting.

A full half hour was then spent in discussing the various points raised, and Mr. Moore was plied with many questions by the boys. Finally it was agreed unanimously to undertake the Course of Training outlined. Mr. Moore was promptly asked to register as their Mentor and all the boys agreed to be chartered during the week. The class agreed also to meet the next Friday evening to organize and get to work, the boys promising to come prepared to suggest names, motto, etc., for the class.



The Story of a Boys' Bible Class

By Nemo.

The Oaks Bible Class of Chalmers Presbyterian Church Sunday School, Toronto, is a group of 27 boys, ranging in age from thirteen to sixteen years.

In recognition of the fact that we are an Organized Class, the International Sunday School Association has granted us a diploma, which hangs on the walls of our class-room. We have been organized for some time. Our officers for each year are elected at the beginning of the fall term, and consist of an honorary president, president, first and second vice-presidents and secretary-treasurer. There are lookout, social and athletic committees. This organization puts system into our class work.

It was necessary to choose a motto for our class. Several suggestions were given, such as Win One. The Gleaners, etc. ; but the one we decided to accept was, *Our Boys for Christ*. A number of the boys are members in good standing in Chalmers Church.

We meet every Sunday at 2 p.m. in our class-room. Our organization calls for a weekly meeting, generally on Friday evening, for a social time together. The evening's programme consists of a few piano selections by some of the boys who can play, an address by a speaker, sometimes a man from the church, sometimes an outsider.

During the winter time, the athletic committee secure a permit from the Parks Commissioner at the City Hall, for the use of a rink for hockey. Teams are formed and a very enjoyable time is spent.

One of our boys has enlisted in the 134th Highlanders, and is overseas in the bugle band. Our prayers are with him as he goes forth to do his bit for king and country.

The attendance of our class keeps up well, except during the summer months when most of the boys are away on vacation. We have a system of buttons which induces the boys to be regular in their attendance. Regular attendance for the first three months is recognized with a gun metal button. At the end of another Quarter, the first button is handed in and a bronze one is given. At the end of a third Quarter, the bronze button is taken back and a silver one is given. When a year of attendance has been completed, a gold button is given and the silver one returned.

When another year of attendance for each consecutive Sunday has been attained, a wreath is added to the gold button, which now becomes the property of the wearer. A couple of the boys have acquired the silver button.



A Trip on a "Jigger"

By Rev. F. O. Gilbert, M.D.

[Dr. Gilbert is the Superintendent of the Women's Missionary Society Hospital at Ethelbert, Man. The following article is of special interest as it illustrates the Question on Missions for June.—Editors.]

One day last summer a little child was brought into our dispensary suffering from diphtheria. Her home was in an unsanitary part of the country some twenty miles away. For the most part, the people there are very poor, their homes generally very small, and often none too clean. This is perhaps owing to the fact that their farms are not very productive, and the difficulty of making a decent living soon makes them careless. The mother of the child told me that the same disease was in the homes of several of their near neighbors; and, knowing that these neighbors had numerous children, I decided to start at once to investigate and, if possible, to prevent the spread of the disease.

Just before my train came, a dying man was rushed into the hospital. Friends maintained that he had tried to kill himself. I could not very well leave him, and regretfully saw my train pull away from the station.

One of the rivers which crossed the road and which we usually forded, was flooded and impassable. My only alternative was to get a "jigger" and go on the railway. It was evening before I got started. One of our boys, Milk, helped me to "pump the jigger" as far as the siding, and arriving there I engaged a man to drive me to the settlement. Did you ever try driving over a low country during a wet season, a country where the roads are merely marked out and the mosquitoes are at their "very best?" Presently the axle got caught on a stump, so the driver got down, and balancing himself on the roots to keep out of the water and mud, lifted the wheel over. While doing this he lost his balance. I was thankful I had not volunteered to lift the wheel over. It was now quite dark, but the driver knew the country quite well, and drove me to each home. Each farmyard was marked out by a large smudge to protect the cattle from the mosquitoes.

Nearly all the people had gone to bed, but we roused them up, and I examined the children. In one small shack I found two sick children, the mother in bed with one, and the father with the other. On a table between the beds was the remains of the supper, and judging from the amount of food, their breakfast was waiting for them as soon as they could get out of bed. Door and windows were tightly closed. My head touched the ceiling. "How large is your house?" I asked the father. "About ten by fourteen," he answered. "Why don't you open one of the windows, and let in some fresh air to cool off the room?" "The mosquitoes would come in." I opened the door, but he shut it again while I was busy with the children. Knowing that a lecture on sanitation would be lost on a sleepy man, I did what I could for the children, and left, well knowing that every little crack would be carefully sealed up in order that the mosquitoes might not disturb the sleep of the inhabitants.

Ethelbert, Man.

AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING. Hymn 252, Book of Praise.

Who is on the Lord's side ?
 Who will serve the King ?
 Who will be His helpers
 Other lives to bring ?
 Who will leave the world's side ?
 Who will face the foe ?
 Who is on the Lord's side ?
 Who for Him will go ?
 By Thy call of mercy,
 By Thy grace divine,
 We are on the Lord's side,
 Saviour, we are Thine !

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. 1 John 4 : 9-12, 18, 19.

Superintendent. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

School. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Superintendent. Beloved, if God so loved us, we ought also to love one another.

School. If we love one another, God dwelleth in us, and his love is perfected in us.

Superintendent. There is no fear in love ; but perfect love casteth out fear.

All. We love him, because he first loved us.

IV. SINGING. Hymn 213, Book of Praise.

V. PRAYER ; closing with the Lord's Prayer, repeated in concert.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental

JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.)

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 404, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Prov. 3 : 5, 6.
Superintendent. Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

School. In all thy ways acknowledge him, and he shall direct thy paths.

IV. SINGING. Hymn 508, Book of Praise.

V. BLESSING.

Lesson I.

*JESUS GIVES SIGHT TO THE BLIND

April 1, 1917

BETWEEN THE LESSONS—The lesson continues the narrative of Jesus' visit to Jerusalem at the Feast of Tabernacles (see Lesson XI., First Quarter, ch. 8 : 12, 31-37, 56-59).

GOLDEN TEXT—I am the light of the world.—John 9 : 5.

†Memorize John 1 : 1-3.

THE LESSON PASSAGE—John 9 : 1-11, 35-38. Study John 9 : 1-38.

1 And as ¹ Jesus passed by, he saw a man ² which was blind from his birth.

2 And his disciples asked him, saying, ³ Master, who did sin, this man, or his parents, that he ⁴ was born blind?

3 Jesus answered, Neither ⁴ hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 ⁵ I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 ⁶ As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and ⁷ he anointed ⁸ the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went ⁹ his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which ¹¹ before

Revised Version— he ; ² Omit which was ; ³ Rabbi ; ⁴ should be born ; ⁵ did this man sin ; ⁶ We ; ⁷ When I ; ⁸ Omit he ; ⁹ his eyes ; ¹⁰ away therefore ; ¹¹ saw him aforetime ; ¹² a beggar ; ¹³ Others ; ¹⁴ It ; ¹⁵ No, but he is like him. He said ; ¹⁶ They said therefore ; ¹⁷ then ; ¹⁸ The man ; ¹⁹ Omit the pool of ; ²⁰ so I went away and washed ; ²¹ finding him, he said, Dost ; ²² And who ; ²³ may ; ²⁴ Omit And ; ²⁵ he it is that speaketh.

had seen him that he was ¹² blind, said, Is not this he that sat and begged?

9 ¹³ Some said, ¹⁴ This is he : others said, ¹⁵ He is like him : but he said, I am he.

10 ¹⁶ Therefore said they unto him, How ¹⁷ were thine eyes opened?

11 He answered ¹⁸ and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to ¹⁹ the pool of Siloam, and wash : ²⁰ and I went and washed, and I received sight.

35 Jesus heard that they had cast him out ; and ³⁶ when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, ³⁷ Who is he, Lord, that I ³⁸ might believe on him?

37 ³⁷ And Jesus said unto him, Thou hast both seen him, and ³⁸ it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

‡ HOME DAILY BIBLE READINGS

M.—Jesus gives sight to the blind, John 9 : 1-11.

Th.—Breaking the darkness, Ps. 107 : 1-15.

T.—Jesus gives sight to the blind, John 9 : 12-23.

F.—A light to the Gentiles, Isa. 42 : 1-7.

W.—Jesus gives sight to the blind, John 9 : 24-38.

S.—The light of Christ, 2 Cor. 4 : 1-6.

S.—"Christ shall give thee light," Eph. 5 : 6-14.

THE LESSON EXPLAINED

I. THE BLIND MAN.—1. Jesus passed by ; perhaps on his way from the temple, where he had been teaching, ch. 8 : 59. He saw ; with his quick eye for the needs and distresses of others. A man . . . blind ; who begged his living, v. 8. From his birth ; hopeless, therefore, in regard to restoration of sight.

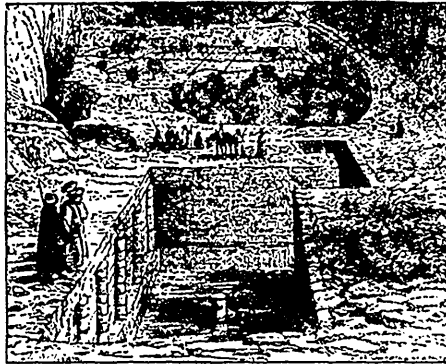
2, 3. Disciples asked . . . who did sin . . . ? It was a common belief among the Jews, in which the disciples shared, that each particular sickness or sorrow was the result of a particular sin. Jesus corrects this wrong notion in Luke 13 : 1-5. Neither . . . this man. It could not be that the man's own sin had brought on his blindness. He was born blind. Nor his parents. Children do suffer for their parents' sins (Ex. 20 : 5 ; Deut. 5 : 9) ; but this man's blindness was

not the fault of his parents, said Jesus. Works of God . . . made manifest in him. Suffering, however

caused, is an opportunity for the power and mercy of God to reveal themselves.

II. THE LIGHT OF THE WORLD.—4, 5. We must work (Rev. Ver.). Jesus takes his disciples into partnership with himself in the great work of saving the world. Works of him that sent me. God intends to destroy evil of every kind, and calls us to do our part in fighting against it. The night cometh ; of death. Jesus knew that soon the hate of his enemies would bring him to the cross. No man can work ; and therefore

every flying moment should be improved. As long as I am in the world ; making God's love and grace known to men. The light of the world ; to scatter



THE POOL OF SILOAM

* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

† For the recitation of the Scripture Memory Passages in either Part of List IV, a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

‡ Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

the darkness of the world's miseries, by sympathizing with sufferers and relieving them.

6, 7. **Spat on the ground.** Spittle was believed to be a remedy for diseased eyes. Jesus used it, to help the blind man's faith. **Made clay . . . anointed the eyes.** The touch would make real to the man Jesus' love to him and his personal interest in him. **Go, wash.** Obedience would test and strengthen the man's faith. **Pool of Siloam.** See Geography Lesson. **By interpretation, Sent.** Siloam is a Hebrew name; John translates it for his Greek readers. Its waters were an image of him who was "sent" from the Father. **Went . . . washed . . . came seeing;** simple faith, prompt obedience, immediate reward.

III. **THE OPENED EYES.—8-11.** **The neighbors.** The man had gone home when he was cured. **Said, etc.;** hardly able to believe that one born blind could have had his sight restored. **Some . . . This is he.** These were certain that it was the same man. **Others . . . He is like him.** The opening of his eyes would so change the man's appearance, that some would not recognize him as the same man. **I am he.** All doubts are scattered by the man's own testimony. **How were thine eyes opened?** They were eager to know the cause of this marvel. **A man . . . called Jesus,** etc. Jesus means "Saviour," and from what misery he had saved this man!

IV. **THE SON OF GOD.—35-38.** Jesus heard. It would be a matter much talked about. **Cast him out;** expelled him from the Jewish church. **Found him;** like a shepherd finding a lost sheep, full of compassion for the poor man, probably forsaken by his parents as well as the rulers. **Dost thou believe;** "thou" contrasted with the Jews who did not believe. **On the Son of God;** a title of the Messiah. **Who is he.** The man trusted Jesus, though he did not yet know who Jesus really was. **Lord;** or, as we should say, "Sir." **Seen him;** with the new gift of sight which Jesus had bestowed. **He . . . speaketh with thee** (Rev. Ver.). Jesus tells the man plainly who he is. **Lord;** more now than "Sir." The man knew now that Jesus was more than man. **I believe.** He had yet much to learn about Jesus, but he trusted the Saviour with all his heart. **Worshipped him.** The word for "worshipped" is always used in this Gospel of the worship of God.

THE GEOGRAPHY LESSON

THE POOL OF SILOAM, now known as the Birket Silwan, is in the Kidron valley, a little to the south-east of Jerusalem. It is a rectangular reservoir, 58 feet long, 18 broad, and 19 deep. Josephus speaks of the water as being sweet and abundant. On the last

day of the Feast of Tabernacles, water from the spring supplying the pool was poured on the temple altar.

LESSON QUESTIONS

1-3 Where did Jesus find the blind man? Why, did Jesus say, this man had been born blind?

4, 5 What does Jesus say that he and his disciples must do? What reason for diligence does Jesus give? What does he call himself? Where are Jesus' disciples called the light of the world? (Matt. 5:14.)

6, 7 What did Jesus do to the man's eyes? What did he bid the man do? What was the result? Find the story of blind Bartimæus. (Mark 10:46-52)

8-11 What opinions were expressed by the man's neighbors?

35-38 Where did Jesus again find the man? How had the Jewish rulers treated him? What was the man led to believe concerning Jesus?

FOR DISCUSSION

1. Are the worst sinners the greatest sufferers?
2. Is it easier or harder for us than for the blind man to trust Jesus?

A PRAYER

O thou who art the light of the world, take away our darkness and lead us into thy light. Enable us to see thy glory, to desire to share thy glory, to rejoice as thy name is glorified on the earth. We praise thee for the knowledge that thou art always at hand to bless thy children. Bless us to-day. Pour out thy Spirit upon all whom we love. Enlarge our hearts that we may love others as thou dost love us. Make us like thyself. And thy name we shall praise forever. Amen.

Prove from Scripture—That Jesus did God's work.
Shorter Catechism—Ques 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Question on Missions—(April, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEEMUCH, CENTRAL INDIA)—1. *Why are separate hospitals for women necessary in India?* Because more hospitals of every kind are necessary; because women have even less provision than men for their medical needs; because many women will have only women doctors; and because otherwise many women would never hear of Jesus.

FOR WRITTEN ANSWERS

1. What means did Jesus use to cure the blind man; and why?
2. How did the Pharisees treat the healed man? How did Jesus treat him?

