

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

OCTOBER, 1891.

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TABLE OF CONTENTS.

Tent Life in Palestine.....	i
International Bible Lessons.....	514
To the Teacher	558
Opening and Closing Services.....	558

The Sunday-School Banner

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXV.]

OCTOBER, 1891.

[No. 10.]



CAMP SCENE.

Tent Life in Palestine.

THE facilities for travelling in Palestine are still very imperfect, only in Jerusalem and Damascus, Beyrout and Joppa are hotels to be found. Elsewhere the traveller is dependent upon the tents and equipage which he carries along. Almost all of the travel is done on horseback or in palanquins; but the tourist agencies, notably that of Thos. Cook and Son,

make ample and comfortable provision for travellers. The Rev. George Bond, describes the entertainment of his party of twenty-two, including six ladies.

We were housed when in camp in fourteen tents, having beside a large tent in which we all dined and breakfasted together, and a tent in which our cooks prepared the food. Very admirable certainly were all the arrangements

(Continued on page 558.)

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 30.

LESSON I. CHRIST RAISING LAZARUS.

[Oct. 4.]

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

Authorized Version.

John 11. 21-44. [*Commit to memory verses 43, 44.*]

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

22 But I know, that even now, whatsoever thou wilt ask of God, God will give 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 again in the resurrection at the last day.

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

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

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

28 And when she had so said, she went her way, and called Ma'ry her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Je'sus was not yet come into the town but was in that place where Mar'tha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

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

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

35 Je'sus wept.
36 Then said the Jews, Behold how he loved him!

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

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

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

42 And I knew that thou hearest me always:

Revised Version.

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

22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. Je'sus saith unto her, Thy brother shall rise again.

23 Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day.

24 Je'sus said unto her, I am the resurrection, and the life; he that believeth on me, though he die,

25 yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou

26 this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of

27 God, even he that cometh into the world. And when she had said this, she went away, and called Ma'ry her sister secretly, saying, The

28 Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him.

29 (Now Je'sus was not yet come into the village, but was still in the place where Mar'tha met

30 him.) The Jews then which were with her in the house, and were comforting her, when they saw Ma'ry, that she rose up quickly and went

31 out, followed her, supposing that she was going unto the tomb to weep there. Ma'ry therefore,

32 when she came where Je'sus was, and saw him, fell down at his feet, saying unto him, Lord, if

33 thou hadst been here, my brother had not died.

34 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he

35 groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto

36 him, Lord, come and see. Je'sus wept. The Jews therefore said, Behold how he loved him!

37 But some of them said, Could not this man, which opened the eyes of him that was blind,

38 have caused that this man also should not die?

39 Je'sus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone

40 lay against it. Je'sus saith, Take ye away the stone. Mar'tha, the sister of him that was dead,

41 saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Je'sus saith

42 unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?

43 So they took away the stone. And Je'sus lifted up his eyes, and said, Father, I thank

44 thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it,

but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.

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

that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Laz'a-rus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

TIME.—Probably March, A. D. 30. **PLACE.**—Bethany. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The resurrection of the dead.

HOME READINGS.

- M.* Christ raising Lazarus. John 11. 21-32.
Tu. Christ raising Lazarus. John 11. 33-44.
W. The sickness. John 11. 1-10.
Th. Death of Lazarus. John 11. 11-20.
F. "My Redeemer liveth." Job 19. 23-27.
S. A child raised. Mark 5. 35-43.
S. A sister's gratitude. John 12. 1-9.

LESSON HYMNS.

- No. 235, New Canadian Hymnal.
 Who are these arrayed in white,
 Brighter than the noon-day sun?
 Foremost of the sons of light,
 Nearest the eternal throne?
- No. 242, New Canadian Hymnal.
 Jerusalem the golden,
 With milk and honey olest,
 Beneath thy contemplation
 Sink heart and voice oppress.
- No. 244, New Canadian Hymnal.
 We speak of the land of the blest,
 That country so bright and so fair,
 And oft are its glories confessed;
 But what must it be to be there!

DOMINION HYMNAL.

Hymns, Nos. 226, 227, 230.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus and Martha, v. 21-27.

How far did Martha's faith in Jesus's power extend?

What is the intimation of the twenty-second verse?

How does Jesus gradually lead the weeping woman to the higher range of faith?

How had Martha probably learned the glorious truth of the "resurrection of the last day?"

What did he say about belief in him?

How can it be said that the Christian never dies?

What testimony does Martha give in the twenty-seventh verse?

What was the prevalent Jewish belief concerning "Christ the Son of God?"

In what larger and truer sense was Jesus the Son of God?

Mention certain characteristics which Martha displays in this narrative and in other portions of the gospel record.

2. Jesus and Mary, v. 28-33.

What message did Martha take to Mary?

Where was Jesus?

Why probably had he not entered the village?

What was the custom of the ancient Jews in houses of mourning?

Why did these Jews follow Mary?

How long was the mourning continued in the ancient Orient?

What did Mary do when she came where Jesus was?

What did she say?

Compare the pleading and argumentative tone of Martha's statement with this pathetic appeal of Mary's.

What is the meaning of "groaned in the spirit?"

What aroused Jesus's indignation?

3. Jesus and Lazarus, v. 34-44.

What question did Jesus ask?

What did he do?

What did the Jews exclaim?

How did his enemies reason?

Had he ever before this raised any one from the dead?

Why may they have taken the opening of the eyes of the blind as the specimen miracle?

Wherein did the grave differ from ours?

Why did Martha recoil from the taking away of the stone?

What does this show of the limitations of her faith?

For what did Jesus thank God?

Why did he do this publicly?

What did he call out to Lazarus?

What followed?

Practical Teachings.

Wherein does this lesson teach—

1. That a living faith will grow by exercise?
2. That Jesus sympathizes with all who suffer?
3. That Jesus is indignant at hostility to him?
4. That Jesus is the best of friends?

Hints for Home Study.

Find cases of resurrection from the dead mentioned in the Old Testament.

Find the other case or cases where Jesus raised people from the dead.

In what sense was Jesus's own resurrection the first-fruits of them that slept?

What did all these raisings from the dead before Christ's death mean?

What does Christ's resurrection mean?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus and Martha, v. 21-27.

What words of Martha show her faith in Jesus's power on earth?

How did she declare her faith in his power in heaven?

What promise did Jesus give her?

To what time did Martha think he referred?

What did Jesus say about the resurrection?

What about one who believed in him?

What confession of faith did Martha then make?

What disciple had made a similar confession?

(Matt. 16. 16.)

2. Jesus and Mary, v. 28-33.

How did Mary know of Jesus's coming?

What did she do at once do?

Where was Jesus at this time?

What did the people think when Mary went out?

What did Mary say and do when she met Jesus?

How was Jesus affected by her grief?

3. Jesus and Lazarus, v. 34-44.

What question did Jesus ask about Lazarus?

What shows to us his love for Lazarus?

What question did some of the Jews ask?

Where was the tomb, and how secured?

What did Jesus command?

What objection was made?

What question did he ask Martha?

What was Jesus's thanksgiving to the Father?

What did he then say?

What was the result of his words?

When before had Jesus raised the dead? (Luke

7. 15; S. 54, 55.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus has sympathy with us in our sorrow?

2. That Jesus can comfort us in our sorrow?

3. That Jesus can give us triumph over our sorrow?

Home Work for Young Bereans.

Write down the names of the persons of whom it is said Jesus loved them.

Find other cases where Jesus raised dead persons to life.

Find cases recorded in the Old Testament of dead persons raised to life.

QUESTIONS FOR YOUNGER SCHOLARS.

Who were the sisters of Lazarus? **Mary and Martha.**

Who was their dear friend? **Jesus.**

Who was taken ill and died? **Lazarus.**

Where did Jesus go? **To the home of sorrow.**

Who went out to meet him? **Martha.**

Who did she say could have saved Lazarus from death? **Jesus.**

What did Jesus say to her? **"Thy brother shall rise again."**

Who is the resurrection and the life? **Jesus.**

Who will live forever? **Believers in Jesus.**

Whom did Martha call to come and see Jesus?

Mary.

Where did Jesus go with the sisters? **To the grave.**

How long had Lazarus been dead? **Four days.**

How did Jesus show his love and pity at the grave? **He wept.**

What did he tell the people to do? **To take away the stone.**

What did he say in a loud voice? **"Lazarus, come forth."**

What followed? **The dead man came forth alive.**

What does this miracle show? **Jesus's power over death.**

Words With Little People.

Who Loves to come into our homes as a Friend?

Is sorry for us in all our trials?

Can cure our sick friends and even bring our dear ones back from the grave?

Who hath brought life and immortality to light through the Gospel? Jesus our dear Lord!

HE

Whisper Motto.

Believe and live.

General Statement.

We study to-day what was perhaps the most astounding of all the miracles wrought by Christ. The authorities do not agree as to its precise date, but it probably followed the weeks spent by our Lord in Perea, and immediately preceded his arrest and crucifixion. It is not unlikely that the raising of Lazarus was the occasion of the triumphal entry of Jesus into Jerusalem, and of the determination on the part of the ecclesiastics to put him to death. This determination—the culmination of a bitter and long hostility—was brought about by the outburst of applause and reverence with which common people hailed a Prophet who could hush storms, expel demons, and raise dead men to life. Two days after receiving word of the illness of Lazarus Jesus lingered east of the Jordan; then with his disciples he fords the river, climbs the steep Judean hills, and on the fourth day of his journey enters the little town of Bethany. The impetuous and lovable Martha rushes forth to her Friend with words in which

bitter sorrow, tender reproach, and struggling hope seem all together mingled. The Saviour makes to her a promise so wonderful that it is not understood. Then comes Mary with her sorrow, deep as Martha's, but silent. The heart of Jesus was torn with an agony that struck wonder into all who witnessed it, and is not fully explicable at this distance. With tears still in his eyes he stands before the sepulcher and calls its inmate back to life. For eighty or ninety hours had Lazarus lain in death; but ears that were deaf to the sobs of his dearest heard distinctly the voice of our Saviour. Life again thrilled his frame, and forth he came to renew his interest in the world's activities. Our moral natures have been as dead as was the body of Lazarus. Christ's voice calls us from the death of sin to the life of righteousness. Our bodies also will soon be as dead as was his. The voice of Jesus will call us from the silence and night of the grave to the light and the music of heaven.

EXPLANATORY AND PRACTICAL NOTES.

Verses 21, 22. Jesus had sent word of his coming; he wished to see the sisters apart from the "mourners;" for the funerals of the Jews were really oppressive. While Martha hastens to meet the Master, we are to picture Mary seated on the floor of the chamber of mourning, disheveled and wailing, and surrounded by people who make loud lament—some because they cannot contain their grief, others hired at so many pence by the job. Each sister acts true to her own character. **Lord, if thou hadst been here.** These words express the burden of the sisters' hearts during all their trial. "If Jesus had only been here." Dr. Lyman Abbott says: "This is the very essence of soul-torture. In affliction we continually echo Martha's 'If,' saying to ourselves, 'If we had done this,' or 'If we had not done the other;' 'If it had not been for our blunder, or that of our friends, or our physician, our beloved had not died.'" But read verse 4 of this chapter. (1) *Chance is the God of atheism, and is a comfortless God in the time of our trouble. But I know.* If Martha cherishes a flickering hope that Jesus may raise her brother from his grave, it is too faint to be directly expressed, and yet already two miracles of resurrection had been wrought.

23, 24. Jesus saith. The purpose of Jesus in these words and those that followed was to awaken and lift up Martha's faith. **Thy brother shall rise again.** Those words were not only for her comfort, but for ours. The raising of Lazarus, soon to be wrought, was to be a foretoken of a higher and more glorious resurrection. **The resurrection at the last day.** Probably her thought of the resurrection was less consoling than ours, for as yet the full truth had not been revealed. But (2) *even now few Christians realize how completely the resurrection triumphs over death.*

25, 26. I am the resurrection, and the life. As if the Saviour had said, There is no need for me to pray to God (see verse 22); there is no need, either, to look forward to the last day (see verse 24). "In me the dead is certain to live, and the living is certain never to die."—*Godet, Who-soever liveth and believeth.* Whosoever possesses that spiritual life by believing in me. **Believest thou this?** Notice how Christ by

statement and by appeal was drawing forth the faith of Martha.

27. I believe that thou art the Christ. We are not to suppose that Martha had an enlightened conception of Christ's personality, his divine nature, and his spiritual kingdom. But she believed in him as the Messiah, and that was faith sufficient for her day. Clearer views would come later to one who had laid the foundation of belief in the Messiahship of Jesus.

28, 29, 30. Secretly. There should be no comma after this word, which belongs to "saying," rather than to "called." **The Master.** Rather, "the Teacher." **Into the town.** Rather, "into the village." Christ sought a private interview with the sisters.

31, 32, 33. Comforted her. Better, "were comforting her." The only sort of comfort that this world can ever offer is a mere echo of the wail of a breaking heart. The Jews comforted the bereaved by upsetting chairs and couches, strewing broken crockery around, and crying louder than those who had most reason to cry. And while we are much more decorous and less demonstrative than Orientals, the best comfort we can give is very much of the same sort. We attend funeral services, and offer funeral flowers, and drape ourselves in black, and mingle our tears with theirs; but precious little "comfort" there is in all this.

Followed her, saying. Better, "thinking." **Lord, if thou hadst been here.** Exactly what Martha had said. **Weeping . . . weeping.**

(3) *The tears of the sorrow-stricken stir our Lord's tenderest sympathy.* The weeping of the "Jews which came with her" aroused his fiery indignation. For one was sincere; the other false. **Groaned in the spirit.** Better, was angered in spirit. These Jews were his enemies, and he hated to see their hypocritical and sentimental tears mingle with the heart-felt tears of his loving friends. **Was troubled.** Rather, "he troubled himself." That is, he agitated himself. Probably he trembled from head to foot with emotions he could not repress.

34, 35. They say. "They" are the sisters. **Jesus wept.** That is, shed tears. (4) *Jesus sympathizes with all who suffer.*

37, 38. Opened the eyes of the blind.

The men who were thus arguing were very evidently Christ's enemies. They refer at once to the miracle which had led to open rupture between him and the Pharisees. **Groaning.** See note of verse 33. **The grave.** A private burying-place, which shows that the family was well-to-do. **Stone lay upon it.** Rather, "against it." A circular stone rolled against the entrance to keep wild beasts away.

39. Take ye away the stone. He could have caused it to roll away by a word, but he chose to exercise their faith and make them, by partaking in the work, believe in the miracle more thoroughly. (5) *We cannot raise those who are dead in sin, but we can remove the hinderances which keep Christ from them.* **By this time he stinketh.** She may have thought that he desired as a friend to look upon the face of the dead, and reminds him that this would not be consoling, but rather repulsive, for corruption had already begun its work. Incidentally, her words prove the certainty of Lazarus's death, and thereby make the miracle more manifest.

40. Said I not unto thee. Perhaps this is a reference to the message sent to the sisters in verse 4; perhaps to some unrecorded utterance of Jesus. **If thou wouldst believe, thou shouldst see.** Lazarus was dependent upon the faith of the sisters. Had they not possessed the heart of faith, a willingness to believe Christ, the miracle would not have taken place. (6) *Faith is spiritual insight, and he who believes sees.* **The glory of God.** That is, a miracle which by revealing God's power discloses his glory.

41. Jesus lifted up his eyes. A natural and expressive attitude of prayer. **Father, I thank thee that thou hast heard.** In this prayer there seems to be a reference to some previous prayer, perhaps on the way to Bethany, culminating in the "groaning" before the sepulcher (verse 33). (7) *There can be no great spiritual triumph without a spiritual struggle.*

42. I knew that thou hearest me always.

Would that we might realize that this is as true with us as it was with him! (8) *No true prayer remains unheard or unanswered.* Even when to "our blindfold eye" the answer seems denied, the true and better answer is always given. **Because of the people which stand by.** The thanks were uttered publicly for the people's sake, not for God's; because God knew what was in the heart of his Son, while the people needed to have their thoughts turned from the event at that moment to take place to God who was about to effect the miracle. **May believe that thou hast sent me.** He said this before the miracle, showing an absolute confidence in his own power to work the miracle, and a revelation of his purpose in working it; which was to show to men that he came with a divine authority.

43. He cried with a loud voice. He could have called the dead man forth in a whisper, or by an act of his will without a spoken word; but he wished to show to all present—among whom were many unbelievers—that the power dwelt in himself. **Lazarus, come forth.** Literally, "Lazarus, hither! out!" There is no verb in the original.

44. He that was dead came forth. Prompt to obey the call of Christ, as the dead will obey it on the resurrection morning. **Bound hand and foot.** The body was wrapped round and round with long strips of cloth, the **grave-clothes**, the arms being pinioned to the side, and the feet tied together, so that there is reason in the ancient opinion that the coming forth of Lazarus was "a miracle within a miracle." **Face was bound about.** A cloth was wrapped around the face, but it is not certain whether it covered it. **Loose him, and let him go.** This command broke the spell upon those around by giving them something to do. The gospel answers no question about the condition of Lazarus during "those four days," and thus shows its truthfulness, for a fabricator would have invented many stories.

CAMBRIDGE NOTES.

BY REV. JAMES HOPE MORTON, M.A.

This miracle, which seems to us the very climax of the Lord's works, is never alluded to by the three earlier gospels. The omission has perplexed apologists and elated the opponents of the supernatural, but with very small reason after all. "The dead are raised" was a description of the Lord's beneficent activity, which doubtless included many such works of power. Yet we have only three recorded, the raising of Jairus's daughter appearing in all the synoptists, while Luke alone narrates the most moving of them all, wrought upon the widow's son at Nain. The selection befits the different objects of the evangelists. The miracle of Nain portrays the Son of

man who "went about doing good" as perfectly as that of Bethany portrays the Son of God in the plenitude of his majesty and might. And when we add that the synoptists deliberately confine themselves to the Galilean ministry up to the time of the triumphal entry, the difficulty is completely removed. We can afford to smile at the brilliant discovery that the story is evolved out of Luke 16, 31, the name Lazarus being preserved to show that the declaration made in the parable was realized in fact. Of course, we shall note how telling a comment on that declaration is contained in the sequel of this miracle.

Verse 21. The behavior of the two sisters in

St. John's narrative answers so truthfully to their characters in the other gospels that we have a most striking, because obviously undesigned, testimony to the historicity of the evangelistic account. The exclamation with which the sisters greet Jesus is all but identical in each case, and has evidently been repeated many times by them during those four days of anguish. There is, of course, no shade of complaint in the words; they have a perfect faith that his absence was due to some sufficient reason.