SIGN NAME HERE

Lesson II. JESUS RAISES LAZARUS FROM THE DEAD April 8, 1917 —EASTER LESSON

BETWEEN THE LESSONS—The lesson belongs to a period three or four months later than the lesson for next Sunday.

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

*Memorize John 1 : 4, 5. **THE LESSON PASSAGE**—John 11 : 17-27, 43, 44. Study John 11 : 17-44.

17 ¹ Then when Je'sus came, he found that he had ² lain in the grave four days already.

18 Now Beth'any w^s nigh unto Jeru'salem, about fifteen furlongs off :

19 And many of the Jews ³ came to Mar'tha and Mar'y, to ⁴ comfort them concerning their brother.

20 ⁵ Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him : but Mar'y ⁶ sat still in the house.

21 ⁷ Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died.

22 ⁸ But I know, that even now, whatsoever thou wilt ask of God, God will give ⁹ it thee.

23 Je'sus saith unto her, Thy brother shall rise again.

24 Mar'tha saith unto him, I know that he shall rise

Revised Version—¹ So when ; ² been in the tomb ; ³ had come ; ⁴ console ; ⁵ Mar'tha, therefore, when she ; ⁶ still sat ; ⁷ Mar'tha therefore said ; ⁸ And even now I know that, whatsoever thou shalt ask ; ⁹ Omit it ; ¹⁰ on ; ¹¹ die ; ¹² have believed ; ¹³ even he that cometh ; ¹⁴ had thus ; ¹⁵ Omit and.

again in the resurrection at the last day.

25 Je'sus said unto her, I am the resurrection, and the life : he that believeth ¹⁰ in me, though he ¹¹ were dead, yet shall he live :

26 And whosoever liveth and believeth ¹⁰ in me shall never die. Believest thou ¹¹ this ?

27 She saith unto him, Yea, Lord : I ¹² believe that thou art the Christ, the Son of God, ¹³ which should come into the world.

43 And when he ¹⁴ thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 ¹⁵ And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

HOME DAILY BIBLE READINGS

M.—Lazarus sleepeth, John 11 : 1-16.

Th.—Jesus raises Lazarus from the dead, John 11 : 39-44.

T.—Jesus raises Lazarus from the dead, John 11 : 17-27.

F.—The widow's son raised, Luke 7 : 11-18.

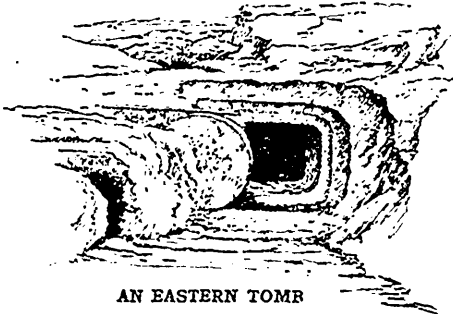
W.—Jesus raises Lazarus from the dead, John 11 : 28-33.

S.—Death and life, 1 Cor. 15 : 35-44.

S.—Victory over death, 1 Cor. 15 : 50-58.

THE LESSON EXPLAINED

I. JESUS AND MARTHA.—17-19. When Jesus came ; to Bethany. ¹ He found ; by inquiring : he had not known it before. In the grave four days. Burial, in the East, takes place on the day of death. If the death of Lazarus occurred about the time that the news of his illness reached Jesus, two of the four days would remain, after leaving Perca, for the journey to Bethany, a distance of 25 miles. (Compare vs. 3, 6.)



AN EASTERN TOMB

Nigh unto Jerusalem, etc. ; nearly two miles distant, a furlong being one-eighth of a mile. Many of the Jews. This shows that the family held a good position in the community. To comfort them. Deep mourning amongst the Jews lasted seven days, during which visits of condolence were received. This

was followed by a lighter mourning of thirty days.

20-22. Martha ; to whom, as the head of the house, moving about her home duties, the news of Jesus' arrival would first come. Went and met him ; active and eager as she always was. Mary still sat (Rev. Ver.) ; probably in an inner chamber, wrapped in her grief, sitting on the floor, on a low stool, as was the custom for mourners, the chairs and couches being turned upside down when the body was carried out of the house. If thou hadst been here ; not spoken in reproach, but out of a heart overflowing with grief. Even now. She still had a vague hope of help, strengthened, perhaps, by a report of Jesus' words when he heard of Lazarus' sickness.

23, 24. Thy brother shall rise again. We do not know whether or not Jesus, in using these words, referred to the immediate restoration of Lazarus or merely to the final resurrection. At any rate, Martha took the words in the second sense. In the resurrection. Martha believed that there would be a resurrection, but this did not satisfy her. She wished to have her brother back immediately.

25-27. I am the resurrection, and the life.

Jesus means that there is in himself a power to give life, of which Martha had never dreamed. He does not need to pray as man to God : the live-giving power is in himself. Nor is there any need to wait for a resurrection until the last day. He can bring about a resurrection whenever he will. Were dead . . . shall . . . live. Believing in Christ gives one the life which is in

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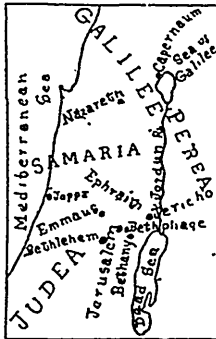
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 50 Old Bailey, London, England.

Christ himself, and over this life death has no power. **Shall never die**; because he has within him eternal life derived from union with Christ himself, and death cannot reach this life. **Believest thou this?** Jesus seeks to bring out Martha's confidence in himself. **The Christ, the Son of God.** Martha had come to a full belief in Jesus as the Messiah, and she would put no limit to his powers.

Vs. 28-42 tell of Jesus' interview with Mary, his weeping, his coming to the grave of Lazarus, his command to have the stone rolled away despite the remonstrance of Martha, and his prayer to God.

II. JESUS AND LAZARUS.—43, 44. Cried with a loud voice; "in a tone of victory, distinctly audible; in contrast to the usual mutterings of the sorcerers" (Century Bible). **Lazarus, come forth.** Jesus was resolved to have his friend back from the dead. **He . . . dead came forth**; literally, "out came the dead man." **Bound hand and foot.** Each member may have been swathed separately, as was the case with Egyptian mummies. **Napkin**; literally, "a sweat cloth." Here it means the cloth bound under the chin to keep the lower jaw from falling. **Loose him, and let him go.** He did not require support, and he would not like the gaze of the throng while in such a condition.

THE GEOGRAPHY LESSON



On the southeast slope of the Mount of Olives, north of the Jericho road, about two miles from Jerusalem, stands to-day a small stone village, surrounded by gardens. This is **BETHANY**, the home of Martha and Mary and their brother Lazarus. The most noticeable feature is a tall square tower in the centre of the village. Under the building below is a tiny rock-cut chapel, which is shown as the tomb of Lazarus.

LESSON QUESTIONS

17-19 Where was Bethany? Who had died there? How long had he been buried? When did burial take place in the East? How long had Jesus been traveling

to Bethany? Who were Mary and Martha? Who had come to comfort them? How long did mourning last amongst the Jews? Where does Paul tell us to "weep with them that weep?" (Rom. 12:15.)

20-23 Who heard first of Jesus' coming? What did she do? What did Mary do? How did she express her grief? What hope had she? What two others had Jesus raised from the dead? (Mark 5:22-24, 35-43; Luke 7:11-16.)

23, 24 What promise did Jesus make? What did this mean? Why did it not satisfy Martha? Quote a promise concerning "them . . . which sleep in Jesus." (1 Thess. 4:14.)

25-27 What did Jesus call himself? What did he mean by this? Why can death not destroy the believer's life? What did Martha come to believe?

43, 44 Describe the raising of Lazarus.

FOR DISCUSSION

1. Would we be better off if there were no sickness or sorrow?
2. Is it right to mourn for the Christian dead?

A PRAYER

We are glad to-day, our heavenly Father, as we think of the resurrection of Jesus Christ. We shudder as we think what life would be without the knowledge that he is living, but we rejoice as we consider that there is no reason for worry or anxiety, or despair. For Christ is risen! Show us how to yield ourselves to the risen Jesus, to live triumphantly, to think his thoughts, to do the work he has committed to us, putting aside sin and selfishness. In his name we ask all. Amen.

Prove from Scripture—That the dead will rise again.

Shorter Catechism—Ques. 89. How is the word made effectual to salvation? A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

The Question on Missions—2. Why did Dr. Margaret MacKellar go to Neemuch? Neemuch is the most northerly of our church's mission stations in Central India, and is the centre of a big, fertile, populous district. Dr. MacKellar was the pioneer medical missionary there, when she went 25 years ago to open a dispensary for women.

FOR WRITTEN ANSWERS

1. What promise did Jesus make to Martha, and what did it mean?
2. Why is it certain that Christians will rise from the dead?
3. How did Jesus raise Lazarus?

SIGN NAME HERE

Lesson III.

JESUS THE GOOD SHEPHERD

April 15, 1917

BETWEEN THE LESSONS—To-day's lesson follows immediately on Lesson I., April 2, John 9 : 1-11, 35-38, Jesus Gives Sight to the Blind.

GOLDEN TEXT—I am the good shepherd : the good shepherd layeth down his life for the sheep.—John 10 : 11 (Rev. Ver.).

*Memorize John 1 : 1-5.

THE LESSON PASSAGE—John 10 : 7-18. Study John 10 : 1-18.

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

8 All that ² ever came before me are thieves and robbers : but the sheep did not hear them.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and ³ out, and ⁴ find pasture.

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

11 I am the good shepherd : the good ⁹ shepherd ¹⁰ giveth his life for the sheep.

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

Revised Version—¹ Jesus therefore said ; ² Omit ever ; ³ go ; ⁴ shall ; ⁵ that he may steal, and kill, and destroy ; ⁶ came ; ⁷ may ; ⁸ may have it abundantly ; ⁹ layeth down ; ¹⁰ Omit But ; ¹¹ a ; ¹² beholdeth ; ¹³ snatcheth ; ¹⁴ them ; ¹⁵ he fleeth ; ¹⁶ I know mine own, and mine own know me ; ¹⁷ even as ; ¹⁸ and I know the Father ; ¹⁹ they shall become one flock, one shepherd ; ²⁰ the ; ²¹ may ; ²² one ; ²³ away from ; ²⁴ received I from.

the wolf ¹⁴ catcheth them, and scattereth ¹⁵ the sheep. ¹³ The hireling ¹⁶ fleeth, because he is ¹¹ an hireling, and careth not for the sheep.

14 I am the good shepherd, and ¹⁶ know my ¹⁷ sheep, and am known of mine.

15 ¹⁷ As the Father knoweth me, ¹⁸ even so know I the Father : and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and ¹⁹ there shall be one fold, and one shepherd.

17 Therefore doth ²⁰ my Father love me, because I lay down my life, that I ²¹ might take it again.

18 No ²² man taketh it ²³ from me, but I lay it down of myself. I have power to lay it ²⁴ down, and I have power to take it again. This commandment ²⁵ have I received of my Father.

HOME DAILY BIBLE READINGS

M.—Jesus the good shepherd, John 10 : 1-10.

T.—Jesus the good shepherd, John 10 : 11-18.

W.—The safety of the sheep, John 10 : 22-30.

S.—One fold—one shepherd, Ezek. 34 : 20-31.

Th.—The shepherd's song, Ps. 23.

F.—A valiant shepherd, 1 Sam. 17 : 32-37.

S.—Seeking the lost sheep, Matt. 18 : 7-14.

THE LESSON EXPLAINED

I. THE DOOR OF THE SHEEP.

—7, 8. Then said Jesus . . . I am the door of the sheep. Through him alone can any one enter the company of God's true people. And whom he admits, no one else has the right to cast out. All . . . before me . . . thieves and robbers ; such persons as the Pharisees (see v. 6). The sheep did not hear them. These false guides did not touch the hearts and consciences of people

saved ; from sin, by a simple trust in Jesus. Go in and out ; a picture of the freedom which Jesus gives his people, ch. 8 : 38 ; Rom. 8 : 21. Find pasture ; abundant and satisfying provision.

II. THE GOOD SHEPHERD.—10, 11. The thief cometh . . . to steal . . . kill . . . destroy. His object is to get, not to give. I am come that they might have life. Jesus' object is to give, and to give life, the new life of holiness and joy, which begins here and endures throughout eternity. More abundantly. Jesus supplies in overflowing measure all that his people need, in this world and the next. I am the good shepherd. "The shepherd protects life ; the thief takes life ; the Good Shepherd gives life." Giveth his life for the sheep ; a mark of the Good Shepherd. Only through the giving up of his own life could Jesus give life to his people (see Isa. 53 : 10 ; 1 Tim. 2 : 6 ; 1 John 3 : 16).

12-15. An hireling ; one who works merely for the hire or pay. Seeth the wolf . . . and fleeth. He will run no risks. I know my sheep ; a second mark of the Good Shepherd. Jesus knows each of his followers, his past, present and future, and all he needs. Am known of mine ; a knowledge springing from love, trust, surrender, and answering to the Saviour's all-embracing knowledge. Even as, etc. (Rev. Ver.). The intimacy of Jesus and his disciples is like that between the Father and the Son.

III. THE OTHER SHEEP.—16-18. Other sheep . . . not of this fold ; the Gentiles, whom he came to



THE GOOD SHEPHERD

as did Jesus (compare ch. 7 : 46).

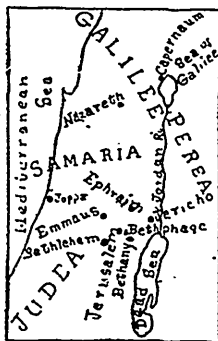
9. By me if any man enter in ; to the fold of God's kingdom. It is the gracious and loving Saviour who himself admits into that kingdom. Shall he

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save as well as the Jews. Christ claimed them as his own, though they had not yet heard of him. Them also I must bring; to himself as their Saviour: one of Jesus' blessed "musts." It was the Father's will; it was his will, too, 1 Tim. 2: 4-6. They shall become one flock, one shepherd (Rev. Ver.). The people of Christ, of whatever country or church, are one brotherhood, following one master. Therefore doth my Father love me; because he was in such sympathy with the Father's loving purpose, that he was willing to die in order to carry it out. Take it again. This was needed to complete his work of redeeming men. I lay it down of myself; a free surrender in obedience to God, and out of love to men. Commandment . . . of my Father. Though a prince and conqueror, Jesus sets us an example of humble obedience.