22. She knew of the lives which the Lord had given to other mourners, but she does not dare to ask directly that he should do for his friends what he had done for strangers. He knows best what gift to grant, and has he not assured them (verse 4) that some unknown but glorious issue was to come out of this dark cloud? **Shall have asked.** So literally. The word is one which our Lord never uses of his own prayers; it befits the humble petition of man to God, but not the serene communion of the divine Son with the Father. Not even those loved friends at Bethany could grasp the stupendous fact that God himself was gazing on them with human eyes.

23. The ambiguous words are meant to try her faith; how much did her "whatsoever" include?

24. The words the Lord had just used probably had fallen on Martha's ears many times in those days from the lips of sympathizers, formal or real, who had no other consolation to offer. She cannot think that they have any higher meaning now. Since the captivity the belief in the resurrection had become general among the Jews, for the free-thinking sect of the Sadducees, though influential from social and ecclesiastical position, was never very numerous.

25. I am. The declarations of Jesus beginning with this phrase will abundantly repay study side by side. Note that he does not say he brings or gives resurrection; he is all that the word can convey. The double description is climactic, rising from the triumph with which life's reign begins to the deeper thought of the divine principle which existed an eternity before death was born into God's world, and will exist after it has cast death forever into the lake of fire. **He that.** This clause is the amplification of "resurrection," just as the next verse is of "life."

26. Liveth. In the highest sense. For him who enjoys living union with Christ physical death is no interruption of life; death in the true sense he never shall taste. **Never.** Literally, "Shall in no wise die, unto eternity."

27. I have believed. The word, of course, does not suggest that the belief had ceased or faded in any way. It indicates simply that the conviction was deep-seated and long formed. **The Son.** Not by any means a corollary of the first title. The Jews did not expect a divine Mes-

siah. We have just seen that Martha's idea of the divinity of Jesus was very limited; she believed him divine, but could not conceive him as actually God. **He that cometh.** As often observed, this is the common title of Messiah—Hebrew, *Habbi*.

28. Of course, the conversation has been only partially recorded, our Lord's wish for Mary's presence being only indicated in Martha's words here. We may suppose that Martha, characteristically unable to remain inactive even in her grief, had met the messenger and hurried out, while Mary, after her manner, sat still in the house and heard nothing of the news.

30. Jesus probably waited outside Bethany in order to avoid meeting a crowd; he would meet the bereaved family alone.

31. Jews. Still in the sense general in St. John, the members of the hostile hierarchy. That the family had friends among these "Jews," as a body so prejudiced against the Lord and his friends, was probably due to their wealth and social position. For much the same reason St. John himself was acquainted with Caiaphas.

Comforting. Such consolatory visits were customary; we may well imagine how far such ministrations strengthened the heavy of soul! **Followed.** The miracle was to be abundantly witnessed. It was the custom to visit the tomb, especially during the first three days.

32. The more demonstrative grief is characteristic. Mary's words differ from her sister's only in a transposition of the word "my," marking the affection of the deeper nature.

33. Wailing (margin). As in verse 31, the literal rendering is better kept, because the word contrasts with that used in verse 35 of Jesus, who "shed tears" but did not join in the loud and passionate lamentation of Mary and her friends. It is quite gratuitous to accuse the "Jews" of insincere sympathy, as some have done, in a very unfortunate attempt to explain the conclusion of this verse. **Was moved with indignation.** This marginal rendering would have been accepted without hesitation on the testimony of usage elsewhere, but it was difficult to explain this anger. The difficulty is not serious. Nothing is more prominent in the Lord's character than the intense emotion roused in him by the sight of human sorrow. And here is a picture of desolation wrought by death's ruthless hand in a peaceful, loving home. What wonder that He who created a tearless world should be filled with wrath at the marring of his handiwork by the prince of evil? **In the spirit.** The human person of Jesus included "spirit" and "soul." Comp. chap. 12. **27.** The former is the deeper word, as denoting the part of man in which he can hold communion with God. **Troubled himself** (margin). Augustine observes well, "You are troubled against

your will; Christ was troubled because he willed it."

34. Where. W. notes that this is the only recorded instance in this gospel of the Lord asking for information. The question is addressed to the sisters.

35. In Luke 19. 41, he is said to have "lamented" (the word of verses 31 and 33) over the apostate Holy City. Here he sheds tears of sympathy for the friends whom he will soon fill with unspeakable joy.

36. After his manner, St. John depicts the division among the class opposed to Jesus, some moved to sympathy with a new revelation of his character, others by the same force stirred to keener hostility.

37. It seems most probable that these were caviling at the first miracle through the apparent powerlessness of Jesus to work a less wonderful miracle in healing his friend's sickness.

38. Therefore. His indignation was moved afresh at the desperate perversity of men who in his works could see nothing but material for sneering.

In himself. Answering to the **in spirit**, above, much like Luke 9. 25, compared with Matt. 16. 26.

Cave. Most well-to-do people possessed these family tombs. They had to be at least fifty cubits away from the boundary of a town or village, and as the locality permitted were natural caves or rock-hewn or built with masonry; generally a garden surrounded the mouth, which was closed by a heavy stone to keep off wild beasts. The stone in this case was "upon it;" in our Lord's sepulcher the door was apparently vertical and the stone rolled up against it. See Mark 15. 46.

39. The sister. And therefore the natural person to protest. She seems to have lost her faith in the Lord's promise. No idea of a resurrection has yet crossed her mind. We cannot assert that she was wrong in the supposition which made her shrink instinctively from the idea of opening the tomb. Trench compares the beautiful passage in Homer, where Apollo preserves from decay the corpse of Hector till it can be claimed from Achilles by the hero's sorrowing father, Priam. It is not an unnatural conjecture that similarly he whom the God-man raised up "saw no corruption."

Four days. Lazarus died apparently very soon after the messenger left for Bethany in Perea (chap. 10. 40). One day was spent on the journey, and another on that of our Lord and the twelve; the remaining two Jesus deliberately spent in Perea, finishing the work he was engaged in, that his bereaved friends might learn the lessons of bereavement before he came to teach them and the world the lesson which should change the whole meaning of death. The rabbis used to say that the soul of a dead man hovered round the body for three days—a doctrine borrowed from

Parsecism—after which, seeing the features marred, it fled away.

40. The words were spoken to the messenger three days before (verse 4). No mention is there made of the all-important condition. But faith is the universal condition of the Lord's highest gifts, and is always to be understood even if unmentioned. "The glory of God" is here as ever the revelation of the Son as he is.

41. So. They showed in silent obedience the faith without which the quickening word must have remained unspoken. **I thank thee.** What an eloquent contrast between this prayer and the entreaties by which Elijah and Elisha won back the souls of the dead! The prayer is to open other minds, a thanksgiving for that unceasing communion of Father and Son by which the Son has "life in himself" to bestow on men. There had been a special prayer concerning Lazarus—the tense of "heardst" shows this—but the restored life was both the gift of the Son in his own right, and the gift of the Father in answer to his prayer. The same mystery, one we need not try to fathom, met us in chap. 5. 19-30.

42. I. Emphatic. Multitude. A word used by St. John to denote the friendly "masses," as opposed to the hostile "classes." It does not describe the "Jews," but a crowd which had gathered round, mostly, no doubt, from Bethany, but also including probably many who had followed Jesus from Perea.

43. We may imagine a solemn pause between the words of praise and the triumphant shout with which the Conqueror of death proclaimed his will. Not long afterward another mighty cry burst from him (Matt. 27. 50; John 19. 30), telling that the same triumph was complete. **Come.** "Hither!" "come to me."

44. Bound. Each limb separately. Such we know was the Egyptian custom. The body lay in a niche hollowed out in the side of the cave. Similar niches round the cave very probably held other sleeping forms, which stirred not in their slumber as that voice rang through the world of spirits. The message was not for them. **Napkin.** Comp. chap. 20. 7. **Jesus saith.** We may well believe no other voice broke the awed stillness. On him alone the evangelist would fix attention, and though there is so much we should like to know "something sealed the lips of" St. John. For some exquisite speculations see Tennyson's *In Memoriam*, 31 and 32, and especially Browning's sublime *Epistle of Karshish*.

The Lesson Council.

Question 1. What cause can be given for the remarkable manifestation of emotion by Jesus at the tomb of Lazarus?

In this grief of the Son of God there is manifest

the greatness of his disposition. Unlike the stoical philosophers, he could afford to reveal his natural affection, as there was with it a consciousness of power. His grief, while sincere, is moderate. He does not wail like those paid to mourn, but silently weeps, thus expressing the truest and tenderest emotions.—*Rev. Alfred E. Craig, B.D., Hillsdale, Mich.*

The fact that Jesus wept at the grave of his friend demonstrates his absolute humanity. To the Bethany family Jesus was very tenderly attached, and his profound sorrow on this occasion was infinitely higher and nobler than would have been an exhibition of utter apathy, such as the stoic philosophy taught. Special friendships are not inconsistent with universal or even divine love. Religion, as perfectly embodied in the life of Christ, is sympathetic with the suffering. Sorrow at the death of friends, expressed by tears, is not forbidden, but encouraged, by the example of the Saviour; only, let it be in a submissive spirit.—*Rev. J. F. Marlay, D.D., Wyoming, O.*

Jesus often agonized, but only twice are we told that he wept. The current of his unique life ran too deep often to reach the surface and vent itself in tears. It was his human sympathy that thus expressed itself. He wept as a Jew over Jerusalem, and as a "friend" at the tomb of Lazarus. Surrounded by the weeping sisters and their friends, he made their sorrow his own and wept as a brother. His special human attachment for the Bethany family was no secret (verses 3, 5). The witnesses to this scene understood the cause of his tears to be his love for Lazarus (verse 36). In this act he manifested a sympathy common to all his followers (Rom. 12. 15).—*Rev. W. J. Du Hadway, Newark, Del.*

Not the philosophical conception which Jesus had of the general effects of sin—effects here seen in the death of Lazarus. These are tears of affection. At the sight of the forced weeping of the Jews (for the word means "boisterous weeping"), contrasted with the sorrow of the sisters, Jesus "groans in spirit" (the word indicates displeasure). He then returns in thought to the death of his friend, and weeps. He is not incapable of such emotion as men are subject to. Why do any of us weep? We know, as he knew, that he is able to raise these dead to life again; and yet we weep, and he "wept." It is intensely human, and intensely divine.—*Rev. S. C. Bronson, Clinton, Ia.*

The divinity of Jesus did not make him a stoic. He was thoroughly human. True, he was bringing the power to restore the dead brother to life; but these friends whom he loved were in sore trouble; their sorrow was as genuine as though he were powerless to help, and his manifestation touched his heart. Unbelief, fast assuming permanent form with the Jews, was responsible for the scene.

But for this his affection for his friends would have brought him quickly to their side to prevent those days of mourning.—*Rev. Edmund M. Holmes, B.D., Indianola, Ia.*

Analytical and Biblical Outline.

Jesus at the Tomb of Lazarus.

I. THE INTERCEDING ONE.

Whosoever thou wilt ask. v. 22.

"We have an advocate." 1 John 2. 2.

"In the presence of God." Heb. 9. 24.

II. THE PROPHETIC ONE.

Thy brother shall rise again. v. 23.

"The hour is coming." John 5. 28.

"I will raise him up." John 6. 40.

III. THE LIVING ONE.

I am the resurrection. v. 25.

"Christ, who is our life." Col. 3. 4.

"In him was life." John 1. 4.

IV. THE DIVINE ONE.

The Christ, the Son of God. v. 27.

"God... manifest in the flesh." 1 Tim. 3. 16.

"The Son of the living God." Matt. 16. 16.

V. THE SYMPATHIZING ONE.

Jesus wept. v. 35.

"Touched with... feeling." Heb. 4. 15.

"Wept over it." Luke 19. 41.

VI. THE COMMANDING ONE.

Take ye away the stone. v. 39.

"Whosoever he saith... do." John 2. 5.

"Do whatsoever I command." John 15. 11.

VII. THE ALMIGHTY ONE.

Lazarus, come forth. v. 43.

"All power is given unto me." Matt. 28. 18.

"All things in subjection." Heb. 2. 8.

Thoughts for Young People.

Friends of Jesus.

1. *The friends of Jesus are "kindred spirits."* Our friends often differ greatly from ourselves in many characteristics, but the governing purpose of sentiment of their lives and ours must be the same, or we will not be friends. So, to be truly Jesus's friends, our ambitions, purposes, and affections must point the same way as his. He went about doing good. If we go about doing evil, or "doing nothing," we are not friends of Jesus. "By their fruits ye shall know them."

2. *The friends of Jesus have just as much trouble as other people—sometimes more.* The old prophet said, "Many are the afflictions of the righteous." And Christ himself said, "In the world ye shall have tribulation." But the old prophet continued, "But the Lord delivereth them out of them all;" and Christ continued, "But in me ye have peace." Temporal evils sometimes come to Christians just because they are Christ's friends. If one were intent on an easy and comfortable

time in this world, he might secure it for a few weeks or months or years by denying Christ; but when, in the true spirit of friendship, one has identified himself with the Master, enduring privations and pain, he has more reason than ever to depend for comfort on the friendship of Jesus.

3. *The friends of Jesus may always call upon him in trouble, sure of his sympathy.* We need no messenger to tell him of our needs, for he listens to our prayers. To-day in heaven his sympathies are those of our own human nature, for he is the same yesterday, to-day, and forever. He sees every tear that falls, he knows every pang of bereavement, and "in a measure feels afresh what every member bears."

4. *The friends of Jesus cannot always understand his dealings with them.* Providence is a mystery, and to human eyes a tangle from end to end. But we have this comfort, our Friend has said to us, "I am with you to the end of the world." Over all the hard places of the road he will gently lift us; past all threatening dangers he will safely guide us; in hours of weakness he will support us; when other friends fail he will not leave us. And after all, who cares what the meaning of life is, provided one can only pass safe through it and find death to be the portal of life immortal?

Lesson Word-Pictures.

BY REV. E. A. RAND.

I wonder just where the tomb of Lazarus may have been. Perhaps in a field belonging to the ancestral possessions of the family, a shaded, secluded spot, that the sun's early rays brightened and cheered with their benediction, and there he burned fondly his last torch at twilight.

Let us go there, walking down through the Bethany fields. How still and peaceful! Hark! Hear that bird on Lazarus's tomb trying to sing a song of hope. Ah, what song of hope can ever echo there again! What earthly voice can reach and raise the dead! No, Lazarus sleeps the last unbroken sleep.

But look!

See those people coming down through the field. Yes, you say, there is Martha—and—and is that Jesus, the great miracle-worker from Nazareth? Yes, he is the revered center of the group. And there is Mary too, with the beautiful, reverent face. She walks at his side, hearing every word he utters, catching it up as if it were costly ointment that had been distilled. When she met Jesus this sad day she broke utterly down, falling low at his feet, in pitiful agony reminding him that if he had been in Bethany Lazarus would not have died. It was a pathetic interview, Mary sobbing at the feet of

Jesus, the gathered friends violently wailing, and then the tender heart of Jesus breaks down and he moans and laments.

He asked to see the grave of Lazarus!

And here he comes.

See the big tears rolling down his cheeks. You hear his deep sobs. Does somebody whisper, "Why could not this healer of the blind have prevented the death of Lazarus?"

Yes, why not?

It is not for us to say, and besides, the sickness is over and the dead Lazarus is behind that door of stone.

Jesus wants them to take away that door. Martha thinks it is not wise. Jesus, though, insists upon it, saying something about believing and seeing God's glory.

The stone is rolled away.

O, what a black, repellent, hopeless opening! People edge up to it, half-afraid and yet inquisitively looking in.

Any body see any thing of the body of Lazarus? Step back, step back, every body! Don't crowd up so close! Besides, Jesus is praying to the heavenly Father.

And then what? He turns from speaking to the God of the dead and challenges the very dead! Yes, into the very blackness, into the night of the valley, into the shadows of despair he sends his command.

"Lazarus, come forth!"

The people are frightened by this boldness. Whoever dared to do that before? Martha stares at Jesus in wonder. The people in dread, in bewilderment, shrink back and fasten their eyes upon him. Not the tomb, but he, this bold challenger, compels the attention of all. Calling forth the dead! Never!

But look! Quick! Somebody, every body, see! There is a stirring in the tomb! Something is moving, turning over, rising, standing up, a pillar of grave-clothes, a form that staggers, approaches—back, back, every body! Lazarus is coming forth!

Loose him! Yes, strip off those grave-clothes from his hands and feet! Tear away the napkin from his face! Throw off every confining bandage of linen!

O, what eager hands are laid upon him; Mary, Martha springing forward, and tearing away those chains! And there is Lazarus, the dead alive again, opening his eyes in confusion, reaching out his arms in dumb appeal, only to be seized, embraced, and triumphantly hurried off to the Bethany home! What an excitable, rejoicing procession hurries back through the fields! So different from that which ten minutes ago came waiting over the tender grass of the spring. I don't believe they stopped to close the tomb, but left it open, a mute witness to a glorious wonder!

By Way of Illustration.

BY JENNIE M. BINGHAM.

"*I am the resurrection.*" In his lecture at the Broadway Theater, Sunday evening, March 22, 1891, Colonel Ingersoll said, referring to the late Lawrence Barrett, the widely known actor: "In the drama of human life all are actors. When the curtain falls at last, will it rise again upon some other stage? Reason says, Perhaps, and Hope still whispers, Yes. Sadly I bid my friend farewell." Alas! that Mr. Ingersoll could speak only in words of grief and uncertainty at the very hour when the songs of Easter-tide were the hallowed chimes of every land. Could he come to the sweet experience which enables one to say, "I know whom I have believed," never would he have faltered as he did while looking upward beyond the stars.—*New York Christian Advocate.*

There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten by the acid, and could not be found. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to a silversmith, and the cup was restored, shining brighter than before. If Faraday could precipitate that silver, and recover his cup, I believe God can restore my sleeping and scattered dust.—*Youth's Companion.*

Verse 26. "*Whosoever believeth... shall never die.*" In her last days Mrs. Booth, of the Salvation Army, sent this message to her friends; it is a triumphant death-song: "The waters are rising, but so am I; I am not going under, but over. Don't be concerned about your dying. Only go on living well, and the dying will be all right."—*The Golden Rule.*

"*The Master is come, and calleth for thee.*" Over fifty years ago, one morning in June, two messengers, no less distinguished than the Lord Chamberlain of England and the Archbishop of Canterbury, arrived at Kensington Palace, where the Princess Victoria lived. They knocked and rang before they could rouse the porter, and were kept waiting at every step. They at last found an attendant and told her that they requested an audience at once with Princess Victoria on important business. After a long delay, the attendant returned, saying that the princess was in such a sweet sleep that she could not venture to disturb her. Then they said, "We have come on business of state to the queen, and even her sleep must give way to that." She did not long keep them waiting. One higher in authority than any messenger of Church or State comes, not simply to one favored young person in a century, but to every

young man and woman, saying, "You are called to join the royal family; to be sons and daughters of the Lord. A crown will at last be placed on your brow." As the Princess Victoria was asleep when the message first came to her, so many are asleep to the great opportunities of a heavenly inheritance.—*The Golden Rule.*

"*Jesus wept.*" The smallest verse in the Bible is one of the largest and deepest in its heavenly pathos. He did not come to Bethany simply to weep; he came there to work a marvelous miracle of love. He pitied first and then helped. The same love that moistened his eyes moved his arm to burst open that tomb and bring Lazarus forth. What a mockery it is for us to "weep o'er the erring," and do nothing to save them! When our Saviour wept it was on the eve of his mightiest works, once in raising the dead and once in redeeming a dying world. Weeping and working blend well; for the chiefest of apostles tells us that during three years of his life he ceased not to warn sinners night and day with tears.—*Dr. T. L. Cuyler.*

The Teachers' Meeting.

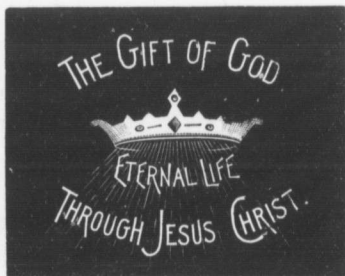
Draw a map illustrating the relative positions of Perea, Bethany, and Jerusalem... State where Jesus was at the time of the lesson, and how he came to be there.... Have the lesson story graphically told, bringing to the front Jewish customs, such as mourners, stone sepulchers, etc.... Ascertain the connection of this miracle with the death of Jesus. Treat this lesson as a study of character: 1. Martha. 2. Mary. 3. The critical Jews. 4. The paid mourners. The family at Bethany is of itself a most entertaining and profitable study.... Traits and attributes of Jesus as shown in this lesson: 1. Knowledge. 2. Forethought 3. Sympathy. 4. Courage. 5. Industry. 6. ———. 7. ———. Or conduct the lesson as suggested by the *Illustrative Notes*. I. *As a picture of Christ*. 1. The High-priest, of whom all other priests were types, whose prayers in our behalf avail with God. 2. The Prophet, of divinely comfort. 3. Incarnate Life. 4. The Anointed One, Christ, Messiah. 5. The Sympathizing Saviour. 6. The Ruler of Nature. 7. The Giver of Life. II. *As a parable*. 1. Lazarus is a type of a world dead in sin. 2. Christ is the one who can impart spiritual life. 3. We who cannot give life to dead souls may nevertheless roll away the stone, and make the way ready for our Saviour. 4. When Christ calls the dead soul must obey, and come forth from the sepulcher of sin.... Or the lesson may be studied for its incidental teachings: 1. Concerning life's troubles, illness, and death. 2. Concerning the privileges of Jesus's friends.

References.

FREEMAN'S HAND-BOOK. Ver. 31: Weeping at the grave, 811. Ver. 38: The door of the sepulcher, 734. Ver. 39: Rabbinical notions of soul and body, 808; time for burial, 825. Ver. 44: Grave-clothes, 822....FOSTER'S CYCLOPEDIA. Poetical, 3683-3688. Ver. 22: Prose, 2653, 11075, 11076. Vers. 23, 24: Poetical, 2670; Prose, 5023, 5038, 5040. Ver. 24: Prose, 5043. Ver. 25: Prose, 7466, 11459, 11457. Ver. 28: Prose, 3688; Poetical, 500. Ver. 32: Prose, 9662. Ver. 40: Prose, 6883, 7743, 11820, 5025. Ver. 44: Prose, 3551.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard illustrates verse 25 as a central thought of to-day's lesson: "I am the resurrection, and the life." The crown symbolizes victory over death—an immortal crown of eternal life. It is the gift of God, obtainable only through our Saviour Jesus Christ. It cannot be bought. It cannot be obtained through human effort. Jesus only is the source of life, for he is life itself.

DIRECTIONS FOR COLORS.—The crown white, touched with light blue or purple; the rays light yellow; the words "eternal life" green; the sentences above and below red or scarlet.

IN TROUBLE }
IN SICKNESS } GO TO JESUS.
IN SORROW }

"You have a Friend that's ever near, never fear."

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Jesus Our Comfort.*

Map Lesson. [In studying the life of our Lord a map of Palestine is almost indispensable. Any teacher can make a very good substitute, if the school does not provide one. An elaborate map is not needed, but we do need to be able to locate the cities and towns which Jesus visited, and to trace his journeys as he went about doing good.]

We have a beautiful story about Jesus and a family of his friends to-day. Do you know any friends of Jesus?

Mary may come and point to Jerusalem on the map. Jesus was not here now. Do you want to know where he was? What is the name of this river? Yes, the Jordan. Jesus had gone away across the river and was staying at Bethabara in Perea. He was teaching and helping the people there.

Who can tell the name of the mount on which was the garden to which our Lord loved to go with his disciples? There was a village on this same Mount of Olives which Jesus loved to visit. Here it is on the map—Bethany. It was about two miles south-east of Jerusalem, on the road to Jericho. Who can tell what happened at Jericho?

Here, in Bethany, lived a family of three—two sisters and a brother. You know there was one disciple whom Jesus loved most; so there was one family dearer to him than any other. It was the little family in Bethany.

The home that Jesus loved. There was something in the home at Bethany which made it very pleasant. We do not know if this was a home of wealth, but we do know that this thing which made it so dear to Jesus may be in the poorest homes! It is not something which you can touch, though you always know it when you see it. I saw it in a poor hut the other day, just this thing which Jesus loves to see. Shall we print the name of it on the board? I will tell you the first letter. It is L. [Print "L-O-V-E."]

Mary and Martha and Lazarus lived there. They all loved one another, but they loved Jesus most of all. Love for him made them love every body. Here is one of Jesus's commands about loving. Who will learn it to tell to mamma when you get home?

"Little children, love one another."

No wonder Jesus was happy in the home at Bethany, for love lived there. Does love live in our homes?

[Aid children to see how they may help to make home a sweet place by opening their hearts to Jesus's love.]

Sorrow in the happy home. Speak tenderly of sickness and sorrow and death in the home. There are few children who do not know something about it. Now Lazarus was very sick. He grew worse. His sisters were full of trouble. They wanted their best friend, Jesus, to come and comfort them. Where was he? Yes, away across the Jordan, in Bethabara, nearly thirty miles away! They sent for him, but he did not come right away.

[Call some child to trace the journey Jesus made.]

Lazarus died, and they buried him the same

day. That was the custom in that country. He had been buried four days when Jesus came.



Jesus at the tomb. Put lesson symbol on the board. Tell what a Jewish sepulcher is like. What was behind this stone? Death; but life stood before it. Who has said, "I am the life?" Yes, Jesus is the Lord of life. We have our life from him, and after these bodies die and are buried it is his voice which will call us back to life again; not to live in this world again as Lazarus did, but to live with him in heaven, if we have loved him here!

Tell what took place at the tomb, and show that only the great God could work such a miracle as this.

Lessons for us. Jesus comes into homes now. Love makes a home dear to him. We can help bring love into our homes. Only Jesus can bring comfort to sad homes. Unbelief is the stone that keeps Jesus out of hearts and homes.

"Take ye away the stone!"

OPTIONAL HYMNS.

NO. 1.

Tell it to Jesus.
Jesus, my portion.

O holy Saviour! Friend unseen,
Come unto me.
My Jesus, as thou wilt,
I need thee every hour.
Lead, kindly Light.

The Lesson Catechism.

[For the entire school.]

1. Name the two sisters who mourned the death of their brother Lazarus, whom Jesus loved. **Martha and Mary.**
2. What did the Lord do when they led him to the grave? **Jesus wept.**
3. What did he call aloud after praying to God? **"Lazarus, come forth."**
4. What then happened? **He that was dead came forth.**
5. What had Jesus said to Martha? **"I am the resurrection, and the life."**

CATECHISM QUESTION.

19. Is then the soul of man created to live forever?
It is immortal, and will not die as the body dies.

A. D. 30.] LESSON II. CHRIST FORETELLING HIS DEATH. [Oct. 11.
GOLDEN TEXT. And I, if I be lifted up from the earth, will draw all men unto me. John 12. 31.

Authorized Version.

John 12. 20-36. [Commit to memory verses 35, 36.]

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Beth-sa'i-da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus.

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

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

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

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

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

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

Revised Version.

- 20 Now there were certain Greeks among those
21 that went up to worship at the feast: these
therefore came to Phil'ip, which was of Beth-
sa'i-da of Gal'i-lee, and asked him, saying, Sir,
22 we would see Jesus. Phil'ip cometh and telleth
An'drew: An'drew cometh, and Phil'ip, and
23 they tell Je'sus. And Je'sus answered them,
saying, The hour is come, that the Son of man
24 should be glorified. Verily, verily, I say unto
you, Except a grain of wheat fall into the earth
and die, it abideth by itself alone; but if it die,
25 it beareth much fruit. He that loveth his life
loseth it; and he that hateth his life in this
26 world shall keep it unto life eternal. If any
man serve me, let him follow me; and where I
am, there shall also my servant be: if any man
27 serve me, him will the Father honor. Now is
my soul troubled; and what shall I say? Father,
save me from this hour. But for this cause
28 came I unto this hour. Father, glorify thy
name. There came therefore a voice out of
heaven, saying, I have both glorified it, and will
29 glorify it again. The multitude therefore, that

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

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

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

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

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

34 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Je'sus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Je'sus, and departed, and did hide himself from them.

stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Je'sus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Je'sus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Je'sus, and he departed and hid himself from them.

TIME.—A. D. 30, between the triumphal entry to Jerusalem and the last supper. **PLACE.**—Jerusalem. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—Christ's sacrificial death.

HOME READINGS.

- M.* Christ foretelling his death. John 12. 20-28.
Tu. Christ foretelling his death. John 12. 29-36.
W. Prophecy to be fulfilled. Luke 18. 28-34.
Th. Christ's foreknowledge. John 14. 25-31.
F. Submission to the Father. Luke 22. 39-46.
S. The disciples perplexed. John 16. 16-20.
S. A true follower. Matt. 16. 21-28.

LESSON HYMNS.

- No. 75, New Canadian Hymnal.
 Come, sinners, to the gospel feast.
 No. 74, New Canadian Hymnal.
 Life is full of evil, brother,—cling to the right;
 No. 73, New Canadian Hymnal.
 God calling yet! shall I not hear?

DOMINION HYMNAL

Hymns, Nos. 80, 82, 86.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Seekers**, v. 20-26.
 How widely did the fame of Je'sus spread through the world?
 What seems to have been the chief theme of conversation among the people now assembled at the passover?

What was the religious belief of these Greeks? (Verse 29.)

What did they mean by saying, "We would see Je'sus?"

Where have we seen Philip before in these studies in John?

What connection had he and Andrew had in a famous scene in Christ's life?

Why did they apparently hesitate about bringing these men to Je'sus?

Had there ever been an instance of this kind before?

What announcement concerning himself did Je'sus make to these Greeks?

Of what was this "being glorified" to consist? (Verse 32.)

What illustration from nature did he use to lead to the statement of his crucifixion?

What is the glory of a grain of wheat?

What is any man's glory?

2. **The Voice**, v. 27-31.

How did the struggle in the Saviour's soul show itself?

What was the last testimony which God gave as to the relation of Je'sus to the Father?

What did the people who stood by think?

What did Je'sus say concerning this voice?

3. **The Cross**, v. 32-36.

What was the question asked of Je'sus? (Verse 34.)

What is the world's question to-day?

Has the crucifixion drawn the generations of men to Je'sus, as he said it would?

Practical Teachings.

- Find an example for our imitation—
 1. In Andrew bringing men to Je'sus.

2. In a grain of wheat which sacrifices its own life for the sake of the coming harvest.
3. In these disciples who were walking "in the light" so far as they understood it.
4. In our divine Master who drew the world to him when he was himself lifted up in death.

Hints for Home Study.

1. Bring together all the passages concerning Philip which are found in the gospels, and write down the characteristics revealed by them.
2. Bring together all the references to Andrew found in the gospels, and write down the character of the man as revealed by them.
3. Find how many angelic visitations to Jesus are mentioned in the gospel narrative.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Seekers**, v. 20-26.
 - What strangers had come to the passover?
 - What request did they make, and of whom?
 - To whom was the request repeated?
 - What time did Jesus say had come?
 - What did he say about dying and living?
 - What about losing life and keeping it?
 - What about service and its reward?
2. **The Voice**, v. 27-31.
 - What did Jesus say about his sorrow and his mission?
 - What was his prayer?
 - What answer came to him.
 - What did the people think they heard?
 - Why was the voice heard?
 - Whose day of judgment had come?
 - Who is "the prince of this world?"
3. **The Cross**, v. 32-36.
 - What did Jesus say would draw all men?
 - What did he mean by this?
 - What did the people say to him?
 - What was the reply of Jesus?
 - What did Jesus then do?
 - Why did he hide himself? (See John 11. 53, 54.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of seeking Jesus?
2. The duty of serving Jesus?
3. The reward of serving Jesus?

Home Work for Young Bereans.

Find other cases where a voice from heaven spoke to Jesus.

Find what Jesus said about his followers being the light of the world.

Find what Paul said about sowing grains of wheat.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jerusalem to worship? **Some Greeks.**

What did they say to Philip? **"We would see Jesus."**

Who told Jesus about these men? **Andrew and Philip.**

How did Jesus answer them? **By talking of his death.**

What did he say had come? **The hour when he should be glorified.**

When does a grain of wheat bear fruit? **When it has died in the ground.**

What did Jesus mean that his death would do? **More good than his life.**

Who will lose the heavenly life? **He that is selfish.**

Who will have eternal life? **He that gives all to Jesus.**

What will Jesus's servant do? **Follow him.**

In what path did Jesus walk? **The path of self-denial.**

Who will be honored by God? **The servants of Jesus.**

What was Jesus's prayer? **"Father, glorify thy name."**

What was heard by the people? **A voice from heaven.**

What did Jesus say the cross would do? **Draw all men to him.**

What did Jesus declare himself to be? **The Light.**

Words With Little People.

When a seed is put into the ground it loses its own life, but it bears a great deal of fruit.

When a child forgets self, lets it die, then the sweet fruit of kind words and acts will appear.

Will you try to keep your seed (self life), and bear no fruit? Or—Will you let your seed die so that it may bear fruit unto eternal life?

Whisper Motto.

"A fruitful tree, O may I be!"

General Statement.

The first three days of the passover week were eventful to Christ and his apostles. The day which we now call "Sunday," but which was not in any sense sacred to the Jews, he rode in triumph to the temple, surrounded by jubilant believers; and after having surveyed its courts he quietly returned to Bethany, doubtless to the surprise of the multitudes who attended him. The next day was full of incidents. In the morning he "cursed" the barren fig-tree; not at all because he was angry with the senseless tree, but because he saw in the tree the type of a senseless people. As a King in his Father's house, he drove out the buyers and sellers from the temple courts. This he had done before in his

early ministry. That night also he spent in Bethany. Tuesday was the last day of the Saviour's public teaching, and from early morning until near sunset it was spent within the temple. He met and disputed with the Pharisees, the Herodians, and the Sadducees. He uttered the denunciation of the Jewish leaders contained in Matt. 23. Then he turned for the last time from the temple, pausing to commend a poor widow who had dropped her mite in one of the boxes in the Court of the Women. Just then he received word that in the Court of the Gentiles was a company of Greeks who desired to see him. They proffered their request through Philip. Philip was not certain whether his Master would talk with these foreigners, even though they were worshippers of God and pilgrims to the temple, but after consultation with his townsman, Andrew, he presented their request to Jesus. The Saviour saw in this inquiry of the Gentiles the promise of the day soon to dawn, when the whole world should press toward the gates of the Gospel.

EXPLANATORY AND PRACTICAL NOTES.

Verse 20. There were certain Greeks. Not necessarily from the land of Greece; but Gentiles who spoke Greek, which was at this time the language of society and of the courts throughout the eastern part of the Roman Empire. Gentiles, it is to be remembered, were all races of men outside of the Jews. **Came up to worship.** From the fact that these Gentiles came to worship, and not from curiosity, it is evident that they were "proselytes of the gate," or people who had abandoned the worship of idols and were seekers after God, though they had not become Hebrews by circumcision. **The feast.** Passover, which was now only three days distant. These men did not conjecture it, but they stood themselves on the very verge of the fulfillment of the rites they had come to perform. (1) *Religious rites are not in themselves worship, but they may be made the roads which lead to God.*

21. The same came therefore. They were in the Court of the Gentiles, Jesus was probably in the Court of the Women, which they could not enter. **To Philip, which was of Bethsaida.** Bethsaida, Philip's home, was at the head of the Sea of Galilee, and on the frontier of Palestine, near the Gentile regions of Decapolis. The name Philip is Greek. **We would see Jesus.** (2) *This request voices the cry of the world in all ages since the incarnation.* Dr. Leonard Bacon has very ingeniously pressed the theory that these Greeks came, as representative men, to formally invite Jesus to leave Jewry, where his mission had seemed to be a failure, and to preach his doctrine of love and self-sacrifice to the inquiring world, which they believed would warmly welcome him. This is a fascinating theory, and explains many strange features in this narrative: the hesitancy of Philip; the implied importance of an errand that brought Andrew and Philip together to Jesus; and, most of all, the tone of majestic solemnity in which Christ uttered his answer, and the character of that answer. The theory sheds a new and beautiful light on the entire incident. But it is only a theory.

22. Telletth Andrew. Who was Philip's townsman (John 1. 44). Andrew is also a Greek name. Both men evidently regarded their Master

as a peculiarly sacred person, and doubted whether he would meet Gentiles, who were held in contempt by Jews.

23. Jesus answered them. It is not stated that Jesus met the inquiring Gentiles, but it is almost certain that he did. **The Son of man.** Christ gave this title to himself as a representative man who was to bring the race into fellowship with God. **Should be glorified.** This term "glorified" is peculiar to John's gospel in its reference to the death, resurrection, and ascension of Christ, taken as a whole. Through these events glory, wide as earth and heaven, and lasting as eternity, has come to Jesus. As a teacher he would have been reverently remembered; as a Redeemer he is glorified.