THE GEOGRAPHY LESSON



The East, including Palestine, is, and has ever been, the land of sheep. Job had 14,000 sheep (Job 42: 12), and Solomon sacrificed 120,000 at the dedication of the temple, 1 Kgs. 8: 63. In the northern part of Samaria lay the Plain of Dothan, where Joseph's brothers fed their flocks (Gen. 37: 16, 17), and where there is still the best of pasture. There are rich pasture lands also in the neighborhood of Bethleem. In the Negeb, or

South Country of Judaea, the traveler may see countless sheep and cattle. Thousands of sheep and lambs may also be seen on the Plains of Moab across the Dead Sea to the east.

LESSON QUESTIONS

- 7-9 What does Jesus call himself in v. 7? What does this mean? Before which of the "seven churches" did Jesus set an open door? (Rev. 3: 7, 8.)
- 10, 11 What title does Jesus use of himself in v. 11? What contrast is there between the Good Shep-

herd and other shepherds? What between him and the thief? What is Jesus' gift to his people? Show that the life of believers is secure. (John 10: 28, 29.) What mark of the Good Shepherd is given in v. 11? How alone could Jesus give life to his people?

12-15 What is meant by "an hireling?" What does the hireling do when the wolf comes? Whom does the hireling represent? Mention a second mark of the Good Shepherd. How intimately does Jesus know his followers? What does the Good Shepherd give for his sheep?

16-18 Who are the "other sheep?" What did Jesus say he must do for these? Explain "one flock," "one shepherd." Where did Jesus pray that his disciples might be one? (Ch. 17: 20, 21.) Why does the Father love Jesus? Why did Jesus lay down his life?

FOR DISCUSSION

1. Is it always cowardly to avoid danger?
2. Should we lay down our lives for others?

A PRAYER

Saviour, we thank thee that thou art our shepherd, that thou knowest us by name, and that thou dost hear us when we call for thee. Teach us the richness of our inheritance. Show us how to take full advantage of thy gifts to us. Bless to us the lesson we have been studying this week, and save us from the sin of rejecting thee. Show us what thou dost desire of us, and make us eager to do it. For thy name's sake. Amen.

Prove from Scripture—That salvation is through Christ alone.

Shorter Catechism—Ques. 90. How is the word to be read and heard, that it may become effectual to salvation? A. That the word may become effectual to salvation, we must attend therunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—3. How has the work at Noemuch grown? A small dispensary in rented rooms has given way to a fine hospital and dispensary, with branch dispensaries in other places. Instead of one missionary there are two, with several nurses and other assistants. Many patients travel long distances for hospital treatment.

FOR WRITTEN ANSWERS

1. How only can we enter into the kingdom of God?
 2. What blessings are promised to believers?
 3. How did Jesus prove himself to be the Good Shepherd?
- SIGN NAME HERE

Lesson IV.

JESUS ANOINTED AT BETHANY

April 22, 1917

BETWEEN THE LESSONS—About two months after² the raising of Lazarus (see Lesson II., April 8, John 11 : 17-27, 43, 44), Jesus came again to Bethany.

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

*Memorize John 1 : 6, 7.

THE LESSON PASSAGE—John 12 : 1-11.

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

2 There they made him a supper⁴; and Mar'tha served : but Laz'arus was one of them that sat at ⁵ the table with him.

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

4 Then saith one of his disciples, Ju'das Iscar'iot, Si'mon's son, which should betray him,¹⁰

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

Revised Version—Jesus therefore ; ² Omit four words ; ³ Jesus ; ⁴ So they ; ⁵ there ; ⁶ meat ; ⁷ Mary therefore took ; ⁸ precious ; ⁹ But Judas Iscariot, one of his disciples, which ; ¹⁰ saith ; ¹¹ Now this ; ¹² because ; ¹³ having the bag took away ; ¹⁴ Jesus therefore said, Suffer her to keep it against ; ¹⁵ ye have always ; ¹⁶ The common people therefore of the Jews learned that ; ¹⁷ took counsel.

6 ¹¹ This he said, not ¹² that he cared for the poor ; but because he was a thief, and ¹³ had the bag, and bare what was put therein.

7 ¹⁴ Then said Je'sus, Let her alone : against the day of my burying ² hath she kept this.

8 For the poor ¹⁵ always ye have with you ; but me ye have not always.

9 ¹⁶ Much people of the Jews therefore know that he was there : and they came not for Je'sus' sake only, but that they might see Laz'arus also, whom he had raised from the dead.

10 But the chief priests ¹⁷ consulted that they might put Laz'arus also to death ;

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

HOME DAILY BIBLE READINGS

M.—Jesus anointed at Bethany, John 12 : 1-11.

T.—The utmost for Christ, Mark 14 : 3-9.

W.—The one thing needful, Luke 10 : 38-42.

S.—Christ's anointing shared, 1 John 2 : 24-29.

Th.—Love's offering, Luke 7 : 36-50.

F.—Rich men's tribute, John 19 : 38-42.

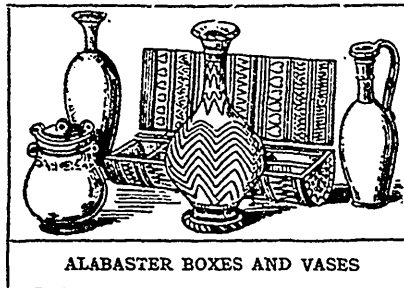
S.—The Lord's anointed, Ps. 45 : 6-17.

THE LESSON EXPLAINED

I. MARY'S OFFERING.

—1, 2. Six days before the passover. The Passover in that year (A.D. 30) fell on Thursday, April 6. Jesus and his disciples, therefore, arrived at Bethany on Friday, March 31. Where Laz'arus was ; to whose resurrection the village chiefly owes its fame. They ; the friends of Jesus. Made him a supper ; "in the house of Simon the leper" (Matt. 26 : 6), perhaps on whom our Lord had healed. Likely Simon was a relative of Lazarus and his sisters. The time of the supper was probably the evening of Saturday, after the close of the Jewish Sabbath, at sunset. Martha served. Busy, bustling Martha (Luke 10 : 40), she ministered to Jesus in her own natural way. Lazarus ; a distinguished guest, the trophy of Jesus' power and love. Sat at the table. The tables of that time were low, sometimes not more than a foot high, with couches on three sides, on which the guests reclined, their feet being away from the table.

3. Then took Mary ; her heart overflowing with love and reverence. A pound (twelve ounces) of ointment ; a liquid perfume. Of spikenard ; literally "pistic nard." Nard was a perfume made from the head or "spike" of an East Indian plant. "Pistic"



ALABASTER BOXES AND VASES

means pure, genuine, unadulterated. Very costly. Mary felt that only a lavish gift could express her abounding love. Anointed the feet. Matthew (ch. 26 : 7) and Mark (ch. 14 : 3) say the head also. It was less usual to anoint the feet of a guest than the head, but for that reason it was a greater mark of honor (compare Luke 7 : 40). Wiped his feet with her hair ; a most unusual mark of respect and affection

(see Luke 7 : 38, 41), since Eastern custom forbade a woman to appear with unloosed hair. House was filled with the odour ; as the world has been with the fragrance of this loving deed, Matt. 26 : 13.

II. A FALSE DISCIPLE.—4-6. Judas Iscariot ; meaning, "Judas a man of Kerioth," a place in Judah, always mentioned last in the lists of apostles, Matt. 10 : 4 ; Mark 3 : 19 ; Luke 6 : 16. Should betray him ; to the chief priests (see Matt. 26 : 14-16). Why . . . not . . . sold for three hundred pence. A "penny" was about 16 cents, but being a laborer's day's wage was equal to at least a dollar in our money. Given to the poor. The funds belonging to Jesus and his disciples were in Judas' care, ch. 13 : 29. He was a thief ; using as his own the trust funds. Had the bag ; the purse. Took away (Rev. Ver.) ; purloined.

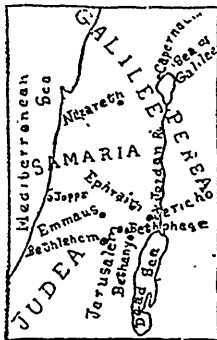
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7, 8. Let her alone. A thieving hypocrite like Judas, to criticize Mary's loving impulse—no wonder Jesus was indignant! Against . . . my burying, etc. Jesus' death was so near, that Mary's anointing him had really been a preparation of his body for burial. The Jews (see Mark 16 : 1) used to anoint the bodies of their dead. Poor always . . . with you . . . me . . . not always. Jesus sets the highest value on every act of love done to the "poor," his representatives, Matt. 25 : 40. But there are times for showing love to himself personally. And this also calls forth his praise. No duty is higher than that of showing our love to Jesus when we have the opportunity. In Matt. 25 : 35-40, Jesus places himself alongside of the poor.

III. THE PRIESTS' PLOTTING.—9-11. Much people of the Jews; the common people, as distinguished from the leaders. Came not for Jesus' sake only; but partly for this: "the common people heard him gladly." Mark 12 : 37. See Lazarus also. Then, as now, people crowded to see a wonder. But the chief priests consulted, etc. They were Sadducees, not believing in the resurrection (Acts 23 : 8), and they could not bear to have a man near Jerusalem who was a living contradiction of their opinion. Many of the Jews . . . believed on Jesus. The raising of Lazarus made many believers; a foreshadowing of the multitude who should believe on the day of Pentecost after Jesus had risen, Acts 2 : 41.

THE GEOGRAPHY LESSON



Jordan and the Dead Sea.

John tells (ch. 11 : 54) that Jesus, in consequence of plots formed against him by the Jews after the raising of Lazarus, retired to a "country near to the wilderness into a city called Ephraim." The wilderness probably means the wild and lonely region northeast of Jerusalem. Ephraim has been identified with a small village now called et Taiyibeh, situated on a conspicuous conical hill commanding a view of the valley of the

house was a supper made for him? What part was taken by Martha? What by Lazarus?

3 What did Mary bring? Describe the "ointment." What use did Mary make of it? Where is the Messiah said to have been anointed with the oil of gladness? (Ps. 45 : 7.)

4-6 Who found fault with Mary? What did he say ought to have been done with the ointment? What was Judas' real reason for complaining?

7, 8 How did Jesus show his indignation? What explanation did he give of Mary's deed? What is the great reason why we should love Jesus? (1 John 4 : 19.)

9-11 What effect had the raising of Lazarus upon many of the Jews? What plot was formed by the chief priests?

FOR DISCUSSION

1. Should we give to our friends only things that are useful?
2. Ought money spent on a fine church to be given to the poor?

A PRAYER

We thank thee, our Father, that thou hast given us in thy Word the portraits of men and women of like passions with ourselves. Teach us from the example of Mary, who loved her Lord and would not be restrained; of Martha, who was always busy in the service of her friends; of Judas, who permitted self to crowd God from his life. Let our lives be surrendered to thee, altogether to thee, and to thee only. Deliver us from half-hearted service. Cleanse our hearts from all defilement. And glorify thyself in us. For thy name's sake. Amen.

Prove from Scripture—That God loves everybody.

Shorter Catechism—Ques. 91. How do the sacraments become effectual means of salvation? A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

The Question on Missions—4. What are the methods of work? Many patients are kept and treated in the hospital; some get medicine at the dispensary for use at home; others are visited at their homes. The missionaries and the medical assistants and trained Bible women use every opportunity to teach the patients and their friends the gospel story.

LESSON QUESTIONS

- 1, 2 When did Jesus arrive at Bethany? At whose

FOR WRITTEN ANSWERS

1. How did Mary show her love to Jesus?
2. What meaning did Jesus see in her deed?

SIGN NAME HERE

Lesson V.

JESUS WELCOMED AS KING

April 29, 1917

BETWEEN THE LESSONS—The anointing of Jesus at Bethany (see last lesson, vs. 1-11) took place on the Saturday before the crucifixion of Jesus. The triumphal entry into Jerusalem described in to-day's lesson was on Sunday.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord, even the King of Israel.—John 12 : 13 (Rev. Ver.).

*Memorize John 1 : 8, 9.

THE LESSON PASSAGE—John 12 : 12-19. Study John 12 : 12-26.

12 On the ¹ next day much people that were come to the feast, when they heard that Jo'sus was coming to Jerusalem,

13 Took ² branches of ³ palm trees, and went forth to meet him, and cried ⁴: Hosan'na : Blessed is ⁵ the King of Is'ra'el that cometh in the name of the Lord ⁶;

14 And Jo'sus, ⁷ when he had found a young ass, sat thereon ; as it is written :

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

16 These things understood not his disciples at the

Revised Version—¹ Morrow a great multitude that had come ; ² the ; ³ out ; ⁴ he that ; ⁵ even the King of Israel ; ⁶ having found ; ⁷ multitude ; ⁸ the tomb ; ⁹ witness ; ¹⁰ also the multitude went and ; ¹¹ sign ; ¹² Behold how ye prevail nothing : lo, the world.

first. but when Jo'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The ⁷ people therefore that was with him when he called Lazarus out of ⁸ his grave, and raised him from the dead, bare ⁹ record.

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

19 The Phar'is'es therefore said among themselves, ¹² Perceive ye how ye prevail nothing ? behold, the world is gone after him.

HOME DAILY-BIBLE READINGS

M.—Jesus welcomed as king, John 12 : 12-19.

T.—Jesus welcomed as king, John 12 : 20-26.

W.—Preparing the way, Isa. 62 : 1-12.

S.—His final triumph, Rev. 5 : 9-14.

Th.—The prophetic vision, Zech. 9 : 9-17.

F.—Christ's kingdom, Luke 22 : 24-30.

S.—Christ's royalty, Heb. 1 : 1-14.

THE LESSON EXPLAINED

I. THE KING'S WELCOME.—12. On the next day ; the day which is now called Palm Sunday. The supper at Bethany (Lesson IV.) was on the evening of the day before. Much people ; Rev. Ver. Margin, "the common people," whom Jesus loved, not dwellers in Jerusalem, but visitors who had come to the holy city for the Passover Feast, mostly from Galilee and Perea. Heard that Jesus was coming ; from the people of Jerusalem who had gone out to Bethany to see him and had returned.

13. Branches of the palm trees (Rev. Ver.) ; referring, it would seem, to trees well known at the time which grew on the roadside between Jerusalem and Bethany. Palm branches were the symbol of honor and rejoicing. And cried, Hosanna ; Hebrew for "Save now," a kind of sacred hurrah, or like our "God save the king !" from Ps. 118, (v. 25), which was sung at the Feast of Tabernacles, while a daily procession walked round the altar, and at the close of the Passover. Even the King of Israel (Rev. Ver.). The people recognize Jesus as the Messiah, the promised king.

14-16. Found a young ass. Read the particulars

in Luke 19 : 20-36. Sat thereon. "The horse was used especially for war, but riding on an ass was the symbol of peace." As it is written ; in Zech. 9 : 9, where the significance is clearly brought out,—"lowly, and riding upon an ass." Fear not ; because the king is so gentle and peaceful, ruling not by force but love.