24. Except a corn of wheat. Rather, "a grain of wheat." **Fall into the ground and die.** In other words, if the kernel of wheat be kept in the granary it does nothing; the destruction of the seed insures the abundant harvest. So if Jesus had taken care of his life he would have wrought but little for humanity. By dying he became the giver of life to many. **If it die.** It does not perish, though it dies in the process of planting. So the real life of Christ was not lost, nor is ours lost by death. **Much fruit.** To the kernel of wheat comes the head of grain, a hundred-fold; to the Saviour, the countless multitudes of saved souls. (3) *Notice the great emphasis laid by the Saviour on his own death.* (4) *Self-denying service is the path to glory.*

25. He that loveth his life. The same principle which governs the Saviour's life is extended also to his disciples, and indeed to all men. He whose interests concentrate in self, who lives for self, and thinks of self, suffers the eternal loss of the best part of his being in the life to come. A man who seeks riches or honor fails to obtain the true reward of life. **He that hateth his life.** Jesus uses strong language in order to awaken attention to his proposition. He means that the outward life is to be sacrificed, if need be, to the spiritual needs; that a man shall give up all, even life itself, rather than suffer the loss of eternal life. Such a man as Paul "hated his life,"

by counting it as of no value, except as it was given to the Gospel.

26. If any man serve me. Perhaps these words were addressed to the Greeks, who might wish to become disciples of Jesus. **Let him follow me.** In this life of "hating one's self." (5) *He who would be a servant of Christ must follow his example of self-sacrifice.* **Where I am.** Already Christ looks at himself as glorified, or lifted up to the heavenly state. **There shall also my servant be.** This is true heaven, to be where Christ is, and we who have not seen him with the eyes of flesh shall enjoy this privilege. **Him will my Father honor.** As the Father honors his Son, so will he honor those who walk in his Son's footsteps. (6) *Let us seek the abiding honor from God, rather than the transient honors of men.*

27. Now is my soul troubled. The soul is the seat of the emotions and thoughts, not the spiritual nature. For a moment there was a shrinking of the human nature of Jesus from the agonies which he saw before him in "the hour" which was soon to open. **What shall I say?** "Shall I turn aside from the path of the cross and the grave? shall I seek release from the hour and its fate?" **Father, save me from this hour.** There are two views of this sentence; one that makes it an answer to the preceding clause, "Shall I say, Father, save me from this hour?" another that makes it a true prayer, just as two days afterward Jesus cried out, "Let this cup pass from me." The latter view we adopt in these Notes. **But for this cause.** For a moment there is hesitation, but for a moment only; since in an instant the spirit recovers the mastery, as the Saviour sees that "this hour" was the aim of his coming to earth. He will not renounce the high purpose of redemption, for which he was born.

28. Father, glorify thy name. This was the full renunciation of the human will to the divine. The Son of man is ready for the sacrifice. **Came there a voice from heaven.** It was a voice, speaking definite words, but heard only by those whose spiritual nature was in condition to receive it. **I have both glorified it.** As at the baptism and the transfiguration a divine attestation had been given, so there came one now. **Will glorify it again.** By the scenes of the crucifixion, resurrection, and ascension of Jesus, which were destined to give a new glory to God.

29. The people therefore. There was a sound, but only those whose spiritual nature was attuned to sympathy with Christ could understand it. To the common ears there came only a sound of thunder; to others, it was as though an angel spoke some inarticulate utterance; to a few,

such as John himself, the voice had a meaning. (7) *Let us seek that fine harmony of nature which can see and hear God.*

30. Jesus answered. He answered their discussions among themselves concerning the sound. **Came not because of me.** He needed no outward sign, for with the ear of the spirit he could constantly hear the voice of his Father. (8) *Let us seek a complete fellowship with God, which will not require external tokens of his presence.* **For your sakes.** To test the faith of the by-standers, and by testing to strengthen it.

31. Now is the judgment. He is still speaking as from the stand-point of the cross, on which he already hangs in spirit; and he perceives the cross becoming the tribunal of the world. Those who accept the Crucified are on one side, as acquitted; those who reject him are on the other, as condemned. (9) *The great question for every heart to decide is that of its relation to the cross of Christ.* **The prince of this world.** The invisible, personal Satan, whose power has dominated the mass of mankind since the fall. **Be cast out.** Through the cross Satan is cast down from his high seat and his empire over the hearts of men is broken.

32, 33. If I be lifted up. Still the cross is before the Saviour's mind, and now he sees the cross transformed to a throne, which receives the homage of the world. **Will draw all men.** This sublime prophecy has been fulfilled. The attention of the world has been drawn to Jesus as to no other man in history, and the loyal homage of millions has been given to him. All men are drawn, whether all men yield to the influence or resist it. (10) *Has the fascination of the cross fallen upon you?* **This he said, signifying.** This is the apostle John's interpretation of his Master's utterance. He calls attention to the fact that the Saviour not only foretold his own death, but its form, through the cross.

34. We have heard out of the law. The current name for the Old Testament taken collectively. **Christ abideth forever.** This was their understanding of the predictions of "an everlasting kingdom." **Must be lifted up.** They understood this expression to mean, as it did, a removal by death. Who is this Son of man? "We know who the Christ is, but who is this Son of man that is to die?"

35, 36. Yet a little while. Only two more days. **Is the light with you.** While he was on the earth it was light; when he should leave it it would be darkness. **These things.** His last messages to the Jews. **Departed.** To Bethany, where he stayed in retirement until the evening of the supper and the agony in the garden.

CAMBRIDGE NOTES.

The opposition of the world to the Saviour reached its climax after the great event of last lesson. Meeting together with a full avowal of Christ's wonder-working power, the "Jews" have agreed to Caiaphas's cynical declaration that the murder of an innocent man must be accomplished to preserve the sham freedom of the Jewish polity. Jesus is already sentenced—the sentence, of course, is the first point to be decided, the trial can be brought on at any time, and when sentence has been passed and a process of law has convinced these sensitive consciences of the justice of their decision there will be plenty of time for the premier casuists of all history to define under what provision of the law comes the crime of differing from them. Meanwhile, baffling his enemies at every turn, the Lord receives the homage of the multitude, reduces the Pharisees to an impotent confession of failure, chooses the time, the place, the conditions of his surrender, determines the issue on which he will be condemned, and wins in death the overwhelming triumph which his foes have furthered by every stroke of their devilish policy. In the present lesson we see the argument of this section of the gospel advanced another stage toward the climax. The multitude of his countrymen has acclaimed him as Messiah, and now the first-fruits of the Gentile world appear and the Saviour feels that his glorification has begun.

Verse 20. Greeks. Apparently "proselytes of the gate," coming up to the passover like Candace's eunuch in Acts 8.

21. Philip. The apostle's Greek name suggests a possible reason for their applying to him. **Bethsaida.** On the west shore of the lake, not Bethsaida Julias, on the north-east. His native town is mentioned here as perhaps supplying a local connection with these-Greeks, who may have belonged to the Greek population of Decapolis. We are not, of course, to regard these as the first Gentiles to seek Jesus—witness the centurion and the Syrophenician woman—but they complete the types which just before the passion manifest "the world" going after Jesus. First came some of the "Jews" themselves (verse 11), then the Hebrew "multitude" (verse 17, *sq.*), and now the Gentiles.

22. Philip has been presented to us before as easily perplexed, and Andrew as ready with a suggestion. So here, doubtful whether the Lord would wish to receive Gentiles, Philip seeks his fellow-townsmen to advise and accompany him to Jesus. For the connection of the two apostles see Mark 3. 18, and chap. 1. 44; G. 7, 8. **Andrew cometh.** The order of the word shows Philip lingering behind. His temperament is illustrated again in chap. 14. 8.

23. Is come. Many times he has declared it to be "coming." Now, as in chap. 13. 1, and 17. 1, he declares it "come." "The hour" is not explained by the clause "in order that the Son . . ." That clause expresses the divine purpose laden with which the "hour" arrives. Sometimes "the hour" or "mine hour" denotes the appointed season for some special work, but it usually points forward to the supreme crisis of the Saviour's life. **Son of man.** The title explains why the inquiry of a few Greeks should seem to him so momentous. The Representative of universal humanity, he is just entering the great and final struggle for man's deliverance; and the crisis has arrived when representatives from widely distant classes of mankind have come to pay him homage. **Glorified.** Again we must note that the glory lies in, not only after, the passion. If love is the highest attribute of deity, surely the cross declares the glory of Jesus far more than heaven and earth, his handiwork, can ever do. We are not told whether these Greeks were admitted to the Lord's presence before or after these words. On the whole it seems most likely that they followed Andrew and Philip. We see below that a multitude was standing by, so that the apostles did not speak to him in private.

24. "The extension of the Gospel to the world rests on the death of Christ, on his rejection by his own people" (W.). Hence the coming of the Gentiles immediately suggests to the Lord thoughts whose profound gloom must have perplexed the disciples greatly, seeing naturally in this incident only an occasion of joy. **Grain of wheat.** An exposition of this parable on one side of its meaning had been made by St. Paul (1 Cor. 15. 36, *sq.*) many years before St. John committed the Lord's words to writing. The simple analogy proves that every-where a "nobler form of being presupposes the loss of that which precedes" (W.). **Die.** As in the case of man, it is a lower life only that is destroyed. The germ within the seed lives on, as the soul lives on when the corporeal environment has been given to corruption and decay. **By itself alone.** And barrenness is the outward sign of what is really death, the destruction of the principle of life. Comp. Jas. 2. 17, 20.

25. The application of this truth to man is given in words which the disciples had heard at least thrice before (Matt. 10. 29; 16. 26; Luke 17. 35). It was the Master's custom to repeat in nearly identical words his most weighty teaching, so that it might sink deeper into the hearers' minds. **Life, or soul.** The Greek *psyché* has unfortunately no exact equivalent in English, as the conceptions of both the words just given enter into it. It describes the man's personality, or self, not as

"spirit" does, in relation to the highest part of man, but in reference to the perpetual struggle between good and evil that wages round the soul. **Loath.** Or, perhaps, "destroyeth." Selfishness forfeits, ruins the true self, which is only preserved by being renounced. Unselfishness is thus the only true self-love. **Hateth.** Comp. Luke 14. 26, where, as here, the word vividly describes the opposite of giving first place to any thing. The unselfish man will always put the good of others before his own pleasure, and is thus "hating" his self, though in reality doing the best he can for its interests. **In this world.** Which "lieth in the evil one." So in an evil world self-renunciation is needful, but not in the ideal world where duty and pleasure will always coincide. "Eternal life" represents this ideal, subsisting even now for those whose "souls" are "guarded" to fit themselves to its conditions.

26. Serve, or minister to (Matt. 20. 28). He will require "ministers" now, when his life has been given. "Any man," Jew or Gentile, may enter this service. **Follow.** The close and profound connection with synoptist sayings of Jesus is still kept up. They express even more clearly than this passage the thought that this following is to the very cross, if thither he leads the way.

Where. Jesus has declared that the law of sacrifice must bind every servant of his; now he promises the reward attached to that law. **I am.** Throughout this verse there is emphasis on the personal pronoun; the relation to the Son is the one essential of service. Note the "I am;" there is no future with him. **Honor.** As in Matt. 25. 21. How wonderful is God's readiness to honor those whose service he knows well to be imperfect in so many ways! Comp. 1 Sam. 2. 30.

27. What is true of the servant is true of the Master also, and he turns to the application of this law to himself. We must note how conclusively such words as these prove the atoning purpose in Christ's death. The meanest of his followers have faced pain and shame in his cause without a moment's shrinking; is not he far too noble and strong to yield to instincts they have so often conquered? No; it was this mysterious contact with sin which made his pure soul shrink. **Soul.** The same word as in verse 25, describing all the instincts of his perfect human nature. **Troubled.** The words of the Old Testament spring naturally to his lips to express every kind of emotion; he quotes here the LXX. of Ps. 42. 6, or 6. 3. We must remember here and in chap. 14. 1, that "troubled" does not mean "grieved," but "stirred up." Comp. also chap. 11. 33, and note. **What.** The question shows how real was the struggle through which he passed. Its nature is perhaps beyond our capacity to fathom. We must study this passage closely in connection with Heb. 5. 7 (where read, with margin, "to save him out of

death"), which evidently has the same meaning. The prayer is that he may be delivered "out of this hour," "out of death." His human soul is overwhelmed by the horror of the great darkness into which he is descending—a darkness, be it remembered, which essentially sprang from the infinite loathing of his soul toward the foul mass of evil he was to bear away—and the light of the resurrection could scarcely shine through such a gloom. That it did shine was due to his unceasing prayer. He was "heard for his godly fear," and the prayer is only uttered when there comes the comforting remembrance that he "came to this hour" expressly for the sake of what should follow. The resurrection, the completion of redeeming work, belonged as essentially as the humiliation to the divine plan. He turns, therefore, to the prayer that the Father's purpose may be fully accomplished; he is ready for his part, cost what it may.

28. The glorifying in the past is the revelation of God in Jesus during his earthly ministry; that in the future is the revelation to the whole world made possible by the Jews' rejection of him and his atoning death.

29. The clearness with which the voice from heaven is understood depends directly on the degree of preparedness. Compare the narrative of St. Paul's conversion. Here there are three degrees. The multitude hear a sound of majesty and terror; the few who had some faith heard words but did not understand; the apostles heard and understood.

30. Not . . . for my sake. The same was true of the former voices from heaven—at the baptism and the transfiguration. Here the words assured his perplexed followers that the passion was no unlooked-for disaster but the very climax of divine revelation.

31. There is judgment (so read). The flash of divine light which reveals God and Christ in their true nature reveals the hostile world in all the repulsiveness of its hatred to what is good.

Prince. The Jews described Satan as prince of the world outside Israel. Substituting the Christian conception of a chosen people, this description will still apply. **Cast out.** "Excommunicated;" this world over which he reigned will be a holy place. Satan was "bound" (Rev. 20. 2) at the death of Christ—at least such is the most probable interpretation of that famous enigma-text (see Milligan's *Lectures on the Revelation*)—and the completeness of the victory is expressed by the figure of the "thousand years." But although Scripture every-where represents the victory as accomplished once for all, the fruits of victory are not yet appropriated by those for whom it was won. To take an example from history, the fate of Persian aggression on Greece was really decided at Marathon, but ten years later Greece was fighting for very life, and a century and a half passed

before Alexander crushed the Persian power forever. Or again, who that writhed under the tyranny of the later Stuarts could realize as we do that the demon of civil and religious oppression received his death-wound at Naseby?

22. Lifted up. Chap. 8. 28. Comp. Isa. 6. 1, for the word while pointing to the cross describes also the exaltation which that death really involved. **Out of the earth** (margin). The severing of the last tie to earth is symbolized by his "lifting up;" he henceforth is no more restrained in his work by his confinement within one country and by all the other restrictions of humanity; he works from heaven, and thence draws all men toward himself. **Draw.** Comp. chap. 6. 44. **All men.** Not to be limited in any way; the Light that comes into the world enlightens every man. But some close their eyes to the Light, and some are drawn toward Jesus but not to him. **Unto myself.** Very emphatic; he, and he alone, is to be the center of the new spiritual unity of mankind.

34. The difficulty was that he claimed a function which no one less than Messiah could accomplish, and yet spoke of being removed from the earth, the sphere of Messiah's kingdom. **Law.** Here a general description of the Old Testament. The passages thought of would be such as Psa. 89. 3, 4; 110. 4; 2 Sam. 7. 13, 14; Isa. 9. 7; Dan. 7. 13, 14. **Must.** Note how the form of their quotation evidences the compression of the narrative. **Who is.** Thus the title "Son of man" was not associated with the Christ; indeed, to the Jews the narrower "Son of David" was much more welcome.

35. The Lord answers their puzzled question with an exhortation which will help them in every difficulty. Compare the similar mode of reply in Luke 13. 23. **A little.** Comp. chap. 16. 16. It corrects their earthly view of Messiah's "abiding forever." **Walk.** Progress in knowledge was only possible while the Light was still among them, "according as" the Light shone. **Darkness.** The time of trial, when progress would be impossible unless they had become "sons of light," had attained such faith that even the cross could not stagger their allegiance. **Overtake.** The word of chap. 1. 5, where see note. It forcibly depicts the suddenness of the catastrophe which swept away every thing but a robust faith. They who without this faith tried to "walk" then would, in the end, show that they had no conception whither they were tending.

36. These are the last words of Jesus outside his own circle of believers; the discourse of verses 44-50 is not a new utterance, but a summary of the Lord's teaching gathered together at this crisis. With these words of mingled warning and promise he finally disappears from the people's sight until his passion is complete. The multitude was

not prepared to receive him, and they are left on the downward slope, soon to acquiesce in the national rejection of their Messiah.

The Lesson Council.

Question 2. What is "the judgment of this world," and who is "the prince of this world?"

The "judgment of this world" relates evidently to the approaching death of our Lord, and must refer not to the final judgment, but to some grand outcome of the tragedy of Calvary. The hour was about to strike which should mark the crisis and culmination of the long conflict between the powers of light and those of darkness, when Satan and his kingdom should receive a sentence of condemnation. Satan, or the devil, is not the mere "principle of evil" or the "genius of destruction," but a personality and the actual ruler or prince of all who are subject to his will.—*Rev. J. F. Marlay, D. D.*

The "prince of this world" is Satan (2 Cor. 4. 4; Eph. 2. 2). He is so called because he rules in the hearts of "them that believe not," and is also permitted to control, to a limited extent, natural agencies (Job 1. 7). But he is a usurper, and by the atonement made on the cross he was divinely rebuked and virtually dethroned. The crucifixion was the "judgment"—the crisis—"of this world," because it was the culminating moment of Satan's power. It was the crowning act of a series of attempts to defeat redemption by tempting or destroying the Redeemer. But instead of conquering he is conquered and "cast out." In this wonderful utterance (verse 31) our Lord foresaw the triumphs of his cross, which, indeed, seemed ever present with him (Luke 10. 18).—*Rev. W. J. Du Hadway.*

Never before in the world's history had the true character of the world's sin been measured—judged. Its deep hostility to purity was here displayed. Just so, many a man's character is not known till in some moment of desperation he vents himself, and is judged, revealed in his true spirit. Moreover, it was an actual judgment. In the proclamation of salvation through faith in Christ the world of sin and wickedness was condemned. The "prince of this world" is none other than the prince of this wicked world which is here judged—the devil.—*Rev. S. C. Bronson.*

Judgment is a crisis involving a dividing or separating between right and wrong, truth and untruth. Christ's mission introduced such a crisis. His presence necessitated a choice. Already those who rejected him were brought under condemnation and rendered less susceptible to the truth because their preference was for darkness rather than light. The prince is doubtless Satan as represented in the dominating power which

controlled the mass of mankind in belief and conduct hostile to the spirit of Christ. Under the influence of Christ this power is being broken, and the personality which animates it shall finally be cast out.—*Rev. Edmund M. Holmes, B.D.*

Evidently reference is not here made to the final judgment. Judgment is rendered concerning the supremacy of the world. The conflict had been raging through the ages. The crisis has now come. The voice from heaven proclaims the decision. The kingdom may not be set up in a day, but the final outcome is evident. By "the prince of this world" reference is made to Satan. His dominion is to be destroyed and he cast out, "to go to his own place." Christ "lifted up" will draw the world back to himself.—*Rev. Alfred E. Craig, B.D.*

Analytical and Biblical Outline.