(Compare Rev. 1 : 17.) Daughter of Sion ; a title for the inhabitants of Jerusalem. Behold, etc. This king was very different from the Roman or other foreign conqueror whom the people had often dreaded. His disciples, like the Jews generally, looked for Jesus to set up a great earthly kingdom. It was only after he was glorified, that is, had risen from the dead and ascended to heaven, that they understood that his kingdom was a spiritual kingdom. They (the multitude) had done these things ; made this demonstration in his honor, exactly fulfilling the prophecy of Zechariah.



A MAN WITH ASSES

II. THE KING'S WITNESSES.—17. The multitude (Rev. Ver.) ; the first of the two multitudes mentioned in these verses. With him ; at Bethany. When he called Lazarus out of his grave. They had witnessed this wonderful miracle (see Lesson II.,

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

April 8, ch. 11 : 17-27, 43, 44), and were eager to tell of it to the people of Jerusalem. *Bare record*; Rev. Ver., "witness." They told others about the miracle.

18, 19. For this cause also (Rev. Ver.); because they had heard of the raising of Lazarus. *The multitude* (Rev. Ver.); the second multitude coming out from Jerusalem. *Went and met him* (Rev. Ver.); so that we have here an account of two crowds, the one coming with Jesus from Bethany and the other meeting him from Jerusalem, full of eager curiosity because of the wonderful story. *This miracle*; Rev. Ver., "sign." Other miracles had made comparatively little impression, but this one convinced even the adversaries of Jesus, that he was the Messiah. *The Pharisees therefore said.* These religious leaders saw their power over the people slipping from their grasp, and this made them bitter. *Prevail nothing.* "So still," says Dr. R. E. Speer, "Christ's foes prevail nothing. He abides." *The world is gone after him*; "everybody," as we would say.

Where are we told that the "common people" heard Jesus gladly? (*Mark 12:37.*)

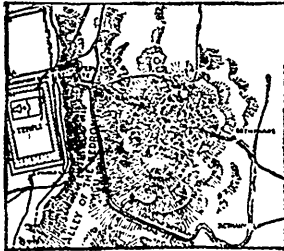
13 Of what were palm branches a symbol? Explain "Kosanna." On what occasions was Ps. 118 sung? Whom did the people recognize Jesus to be?

14-16 On what animal did Jesus ride? What prophecy was thus fulfilled? What sort of king is Jesus? Find a famous passage in Isaiah which describes his gentleness. (Isa. 42:2, 3.) How did the disciples of Jesus misunderstand him? When was their misunderstanding removed? Give Paul's description of the kingdom of God. (Rom. 14:17.)

17 Who are "the multitude" (Rev. Ver.) in this verse? What miracle had they seen? What were they eager to do?

18, 19 Who are "the multitude" (Rev. Ver.) in v. 18? How were they impressed by "this miracle"? How did the Pharisees feel? Why? What did they say? Who were afterwards charged with turning "the world upside down"? (Acts 17:6.)

THE GEOGRAPHY LESSON



One of the roads from BETHANY to JERUSALEM, on leaving Bethany, passes over a spur of the mountain, which runs out to the southeast; from here a view is obtained of the city, then the road descends into a

hollow, and mounting again by a rugged ascent, it reaches a ledge of smooth rock from which the whole city bursts into view. Nowhere else on the Mount of Olives is there a view like this. It was just the place for the outburst of popular acclamation which greeted Jesus on that memorable day.

LESSON QUESTIONS

12 On what day was Jesus' entry into Jerusalem? What had happened on the previous day? Who were the "much people"? What feast is here referred to?

FOR DISCUSSION

1. Should popularity be sought after?
2. Would Jesus be received joyfully into any of our cities?

A PRAYER

Father, we thank thee for the story of Jesus' riding in triumph into Jerusalem, and we praise thee that the day is coming when to him every knee shall bow and every tongue confess that he is Lord of all. Teach us to do our part in hastening that glorious day. As we join the chorus of praise to thee, let our hearts be pure and our lives be free from sin. Make us glad worshippers of thee, and save us and thy people in all the world. For thy name's sake. Amen.

Prove from Scripture—*That Jesus is a king.*

Shorter Catechism—Review Questions 88-91.

The Question on Missions—5. What are the results of the medical work? Many sick people have been cured, and many lives saved; many friends have been made all over the country, who welcome Christian missionaries and catechists who visit their villages. Many patients and their friends have left their idols to follow Christ.

FOR WRITTEN ANSWERS

1. Describe Jesus' entry into Jerusalem.....

.....

2. What led the people to receive him in this way?.....

.....

3. What was the effect upon the Pharisees?.....

.....

SIGN NAME HERE.....

Lesson VI.

JESUS THE SERVANT OF ALL

May 6, 1917

BETWEEN THE LESSONS—Wednesday and Thursday of our Lord's last week on earth were spent quietly at Bethany, and on Thursday evening, Jesus and his disciples went to an upper room in Jerusalem to observe the Passover (see Mark 14 : 12-17). As the disciples were seating themselves at the table, a dispute arose among them as to which of them should have the most honorable places, Luke 22 : 24-30.

GOLDEN TEXT—Whosoever would be first among you, shall be servant of all.—Mark 10 44 (Rev. Ver.).

*Memorize John 1 : 10, 11. **THE LESSON PASSAGE**—John 13 : 3-15. Study John 13 : 1-17.

3 Jesus knowing that the Father had given all things into his hands, and that he ¹ was come from God, and ² went to God ;

4 ³ He riseth from supper, and ⁴ laid aside his garments ; and ⁵ took a towel, and girded himself.

5 ⁶ After that he poureth water into ⁷ a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 ⁸ Then cometh he to Simon Peter : ⁹ 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.

Revised Version—¹ came forth from ; ² goeth unto God ; ³ Omit He ; ⁴ layeth ; ⁵ he ; ⁶ Then he ; ⁷ the ; ⁸ So he cometh ; ⁹ He saith ; ¹⁰ understand ; ¹¹ bathed ; ¹² him that ; ¹³ when ; ¹⁴ Omit had ; ¹⁵ sat down ; ¹⁶ me, Master, and, Lord ; ¹⁷ the Lord and the Master ; ¹⁸ also.

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 ¹³ after he had washed their feet, and ¹⁴ had taken his garments, and ¹⁵ was set down again, he said unto them, Know ye what I have done to you ?

13 Ye call ¹⁶ me Master and Lord : and ye say well ; for so I am.

14 If I then, ¹⁷ 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 ¹⁸ should do as I have done to you.

HOME DAILY BIBLE READINGS

M.—Jesus the servant of all, John 13 : 1-17.

Th.—His mission to save and suffer, Luke 9 : 16-56

T.—Jesus' humble occupation, Mark 6 : 1-6.

F.—His example of service, 2 Cor. 8 : 1-9.

W.—His humble friends, Matt. 9 : 9-17.

S.—The glory of humiliation, Phil. 2 : 1-11.

S.—Perfection through suffering, Heb. 2 : 9-18.

THE LESSON EXPLAINED

Jesus and his disciples were gathered in an upper room in Jerusalem, waiting for the supper to begin. Our Lord knew that the hour of his death on the awful cross was just at hand, and, beyond the cross, he saw the glory into which he should soon enter. At such a time, his thoughts might well have been occupied with himself and what was about to happen to him. But, instead, his mind and heart were full of the disciples and their needs. While the supper was going on, Judas left the room to betray Jesus. Vs. 1, 2.



JESUS WASHING THE DISCIPLES' FEET

cloth. Girded himself ; in servant fashion, gathering up about the waist the skirts of the robe, which covered the close-fitting tunic worn as an under-garment. Jesus "put himself in the ordinary dress of a servant." Began to wash the disciples' feet. There was no servant present, and each of the disciples was too proud and sulky (see Between the Lessons) to do this lowly service.

6-8. Cometh . . . to Simon Peter ; having first washed the feet of some other disciples, taking them in order. Peter saith, etc. ;

I. THE LOWLY SERVANT.—3. Jesus knowing, etc. ; a fourfold description of what he really was: (1) the Father's Son ; (2) all-powerful ; (3) God's ambassador ; (4) soon to return to the Father's glory.

4, 5. **Riseth from supper.** He had been reclining at the table, as was the Eastern custom at meals. Laid aside his garments ; the loose, flowing outer robe worn by the Jews. Took a towel ; or long linen

drawing up his feet out of reach, honestly ashamed now of his pride and self-seeking. Jesus answered. Jesus would presently explain his purpose (see vs. 13-17). Meanwhile it was the disciple's place to yield to his master's wishes. Never wash my feet. This reply shows true humility, but this was not deep enough to unmake Peter see the wrong of dictating to Jesus. No part with me. Unless Jesus cleanses us from

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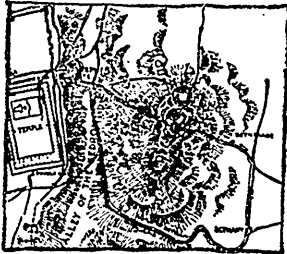
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sin, we cannot share his spirit or his glory.

9-11 Also my hands and my head. Honest and loving, in spite of all his blundering, Peter will submit to anything rather than be separated from Jesus. Bathed (Rev. Ver.) needeth not, etc. The disciples were like men who had taken a bath, but had soiled their feet in walking to a feast. They were true at heart, despite their evil temper and jealousy. Clean, but not all. Judas was the sad exception. He had never been a true disciple.

II. THE GREAT MASTER.—12-15. Know ye what I have done...? The explanation promised in v. 7 came quickly. There was a double lesson in this act of Jesus. Ye call me Master and Lord; the first lesson: no honor was too high for Jesus, no service too lowly for them. Ye also ought, etc.; the second lesson: they had their Lord's example, let them follow it. We keep the spirit of his command when we do lowly service of any kind for those who need it.

THE GEOGRAPHY LESSON



Across the Valley of the Kidron to the east of Jerusalem, rose the MOUNT OF OLIVES, whither Jesus so often went. It was really a chain of hills, with three summits. The central hill is the

proper. It is 2,637 feet above the level of the Mediterranean, 560 higher than the Kidron Valley, and 196 feet higher than Mt. Moriah, on which the temple stood.

LESSON QUESTIONS

3 How is the dignity of Jesus described? What was the purpose of this description? Where is it said that all things are put under the feet of Jesus? (1 Cor. 15:27.) Where does Jesus claim all power? (Matt. 28:18.) Show that Jesus was sent of God. (John 9:4.) Where does Jesus teach that he had lived in glory? (John 17:5.)

4, 5 How did Jesus prepare himself for the foot-washing? Where did a woman wash the feet of Jesus with her tears? (Luke 7:36, 38, 44.) Why was none of the disciples ready to do this service for the others?

6-8 Which of the disciples opposed Jesus' washing of his feet? Explain Jesus' reply. What condition of discipleship did Jesus lay down?

9-11 What did Peter at last wish Jesus to do? Explain our Lord's answer in vs. 10, 11.

12-15 What was the first lesson which the foot-washing was intended to teach? What was the second?

FOR DISCUSSION

1. Did Jesus, by washing the disciples' feet, mean to establish a formal ceremony?
2. Do the humble receive the highest honor?

A PRAYER

Father, teach us the folly of thinking of ourselves more highly than we ought to think. Show us ourselves as we are, that we may turn with longing to Jesus, who is our life, our hope, our assurance of blessing and peace and love. Make us like him. As he went about doing good, so may we forget self in service. May it be our highest ambition to find joy, as he found it, in giving joy to saddened hearts. Empty us of self and fill us with thyself, that we may be channels through which thy blessings flow to all the world. For thy name's sake. Amen.

Prove from Scripture—That we should be humble.

Shorter Catechism—Ques. 92. What is a sacrament? A. A sacrament is an holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—(May, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT HAM HUNG, KOREA)—6. Why is there much sickness in Korea that might be prevented? Because of the ignorance and superstition of the people. They think many diseases are caused by evil spirits, and have no knowledge of proper food or cleanliness or hygiene; nor do they know that many kinds of diseases are "catching." Great numbers of infants die on account of improper care and food.

FOR WRITTEN ANSWERS

1. How is the greatness of Jesus described?
2. How did he show his humility?
3. How can we obey the command of v. 14?

SIGN NAME HERE.....

Lesson VII.

JESUS THE TRUE VINE

May 13, 1917

BETWEEN THE LESSONS—Jesus and his disciples had risen from the supper table (John 14 : 31 ; see last lesson, ch. 13. 3-15). It is not certain where the rest of the conversation took place,—whether in the upper room, the courtyard of the house, a court of the temple or on the way to Gethsemane.

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

*Memorize John 1 : 12, 13. **THE LESSON PASSAGE**—John 15 : 1-13. Study John 15 : 1-16.

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

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

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

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

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

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

Revised Version—1 it ; 2 cleanse ; 3 bear more ; 4 Already ye ; 5 because of the ; 6 so neither can ; 7 beareth much ; 8 apart from me ; 9 they ; 10 ask whatsoever ye will ; 11 and so ; 12 Even as ; 13 I also have ; 14 abide ye ; 15 may be in ; 16 may be fulfilled ; 17 even as.

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

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

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

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

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

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

13 Greater love hath no man than this, that a man lay down his life for his friends.

HOME DAILY BIBLE READINGS

M.—Jesus the true vine, John 15 : 1-8.

T.—Jesus the true vine, John 15 : 9-16.

W.—The vine out of Egypt, Ps. 80 : 8-17.

Th.—The unprofitable vine, Isa. 5 : 1-7.

F.—"From me is thy fruit found," Hos. 14 : 1-8.

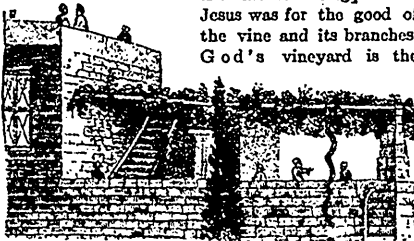
S.—Life in Christ, Gal. 2 : 14-21.

S.—Abiding in Christ, Phil. 1 : 19-30.

THE LESSON EXPLAINED

I. UNION WITH CHRIST.—1. I am the true vine. The Jewish people are often, in the Old Testament likened to a vine (see Ps. 80 : 8 ; Isa. 5 : 7 ; Jer. 2 : 21). But they were not the "true" vine. They did not bring forth the fruit which was expected of them by doing the will of God. But in Christ there was the fruit of perfect obedience to God's will ; hence he is the true vine. **My Father is the husbandman.**

All that was being done to Jesus was for the good of the vine and its branches. God's vineyard is the



A VINE CLAD TERRACE

church. All his wisdom and love and power are pledged to protect and nourish it.