The Uplifted Christ.

I. AN ATTRACTIVE SAVIOUR.

Sir, we would see Jesus. v. 21.

"Will draw all men." v. 32.

"Gentiles shall come." Isa. 60. 3.

II. A GLORIFIED SAVIOUR.

The hour is come... glorified. v. 23.

"Declared... Son of God." Rom. 1. 4.

"Highly exalted him." Phil. 2. 9.

III. A DYING SAVIOUR.

If it die... much fruit. v. 24.

"An offering for sin." Isa. 53. 10.

"A ransom for many." Matt. 20. 28.

IV. A TROUBLED SAVIOUR.

Now is my soul troubled. v. 27.

"How am I straitened." Luke 12. 50.

"With strong crying." Heb. 5. 7.

V. A SUBMISSIVE SAVIOUR.

Father, glorify thy name. v. 28.

"Lo, I come." Heb. 10. 7.

"As thou wilt." Matt. 26. 39.

VI. AN ATTESTED SAVIOUR.

A voice from heaven. v. 28.

"This is my beloved Son." Matt. 3. 17; 17. 5.

"This voice we heard." 2 Pet. 1. 17, 18.

VII. A VICTORIOUS SAVIOUR.

The prince... cast out. v. 31.

"Satan... fall from heaven." Luke 10. 18.

"They overcame him." Rev. 12. 11.

Thoughts for Young People.

The Attractive Power of Christ.

1. *Christ draws men out of all nations.* Even as a moral reformer and teacher, without any consideration of his work as the Lamb of God which taketh away the sin of the world, Jesus would stand out conspicuously as being the "Son of man," and not the son of any race. Mohammed was an Arab, thoroughbred, and his religion ap-

peals to men just in so far as by heredity or contact they have acquired Arabic sympathies. Gautama was an intense Oriental; and his religion is founded on the bad as well as the good qualities of the Oriental race. Luther was a German, and would not have been so successful in reforming any other country than Germany. And so with all great teachers and reformers. But Christ appeals alike to European and African; Asiatic and American; the man of the first century and the man of the nineteenth. These Gentiles were the first-fruits of a mighty harvest from "the seed that was sown in an open grave."

2. *It is by his death that Christ draws men.*

Had he lived he would have remained alone; he died, and a mighty harvest of souls upsprang. His example of self-sacrifice has changed the world's ideal. Until he came the ideal man was the man who could win for himself; now, however men may act, they always feel that the noblest man is the man who makes the noblest surrender.

3. *Christ draws men to triumph.* There is a hunger of heart which only fellowship with Jesus can satisfy. True success is achieved when the soul conforms to the model of the divine Master. Eventually those who are under the power of Satan and arrayed against Christ are cast out with their master; but those who are on his side share in his triumph. Not only is Jesus enthroned and crowned—his followers share his royal honors.

Lesson Word-Pictures.

"Who are these?" wonders Philip, as he notices a group in the way. "They look as if they had some question to ask. Strangers, too! Still waiting!"

Yes, they wait for him, fasten their sharp, eager eyes upon him, and say, "Sir, we would see Jesus!"

"My Master! Want to see my Master!" thinks Philip. "All the world would see him."

He hurries away to Andrew. "Strangers, Greeks, too, want to see our Master," Philip tells Andrew.

And now together they hunt up Jesus.

"It will make my Master happy," thinks Philip, "to know that all the world is eager to see him. He will show himself a King before these strangers."

Yes, Jesus begins to speak of his glory. But what does he add? It is the old mournful strain he somehow has made so prominent. It is something about the dying of a corn of wheat. Is not suffering always the cost of noble achievement? "Dying?" thinks Philip. "He, a King, ought to talk about living and reigning."

No, he continues to talk to somebody about losing his life, about hating his life. And now he

is in profound disturbance of soul. He is crying to his Father. It is a fascinating scene. There are the perplexed Philip and Andrew, near by are the Greeks, and all around are the people, ever curious to hear and see. And the center of this curiosity, Jesus, whom all the world seeks to know, is lifting his voice in supplication to be spared this hour! "A King taking off his crown!"

A sudden cry, "Father, glorify thy name," and then there is stillness. Philip and Andrew wonder. The Greeks, the people, the great ring of spectators all listen excitedly.

Such stillness!

It is suddenly broken by a loud voice! Such solemn stateliness to this strange mystic utterance overhead glorifying Jesus! Hark! is it thunder? Will it rumble again? The people all look up, a great surface of questioning faces turned toward the placid sky. Does Philip understand? It is a manifestation of majesty. Do the people appreciate it? And now Jesus is saying something of a lifting up, of a casting out of this world's prince, of a drawing of all hearts to Jesus.

The people cease to search the strange sky. They look at Jesus. What is this lifting of the Son of man? Who is he?

"A King going up to his throne," Philip is silently saying.

No, Philip! No, every body! He was talking about his lifting up on Calvary. He really means a descent to death. He is the light shining for a little while. Darkness is coming. O, that they may improve this short shining of the sun!

And while they still listen he is gone! He suddenly disappears. None of the people can find him. The light is withdrawn, darkness is coming—darkness out of which will rise the throne of Calvary, from whose summit Jesus, King, will rule the world.

By Way of Illustration.

"*Sir, we would see Jesus.*" A young preacher of culture, after one of his most brilliant efforts, sought commendation from an older minister. "I didn't enjoy your sermon," answered the latter, frankly. "Did it lack logic?" "No." "Did it lack elocution or rhetoric?" "No; but it had no Christ in it." "Why, one cannot always be preaching about Christ." To which the older man replied: "All the roads in Italy lead to Rome, because Rome is Italy. So every text in the Bible points to Christ and leads to him. Your business is to hold up Christ."

It matters not so much whether the candlestick is gold or silver or tin, provided the light which it holds be bright. Jesus is the Light of the world.

The best sermon ever preached is only a cup after all. It may bring the water, but the cup itself cannot quench thirst.—*Dr. T. L. Cuyler.*

Verse 22. The commission of Christians is to bring seekers to Christ. Many years ago a poor German immigrant woman sat with her children in the waiting-room of an Eastern station. A lady, struck by her look of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa alone with her babies. The stranger had but one instant. She pressed a little money into the poor creature's hand. "Alone?" she said. "Why, Jesus is with you! He never will leave you alone." Ten years afterward the woman said: "That word gave me courage for all my life. That chance word brought me to Christ and kept me strong and happy through all my troubles."

Verse 24. The story of Christ's sacrifice and death will win the world. Dr. Chamberlin, of India, when he entered on his work in Hyderabad, went to the market-place to preach. A throng closed around him and told him if he uttered another word he would be killed. Already they were tearing up the paving-stones and urging each other to throw them. He asked permission to tell one story, and then they might stone him if they wished. He told the story of Bethlehem, of that marvelous Life, of the miracles he performed, of the gracious words he spoke. He told them the story of the cross and pictured in graphic words Gethsemane and Calvary endured for the world's redemption. He says: "I pictured the loving Christ dying for his enemies. When I told them that, I saw the men go and throw their stones in the street, and down the cheeks of the very men that had been clamoring the loudest for my blood I saw the tears running, and when I had finished the story and told how he had come forth triumphant from the grave, and through his merits every one there assembled could have eternal life, I told them I had finished my story and they might stone me. But no; they came forward and bought eighty copies of the Scriptures, for they wanted to know more of that wonderful Saviour."—*World-Wide Missions.*

Verse 25. In 1855, when some of the soldiers came back from the Crimean War to London, the Queen of England distributed among them beautiful medals. There was a great audience, with Parliament and the royal family. The soldiers came on their crutches. A colonel who had lost both feet was wheeled in on a chair. Then the queen arose and in the name of the government distributed medals inscribed with the four great battlefields. Then the bands struck up the national hymn and the people, with streaming eyes, shouted, "Huzzah! Huzzah!" It was a proud, immortal day for those returned warriors. But a brighter day will come, when Christ shall gather those who have toiled in his service. "Well done, good and faithful servant," will be declared before the

assemblage of heaven, and four great names will mingle with the shouts of victory—Bethlehem! Nazareth! Gethsemane! Calvary!—*Talmage*.

Verses 26. An elderly man, who had served the Lord faithfully, was asked if he had any doubts. "Doubts? No; I have the eternal promise." "Have you any darkness?" "Impossible. I dwell in the sunshine of his presence." "Are you afraid to die?" "No, no; death will be my birth-day in the palace of glory."—*Sabbath Reading*.

The Teachers' Meeting.

Present an outline of the three visits of Jesus to the temple on Sunday, Monday, and Tuesday of passion week, and of the events at each visit.... It might be well to draw a rough map of Jerusalem, the Mount of Olives, and Bethany, and to make each journey upon it while telling the story. Also a diagram of the temple and its courts, showing the Court of the Gentiles, where the Greeks were, and the Court of the Women, where Jesus was teaching.... Explain Greeks; Bethsaida; Son of man; glorified; corn of wheat; this hour; voice from heaven; judgment of this world; prince of this world; children of light.... The Golden Text will serve admirably as a starting-point for the spiritual teachings of this lesson.... There is the "I," Jesus Christ. In what views does this lesson present him? 1. An attractive Saviour. 2. A glorified Saviour. 3. A dying Saviour. 4. A troubled Saviour. 5. A submissive Saviour. 6. An attested Saviour. 7. A victorious Saviour.... "The drawing of all men" is made the theme of the Thoughts for Young People.... Another outline: 1. Jesus as an object of interest. 2. Jesus as the germ of life. 3. Jesus as the troubled soul. 4. Jesus as the judge of men. 5. Jesus as the light of the world.

References.

FOSTER'S CYCLOPEDIA. Prose, 1182, 1185, 680. Ver. 23: Prose, 1177. Ver. 24: Prose, 5042, 11454, 11458. Ver. 25: Prose, 1737, 1945, 1739, 3597. Ver. 27: 5414. Ver. 26: Prose, 9448, 5243, 5288, 5289, 11670, 11671. Ver. 32: Prose, 11117, 7667, 7687, 7644, 7647, 7657, 7183, 659, 660, 2871.

Primary and Intermediate.

LESSON THOUGHT. *Seeing Jesus*.

Review. Who was raised from the dead by Jesus? Where did Lazarus live? Who were his sisters? When did they want Jesus to come to their home? Who can always bring comfort in time of sorrow?

Introductory. Tell that so many people believed on Jesus when they knew how he raised Lazarus

from the dead that the Jews said they must put him to death. So Jesus went away to a little town and stayed where his enemies could not find him until just before the passover feast. Then he came back to Jerusalem. Some wonderful works he did during this time. He cured the ten lepers, blessed the little children, made two blind men to see, near Jericho, and cleansed the temple the second time, after entering Jerusalem like a king. Now he was in Jerusalem again.

Either pin up a picture of the temple with its different courts or make a little plan on the board which will show the Court of the Women and the Court of the Gentiles. Tell that the Greeks who wanted to see Jesus could not go beyond the Court of the Gentiles, though they came to the feast to worship God. Perhaps they heard how he had raised Lazarus from the dead. Philip told Andrew what the Greeks wanted, and then Philip and Andrew went to find Jesus. Very likely he was in the Court of the Women, for it was there he had seen the widow put her mite into the treasury. Impress the lesson that these Gentiles who wanted to see Jesus took the pains to find some one who could bring Jesus to them. Do we look in the Bible to see Jesus? Do we say, when we go to church, "We would see Jesus?" Do we look for him in Sunday-school? If we want to see him, and ask for him, we shall surely find him.

What Jesus's kingdom is like. Pin up a gilt crown. Tell that many of the disciples—perhaps all—thought that Jesus would be an earthly king and wear an earthly crown. Jesus knew that he must die very soon, and that all his friends would be disappointed and full of sorrow. So he tried to show what his kingdom would be. He said that a grain of wheat would not be worth much if it was put away and kept carefully. It must be put into the ground and die; then when the outside fell off the life in the wheat would burst out, and a plant would grow which would bear a great many grains! What did this mean? That if we love ourself-life, and try to save it, it will be good for nothing; but if we turn away from the things that please self, for Christ's sake, then we shall keep our real life, and bring the true life to many others! The way into Christ's kingdom is to forget self, as Jesus did, and do all we can to help and save others.



While Jesus was talking, and the Greeks and a great multitude besides were listening, the great Father spoke to him, so that the people could hear. Do you remember when and where the Father spoke to him before?

What the cross does. After this Jesus spoke the solemn words of the Golden Text. What do they mean for us? [Class repeat.] Uncover a cross

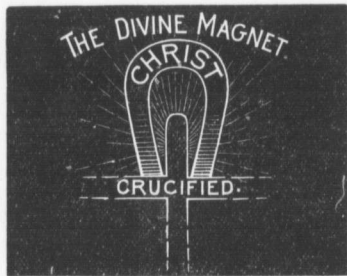
already made on the board. Tell that it is the love which made Jesus willing to die on the cross that draws people. Every time we hear the story of the cross, and love and pity fill our hearts, we are being drawn. But many who are drawn to Jesus are proud and self-loving, and will not go! The cross of Christ can draw us, but it cannot make us come to him. We must choose him for ourselves.

Who are "Children of light?" This is the lovely name Jesus gave to those who love him well enough to deny self for his sake, who try to do the things he says, and who believe in the light, and walk in it.

Make yellow rays going out from the cross as a center, and in them print characteristics of "children of light," as you can draw them from the class. Close by singing softly,

"Let us walk in the light,
Walk in the light,
Let us walk in the light,
In the light of God."

Blackboard.



To review the lesson, speak about the raising of Lazarus from the dead; the effect on the people; the determination of the Jews to put Jesus to death. Speak of intervening events. See Matt. 19. 3-23. 39; Mark 10. 2, 12, 44; Luke 17. 11-21; John 11. 45-12. 19. This intervening history may be assigned to several scholars, or classes, to look up the Sunday previous to this lesson. Have some

one state the time and place of to-day's lesson. Review it briefly, and all repeat the Golden Text. Turn to the blackboard and read the top sentence. What is a magnet? A loadstone with attractive powers, drawing iron to it, and holding it fast. This is used as an illustration of the text: "I, if I be lifted up" [on the cross] "will draw all men unto me." There is no power on earth so attractive as the crucified Christ. Nothing can take the place of the cross and the sacrifice it represents. All the world is turning to Christ crucified, the hope of everlasting life.

APPLICATION.—How is it with me?

OPTIONAL HYMNS.

NO. 1.

Tell me more about Jesus.
Feast of blessing.
Come to Jesus.
Invitation accepted.
To Jesus I will go.
Freely for me.
The call for reapers.

The Lesson Catechism.

[For the entire school.]

1. To what date do the events of this lesson belong? **The last day of Christ's teaching.**
2. What was said by some Greeks in Jerusalem? **We would see Jesus.**
3. What hour did Jesus say had come? **The hour when he should be glorified.**
4. How was Jesus glorified? **By dying for men.**
5. What did Jesus say of himself in the GOLDEN TEXT? **"And I, if I be lifted up,"** etc.
6. What is Jesus? **The light of the world.**

CATECHISM QUESTION.

20. What is the other part of man?

His body, which is flesh and blood, and will die.

Be not afraid of them which kill the body, but are not able to kill the soul.—Matthew x. 28.

A. D. 30.] LESSON III. WASHING THE DISCIPLES' FEET. [Oct. 18.] GOLDEN TEXT. Let this mind be in you, which was also in Christ Jesus.

Phil. 2. 5.

Authorized Version.

John 13. 1-17. [Commit to memory verses 15-17.]

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

Revised Version.

- 1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, 2 he loved them unto the end. And during sup-

2 And supper being ended, the devil having now put into the heart of Ju'das Is-car'i-ot, Si'mon's son, to betray him;

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

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

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

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

7 Je'sus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Je'sus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

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

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

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

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

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

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

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

per, the devil having already put into the heart of Ju'das Is-car'i-ot, Si'mon's son, to betray

8 him, Je'sus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4 riseth from supper, and layeth aside his garments; and he took a towel, and girded him-

5 self. Then he poureth water into the basin, and began to wash the disciples' feet, and to

6 wipe them with the towel wherewith he was girded. So he cometh to Si'mon Pe'ter. He

saith unto him, Lord, dost thou wash my feet?

7 Je'sus answered and said unto him, What I do thou knowest not now; but thou shalt under-

8 stand hereafter. Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered

him, If I wash thee not, thou hast no part with

9 me. Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my

10 head. Je'sus saith to him, He that is bathed needeth not save to wash his feet, but is clean

11 every whit: and ye are clean, but not all. For he knew him that should betray him; therefore

12 said he, Ye are not all clean.

13 So when he had washed their feet, and taken his garments, and sat down again, he said unto

14 them, Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well;

14 for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to

15 wash one another's feet. For I have given you an example, that ye also should do as I have

16 done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither

one that is sent greater than he that sent him.

17 If ye know these things, blessed are ye if ye do them.

TIME.—Thursday night, the night before the crucifixion. **PLACE.**—Jerusalem; the upper room where Jesus ate the passover. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—Christ our example.

HOME READINGS.

- M. Washing the disciples' feet. John 13. 1-17.
- Tu. A lesson in humility. Mark 9. 33-37.
- W. The lowest seat. Luke 14. 7-11.
- Th. Humility in prayer. Luke 18. 9-14.
- F. Warning against pride. Matt. 23. 1-12.
- S. Nobility of service. Mark 10. 35-45.
- S. Peter's exhortation. 1 Pet. 5. 1-6.

LESSON HYMNS.

No. 118, New Canadian Hymnal.
Let him to whom we now belong
His sovereign right assert.

No. 120, New Canadian Hymnal.
I am thine, O Lord, I have heard thy voice.

No. 126, New Canadian Hymnal.
Lord Jesus, I long to be perfectly whole.

DOMINION HYMNAL.

Hymns, Nos. 252, 253, 250.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Mind of Christ**, v. 1-11.
What thought did our last lesson show us was uppermost in the Saviour's mind?
How did he show that he loved his own?
What is the "mind of Christ" that our outline suggests?
Where was Judas Iscariot now, and how was he engaged?
What lowly service did Jesus prepare to engage in?

What knowledge in Christ's mind makes it a wonderful service? (Verse 3.)

What great lesson was contained in it?

Was there any saving virtue in this service?

What traits of Peter's character occur in the conversation with Jesus?

2. Christ's Mind in Us, v. 12-17.

What was the example that Christ had given?

What great lesson of human equality is thus taught?

Did Christ mean literally for Christians to wash each other's feet?

How can a Christian show forth his humility in his daily living?

In what does happiness for the Christian consist?

On what does ability to do these things depend?

How may we know our relation to God and his will for us?

Practical Teachings.

Find in this lesson--

1. Christ's conduct in trouble. He was thoughtful for his loved ones in their sorrow.

2. An unwelcome guest who was present at the last supper. Christ's chosen ones seldom assemble but the devil comes also.

3. The teaching that no service is mean or low. The Creator of all things washes his disciples' feet.

Hints for Home Study.

Find other examples of Simon Peter's headlong impetuosity.

Find any evidence that there may be in the gospels that Judas had not been true to Jesus for some time.

Find some biblical instances of foot-washing as an incident of Oriental hospitality.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Mind of Christ, v. 1-11.

What feast was near at hand?

What hour did Jesus know was approaching?

What evil purpose did Judas cherish?

Of what was Jesus conscious about himself?

How did he prepare himself for service?

What service did he then perform?

What question did a disciple ask?

What did Jesus promise him?

What was Peter's reply?

What did Jesus say of his refusal?

What was then Peter's prayer?

Whom did Jesus say was unclean?

How long had he known who would betray him? (John 6. 64.)

2. Christ's Mind in Us, v. 12-17.

What question did Jesus ask?

By what titles did the disciples call him?

What duty did they owe one to another?

Why had Jesus set them an example?

What did he say about servant and lord?

What about doing as he commanded?

What says James about doing right? (Jas. 1. 25.)

Teachings of the Lesson.

Where in this lesson are we shown--

1. An example of divine love?

2. An example of humility?

3. An example of forbearance?

Home Work for Young Bereans.

Find the story of a woman who bathed Christ's feet with her tears.

Find the method that Jesus took to let his disciples know which one should betray him.

Read the account of the founding of the feast of the passover.

QUESTIONS FOR YOUNGER SCHOLARS.

What great feast was about to be held in Jerusalem? **The passover.**

With whom did Jesus eat the passover supper? **With his twelve disciples.**

Which of the disciples meant to betray him? **Judas.**

Who put it into the heart of Judas to do this? **The devil.**

What did Jesus know? **All things.**

What did Jesus begin to do after supper? **To wash the disciples' feet.**

What did Peter say to him? **"Lord, dost thou wash my feet?"**

What did Jesus tell Peter? **That he could not understand it now.**

What did Peter say Jesus should not do? **Wash his feet.**

Why did Peter refuse? **He thought it too lowly an act for Jesus to do.**

What did Jesus tell Peter? **"If I wash thee not, thou hast no part with me."**

What did Peter then beg Jesus to do? **Wash his feet, and hands, and head.**

What did Jesus teach by this act? **The lesson of love and service.**

If Jesus serves us, whom should we serve? **One another.**

What is Jesus pleased to see in his disciples? **Humility.**

Words With Little People.

PRIDE } Seeks its own.

PRIDE } Wants the best place.

PRIDE } Wants others to serve.

HUMILITY } Forgets self.

HUMILITY } Gives the best to others.

HUMILITY } Loves to serve others.

Which is the spirit of Jesus?

Whisper Motto.

By love serve one another.

General Statement.

Nearly one third of the first three gospels and nearly one half of that of John are occupied with the account of the week in which our Saviour died. No other portion of his life is recorded with nearly the minuteness of this. But there is one day in that week of which no mention is made at all—Wednesday, the day following the last public teachings in the temple. On the afternoon of the following day, Thursday, Jesus went with the twelve once more to Jerusalem. About sunset they sat down together to the passover feast, celebrated by them, apparently, a day in advance of the usual time, for on the next day at sunset the Saviour's body would lie silent in the rich man's sepulchre. We are to picture them in an upper room, simply furnished, with three tables arranged in an open square and couches around them. There had been a strife for precedence in assigning the places among the disciples, and it is not unlikely that they expressed unwillingness to pay each other the service of pouring water upon the feet, as was customary when men came in from the street with their sandaled feet weary and soiled by the dust. Their Master, fully conscious of his rank as the Son of God, fully aware, too, of the scenes that awaited him on the morrow, now taught them a final lesson concerning his own mission and their duty. He rose from the couch, laid aside his robe, wrapped around his waist a towel, took a basin and pitcher, and washed the feet of the twelve one by one. There was some hesitancy in Peter's mind when his turn came, and only his Master's rebuke led him to submit to the service.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. *'Before the feast of the passover.* The words indicate that it was immediately before, just as Jesus was about to recline with his disciples around the tables. **Knew that his hour was come.** He was within eighteen hours of his cross, and in the state of one who knows that he is dying; yet his thoughts were not of himself, but of his friends. **That he should depart.** Death, to him, was a departure from a place of journeying to a home in the Father's house. (1) *Death may be a delight to every one who follows Jesus.* **Having loved his own.** His own were those who had given him their faith and their love. Such he loved then, and such he loves now. **He loved them unto the end.** Not only to the end of his life, but "to the uttermost," carrying his love to the highest point. (2) *There is no limit to the love of Christ for his own.*

2. Supper being ended. Rather, "during supper;" for it was not yet ended. Literally, it reads, "supper being," that is, being in progress. **The devil.** The personal spirit of evil who tempts men to all wickedness. **Having now put into the heart.** Better, "having already put." The purpose had been formed several hours, if not several days, before, and Judas was now watching for an opportunity to fulfill his contract of betrayal. This is mentioned to show the love of Jesus all the more strongly, since he knew how corrupt was one heart at the table with him. **To betray him.** The betrayal was necessary, for the rulers could not seize Jesus while surrounded by his disciples and the friendly common people; unless some one revealed his place of retirement he could not be taken by surprise. (3) *How high a man may be lifted by privilege only to fall by sin!*

3. Jesus knowing. This verse is inserted to add emphasis to the Saviour's act of humility in washing the disciples' feet. He knew that the

Father had given all things into his hands, and therefore that he was King of kings and Lord of lords. He knew that he was divine in his origin, and divine in his destiny. Yet he humbled himself to perform for his disciples an act of menial service, for his thoughts were not of himself, but of them and their needs. (4) *True Kingliness consists in the nature, and not in the outward appearance.*

4. He riseth from supper. From the couch on which he was reclining. **Laid aside his garments.** He took off the long, flowing outer garment, which would impede his work, but probably left on the close-fitting undergarment. **Towel, and girded.** He tied a long towel around his waist, leaving its ends hanging loose, that he might use them. Such was the garb of servants. (5) *One who knows that he is a prince can afford to appear as a servant.*

5. Into a basin. In Oriental countries the feet are held over a basin, not placed in it, and the water is poured upon them from a pitcher. **Began to wash the disciples' feet.** We learnt from Luke 22, 24, that there was a contest among the twelve for the leading place, probably each demanding the best couch at the table. Christ rebukes the spirit of selfishness by performing a servant's duty toward all. In his act were several symbols: 1. It was a symbol of his mission, representing himself, the Son of God, not seizing the honor which was his right, but emptying himself to become a servant. 2. It showed the need of their purification from sin, and the manner of it, by the cleansing of Christ. 3. It was a rebuke to their ambitious spirit, and a lesson in humility. 4. It showed them that the greatest among them was the one who excelled in acts of service toward others.

6. Then cometh he to Simon Peter. In the order of their sitting at the table, but it is impossible to tell what that order was. **Lord,**

doth thou wash my feet? "Thou" is the emphatic word; "thou, the Christ, the Son of the living God." "Peter means to exhibit humility, but it is a noisy, self-sufficient humility. Peter must display his humility, and so deteriorates it." — *Whedon*.

7. What I do. Not only is this true of the washing, but of all Christ's plans, and of all God's dealings with us. **Thou knowest not now.** How few of our experiences can be understood while we are passing through them! The disciples could comprehend the acts and words of Jesus only when they viewed them as a whole after his ascension and the enlightenment of the Spirit. (6) *Many mysteries of our present life will be solved when we look back on earth from the walls of heaven.*

8. Thou shalt never wash my feet. Peter's ostentatious humility rapidly grows up into pride and arrogance. He must needs pass judgment upon his Saviour's conduct. (7) *So there are some wise people now who seem to consider the gospel plan of salvation beneath the dignity of God. If I wash thee not, thou hast no part.* Because Christ required submission, and Peter was insubordinate; because Christ required cleansing, and Peter's spirit was still unholy. (8) *The true Church of Christ is the fellowship of the purified ones.*

9, 10. Lord, not my feet only. He runs at once to the opposite extreme, and offers his whole body to a cleansing so precious. **He that is washed.** "Is bathed." The word in the original is not the same with that in these verses translated "wash." **Needeth not save to wash.** The man who has bathed his whole body needs afterward to wash the dust from his feet; just as in every bath-house at the sea-shore stands a pail of water for washing the feet. So in the spiritual world; he who has bathed in the washing of regeneration still needs a daily washing from the stains of earthly contact. The disciples had been cleansed by the power of Christ, but they needed to be washed from the dust of self-seeking. **Ye are clean, but not all.** A rebuke which Judas alone of all the twelve could understand. (9) *No washing can cleanse him whose will remains untouched.*

11. He knew who should betray him. Literally, "who was betraying him," for the treason was already in progress. **Therefore said he.** How earnestly did the Good Shepherd

seek to save the one sheep that was breaking away from the fold!

12, 13. Was set down. Literally, "was reclining again," referring to his position on the couch. **Know ye what I have done.** They saw the act, but saw not its hidden purposes, and therefore he reveals to them as much as they were in condition to receive, and leaves the deeper truths to come to them gradually. **Ye call me Master and Lord.** These were the titles by which he was addressed by his disciples; and they expressed a fuller meaning than they knew. **Ye say well.** In the shadows of approaching death and apparent failure he does not lower his claim to the highest honor.

14. If I then. I, who am by right above the highest king; I, who have authority to command. **Ye ought also to wash.** One may perform the precise act here commanded and yet in the act disobey the Lord, as when the pope ostentatiously washes the feet of beggars in St. Peter's. And one may never perform the act, yet many fulfill the command by services of love toward the needy, by a gentle and humble spirit, and by a life of self-denying love. (10) *Let us seek the obedience of the spirit rather than that of the letter.*

15. I have given you an example. Such was the whole life of Christ, a pattern in self-sacrifice for the sake of others. (11) *Let us keep the matchless copy ever before our eyes. Do as I have done.* Not "do what I have done," the same in act, but "do as I have done," the same in spirit. Our study of Christ's example is of little value unless we follow it.

16. The servant is not greater than his lord. This was a favorite expression of Christ. We find it spoken under four different circumstances. Here it means that the followers of Christ must not consider themselves above any work which their Master was willing to do. **He that is sent.** In the original, "an apostle," the term applied to each of the twelve. "If you are apostles, you must not seek to be above your Sender. He could afford to be lowly, and so can you."

17. If ye know these things. It is hard for men to perceive their duty, and sometimes harder still to do it. **Happy are ye if ye do.** This is a lesson which few learn, that true happiness consists not in getting, but in giving; not in receiving homage, but in doing good. (12) *The most joyous spirits are those that think the least of themselves.*

CAMBRIDGE NOTES.

We enter here on a wholly new division of the gospel, in which the world is shut out for awhile and Jesus holds communion with his own. The section, chapters 13 to 17, has been generally acknowledged as the gem of this priceless book, and

no passage is superior in beauty to this which we have before us to-day. The meal which supplies the occasion was apparently the passover feast itself; the synoptists indicate this very clearly, and the difficulties in St. John's narrative which

have caused many scholars to deny it do not seem to be insuperable. At what point in the meal came the institution of the Lord's Supper, which St. John does not record, because four narratives were current in the Church many years before he wrote, is very hard to say, nor does it concern the passages with which we have to do. W. places the distribution of the bread before verse 2 of this chapter, and that of the cup after verse 32. Thus Judas partook of the bread alone.

Verse 1. Before. A vague word denoting the time immediately preceding the feast. **Pass-over.** Not here "of the Jews," for it is the true paschal meal of which our Lord partakes before superseding the type by the reality. **Knowing.** That is, "because he knew." **That he.** See note on chap. 12. 23. **He loved them to the uttermost** (margin). That is, he manifested now in its utmost form the love he had always borne them. The translation is made quite certain by the usage of the phrase elsewhere. Comp. 1 Thess. 2. 16.

2. During. We are not told at what point nor what suggested this action. But the parallel between this passage and Luke 22. 27, is so close that we must connect the feet-washing with the contest between the disciples as to their precedence in the kingdom. **Put it into his heart that Judas . . . should.** So read, as the Greek seems clearly to require (M. L.). There is a good parallel in the Hebrew of Job 1. 8, "Hast thou set thy heart upon my servant Job?" The unfolding of the heart of Jesus is set in contrast to the plan which has been formed in the heart of the enemy. We may note, too, how vividly this phrase brings out the conception of Judas as a wretched tool in the hands of Satan, a conception that meets us throughout. **Is-carriot.** "Man of Kerioth," a village in Judea. Apparently he was the only Judean apostle, a suggestive fact. It is very remarkable that he should have hidden so successfully the inroads of avarice upon a soul capable of better things. His simple-hearted colleagues never suspected him when the dreadful revelation of treachery fell on their ears; with an instructive charity and humility which cannot be too highly admired, each thinks that it must (and yet surely cannot!) be himself. **Betray.** Rather, "deliver up;" a word consecrated to this subject in the New Testament. Comp. Rom. 4. 25; Gal. 2. 20, etc.

3. A Being so great could not abuse himself, however low he condescended. It is the supreme example of a law we find working every-where among men. Those who condescend are the truly great and wise; to stoop a little is not human nature, for it appears to risk the slight elevation that is attained.

4. In this verse and the next the details of this amazing service are dwelt on; he served perfectly. The work was that regularly per-

formed by slaves, at the beginning of a meal; on this occasion (comp. Luke 7. 44) it had apparently been omitted. The Lord thus does a slave's work on his way to a slave's death (Phil. 2. 7, 8). **Garments.** The upper robes, either girt up or laid aside for any active work.

6. Whether Peter was the first to be approached or not is a question on which opposite impressions are gathered from the narrative; W. thinks he was first, M. M. take the other view. It does not affect the meaning, for Peter (comp. Matt. 26. 33, etc.) would certainly have protested in any case, even if his comrades had acquiesced. **Thou.** Every word is emphatic; the pronouns we can almost hear brought out with all the vehemence of which that impetuous nature was capable.

7. Understand hereafter. The understanding will be a continuous process lasting throughout a life of growing experience. Even the Lord's explanation will not give full knowledge; Peter must learn the truth by living it, after the passion has deepened the lesson.

8. Never. Literally, "while the world lasts," taking up the "hereafter." There is the same self-willed reverence as in Matt. 16. 22, but the profound sincerity of it should prevent us from using language of blame; after all, the words sprang from every thing good in his character. Probably the other disciples felt just as he did, but submitted in stupefied amazement. **Part with me.** Here begins the explanation. Peter must enter fully into the spirit of this action, so as to reproduce it in his own life, or he can have no share in the work of One who is going forth to win the world by service and self-sacrifice. Note the phrase is not "part in me," as it is often misinterpreted.

9. The bare idea of separation sends the apostle into the opposite extreme; if this cleansing will bring him nearer to his Lord, let it extend to every part that lies open to his eye.

10. The bath was taken for granted in every guest who came to the feast, but passing with sandaled feet through the dusty street he needed to have the feet washed when he came in. So in the application the apostles had been cleansed by faith in Jesus and needed not that the regenerating work should be done over again. It was enough to cleanse them from the daily stains contracted in the walk of life. But alas! there was one there who was not "bathed," and in him the feet-washing was but an empty form. The Lord reveals his knowledge that the disciples may not think the symbolism invalidated by the presence of treachery.

11. Him. Literally, "him that was delivering him up." The accursed plot had already begun (Matt. 26. 14). Note that Judas is called traitor only in Luke 6. 16. **Therefore.** The explanation seems superfluous, but it brings up the well-

remembered feelings of the original occasion, when the words were a mystery needing explanation.

12. Read "and reclined, he said again." He took up his former exposition. **Know.** Better, "understand," as in verse 7. **Have done.** Note the perfect tense, describing an action whose results abide.

13. Master. The recognized equivalent of Rabbi, "my great one." The Greek means "Teacher," as the margin shows. St. Luke has a special word, of which "Master" is a fair equivalent. **Lord.** In the vernacular "Mar." Comp. *Mar-an*, "our Lord," 1. Cor. 16. 22. The word also suggests the LXX. translation of the Hebrew "Jehovah," an idea which was increasingly prominent in the mind of the early Church as it went on using the title. **So I am.** How inexplicable these claims, made by a Teacher whose humility differentiates him so strongly from every other teacher, must seem to those who think him merely human!

14. The Lord. That this title is placed first shows that the emphasis lies here on the condescension of the act. This is the first lesson of the Lord's humility. There is no act of lowly service to which the disciples could refuse to stoop, for the Teacher had enjoined it and the Lord had condescended to do it. St. Peter (1 Pet. 5. 5) has a very striking allusion to the event he had so much reason to remember. In the ceremonial of baptism the rite of feet-washing was long kept up, but it has now disappeared, except in the well-known performance of the popes—one of the best examples to be found of destroying the spirit by observing the letter. The second lesson of the feet-washing is in its symbolism, which, though often missed, is certainly present in this verse. St. John could not drop half the significance of the parable without stating that the application is to be limited. This constant purification from the daily stains of life can be in a sense performed by Christians for each other, and as such is a duty that their Lord bids them perform. In other words, Christian fellowship is a necessary part of religion. Comp. Jas. 5. 16. This fact will not be lost on Methodists, whose Church polity is so largely built on an organization which is intended to call attention to the importance of fellowship. Of course the means of purification must always be the Spirit's power, working through men who have received him.