2, 3. There are two kinds of branches. The one beareth not fruit. It receives support and strength from the vine, and produces in return only leaves. These branches the husbandman taketh away ; be-

cause they are useless—just wood, and the wood of the vine is worthless. The other beareth fruit, rich clusters of luscious grapes. Every branch of this kind the husbandman purgeth, that is, prunes—takes away everything that prevents its bearing as much fruit as possible. **Now ye are clean ;** "in a condition to bear fruit." Through the word. The teaching of Jesus cleansed his disciples' hearts, for example, Peter's from self-confidence, and James' and John's from ambition.

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

II. OBEDIENCE TO CHRIST.—7-10. **If . . . my words abide in you ;** pondered over and obeyed.

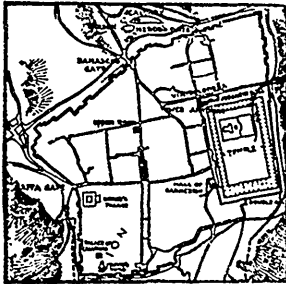
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Thus we abide in Christ. Ye shall ask what ye will, etc. The knowledge of Christ's words and the spirit of Christ which they should possess would lead them to know just what the Father would give. Herein is my Father glorified. The joy and glory of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

III. JOY IN CHRIST.—11-13. These things have I spoken; about the vine and the branches. That my joy might remain in you; the joy springing out of the Father's love and from doing the Father's will, the joy of toiling for the good of men. That your joy might be full. Jesus takes every sinless joy of life, and makes it richer and fuller. This is my commandment. How well this commandment agrees with his own nature and work! That ye love one another. No need for a long list of rules. Love will keep us right. Even as I (Rev. Ver.), etc. Again we see Jesus as our pattern. Greater love hath no man. Jesus mentions the greatest proof of love that any human being can give. Lay down his life for his friends. But Jesus laid down his life for his foes.

THE GEOGRAPHY LESSON



It was in an UPPER ROOM that Jesus celebrated, with his disciples, the last Passover before his death, and instituted the Lord's Supper to take the place of the great Jewish feast. The room belonged to a house in one of the narrow, winding streets of Jerusalem. This house, like Eastern houses generally, would have a flat roof, which could be reached by outer steps. It was usual to have a guest-chamber on the roof, constructed

of light materials and not taking up the whole area.

LESSON QUESTIONS

- 1 What title did Christ give to himself? Where is Israel called a vine? Why were they not the "true" vine? How did Christ prove himself to be the true vine? Who is the husbandman? What is the vineyard? What does God do for it? Show that fruit-bearing is the test of a true disciple. (Matt. 7:20.) Name the fruits of the Spirit. (Gal. 5:22, 23.)
- 2, 3 How many kinds of branches are there? What is done with the branches which bear no fruit? What does the husbandman do for the fruit-bearing branches? How did the disciples show that Jesus had fitted them to bear more and better fruit?
- 4-6 What is it to abide in Christ? What is the result of his abiding in us? What has Paul to say of one who is in Christ? (2 Cor. 5:17.) For what should we live? (Shorter Catechism, Ques. 1.)
- 7-10 How should we treat Christ's words? How does Christ encourage us to pray?
- 11-13 Show that there is joy in the service of Christ. (John 4:36.)

FOR DISCUSSION

1. Can one be a Christian and not bear fruit?
2. Is it possible for us to love everybody?

A PRAYER

O thou who takest away the sin of the world, take away our sin. Remove the burden that crushes us. Give us an intense longing for likeness to thee. Teach us to hunger and thirst after righteousness that we may be filled. Be thou our helper always, and make us helpers of others. In thy name we ask it, and for thy glory. Amen.

Prove from Scripture—That character is known by its fruits.

Shorter Catechism—Ques. 93. Which are the sacraments of the New Testament? A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

The Question on Missions—7. How was the hospital work begun at Ham Heung? The first medical work was done in a small native building, with thatched roof and mud floor, and with very little equipment, but so great was the need that many came for treatment. Gradually the buildings were improved. There is now an excellent little hospital and dispensary in Ham Heung

FOR WRITTEN ANSWERS

1. What does the husbandman do with the unfruitful branches? With the fruitful?.....
 2. What is the proof that one is a disciple of Christ?.....
 3. How should a disciple of Christ prove his love?.....
- SIGN NAME HERE.....

LESSON VIII. THE IMPORTANCE OF SELF-CONTROL— May 20, 1917 TEMPERANCE LESSON

THE LESSON SETTING—To-day is the World's Temperance Sunday. The Hebrew nation, from the days of Rehoboam, son and successor of Solomon, had been split into two kingdoms, Israel to the north, and Judah to the south. Many evils had grown up in both kingdoms, and amongst these the sin of drunkenness. In the lesson, Isaiah, the great prophet of Judah, the Southern Kingdom, speaking about B.C. 725, warns his people against the sin of drunkenness. He points to the Northern Kingdom of Israel, and declares that God will soon punish its people by bringing against Samaria, its capital, a foreign foe who will destroy it and carry away the inhabitants into captivity. A like doom will be Judah's unless her people forsake their sins.

GOLDEN TEXT—Every man that striveth in the games is temperate in all things.—1 Corinthians 9: 25 (Rev. Ver.).

*Memorize John 1: 14.

THE LESSON PASSAGE—Isaiah 28: 1-13.

1 Woe to the crown of ¹pride, to the drunkards of Ephraim, ²whose glorious beauty is a fading flower, which are on the head of the fat ³valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, ⁴which as a tempest of hail ⁵and a destroying storm, as a ⁶flood of mighty waters overflowing, shall ⁷cast down to the earth with the hand.

3 The crown of ¹pride, the drunkards of Ephraim, shall be trodden under ³feet;

4 And the ⁸glorious beauty, which is on the head of the fat valley, shall be ¹⁰a fading flower, and as the ¹¹hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he catcheth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of ¹²judgment to him that sitteth in ¹²judgment, and for strength to them that turn ¹³the battle ¹⁴to the gate.

7 But ¹⁵they also have erred through wine, and through strong drink are ¹⁶out of the way: the priest

Revised Version—¹pride of the; ²and to the fading flower of his glorious beauty, which is; ³valley; ⁴Omit which; ⁵Omit and; ⁶tempest; ⁷he; ⁸foot; ⁹fading flower of his glorious; ¹⁰Omit four words; ¹¹first-ripe fig; ¹²judgement; ¹³back; ¹⁴at; ¹⁵these; ¹⁶gone astray; ¹⁷will; ¹⁸the message; ¹⁹it is precept upon; ²⁰Nay, but by men of strange lips and with another; ²¹rest, give ye rest to him that is weary; ²²Therefore shall; ²³be unto; ²⁴may.

and the prophet have erred through strong drink, they are swallowed up of wine, they are ¹⁶out of the way through strong drink; they err in vision, they stumble in ¹⁷judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom ¹⁷shall he teach knowledge? and whom ¹⁷shall he make to understand ¹⁸doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For ¹⁹precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, ²⁰and there a little:

11 ²¹For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the ²¹rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

13 ²²But the word of the Lord ²²was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, ²³and there a little; that they ²⁴might go, and fall backward, and be broken, and snared, and taken.

HOME DAILY BIBLE READINGS

M.—Jesus' talk with his disciples, John 13: 31-38.

T.—Jesus' talk with his disciples, John 14: 1-11.

W.—The old law of loving neighbor, Lev. 19: 9-18.

Th.—The old law of loving God, Deut. 6: 3-12.

F.—Do justly; walk humbly; love mercy. Micah 6: 1-8.

S.—Loving enemies, Luke 6: 27-36.

S.—The hymn of love, 1 Cor., ch. 13.

THE LESSON EXPLAINED

I. ISRAEL'S WOE.—1, 2. Woe to the crown of pride. Samaria, Israel's capital, is here likened to a wreath of flowers on the brow of a drunken reveler. Drunkards of Ephraim; that is, of Israel, the name of its principal tribe being put for the whole kingdom. Glorious beauty; the splendor and luxury of Samaria. A fading flower. It will not endure; but will soon wither. The head of the fat valleys. Samaria looked out over a luxuriantly fertile valley. Overcome with wine. In the combat between the toper and his drink, the drink is victorious. A mighty and strong one; the powerful Assyrians, who would soon swoop down upon Samaria (see Lesson Setting). Tempest . . . storm . . . flood; a vivid picture of the might of the foreign foe. Shall he cast (Rev. Ver.); that is, the Lord. The Assyrian is his instrument for the punishment of Israel. With the hand; that is, with force.

3-6. Trodden under foot (Rev. Ver.); crushed by the cruel invader. Hasty fruit; Rev. Ver., "first-ripe fig," which might be found in June, while the proper fig season was not till August. These early figs were counted a great delicacy. Seeth . . . in his hand . . . eateth it up.



GREEK ATHLETES—Pulling

To see, to snatch, to swallow, is the work of a

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moment. So greedily and hastily and easily shall the Assyrian devour Samaria. In that day; when the Messiah shall come. Isaiah here looks into the future far beyond the Assyrian invasion. Lord . . . crown of glory . . . diadem of beauty. In place of the false glory of splendor and luxury, the Lord will bring the true glory of righteousness and purity. The residue; the remainder, who turn from sin to God. Spirit of judgment, etc. The Lord will guide kings and judges in their decisions. For strength. He will put strength into the arms of those who fight in defence of the city. Turn back the battle (Rev. Ver.); repel invaders.

II. JUDAH'S WARNING.—7, 8. They also; the people of Judah as well as Israel. Erred . . . gone astray (Rev. Ver.); made mistakes and missed the right way, through "wine" and "strong drink." The priest and the prophet. Even these religious leaders are slaves of drink. Swallowed up; wholly mastered. Err in vision. The prophets, confused with drink, cannot understand God's messages. Stumble in judgment. The priests, the appointed judges for difficult cases (Deut. 17: 3, 9), are unfitted by drink to judge rightly. All tables. Even those of their sacred feasts and of God's house are covered with filth.

9-12. Whom shall he teach . . . ? the revelers' retort to the prophet. They are not children to be lectured thus. Precept . . . upon precept; in Hebrew, Ki tsav la-tsav, tsav la-tsav; qav la-qav, qav la-qav; z'eir sham, z'eir sham; that is, "law on law, law on law; saw (saying) on saw, saw on saw; a bittie here and a bittie there." Thus the toppers mock their teacher with child's prattle. Nay, but by men of strange lips. The Assyrians are meant. Rest; resting place. Likely Jerusalem is referred to. Would not hear. The people turned a deaf ear to Isaiah's warning (compare John 5: 40).

V. 13 declares that Judah, as well as Samaria, will be taken captive. This happened in B.C. 587.

THE WASTE OF ALCOHOL

The following statements are from an appeal by an organization of British business men to the British people, urging them to put a stop to the waste caused by alcohol:

"Alcohol wastes the workpeople's earnings—every day £500,000 (\$2,500,000) flows into the public houses instead of into the National Savings Funds.

"It wastes the time of the intemperate workman, and seriously reduces his efficiency when he is at work.

"It wastes the time of the steady, temperate workman, who often cannot get on because workmates of his are away on the drink.

"It wastes the power of our navy by hindering the

completion of war vessels of every grade, and delaying urgent naval repairs.

"It wastes the strength of Britain by lowering marksmanship in the army and navy.

"It wastes huge quantities of food products, especially sugar, employed in its manufacture, and consequently forces up the price of food.

"It wastes labor badly needed for munitions, ship-building, mining, etc."

LESSON QUESTIONS

1, 2 What was the capital of Israel? To what is it likened? By what enemy was it soon to be attacked? Whose instrument was this foe?

3-6 How is the suddenness of Samaria's destruction pictured? What does "that day" (v. 5) mean? Where is it said that God will be the glory in the midst of his people? (Zech. 2: 5.)

7, 8 Who were Judah's religious leaders? For what did drink unfit the prophets? For what, the priests? What prophet pronounces woe upon one who shall give his neighbor drink? (Hab. 2: 15.)

9-13 What was the revelers' retort to the prophet? How did they mock him? Who are the "men of strange lips"? What did God intend Jerusalem to be for his people? How did they show their obstinacy? What is the fate of those who refuse to heed frequent reproof? (Prov. 29: 1.)

FOR DISCUSSION

1. Is moderate drinking wise?
2. Could we do without alcohol as a medicine?

A PRAYER

O God, teach us how to do what is right, and to love the right. Make it clear to us that all questions of conduct will be solved for us if we seek to be like thee. Forgive us for our failure to think of others when we plan for the day's pleasure and the day's work. Let us be filled with the same spirit of thoughtfulness for others that made Jesus great. Strengthen us to resist temptation, and make us unwilling to put temptation in the way of others. Prosper the efforts of those who would drive intoxicants from our land, and show us how to do our part in making the world beautiful for thee. For thy name's sake. Amen.

Prove from Scripture—That drink brings sorrow. Shorter Catechism—Review Questions 92, 93.

The Question on Missions—8. How is the gospel taught to the patients? An effort is made to have the whole of the work of the hospital an illustration of what Christianity means. Services are held daily, when the gospel is explained and the evangelist and Bible women do personal work, trying to reach all who come.

FOR WRITTEN ANSWERS

1. What doom did Isaiah say was coming upon Israel?
2. Why was Judah in danger of a similar fate?

SIGN NAME HERE

Lesson IX.

THE HOLY SPIRIT AND HIS WORK

May 27, 1917

LESSON SETTING—The lesson is a portion of our Lord's farewell discourse to his disciples.

GOLDEN TEXT—He shall teach you all things.—John 14 : 26.

*Memorize John 1 : 6-14.

THE LESSON PASSAGE—John 15 : 26, 27 ; 16 : 7-14.
Study John 15 : 26 to 16 : 14.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me :

27 And ye also shall bear witness, because ye have been with me from the beginning.

Ch. 16 : 7 Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

Revised Version—bear witness of me ; go, when ; behold ; hath been ; shall ; from ; what things that are to come ; take ; declare.

9 Of sin, because they believe not on me ;

10 Of righteousness, because I go to my Father, and ye see me no more ;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

†HOME DAILY BIBLE READINGS

M.—The Comforter promised, John 14 : 15-25.

T.—The Holy Spirit and his work, John 15 : 26, 27 ; 16 : 7-14.

W.—The Spirit's descent, Acts 2 : 1-13.

S.—The Spirit's revealing, 1 Cor. 2 : 9-16.

Th.—The Spirit's illumination, Acts 2 : 14-24.

F.—The operation of the Spirit, Rom. 8 : 1-11.

S.—The intercession of the Spirit, Rom. 8 : 12-19, 24-27.

THE LESSON EXPLAINED

I. THE HOLY SPIRIT AS WITNESS.—26, 27. The Comforter ; a title of the Holy Spirit. A better translation of the Greek word is "Advocate," literally, "one called to help another," whether as counsel in a court of law, or as a friend who can give assistance. Whom I will send. Here it is the Son who sends

the Holy Spirit from the Father. In ch.

14 : 16 the Father sends in answer to the Son's prayer. In

ch. 14 : 26 the Father sends in the Son's name. These

are three ways of expressing that the sending of the Holy

Spirit is the act of both Father and

Son who are one.

Spirit of truth ;

that is, the Spirit

who reveals the

truth about Christ

and brings it home to the hearts of

men. Testify of me. The Holy Spirit is Christ's

chief witness. Ye also. The disciples were to bear

witness, both of the facts within their knowledge and

the truths which the Spirit should reveal to them.

From the beginning ; the commencement of our

Lord's earthly ministry.

Ch. 16 : 1-6 describes the sufferings which the disciples would have to endure.

II. THE HOLY SPIRIT AS COMFORTER.—7.

Nevertheless . . . expedient for you, etc. ; better for

you. For if . . . not . . . Comforter will not come. Jesus must return to heaven, before the Holy Spirit can come to do his great work in and through the followers of Jesus. If I go, I will send him (Rev. Ver.) ; so that, through him, the grace and power of Jesus might be everywhere in the hearts of believers.

III. THE HOLY SPIRIT AS JUDGE.

—8, 9. He will convict (Rev. Ver.)

the world (that is,

those not saved

through Christ) ;

prove to them that

God's law condemns

them, and show

them the way of

salvation. Of sin,

because, etc. To

be saved, men must

first of all know that

they are sinners ;

and not believing in

Jesus, God's Son, is singled out as the darkest sin, the

root of all other sins. It was this sin that led men

to nail him to the awful cross.

10, 11. Of righteousness, because, etc. Jesus is perfectly righteous in God's sight, and when we believe in Jesus, God looks upon us also as righteous for his sake, 2 Cor. 5 : 21. Of judgment, because, etc.

Satan's (the prince of this world) kingdom is under sentence to be destroyed, and all belonging to it must

perish, unless Jesus saves them. It is the work of the

Holy Spirit in missions to bring these truths home to



THE LAST SUPPER: Raphael

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the hearts of the heathen, that they may be saved through faith in Jesus.

IV. THE HOLY SPIRIT AS TEACHER.—12-14. Many things to say . . . ye cannot bear them now. For example, teaching as to the meaning of Christ's death would only puzzle and trouble them until after the crucifixion and resurrection. The Spirit of truth . . . guide you ; in learning and obeying the truths of the gospel, and in making them known to others. **Not speak from himself** (Rev. Ver.) ; but as the messenger and interpreter of the Father and the Son. **Whatsoever he shall hear . . . speak ; so that the whole authority of the Godhead will be behind his words,** as was the case with the words of Jesus, ch. 14 : 10. **Show you things to come ;** truths not yet made known (v. 12), especially concerning the progress of Christ's kingdom and its final triumph, and the end of the world. **Glorify me ;** show Jesus to the world, that all might love and adore him (compare ch. 1 : 14).

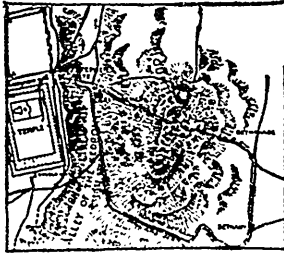
Spirit said to help our infirmities ? (Rom. 8 : 26.) Who is here said to send the Holy Spirit ? In what other ways is the sending of the Holy Spirit described ? Why is the Holy Spirit called the Spirit of truth ? What was he to do for Christ ? Of what were the disciples to bear witness ? Where and how did they receive power to be Christ's witnesses ? (Acts 1 : 8.)

Ch. 16 : 7 Why was it better for the disciples that Jesus should leave them ?

8-11 What is meant by "the world ?" What does the Holy Spirit do for these ? Where are those who do not believe in Christ said to be "condemned already ?" (John 3 . 18.) Where is it said that there is no condemnation to those who are in Christ ? (Rom 8 : 1.)

12-14 Give an example of teaching for which the disciples were not prepared. What does the Holy Spirit do for believers ? What is meant by "he shall glorify me ?"

THE GEOGRAPHY LESSON



THE VALLEY OF THE KIDRON begins to the north of Jerusalem. After trending for a mile and a half to the southeast, it turns sharply to the south of the city, until it meets the Valley of Hinnom. Then bending again

to the southeast, it runs in a winding course to the Dead Sea. The "brook Cedron" (the same as Kidron) of John 18 : 1, is merely a torrent formed by the winter rains, which vanishes in the summer, leaving the bed of the valley dry. The valley is only 20 miles long, but in that short distance there is a descent of 3,912 feet.

LESSON QUESTIONS

26, 27 What title is here used of the Holy Spirit ? What does the title literally mean ? Where is the

FOR DISCUSSION

1. Can we know Christ without the Holy Spirit ?
2. Can we be sure that the Holy Spirit is teaching us ?

A PRAYER

Spirit of God, descend upon our hearts. Wean us from earth. Teach us of the Father's love. Draw us near to Christ. Show us the truth. Make plain to us the words of God in the Bible. Be thou our companion, our comforter, our guide. Make us partners with thee in bringing the world to the foot of the cross, that God's name may be praised. Amen.

Prove from Scripture—That the Holy Spirit has come to earth.

Shorter Catechism—Review Questions 88-93.

The Question on Missions—9. What does the missionary lady doctor do besides the hospital work ? She has, at times, to help in the boys' and girls' schools, and with the women's work in the city and country churches. In her journeys she holds classes for Bible study and treats the sick. In all the villages she meets men or women who have been at the hospital, and are grateful for the help they got there.

FOR WRITTEN ANSWERS

1. Why was it better for his disciples that Jesus should go away ?
2. Of what three things does the Holy Spirit convict the world ?
3. What does the Holy Spirit do for us ?

SIGN NAME HERE

Lesson X.

JESUS BETRAYED AND DENIED

June 3, 1917

BETWEEN THE LESSONS—In ch. 16 : 15-24, Jesus assures his disciples that their sorrow at his departure will be turned into joy by his return. He tells them again (vs. 25-33) of the Father's love, and promises them peace amidst all their troubles. Ch. 17 contains a wonderful prayer of Jesus for all his disciples to the end of time, called his Intercessory Prayer.

GOLDEN TEXT—He was despised, and rejected of men.—Isaiah 53 : 3 (Rev. Ver.).

*Memorize John 1 : 15, 16. **THE LESSON PASSAGE**—John 18 : 1-11, 15-17. Study John 18 : 1-18.

1 When Je'sus had spoken these words, he went forth with his disciples over the brook ¹ Ce'dron, where was a garden, into the which he entered, ² and his disciples.

2 ³ And Ju'das also, which betrayed him, knew the place : for Je'sus oft-times resorted thither with his disciples.

3 Ju'das then, having received ⁴ a band of ⁵ men and officers from the chief priests and ⁶ Phar'isees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all ⁷ things that ⁸ should come upon him, went forth, and ⁹ said unto them, Whom seek ye ?

5 They answered him, Je'sus of Naz'areth. Je'sus saith unto them, I am *he*. And Ju'das also, which betrayed him, ¹⁰ stood with them.

6 ¹¹ As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 ¹² Then asked he them again, Whom seek ye ? And they said, Je'sus of Naz'areth.

8 Je'sus answered, I ¹³ have told you that I am *he* :

Revised Version—¹ Kidron ; ² himself and ; ³ Now Judas ; ⁴ the ; ⁵ soldiers ; ⁶ were coming ; ⁷ saith ; ⁸ was standing ; ⁹ When therefore he said ; ¹⁰ Again therefore he asked them ; ¹¹ Omit have ; ¹² word ; ¹³ those whom thou hast given me I lost not one ; ¹⁴ Simon Peter therefore having ; ¹⁵ struck ; ¹⁶ Now the ; ¹⁷ Jesus therefore said ; ¹⁸ Now that ; ¹⁹ entered in ; ²⁰ court ; ²¹ was standing ; ²² So the other ; ²³ went out and ; ²⁴ The maid therefore ; ²⁵ Omit not.

if therefore ye seek me, let these go their way :

9 That the ¹⁴ saying might be fulfilled, which *he* spake, Of ¹⁵ them which thou gavest me have I lost none.

10 ¹⁶ Then Si'mon Pe'ter having a sword drew it, and ¹⁷ smote the high priest's servant, and cut off his right ear. ¹⁸ The servant's name was Mal'chus.

11 ¹⁹ Then said Je'sus unto Pe'ter, Put up ²⁰ thy sword into the sheath : the cup which ²¹ my Father hath given me, shall I not drink it ?

12 And Si'mon Pe'ter followed Je'sus, and so *did* another disciple : ¹³ that disciple was known unto the high priest, and ¹⁴ went in with Je'sus into the ¹⁵ palace of the high priest.

13 But Pe'ter ¹⁶ stood at the door without. ¹⁷ Then went out that other disciple, which was known unto the high priest, ¹⁸ and spake unto her that kept the door, and brought in Pe'ter.

14 ¹⁹ Then saith the damsel that kept the door ²⁰ unto Pe'ter, Art ²¹ not thou also one of this man's disciples ? He saith, I am not.

† HOME DAILY BIBLE READINGS

M.—Jesus betrayed and denied, John 18 : 1-9.

T.—Jesus betrayed and denied, John 18 : 10-18.

W.—Beware ! John 18 : 19-27.

Th.—Pilate's judgment, John 18 : 28-40.

F.—Mockery, John 19 : 1-7.

S.—Condemnation, John 19 : 8-15.

S.—Encouragement, Heb. 12 : 1-11.

THE LESSON EXPLAINED

I. THE BETRAY-

AL.—1. When Jesus had spoken these words ; of farewell to his disciples and of prayer to God (see Between the Lessons). Went forth ; from the upper room in Jerusalem where he had been talking with the disciples. Over the brook Kidron (Rev. Ver.) ; the torrent, formed

by the winter rains, which flowed through the Kidron Valley. A garden ; or orchard, about 150 feet up the Mount of Olives, called Gethsemane (Matt. 26 : 36) : the name means "Oil Press." It was an orchard of olives, and perhaps received its name from presses cut in the rock where the oil was squeezed out of the olives by rolling over them heavy stones. He entered, and his disciples. The other Gospels tell of Jesus' withdrawing from them to pray to his Father, alone, and of the agony he went through, Matt. 26 : 36-46, etc.



ON THE SLOPE OF OLIVET

2, 3. Judas . . . knew the place ; and therefore Jesus was not trying to escape from his enemies. The Good Shepherd was willing to lay down his life, ch 10 : 17. Jesus oft-times resorted thither ; during his previous visits to Jerusalem with his disciples (compare Luke 21 : 37). The band of soldiers (Rev.

Ver) ; part of the band of Roman soldiers kept in Jerusalem by Pilate, the governor, during the Passover, to maintain order among the crowds in the city at that Feast. Officers ; members of the police who guarded the temple, under the Sanhedrin. Lanterns. The Greek word means a torch formed of strips of resinous wood tied together. Torches. These were like our lanterns. And weapons. All this preparation to take one unarmed man !

4-9. Jesus . . . knowing, etc. Through and through

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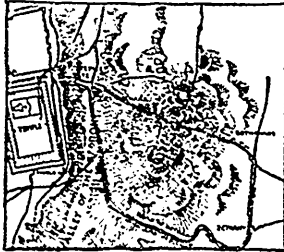
he knew the wicked plot. **Whom seek ye?** A question to turn the enemies' attention away from the disciples and fix it on himself. **Jesus of Nazareth**; already pointed out by Judas' traitorous kiss, Matt. 26: 48, 49. **I am he**; freely giving himself up. **Went backward, and fell to the ground**; panic-stricken in their cowardly, guilty hearts before this one, as brave as he was innocent, and overcome also by some appearance in him of divine majesty. **Let these go their way**; that is, the disciples: Jesus was eager to keep them safe from suffering. **That the word might be fulfilled** (Rev. Ver.); uttered in his intercessory prayer, ch. 17: 12.

10, 11. **Simon Peter**; true to his rash, impetuous character. **Therefore** (Rev. Ver.). Luke says, "when they . . . saw what would follow," that is, the violent arrest of Jesus. (See Luke 22: 49.) **A sword**. See Luke 22: 38. **High priest's servant**; who, doubtless, had been prominent in the attack upon Jesus. **Then said Jesus, etc.** For the reason which he gave, see Matt. 26: 52, 53. **The cup**; of sorrow. **Shall I not drink it?** These words describe the full surrender of Jesus, and picture what our surrender to God should be.

Vs. 12-14 tell of Jesus' appearance before Annas, and then before Caiaphas.

II. **THE DENIAL**.—15-17. **Simon Peter** followed; but, alas! only "afar off" and "to see the end," so quickly had his boldness vanished. **Another disciple**; John himself. **Known unto the high priest**. . . went in; a reason to keep John back had he not been less anxious about his own safety and about being near his Lord. **The court of the high priest** (Rev. Ver.); the enclosed space, open to the sky, within the official residence. **Stood at the door without**; the door leading to the street. **The damsel**; female slave. **Thou also**; as well as John, whom she knew to be a disciple of Jesus. **I am not**; the first of Peter's denials. For the other two, see vs. 25-27.

THE GEOGRAPHY LESSON



GETHSEMANE is situated on the slope of the Mount of Olives, about 150 feet from the base. A stone wall encloses a plot of ground nearly square, containing eight very ancient olive trees.

They are of immense size, the largest being about twenty feet in circumference.

LESSON QUESTIONS

1. What valley did Jesus cross? What kind of stream flowed through the valley? Into what garden did he enter? Give the meaning of the name Gethsemane. How may the garden have got this name?

2, 3. How did Judas know whither Jesus had gone? Who were the "band of soldiers"? Who were the "officers"? Find in the Psalms a reference to the treachery of a pretended friend. (Ps. 55: 12-14.)

4-9. What question did Jesus ask? Explain the purpose of the question. Give his enemies' answer. What caused a panic in the crowd? Whom did Jesus wish to keep safe?

10, 11. How did Peter show his rashness? Why did Jesus rebuke the conduct of Peter? What words indicate Jesus' full surrender to his Father's will? What did Jesus once say was his ment? (Ch. 4: 34.)

15-17. Whither did Peter follow Jesus, and how? By whom was he accused of being a disciple of Jesus? What was his reply? How often did Peter deny his master?

FOR DISCUSSION

1. Is it ever right for Christians to resist injuries?
2. Would it be worse for one of us to deny Jesus than it was for Peter?