15. Example. The word in the original describes an exemplar to be traced over, like a child's first copy in writing. So our self-sacrifice is to be literally "on the lines" of his. Wherever his example is enforced in the New Testament it always refers to his self-sacrifice. **Have done.** Better, "did," and so "gave," above. Both verbs refer to the single act just over.

16. Comp. Matt. 10. 24. The verse vividly ex-

presses the shame they would feel at neglecting what he had done. The second clause is literally "nor one commissioned greater than him that sent him." The first word is (as margin) simply the word "apostle." Carefully note chap. 17. 18.

17. We may paraphrase: "If you know this truth, as indeed you do know it, the knowledge brings you happiness if you proceed to put it in action." Knowledge means increased responsibility, but may mean increased happiness.

The Lesson Council.

Question 3. *What was Christ's purpose in washing his disciples' feet? Should his example in this particular act be literally followed by believers?*

One purpose of Christ in washing his disciples' feet was to teach them by example (verse 15) the lesson of humble service. That this lesson was needed is plain from the "strife" which arose among them on that very occasion as to "which of them should be accounted the greatest" (Luke 22. 24). They must also humble themselves to accept the cleansing ministry of Jesus (verse 8), of which this act was a striking symbol (verse 10). But it is the spirit of the act, and not the act itself, that Jesus intends to be perpetuated by his disciples. We "wash one another's feet" when by humble service we help them to a pure life.—*Rev. W. J. DuHadway.*

To teach the character and manner of true service. With the most momentous things impending—the institution of the Supper, the betrayal, the trial and crucifixion—the disciples had quarreled over their places at the table! By an act profoundly significant Jesus teaches that not he who sits in the chief place is the greatest, but he who serves most; that service involves for the time the preference of the one served; that it is to be impartial (he serves even Judas); that promotion in the spiritual realm comes by service. Of course, his example is not to be literally followed. It was not the specific act which was enjoined, but the general duty of service.—*Rev. S. C. Bronson.*

The chief purpose seems to have been to teach the lesson of humility and of genuine service, and to guard against the spirit of self-seeking fostered by misconceptions of Christ's Kingdom. It recalls a former teaching, "Whosoever will be great among you, let him be your minister." It becomes an impressive illustration of that great act of condescension whereby Christ "came not to be ministered unto, but to minister," and foreshadows the breaking down of arbitrary class distinctions. The act was symbolical, embodying a general principle of wide application.—*Rev. Edmund M. Holmes, B. D.*

The action thus performed by Christ was the

work of servants of the lowest rank. Verse 16 explains his purpose. He undoubtedly meant to teach his disciples the much-needed lesson of humility. His example need not be literally followed by believers to-day, because (1) his disciples did not so understand him, if we may judge from their practice; (2) foot-washing as a sacrament would be devoid of any promise such as pertains to sacraments; (3) it is a practice too climatic in its nature to suit a religion so universal as Christianity.—*Rev. Alfred E. Craig, B.D.*

Ecclesiastical office-seekers are not a mere fungus growth upon the modern Church. The ambition to climb to the highest places was so often manifest even among the disciples of our Lord that he performed this amazing act of condescension to teach them and all his followers to the end of time—perhaps his ministers especially—a lesson of humility; that instead of seeking to lord it over God's heritage, they should consider themselves servants of Christ and his Church; and that even when service involves humiliation they are not to shrink from it. There is every reason to believe that the command in verse 14, "Ye also ought to wash one another's feet," is to be understood figuratively, since there is no evidence of any such observance among the apostles or early Christians.—*Rev. J. F. Marlay, D.D.*

Analytical and Biblical Outline.

The Saviour at the Supper.

I. A FRIEND.

1. *Having loved his own.* v. 1.
"Christ hath loved us." Eph. 5. 2.
2. *He loved them unto the end.* v. 1.
"An everlasting love." Jer. 31. 3.

II. A KING.

1. *All things into his hands.* v. 3
"Subject unto him." 1 Pet. 3. 22.
2. *Was come from God.* v. 3.
"Proceeded . . . from God." John 8. 42.
3. *Went to God.* v. 3.
"I leave the world." John 16. 28.

III. A SERVANT.

1. *Took a towel . . . girded himself.* v. 4.
"The form of a servant." Phil. 2. 7.
2. *To wash the disciples' feet.* v. 4.
"As he that serveth." Luke 22. 27.

IV. A MASTER.

1. *What I do thou knowest not.* v. 7.
"We see through a glass." 1 Cor. 13. 12.
2. *Ye call me Master.* v. 18.
"Jesus Christ is Lord." Phil. 2. 11.

V. A TEACHER.

1. *Ye ought also to wash.* v. 14.
"Learn of me." Matt. 11. 29.
2. *Do as I have done.* v. 15.
"This mind be in you." Phil. 2. 5.
3. *If ye know . . . ye do.* v. 17.
"Likens him to a wise man." Matt. 5. 94, 95.

Thoughts for Young People.

The Lessons of the Feet-Washing.

1. *We learn the lesson of love to men.* Jesus loved men, even when the shadow of death was upon him; in full foreknowledge of men's unfaithfulness and ingratitude. Let us be true in our love of our fellow-men, even when others forsake us. (Verses 1, 2.)

2. *We learn the lesson of humility.* Jesus had full knowledge of his rank as the Son of God, but he was willing to lay aside his honor to become a blessing to men. Let us not be solicitous about our rights and titles, but deny ourselves for the sake of others. (Verses 3-5.)

3. *We learn that we need cleansing,* even though our sins have been forgiven and taken away. In the washing of the feet is shown that daily purifying which God's children need while they are still on the earth. (Verses 6, 7.)

4. *We learn that we must submit to the will of Christ* even when we do not understand his dealings. (Verses 8-10.)

5. *We learn the lesson of mutual service.* Our thought should be not, "How can I gain from others?" but, "What can I do for others?" (Verses 12-16.)

6. *We learn the joy of doing our duty.* The happy soul, even in trial, is the one that knows what duty is and does it. (Verse 17.)

Lesson Word-Pictures.

A room long and broad; tables stretching across the floor; couches behind the tables; shadows slanting through the windows, shadows reaching back to Egypt—for this is passover—and reaching forward to Calvary. To-morrow the Saviour dies. Twelve men file slowly after the Master into this room—but where is the servant to proffer water for the washing of their dust-stained feet? There is no servant present. Let one of the twelve do it for the company. Let the humblest girl himself for the service. No, let it pass! Feet-washing is menial work. It is a slave's duty. Let it pass!

They recline before the tables. You see their faces grave with the approach of some serious trouble, yet very ill-defined. You watch them. You say, "There is Peter! There is James! There is John!" One is there with a devil in his heart, and it is a devil looking out of the gloomy windows of his eyes. Let him be the slave to wash the unwashed feet. He is menial enough, bondsman enough, the devil's own. But even he will not wash the disciples' feet. Let it pass!

The supper is going on. There seems to have been a dispute somewhere among the disciples about the question of pre-eminence. Who is the greatest man among them? Yes, at this very table there has been such a selfish, unseemly

contention. Its echoes may still sharply and unpleasantly cut the air. But see! The Master, the greatest among them, is rising from his couch. What does he mean, they wonder. He is laying aside his outer garment, too. And what? Taking a towel and girding himself with it, fetching a basin and pouring water into it, and then—stooping to the nearest unwashed feet, bowing down like a slave, crouching low, he washes those feet! It cannot be! It is though. All see it. They hear the dripping of the water. They see him unwinding his towel, and no menial could do the humble work of wiping more thoroughly than he. Not a word is said. They are all so ashamed, so profound, while silent, is the Saviour's rebuke! Nobody offers to wash his feet. Run, fetch a basin and water and towel! No! It is a mute, astonished, ashamed company. But one man is resolved to speak. Yes, when the Master reaches him he will speak his mind. His thought is indicated by the posture of his feet. They are drawn away up under him. His robe is pulled down over them. No, no! Those feet shall never be washed by his Master.

Others may consent, but Peter will be firm. He has set his teeth. He has turned his head away.

"Peter, I want your feet!" we seem to hear a soft, gentle voice murmuring.

It is the Master.

Peter turns his head now.

"Thou shalt never wash my feet," he declares, shaking his head, drawing up his feet still higher, tucking his robe all about them.

Jesus expostulates, but Peter refuses.

"Never!" is the thought behind those set teeth.

What a voice now thrills Peter's soul!

"If I wash thee not, thou hast no part with me," says Jesus.

No part, no part!

Down come the feet of Peter, and out of his fervid, really loving heart he cries, impetuously, "Lord, not my feet only, but also my hands and my head!"

The foot-washing is soon over. Jesus the servant is buck at the table as Jesus the Master. This great lesson of the hot: has been impressively taught. The Church has never forgotten it. Alas, that it has not always been followed!

By Way of Illustration.

"He loved them unto the end." The mother wan and pale with incessant vigils by the bedside of a sick child; the fireman maimed for life in bravely rescuing the inmates of a blazing house; the three hundred Spartans at Thermopylæ; Howard dying of fever caught in dungeons where he was succoring the oppressed and remembering the forgotten—all these and many other glorious

instances of self-devotion do but faintly shadow forth the love of him who laid aside divine glory to serve and save sinners.

Verses 4 and 5. The lowest servant in an Oriental home was the feet-washer, and so Christ performed the lowliest service possible. Humility marks the disciple of Christ. St. Paul says in First Corinthians, written in A. D. 59, "Not meet to be called an apostle." As he grew in grace, he says, in Ephesians, A. D. 64, "Less than the least of all saints." And just before his martyrdom, in A. D. 65, he wrote, "I am the chief of sinners."

Dr. Morrison, missionary in China, sent home for an assistant. Attention was called to a young man of Aberdeen who wished to devote himself to missionary work. When he came before the committee his appearance was so unpromising that they said: "He will never do for a missionary. We need a servant. Will he be willing to go as a servant?" A committee waited on him with that proposal, to which he replied without hesitation: "I am willing to do any thing, so I am in the work." That young man became the famous Dr. Milne.—*Foster.*

Verse 7. Twenty years ago, on a day of thick fog and storm, I ascended Mount Washington by the old bridle-path. Over the slippery boulders we picked our toilsome way, unable to see any thing but our guide. A sulky company were we when we reached the "Tip-top House." But presently a strong wind swept away the mist and revealed the magnificent landscape from the mountain's base to the great wide sea. As the wonderful vision unfolded itself to our delighted eyes we could mark the pathway by which we had been led up to that mount of discovery. That day's experience taught me afresh just how a believer must leave God to order his footsteps, and how he must wait for God to unfold the hidden purposes of his love. Cry as loudly as we may in the driving mist for "more light," we do not receive any other answer than this: "Fear not! Only trust!" By and by we shall reach that gate of pearl, the opening of which will unfold to us the everlasting flood of glory.—*Dr. T. L. Cuyler.*

Verse 15. The wise teacher does not only rule the scholar's book for him, but writes him a copy with his own hand. And so our Teacher not only gave us rules, but lived them in his daily life "for an example."

I have known an infant to bear such a striking resemblance to his father that when the tongue could not tell his face did; and people, struck by the likeness, remarked of the child, "He is the image of his father." So the Christian's life of humility and service, without proclamation from his lips, should proclaim him to the world a child of God.—*Dr. Guthrie.*

Verse 17. Service for others brings happiness. There was a king who had a little boy whom he loved very much. He gave him toys and books and pictures and horses and the kindest of teachers. But in spite of this the young prince was unhappy. He wore a frown wherever he went. One day a magician came to the court. He saw the scowl on the boy's face, and said to the king: "I can make yourown happy, but it is a secret and must be paid for." The king at once paid the sum, and the magician took the boy into a room and wrote something with a white substance on a piece of paper. He told the boy to hold it to the fire when he wanted advice, and went away. The boy did as he was told, and the white letters turned into a beautiful illumination forming this sentence: "Do a kindness to some one every day." The prince tried it, and found in such service real happiness.—*Presbyterian.*

The Teachers' Meeting.

Notice the time of this lesson: the year in Christ's life; the period; the week; the day; the hour.... The Passover—what it commemorated, how it was celebrated, and its teachings concerning Christ. "Christ our Passover.".... The supper-room—how arranged, tables, couches, "leaning on the Saviour's breast," etc.... The washing of the disciples' feet—how was it done, and why was it done?.... Traits of Peter on this occasion—how were they in accord with his character as elsewhere shown?.... Find in this lesson five aspects of Christ, and how each was shown.... Find here that disciples need: 1. Love. 2. Fidelity. 3. Obedience. 4. Purity.... Select from this lesson five good sentences of divine truth; let them be read carefully, explained, and memorized.... Show the difference between *knowing* and *doing* the will of Christ.... What does it mean to us when Christ commands us to wash *one another's feet*.

References.

FREEMAN. Ver. 4: The outer garment, 205. Ver. 5: Feet-washing, 10. Ver. 10: Need of feet-washing, 813.... FOSTER'S CYCLOPEDIA. Prose, 3353, 3359, 6128, 10926, 685, 5489, 5490, 8725, 3939, 11816, 5483. Ver. 1: Prose, 7814, 3724-3727, 9039, 9040, 10342, 10329. Ver. 2: Prose, 1510, 11583. Vers. 4-6: Prose, 9663, 9658; Poetical, 3425. Ver. 7: Poetical, 1764, 1781, 1782.

Primary and Intermediate.

LESSON THOUGHT. *Doing as Jesus Did.*

The last week of Jesus's life. Introduce this part of the lesson by telling how a child (perhaps one of your class) has gone to live with the angels. Those who knew and loved the little one think

and talk about the last days—what the dear child did on such a day, and the day after, and so on.

So even now we love to think of the last days of our Saviour on earth.

[Print the names of the days of that last week, beginning with Friday, when he came to Bethany.]

Saturday (evening), the Supper at Bethany.

Sunday (the day after the Jewish Sabbath), the Triumphal Procession.

Monday, Cleansing the Temple.

Tuesday, Teaching in the Temple, meeting Greeks, etc.

Wednesday, With friends in Bethany.

Thursday (evening), Passover Supper.

The supper. Tell that this feast was first kept in Egypt fifteen hundred years before. [If the class is advanced enough to understand tell a little about it (Exod. 12. 21-28)]. Make a picture of a low Roman table, with couches on three sides, instead of chairs. Explain how the guests reclined, with their feet stretching back. Mark places for the twelve, calling upon children to tell the names of disciples, and marking each with an initial. Put a cross in faint outline back of the place assigned to Jesus. All this will help to make the scene real to the children.

Tell of the conversation among the disciples, perhaps before sitting down to the table. [Teacher read Luke 22. 24-30.] Jesus knew what they had been thinking and talking about, just as he knows all our thoughts and words. They were thinking who should have the best places in the new kingdom which Jesus was going to establish, and even at the supper-table, it may be, they were disputing as to who should have the place of honor, nearest Jesus.

The lesson Jesus taught. In that warm Eastern country sandals were worn on the feet. When a person entered a house there was always a servant ready to bathe the feet, for even a little walking in the dusty roads would soil them. In the upper room where the passover supper was eaten there was no servant to do this humble service, and none of the disciples were willing to do it for the others.

Jesus did not rebuke them for their pride, but after supper he taught them and us a sweet lesson. Who wants to learn it? A lesson from Jesus himself!

[Tell how our Lord laid aside his outer garment, took the basin of water and a towel, and began to wash the feet of the disciples! Show that this was work for some one to do. The disciples were not willing to do it, and so Jesus did it, not to rebuke them, but to let them see that no necessary work is too lowly for his followers to do.]

The lesson for us. Show a pretty weaving pattern, such as is used in kindergartens. Very

likely some little kindergartners are in your class. Talk about following a pattern. Call for Golden Text! Who is our Pattern? Christ Jesus has the right kind of a mind. We must study to understand it, and try to have our mind like his.

Little Nellie was left at home with nurse and baby while her mamma made a visit to the city. Mamma told Nellie what she wanted her to do, and how she wanted her to act with baby and nurse. Nellie remembered it, and tried to do just as she was told. Nellie had the mind that was in her mamma. She remembered what mamma said, and tried to do just as mamma wanted her to do.

This is the way we must follow our Pattern, Jesus. His mind is gentle, and so we must be gentle and kind. His mind was humble and glad to serve, and so we must be ready to help people in every way we can. His mind was so loving that he washed the feet of poor wicked Judas! And so we must be willing to serve and help even very wicked people if we have the chance.



[Put a yoke on the board, and above it print, "By love serve one another."]

Once a good man was traveling when he saw and pitied a poor slave so much that he bought him of his master. When the slave was his own, the new master said to him, "Now you are free." The slave fell down at the good man's feet, and said, "I will never leave you; I love you, and will serve you always."

Jesus has bought us, and makes us free. Do we love him for his love, and try to be like him in loving and serving others?

Blackboard.



This is a "helping hand" lesson to teach the need of willingness to be of service in the cause of Christ, even though one has to do little acts of service, while others perform the greater. This is

not meant that one should be destitute of strength of character or mind, or to display that spirit of false humility performed only to be seen of men. Back of the helping hand is the heart, wherein lies hid the motive, concealed from earthly eyes, but open to God. Let the motive of every heart here be, "I serve to do my Master's will."

[NOTE.—A hand may be drawn by placing the open left hand flat against the board, and then tracing the outline with a piece of chalk sharpened to a point.]

OPTIONAL HYMNS.

No. 1.

Everlasting love.
Just as I am.
Forever here my rest shall be.
I thirst, thou wounded Lamb of God.
My Jesus, as thou wilt.
I love thy will, O God.
Lead me, precious Saviour.

No. 2.

I love the name of Jesus.
Jesus, only Jesus.
I bring thee, my Saviour.
Who can unfold the bliss untold?
Lord, we come in faith believing.

The Lesson Catechism.

[For the entire school.]

1. What took place on the evening before the Saviour's death? **The last supper with his disciples.**
2. What is said of his love to his disciples at that time? **He loved them to the end.**
3. By what act did he show his love? **By washing their feet.**
4. Why did he do this? **To teach them humility.**
5. What lesson has this incident for us? (GOLDEN TEXT.) **"Let this mind,"** etc.

CATECHISM QUESTION.

21. In what else is your soul different from your body?
My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.
22. Is not your soul then of great value?
Yes! because it is myself.

A. D. 30.] LESSON IV. CHRIST COMFORTING HIS DISCIPLES. [Oct. 25.]

GOLDEN TEXT. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. John 14. 16.

Authorized Version.