A PRAYER

O thou who hast loved us and given thyself for us, teach us to give ourselves to thee and never to take back the gift. We thank thee that thou art ready to keep us. Teach us to keep close to thee that we may be kept. Make us proud to bear the name Christian. Make us less unworthy of thee. Make us sincere and earnest, faithful and true. Save us from sin—not only the sin against which we are on guard, but the sin which we think we never can commit. And we shall praise thy name forever more. Amen.

Prove from Scripture—That we should not deny Jesus.

Shorter Catechism—Review Questions 39-50.

The Question on Missions—(June, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT ETHELBERG, MANITOBA)—10. What is the hospital at Ethelberg like? Ethelberg is a little village in Manitoba, on the Canadian Northern Railway, about 35 miles north of Dauphin. The mission hospital there is equipped with all necessary conveniences, including furnace, water works, laundry, telephones and electric bells. It accommodates 25 patients and has, besides, nurses' quarters, an operating room and a dispensary.

FOR WRITTEN ANSWERS

1. What caused the panic amongst Jesus' enemies?
2. Give an account of Peter's first denial.

SIGN NAME HERE

Lesson XI.

JESUS CRUCIFIED

June 10, 1917

BETWEEN THE LESSONS—From the palace of Caiaphas, Jesus was taken, early in the morning of his arrest, to Pilate the Roman governor, and charged with inciting rebellion against the Roman government. Pilate, after full investigation, became convinced that Jesus was innocent, and made several attempts to release him; but at last he yielded to the clamor of the Jews, and consented to his being crucified, ch. 18 : 28 to ch. 19 : 16

GOLDEN TEXT—Christ died for our sins.—1 Corinthians 15 : 3.

*Memorize John 1 : 17, 18.

THE LESSON PASSAGE—John 19 : 16-22, 25-30. Study John 19 : 16-30.

16 Then ¹ delivered he him therefore unto them to be crucified. ² And they took Je'sus, and led him away.

17 And he bearing his cross went forth into a place called the *place of a skull*, which is called in ³ the He'brew Gol'gotha :

18 Where they crucified him, and ⁴ two other with him, on either side one, and Je'sus in the midst.

19 And Pi'lato wrote a title ⁵, and put it on the cross. And ⁶ the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title ⁷ then read many of the Jews : for the place where Je'sus was crucified was nigh to the city : and it was written in He'brew, and ⁸ Greek, and Lat'in.

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

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

Revised Version—¹ therefore he delivered him ; ² They took Jesus therefore : and he went out, bearing the cross for himself, unto the place called *The place* ; ³ *Omit the* ; ⁴ with him two others ; ⁵ also ; ⁶ there was written ; ⁷ therefore ; ⁸ in Latin, and in Greek ; ⁹ The chief priests of the Jews therefore said to Pilate ; ¹⁰ But there were standing ; ¹¹ *Clopas* ; ¹² the ; ¹³ are now finished ; ¹⁴ accomplished ; ¹⁵ There was set there ; ¹⁶ so they put a sponge full of the vinegar ; ¹⁷ brought ; ¹⁸ his spirit.

25 ¹⁰ Now there stood by the cross of Je'sus his mother, and his mother's sister, Mar'y the wife of ¹¹ Cle'ophas, and Mar'y Mag'dalene.

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

27 Then said he to the disciple, Behold thy mother ! and from that hour ¹² that disciple took her unto his own home.

28 After this, Je'sus knowing that all things ¹³ were now accomplished, that the scripture might be ¹⁴ fulfilled, saith, I thirst.

29 ¹⁵ Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and ¹⁷ put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up ¹⁸ the ghost.

† HOME DAILY BIBLE READINGS

M.—Jesus crucified, John 19 : 16-22.

T.—Jesus crucified, John 19 : 23-30.

W.—"He saved others," Luke 23 : 32-43.

S.—"He bare the sin of many," Isa., ch. 53.

Th.—Why Christ died, Rom. 5 : 1-11.

F.—"To put away sin," Heb. 9 : 10-28.

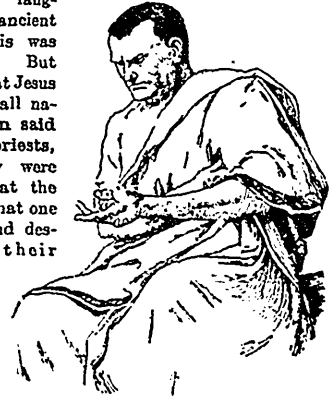
S.—The sacrifice for sin, 2 Cor. 5 : 14-21.

THE LESSON EXPLAINED

I. THE CROSS.—16, 17. Then therefore (Rev. Ver.); because the Jews persisted in their demand (see vs. 6, 15). He; Pilate, the Roman governor of Judea from A.D. 26-36. Delivered him . . . to be crucified (Rev. Ver.); using some such form of words as: "Go, soldier, get ready the cross." And he (Jesus) bearing his cross; until, perhaps, he sank beneath its weight. Then "one Simon," a passer-by, was compelled to bear it for him, Mark 15 : 21. Went forth; out of the city. How different this going out from his triumphal entry (see Lesson V., ch. 12 : 12-19). Yet he was now really on his way to his throne, Phil. 2 : 8-11. Unto . . . The place of a skull (Rev. Ver.); a small knoll just beyond the northern wall of Jerusalem, with a bare top, and two hollows, like eyes, in its face, resembling a skull. "Skull" in Hebrew is Golgotha. "Calvary" is from a Latin word with the same meaning.

18, 19. Where they crucified him; nailing his hands and feet to the cross, which was then raised and settled into its place in the ground—"the most shameful and cruel of all punishments," says the Roman Cicero. And Pilate wrote a title; on a whitened board, such as were commonly used for public notices, **JESUS OF NAZARETH THE KING OF THE JEWS**. Pilate intended to insult the Jews, who looked on Jesus as a criminal, not as their king.

20-22. In Hebrew, and Greek, and Latin; the three great languages of the ancient world. This was Pilate's jest. But it is true that Jesus is king over all nations. Then said the chief priests, etc. They were very angry at the suggestion that one so hated and despised was their king. Pilate answered; as obstinate now, as he had been cowardly in giving Jesus up to his enemies.



PILATE THE ROMAN GOVERNOR

Vs. 23, 24 tell of the dividing of Jesus' garments by the soldiers amongst themselves.

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

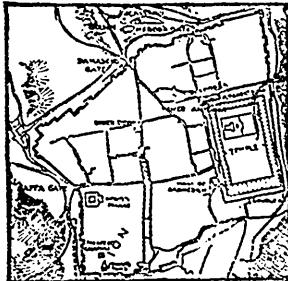
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

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

III. THE END.—28. After this ; after the three hours' darkness of Matt. 27 : 45, and the agony of Matt. 27 : 46. Jesus knowing. All that was to happen lay before his mind like a clear and vivid picture. All things . . . now finished (Rev. Ver.). Everything that God had commanded, everything that men needed, he had done. That the scripture (see Ps. 69 : 21) might be fulfilled. It is as if we had in Old Testament prophecies a photograph and in Jesus the original. I thirst ; the only cry of bodily pain uttered by Jesus on the cross.

29, 30. Vinegar ; the drink usually provided for crucified persons. A sponge full . . . upon hyssop (Rev. Ver.) ; perhaps a stalk of the caper plant, which sometimes grows two or three feet high. The crucified were only slightly elevated. Jesus . . . said, It is finished. He had fully completed his work of making God known to men and bringing God and men together. Bowed his head ; uttering the prayer of Luke 23 : 46. Gave up his spirit (Rev. Ver.) ; freely surrendered his life.

THE GEOGRAPHY LESSON



HEROD'S PALACE was likely the residence in Jerusalem of Pilate, the Roman governor who sentenced Jesus to be crucified. It was a splendid building, in the western part of the city. It was surrounded by a wall, rising to the height of 45 feet, and adorned with towers at equal distances. The enclosure was large enough to contain a small army. The rooms of the place were

large and magnificently furnished. Spacious porticoes looked out on a beautiful park.

LESSON QUESTIONS

16, 17 Why did Pilate order Jesus to be crucified ? By whom was the cross at first carried ? Who was then compelled to carry it ? To what place was Jesus taken ? Why had it received this name ?

18, 19 Describe crucifixion. How did the Jews regard this form of death ? (Gal. 3 : 13.) In what did Paul glory ? (Gal. 6 : 14.)

20-22 In what languages was Pilate's "title" written ? Who objected to this title, and why ? What did Daniel prophesy concerning the Messiah's kingdom ? (Dan. 7 : 14.)

25-27 What women stood near by the cross ? What did Jesus say to "the disciple . . . whom he loved" ? Who was this disciple ?

28-30 What words show that Jesus died willingly ? For what purpose did he die ? (See Hymn 46, Book of Praise.) Give the seven words from the cross in their order. (1. Luke 23 : 34 ; 2. Luke 23 : 43 ; 3. John 19 : 26, 27 ; 4. Matt. 27 : 46 ; 5. John 19 : 28 ; 6. John 19 : 30 ; 7. Luke 23 : 46.)

FOR DISCUSSION

1. Did the cross mean failure or success for Jesus ?
2. Could Jesus have escaped the death of the cross ?

A PRAYER

Saviour, we stand all amazed at the love thou dost offer to us, the love that cost thee so much, that costs us nothing but surrender ; and we are ashamed as we think how we have received thy love. Save us from the sin of crucifying thee afresh by our indifference and our carelessness. Take the lives thou hast bought with thine own blood and make them what thou wilt. Amen.

Prove from Scripture—That Christ died for all. Shorter Catechism—Review Questions 51-60.

The Question on Missions—11. For whose benefit was this hospital established ? Most of the people about Ethelbert are Ruthenians. The Women's Missionary Society established the hospital, with a doctor and nurses, because large numbers of these people were living from 35 to 65 miles from a doctor. Except in the cases of those believed to be very poor, they are all required to pay for their care in the hospital.

FOR WRITTEN ANSWERS

1. What title did Pilate have placed over the cross ? Was the title true or false ?
2. What provision did Jesus make for his mother ?
3. Show that Jesus died willingly

SIGN NAME HERE

Lesson XII.

THE RISEN LORD

June 17, 1917

BETWEEN THE LESSONS—John passes over the thirty-six hours between the death of Jesus on Friday evening, April 7, A.D. 30, and Sunday morning, April 9. The incidents of this period are told in the other Gospels.

GOLDEN TEXT—Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians 15 : 20 (Rev. Ver.)

*Memorize John 1 : 15-18. **THE LESSON PASSAGE**—John 20 : 2-16. Study John 20 : 1-18.

2 ¹ Then she runneth, and cometh to Si¹mon Pe²ter, and to the other disciple, whom Je³sus loved, and saith unto them, They have taken away the Lord out of the ⁴ sepulchre, and we know not where they have laid him.

3 Pe⁵ter therefore went forth, and ⁶ that other disciple, and came to the sepulchre.

4 ⁷ So they ran both together : and the other disciple ⁸ did outrun Pe⁹ter, and came first to the ¹⁰ sepulchre.

5 ¹¹ And he stooping down, and looking in, ¹² saw the linen ¹³ clothes lying ; yet ¹⁴ went he not in.

6 ¹⁵ Then cometh Si¹⁶mon Pe¹⁷ter following him, and ¹⁸ went into the ¹⁹ sepulchre, and ²⁰ seeth the linen ²¹ clothes lie.

7 And the napkin, which was ²² about his head, not lying with the linen ²³ clothes, but ²⁴ wrapped together in a place by itself.

8 Then ²⁵ went in also that other disciple, which came first to the ²⁶ sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 ¹¹ Then the disciples went away again unto their

Revised Version—She runneth therefore ; ² tomb ; ³ the ; ⁴ they went toward the tomb ; ⁵ And they ; ⁶ outran ; ⁷ and stooping, and ; ⁸ he seeth ; ⁹ cloths ; ¹⁰ entered ; ¹¹ Simon Peter therefore also cometh ; ¹² he beholdeth ; ¹³ cloths lying ; ¹⁴ upon ; ¹⁵ rolled up in ; ¹⁶ entered in therefore the other disciple also ; ¹⁷ So the ; ¹⁸ was standing ; ¹⁹ so, as ; ²⁰ Omit down ; ²¹ she beholdeth ; ²² Omit the ; ²³ one ; ²⁴ Omit And ; ²⁵ beholdeth ; ²⁶ hast ; ²⁷ turneth ; ²⁸ in Hebrew.

† HOME DAILY BIBLE READINGS

M.—The risen Lord, John 20 : 1-10.

Th.—"Be not faithless, but believing," John 20 : 24-31.

T.—The risen Lord, John 20 : 11-18.

F.—"It is the Lord," John 21 : 1-14.

W.—An after appearance, John 20 : 19-23.

S.—"Jesus himself drew near," Luke 24 : 13-24.

S.—"And they knew him," Luke 24 : 25-35.

THE LESSON EXPLAINED

V. I tells of the visit of Mary Magdalene to Jesus' tomb early on Sunday morning and of her astonishment at finding the stone rolled away from the entrance to the tomb.

I. THE EMPTY TOMB.—2.

Then she runneth ; breathless with excitement and wonder, as John well remembered, when he was writing the story. To Simon Peter ; the chief of the apostles, in spite of his sad fall, ch. 18 : 15-18, 24-27. The other disciple ; John himself. They have taken away the Lord. Mary had jumped to the conclusion that robbers had rolled away the stone and stolen the body. We know not, etc. Nor was any one ever able to find his body : one of the strongest proofs that he really came out of the grave alive.



"THEY RAN BOTH TOGETHER"

3-5. Ran both together ; through the deserted streets of Jerusalem, in the quiet before dawn. The other disciple (John) outran Peter (Rev. Ver.) ; the younger man outstripping the older. He seeth the linen cloths (Rev. Ver.) ; the cloths used in swathing the dead (see ch. 19 : 40). Entered he not in (Rev. Ver.) ; held back by feelings of reverence and awe.

6-10. Simon Peter . . entered (Rev. Ver.). How like the impulsive Peter ! Linen cloths lying (Rev. Ver.) ; like the shell of a chrysalis after the butterfly has left it. Napkin . . rolled up . . by itself. Robbers would not have left the grave-clothes so neatly arranged. Then went in . . that other disciple ; encouraged by Peter's example. Saw, and believed ;

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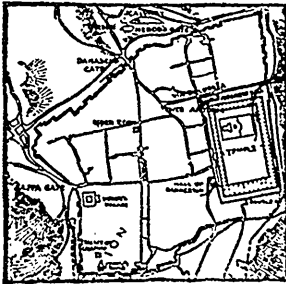
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

that Jesus had risen from the dead. If Peter also did not believe then, he soon came to do so, Luke 24 : 34 ; 1 Cor. 15 : 5. **Knew not the scripture** ; had not understood that such passages as Ps. 16 : 10 taught that the Messiah was to rise again from the grave. If they had understood, they would not have wondered at the empty tomb.

II. THE RISEN LORD.—11-13. Mary . . at the sepulchre weeping. Her master's grave, like a magnet, had drawn her back. **Stooped and looked** (Rev. Ver.) ; peered into the tomb. **Two angels . . sitting** ; waiting to tell the story of the rising of their Lord. **Why weepest thou ?** Angels have sympathy with human grief, Heb. 1 : 14. **They have taken away my Lord**, etc. An agonized cry from a broken heart.

14-16. Turned herself back ; likely having seen in the angels some signs of Jesus' approach. **Saw Jesus . . knew not** ; did not recognize Jesus, so dimmed her eyes with tears, and he so changed in appearance. **Why weepest thou ?** The sympathy of Jesus is far deeper than even that of the angels, Heb. 4 : 15. **The gardener.** If so, then he was a servant of Joseph of Arimathæa, and therefore a friend. **Borne him hence.** She does not name Jesus : to her mind there was no one else to think of. **Take him away.** In her love she does not stop to measure her strength. **Jesus saith . . Mary.** She could not mistake the voice which had bidden the evil spirits come out of her (see again Luke 8 : 2). **Rabboni . . Master.** All the flood of reverence and love in her heart rushed to her lips in this title.

THE GEOGRAPHY LESSON



Just outside the north wall of Jerusalem, and not far from the Damascus Gate, is a rounded knoll of rock covered with shallow soil and grass. Cut out of this rock, a tomb was discovered nearly fifty years ago, which is now be-

lieved to be **Joseph's Tomb**, in which the body of Jesus was laid. "There were the doorway and the place where a great stone could be rolled to. There was an opening cut in the rock wall above the place where the body lay, through which one could stoop down and look in."

LESSON QUESTIONS

2 On what day and at what time did Mary Magdalene come to Jesus' sepulchre ? At what was she surprised ? Who had been guarding the sepulchre ? What other precaution had been taken ? To whom did Mary go to tell what she had seen ? Show that the apostles were to bear witness specially to Jesus' resurrection. (Acts 4 : 33.)

3-5 Whither did Peter and John hasten ? Which reached the sepulchre first ? Why ? Give the reasons for John's not entering the sepulchre.

6-10 How did Peter show his impulsiveness ? How were the grave-clothes arranged ? What did this show ? Find in one of Peter's Epistles a reference to the resurrection of Jesus. (1 Pet. 1 : 3.)

11-16 Why did Mary not recognize Jesus at first ? How did he make himself known to her ? What did he forbid her to do ? Explain his meaning. On what errand was Mary sent ?

FOR DISCUSSION

1. Did the disciples expect Jesus to rise from the dead ?
2. Can we be sure that Jesus rose ?

A PRAYER

We praise, thee, O God, for the resurrection of Christ. We thank thee that we can go to him when all is well and when the clouds gather about us ; when sorrow fills our hearts ; when disappointment overshadows our lives ; when doubts and difficulties beset us ; when friends forsake us and associates misunderstand us ; when we are anxiously watching by the bedside of a loved one or stand beside the open grave ; when we lie upon our bed and wait the coming of the messenger of death, who will be the messenger of life. We thank thee that Christ is ours and that we are his, forever more. Amen.

Prove from Scripture—That Jesus lives forever.

Shorter Catechism—Review Questions 61-71.

The Question on Missions—12. Tell about the work of the nurses. A day's work for each of the three nurses at Ethelbert is described as follows : One is attending to the sick in the hospital and helping in the dispensary. Another is looking after the children who have come to Ethelbert to attend school, since there is no school near their homes. The third has driven 20 miles into the bush to care for the eight children of a woman who has been brought to the hospital.

FOR WRITTEN ANSWERS

1. What proof did Peter and John find that Jesus had risen ?
2. How did Mary Magdalene at last recognize the risen Jesus ?

SIGN NAME HERE

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Review your Scripture Memory Passage (John 1 : 1-18), Shorter Catechism (Questions 72-81), and the Question on Missions for the Quarter.

GOLDEN TEXT—These are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.—John 20 : 31. (Rev. Ver.).

Read John 21 : 15-25.

*** HOME DAILY BIBLE READINGS**

M.—Jesus gives sight to the blind, John 9 : 1-11.

Th.—The Holy Spirit and his work, John 16 : 7-14.

T.—Jesus the Good Shepherd, John 10 : 7-18.

F.—Jesus betrayed and denied, John 18 : 1-11.

W.—Jesus welcomed as king, John 12 : 12-19.

S.—Jesus crucified, John 19 : 23-30.

S.—The risen Lord, John 20 : 11-18.

A PRAYER

Saviour, we thank thee for these lessons that have told us of thy life on earth. We thank thee for the record of thy tender care for those who dwell with thee, thy tenderness with their sins, thy patience with their wanderings. We thank thee that thou didst give them thy best, though they gave thee so much of their worst. We praise thee for the knowledge that thou dost also give thyself to us, that thou art just as patient, just as tender, just as loving, just as powerful as in the days of which we have read. Come thou into our hearts and dwell there that we may bear much fruit for thee. And to thee shall be all the glory. Amen.

Prove from Scripture—That the gospel is meant to bring us to Christ.

REVIEW CHART—SECOND QUARTER

THE GOSPEL OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 9 : 1-11, 35-38.	Jesus Gives Sight to the Blind.	I am the light.—John 9 : 5.	1. The blind man. 2. The light of the world. 3. The opened eyes. 4. The Son of God.
II.—John 11 : 17-27, 43, 44.	Jesus Raises Lazarus from the Dead—Easter Lesson.	Jesus said unto her.—John 11 : 25.	1. Jesus and Martha. 2. Jesus and Lazarus.
III.—John 10 : 7-18.	Jesus the Good Shepherd.	I am the good shepherd.—John 10 : 11.	1. The door of the sheep. 2. The Good Shepherd. 3. The other sheep.
IV.—John 12 : 1-11.	Jesus Anointed at Bethany.	She hath done.—Mark 14 : 8.	1. Mary's offering. 2. A false disciple. 3. The priest's plotting.
V.—John 12 : 12-19.	Jesus Welcomed as King.	Blessed is he.—John 12 : 13.	1. The king's welcome. 2. The king's witnesses.
VI.—John 13 : 3-15.	Jesus the Servant of All.	Whosoever would be first.—Mark 10 : 34.	1. The lowly servant. 2. The great master.
VII.—John 15 : 1-13.	Jesus the True Vine.	I am the vine.—John 15 : 5.	1. Union with Christ. 2. Obedience to Christ. 3. Joy in Christ.
VIII.—Isa. 28 : 1-13.	The Importance of Self-control—Temp. Lesson.	Every man that striveth.—1 Cor. 9 : 25.	1. Israel's woe 2. Judah's warning.
IX.—John 15 : 26, 27 ; 16 : 7-14.	The Holy Spirit and his Work.	He shall teach.—John 14 : 26.	1. The Holy Spirit as witness. 2. The Holy Spirit as Comforter. 3. The Holy Spirit as judge. 4. The Holy Spirit as teacher.
X.—John 18 : 1-11, 15-17.	Jesus Betrayed and Denied.	He was despised.—Isa. 53 : 3.	1. The betrayal. 2. The denial.
XI.—John 19 : 16-22, 25-30.	Jesus Crucified.	Christ died.—1 Cor. 15 : 3.	1. The cross. 2. The mother. 3. The end.
XII.—John 20 : 2-16.	The Risen Lord.	Now hath Christ.—1 Cor. 15 : 20.	1. The empty tomb. 2. The risen Lord.

The Lesson Plans

Read over the Lesson Plans, and answer the following questions :

- Lesson I. How do you know that Jesus is the Son of God ?
 Lesson II. What did Jesus do for Lazarus ?
 Lesson III. Why has Jesus the right to be called the Good Shepherd ?
 Lesson IV. What praise did Jesus give to Mary ?
 Lesson V. Describe briefly Jesus' entry into Jerusalem.
 Lesson VI. How did Jesus show his humility ?
 Lesson VII. In what way do we become united with Christ ?
 Lesson VIII. Against what sin did Isaiah warn his people ?
 Lesson IX. To whom does the Holy Spirit bear witness ?
 Lesson X. How was Jesus betrayed ?
 Lesson XI. In whose care did Jesus leave his mother ?
 Lesson XII. What convinced Peter and John that Jesus had risen ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. How did Jesus cure the man born blind ?

Lesson II. How did Jesus at the grave of Lazarus show, (1) his sympathy ; (2) his power ?

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

Lesson IV. How did Mary at Simon's feast show her love to Jesus ?

Lesson V. What was signified by Jesus' riding on an ass into Jerusalem ?

Lesson VI. Why did Jesus wash the disciples' feet ?

Lesson VII. Show that our strength to serve God comes from Jesus.

Lesson VIII. Tell some ways in which strong drink does harm.

Lesson IX. Why was it better for the disciples that Jesus should leave them ?

Lesson X. How did Jesus show his power at Gethsemane ?

Lesson XI. What truth was expressed in Pilate's inscription on the cross ?

Lesson XII. How was the risen Saviour made known to Mary Magdalene ?

SCHOLAR'S REGISTER

APRIL-JUNE, 1917

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

Name..... Address..... Class.....

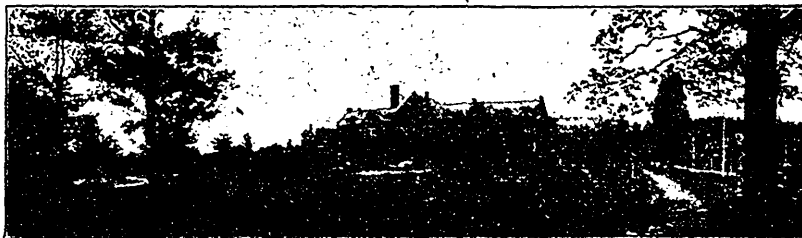
DATE 1917	S.S. Attendance	Mem. Verses	Catechism	Time Spent, Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
April 1.....								
April 8.....								
April 15.....								
April 22.....								
April 29.....								
May 6.....								
May 13.....								
May 20.....								
May 27.....								
June 3.....								
June 10.....								
June 17.....								
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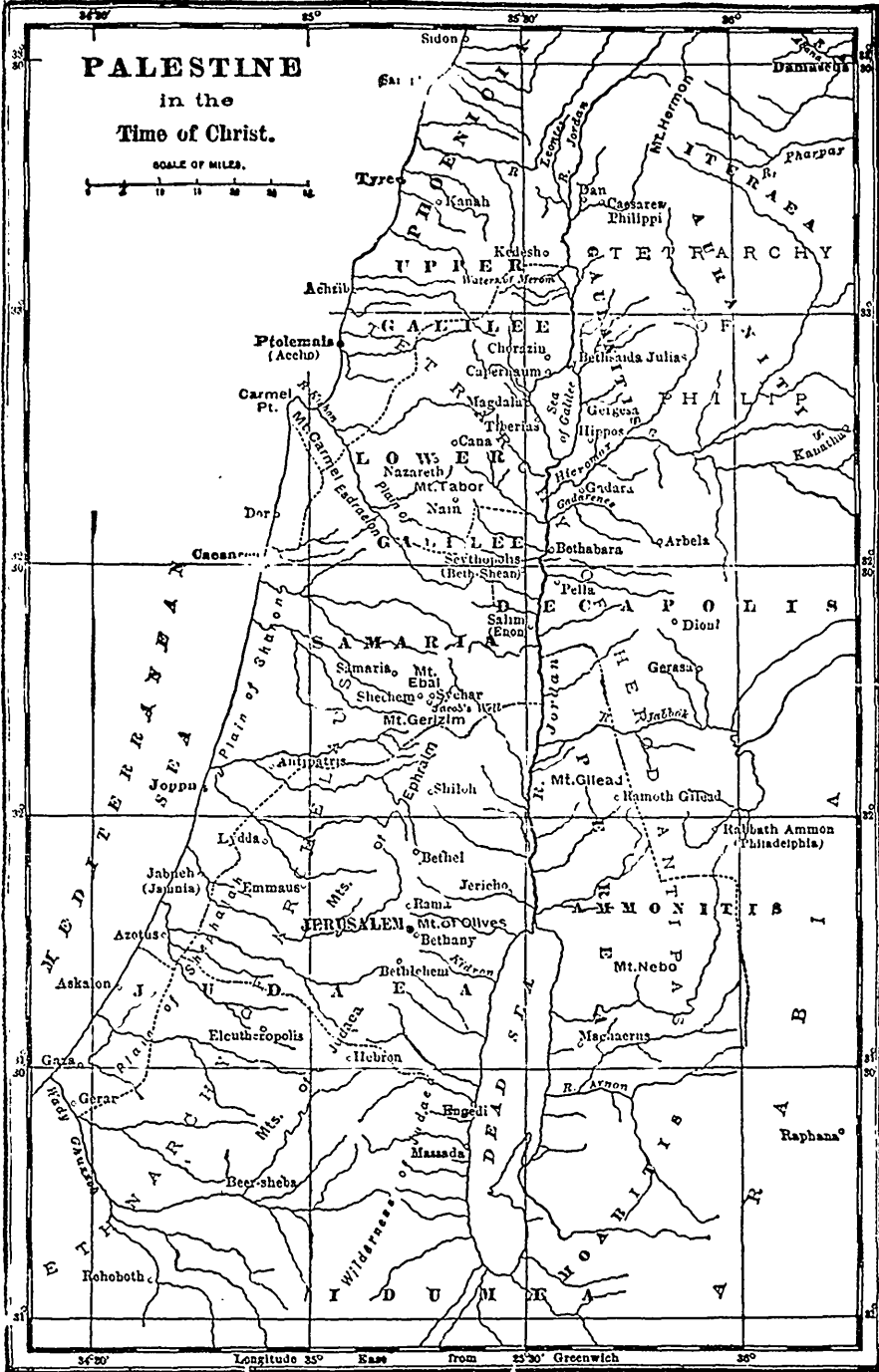
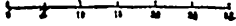
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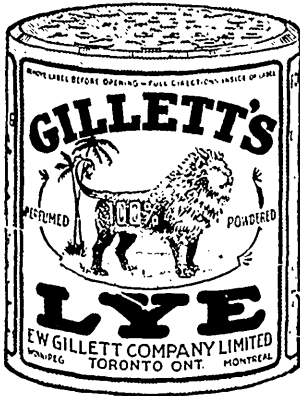
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