John 14. 1-3 and 15-27. [*Commit to memory verses 1-3.*]

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

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

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

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

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

18 I will not leave you comfortless: I will come to you.

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

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

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

22 Ju'das saith unto him, not Is-car'i-ot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

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

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

25 These things have I spoken unto you, being *yet present* with you.

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

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

Revised Version.

1 Let not your heart be troubled: ye believe in 2 God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for 3 you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there ye may be also*.

15 If ye love me, ye will keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for-

17 ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he

18 abideth with you, and shall be in you. I will

19 not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no

20 more; but ye behold me: because I live, ye shall live also. In that day ye shall know that

21 I am in my Father, and ye in me, and I in you.

22 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will

23 love him, and will manifest myself unto him.

24 Ju'das (not Is-car'i-ot) saith unto him, Lord, what is come to pass that thou wilt manifest

25 thyself unto us, and not unto the world? Je'sus answered and said unto him, If a man love me,

26 he will keep my word: and my Father will love him, and we will come unto him, and make

27 our abode with him. He that loveth me not keepeth not my words: and the word which

ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while

26 yet abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in

my name, he shall teach you all things, and bring to your remembrance all that I said unto

27 you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto

you. Let not your heart be troubled, neither let it be fearful.

TIME.—Thursday night, the night before the crucifixion. **PLACE.**—The upper room in Jerusalem where Jesus ate the passover. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The personality of the Holy Ghost.

HOME READINGS.

M. Christ comforting his disciples.

John 14. 1-3, 15-19.

Tu. Christ comforting his disciples.

John 14. 20-27.

W. Parting exhortation. John 13. 31-35.

Th. "Be of good cheer." John 16. 22-33.

F. Adoption by Christ. Eph. 1. 3-13.

S. The love of Christ. Eph. 3. 14-21.

S. Able to succor. Heb. 2. 10-18.

LESSON HYMNS.

No. 254, New Canadian Hymnal.

There is a land of pure delight,

Where saints immortal reign.

No. 253, New Canadian Hymnal.
"Forever with the Lord!"

No. 256, New Canadian Hymnal.

I will sing you a song of that beautiful land.

DOMINION HYMNAL.

Hymns, Nos. 226, 230, 229.

QUESTIONS FOR SENIOR STUDENTS.

1. The Many Mansions, v. 1-3.

Why were the disciples troubled?

What were they exhorted by their Lord to do?

What does one of the apostles tell us casteth out fear?

Can one have perfect love without perfect faith, or perfect faith without perfect love?

What was the very purpose for which Jesus was now dying?

Wherein does this world differ from the blessed country in which each one has his own mansion?

Exactly what does Jesus mean by his promise to return?

If it had been necessary for us to know the details of the "second coming" would Jesus have left us in doubt?

2. The Abiding Comforter, v. 15-27.

What is the test of our love to Jesus?

What does he promise to ask the Father to send us?

What is the real meaning of the word here translated Comforter?

Had the Holy Spirit been given to men before Christ's coming with that fullness which was afterward enjoyed?

Why cannot the world apprehend spiritual things?

Why could the world no longer see Jesus?

What proof is given of our eternal life? (Verse 19.)

Who was this Judas?

What name does Jesus give the Comforter in verse 26?

What does he give to us as his parting benediction?

Practical Teachings.

Where does this lesson teach that—

1. Jesus's work is to prepare us for heaven and heaven for us?
2. No love is genuine that does not lead to obedience?
3. There is no reason for a Christian heart to bend under trouble?
4. The Comforter, the divine Advocate, is always pleading our cause?
5. We may live in daily association with God our heavenly Father, and with Christ our elder brother?

Hints for Home Study.

Excluding the genealogies of Christ, there are six persons of the name of Judas mentioned in the New Testament, three of them in the Acts only. Find those mentioned in the passages given below, and remember that No. 1 uttered the sentence of verse 22, and No. 3 wrote the epistle which bears his name.

1. Luke 6. 16; Acts 1. 13.
2. Judas Iscariot.
3. Matt. 13. 15; Mark 6. 3.
4. Acts 15. 22, 27, 32.
5. Acts 5. 32.
6. Acts 9. 11.

Recall other scenes in which Jesus pronounced the benediction of verse 27 on his disciples.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Many Mansions, v. 1-3.

Against what did Jesus warn his disciples?

What did he bid them do?

Where are there many mansions?

For what purpose was Jesus going away?

What promise of return did he make?

How long will Christ's friends be with him?

(1 Thess. 4. 17.)

2. The Abiding Comforter, v. 15-27.

What proof of love did Jesus ask?

For what did he promise to pray?

By what other names is the Comforter known?

Who cannot know him?

What assurance did Jesus give the disciples?

What contrast would soon occur?

What then would the disciples know?

What reward is promised to those who love Jesus?

What question did Judas ask?

What was Jesus's answer?

Whose commands do the unloving neglect?

Who sends the Comforter?

What will he do?

What blessing did Jesus leave to his disciples?

What final caution did he give?

Teachings of the Lesson.

Where in this lesson are we taught—

1. A cure for trouble?
2. A test of love?
3. The source of true comfort?

Home Work for Young Bereans.

There are six Judases mentioned in the gospels, not counting those whose names are given in the list of forefathers of Jesus. Find as many of the six as you can.

Find a message of peace which Jesus gave to his disciples after his death and resurrection.

QUESTIONS FOR YOUNGER SCHOLARS.

Why were the disciples sad at the last supper? **Because Jesus was so soon to leave them.**

What did he speak to them? **Comforting words.**

Where did he say he was going? **To his Father's house.**

What would he make ready there? **A place for the disciples.**

How did he tell them to show their love for him? **By keeping his commandments.**

What did he promise them from God? **A Comforter.**

Why cannot the world receive this Comforter? **Because it does not know him.**

How could the disciples know him? **He would be in them.**

What sweet promise did Jesus give? **"I will come to you."**

To whom will Jesus manifest himself? **To those who love him.**

Who will not keep Jesus's words? **Those who do not love him.**

What name did Jesus give to the Comforter? **The Holy Ghost.**

What does the Comforter do? **Teach all things.**

What did Jesus say he would bring to mind? **Words Jesus had spoken.**

What did Jesus leave to his disciples? **Peace.**

Why is this a great gift? **Because it is from God.**

Words With Little People.

Does the Comforter promised by Jesus come to little disciples too? O, yes! Jesus never forgot the children. He knew that they would find it hard to bear trials and disappointments. He knew that it would often cost a struggle to be kind and patient. So he said he would send a great, strong, loving Helper. Do you *let* him help you and comfort you, little friends? He wants to; remember that.

Whisper Motto.

"My peace I give unto you."

General Statement.

At the supper-table Christ had spoken of his approaching departure, and that of itself was enough to fill their hearts with gloom, as they saw themselves left alone amid bitter enemies. He had said that one of those who had walked by his side for years, and were even then reclining around him at the table, should betray him to his enemies, and each looked at the others, half expecting to see the flush of conviction upon his face. He had just spoken to the boldest, most ardent soul among them, the recognized leader in the company, and declared that before sunrise even Simon Peter would deny that he knew him. Above all, there was the shadow of a coming sorrow upon his face, the darkness of the agony already gathering over him; and the eleven disciples felt a nameless terror closing in upon them. Their faces betrayed their trouble, and so the Saviour offered to them needed comfort. He told them that, true enough, he was going from them, but only to prepare for them a place, and in due time he would return and bring them to dwell with him in the mansions that awaited them there; and, promising to send to them the Comforter, to guide them in his absence, he tenderly pronounced his peace upon them, and exhorted them not to be afraid.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Let not your heart be troubled. They were troubled at the warnings that one disciple should betray their Master and another deny him, and above all at the news that soon their Master himself would leave them. **Ye believe in God, believe also in me.** This may be, and in our opinion should be, translated, "Believe in God, believe also in me." They were bidden in their trouble to put their trust in God and also in his Son, their Saviour. These are not two different objects of faith, but the same. (1) *When we trust in Christ we trust in God.*

2. In my Father's house. Heaven, from which the Son came to earth, and the place where he now abides. (2) *The home of our Saviour will be our home also.* **Are many mansions.** Literally, "abiding places," homes where each follower of Christ may dwell. (3) *We are pilgrims here, we shall be at home hereafter.* **If it were not so.** If this life were all, and the only rewards of Christ's

service were on earth, he would have done his disciples great injustice. **I would have told you.** He would not have led his disciples up to this hour of parting and then left them, if there were no meeting beyond. **I go to prepare a place.** By his death as our ransom and by his intercession as our high-priest he enables us to enter heaven; and we know not what preparation he may be making for us there.

3. I will come again. This does not refer to a single event, but to a series of events, which are looked at in their unity of relation: 1. The coming of the Lord in his resurrection. 2. His coming in the personal experience of believers (verse 23). 3. His coming at death to the believer (Phil. 1. 23). 4. His coming at the end of the world. **Unto myself.** There is but little said in the Bible about our meeting with friends in heaven; there is much said about our meeting with Christ. **Where I am, there ye may be.** The thought

of dwelling with our Saviour should be the great hope held up before us in the future life.

15, 16, 17. Keep my commandments. Better, "Ye will keep my commandments." No one loves another without seeking to conform to the will of the loved one. **Another Comforter.** Rather, another "advocate." It is a pity that the revisers did not boldly substitute the only English word that correctly expresses the thought contained in the original. The same word, when used by the same author in 1 John 2. 1, is translated "advocate." It really means a defender of a case before the court. When Christ comes to expand his thought in the sixteenth chapter, from the eighth verse to the fourteenth, he shows that the work of "the Comforter" is not at all comforting; it is pleading, arguing, convincing, instructing, and guiding—witnessing. It is the Spirit of Truth, the Divine Counselor, the Advocate. **Seeth him not.** Discerneth him not. All the scientific knowledge and critical learning of the world will not help the world to understand the pleadings of the Spirit of God.

18, 19. I will not leave you comfortless. No one can read the sixteenth and eighteenth verses in our Authorized Version without getting the thought, which, however true it may be, Christ did not utter. The mind naturally connects the statement that the Father will give us another Comforter with this statement that Christ will not leave us comfortless, as effect and cause. But the word "comfortless" should be rendered "orphaned," or "fatherless," and there is no connection of thought between this and the Paraclete or Advocate. Christ calls his disciples his little children, and says he will not leave them fatherless. It is another statement of the truth expressed in, "I am with you to the end of the world." **But ye see me.** The Christian has an insight that the world has not, recognizing the fulfillment of Christ's promise to be with each member of his Church always. **Because I live, ye shall live also.** There is a life over which death has no power; that life has its founder in Christ, and in so far as human beings partake of Christ's nature they have this deathless life.

20, 21. At that day. Pentecost, and thence afterward to the end of the world. **I am in my Father, and ye in me, and I in you.** An indissoluble connection which lifts Christ above chance and mischance, and secures his absolute and eternal safety. **He that hath my com-**

mandments, etc. This is the fifteenth verse turned backward. There he tells his disciples that they that love him will certainly keep his commandments; here he says that they that keep his commandments do it from love to him.

22. Judas. This Judas was a relative of James (Luke 6. 16; Acts 1. 13), and is commonly supposed to be identical with Lebbeus or Thaddeus. Besides this man we have five Judases in the New Testament, and care should be taken to keep them apart. But in this enumeration we exclude those mentioned in the genealogies of Christ. There was Judas of Kerioth, or Iscariot; there was a Judas who was brother of Jesus Christ, and of James, Joses, and Simon; there was a Judas named Barsabaz (Acts 15. 22); Judas of Galilee (Acts 5. 37); and Judas of Damascus (Acts 9. 11). Jude, who wrote the epistle, was probably Judas the brother of Christ. **How is it.** Rather, "What has happened to make thee determine?"

23, 24. Jesus answered. And his answer means in modern phraseology, Nothing has happened; simply, I will manifest myself to you, and not to the world, because that is the very nature of things. You love me and obey me, and my Father loves you as a consequence, and the result is we abide in your hearts. That is the divine manifestation. But the world has no love for us, and hath not seen nor known. **He that loveth me not.** Here is the thought again which has already been given in different forms in verses 15, 21, 23.

25, 26, 27. "With verse 25 the discourse takes a fresh start, returning to the subject of the Paraclete."—*Plummer.* **But the Comforter.** Better, "the Advocate," which is the Holy Ghost. Notice how distinctly the identity of the Comforter and the Holy Ghost are here stated. **Peace I leave with you.** This is the ordinary polite formula of the Oriental. **Not as the world giveth, give I.** Not merely polite and conventional is this statement, but, "I actually bestow peace upon you." **Let not your heart be troubled, neither let it be afraid.** The Christian who worries is an ungrateful coward; for he leans on God for protection and guidance, in a sort of way believes that both will come, professes thanksgiving for the receipt of both in the past, and then frets for fear there may be some break in the procession of God's bounty, but—"Let not your heart be troubled." Faith is abundantly rewarded.

CAMBRIDGE NOTES.

The almost unique position which this chapter has always held in the hearts of Christians causes it to be isolated in a manner detrimental to the full appreciation of its meaning. We must read it continuously with the opening words of the discourse, seen in chap. 13. 31, to end. The departure of the

traitor into the night—a spiritual night to which, alas! we cannot hope a dawn shall ever rise—removed the last trace of the world from the company of the servants and friends of Jesus. In this loved and loving circle he pours out his very heart. It is time to reveal to them beyond any

possibility of misunderstanding that he is about to leave them. In his absence they are to reproduce their Master's life and teaching by the new, strange principle of love revealed in action before the world. But he will have departed whither at present his friends cannot follow him any more than his foes. Worse still, the foremost apostle, eagerly asking why he could not follow now, even at the cost of life, is solemnly warned that before the daylight is once more heralded he should thrice renounce the Master. What wonder that a troubled silence fell on the company, while conflicting emotions chased one another through hearts that were stirred to their depths by a confluence of amazement and despair!

Verse 1. The hush is broken by that voice which had many times before quelled tempests in the spiritual world as easily as in the natural world. The fountains of the great deep seemed broken up within them—let not their heart be disturbed, only believe in God and in himself. **Troubled.** Or, "agitated." The conception is not that of grief. **Believe in God.** There is really no case whatever for the reading "ye believe," retained, unfortunately, by the conservatism prevailing among the revisers. Nothing in the Greek indicates that the identical verbs are to be parsed differently, as indicative and imperative. It is possible we should read, with Dr. Hort, "believe—believe in God and in me." As in chap. 12. 44, trust in the Father and in the Son are inseparably linked together, another indisputable proof, if such were needed, that Jesus claimed to be God. Trust in Jesus is mentioned second because in a sense it was more difficult; he was about to enter on wholly new relations to them.

2. My Father's. The "my" is full of meaning. The Lord's mission is to reveal his Father as our Father, and when we know this the "place" is already "prepared" for us. Comp. chap. 20. 17. **House.** Not "heaven," for did not Jesus while a boy on earth declare that he must always be "in his Father's house?" (Luke 2. 49; the phrase differs, but the meaning seems generally the same.) The "house" is wherever the Father dwells, so it fills creation. The Lord was not departing to it, but in it. **Abiding places** (margin). Again the reading suffered to remain in the Revised Version text has little beyond prescription in its favor; it is taken directly from the word in the Vulgate, but the English word has developed a different meaning from its Latin parent. The Greek word, translated "abode" in verse 23, seems to denote successive stages in a journey, places of halt along the road. The present life is one of these "abiding places"—we may perhaps go further and describe youth, age, etc., separated by this title—and Jesus is with his disciples there; but now he is departing into the next place of abode,

there to make ready for them. The language suggests that eternity contains a succession of these stages of progress, in each of which the Lord prepares for those who follow him. **For I go.** He was not going away from them as into some other world. If it had been such a separation, if the place whither he went had been any thing else than what he now revealed it to be, he must have told them. Such knowledge was not a secret of divine counsels, it was the very essence of his mission and could not have been withheld.

3. If I go. Literally, "shall have gone and prepared." **I come again.** Note how distinctly he avoids saying, "I will come," partly because there is no future and no past with God, but mainly because his return is not a far distant event. The "place" is prepared by his only entering it, and he himself soon told them, "Lo, I am with you all the days." Note his "going" and "coming" have nothing to do with transference of place. He departs when his presence is not manifested; he returns when he makes it known. **Will receive.** This future manifestation of Christ belongs to the hour of death. It is less natural to apply it to the "second coming" exclusively. This idea is less prominent in St. John's gospel and epistles, because they were written after the first great realization of his predictions in the fall of Jerusalem, in which Christ came again to close the first age. **Where I am.** Comp. chap. 12. 26, and note.

15. Jesus has been expounding, in answer to two perplexed disciples, the privileges which will come to them from understanding his relation to God and making this the basis of their prayers—for this is what is meant by the phrase, now heard for the first time, "ask me any thing in my name." From his promises to them he turns to their duty to him, and the blessed results of doing that duty. **Ye will keep.** A necessary consequence. Those who do not keep the commandments show thereby that they do not love the Lord. **Commandments.** And chief among them the "new" one of chap. 13. 34.

16. I will make request of (margin). The word describes the request of fellowship and equality; it is never used of man's prayers to God, nor is the other word used of Christ's prayers (see note on chap. 11. 22). **Another.** The title therefore describes Jesus himself, whose place the Spirit is to fill. The name is given to Jesus in 1 John 2. 1 (see Revised Version margin). **Comforter.** This time-honored translation has been retained mainly because there is no agreement upon the best substitute. "Paraclete" is only half naturalized; "Helper" is too broad, "Advocate" perhaps too narrow here; while "Comforter" is an inaccurate rendering, and only represents one among countless func-

tions of the Paraclete. It was partly due to a misunderstanding of "troubled" in verse 1. The word denotes "one called to the side," an *advocate*, whether (as in 1 John 2. 1) to represent a defendant in the court of law, or to stand by his side in work, in battle, in doing or suffering, in any thing where there is need. In the present passage the meaning is general; in verse 26 the Paraclete represents Jesus the teacher; in chap. 15. 26, he witnesses to the world concerning the rejected Redeemer; and in chap. 16. 8, he drives home the damning indictment against the world in such a way that the culprit at the bar is helplessly convicted. Outside these five passages the word does not occur, and it will be seen that "Advocate" represents it most nearly. "Christ as the Advocate," to quote W., "pleads the believer's cause with the Father against the accuser, Satan. The Holy Spirit as the Advocate pleads the believer's cause against the world, and also Christ's cause with the believer." **With you.** The phrase in this verse denotes fellowship in the work; that in the next (properly, "by your side"), the Spirit's continual presence in the Church; and, finally, "in you" speaks of his indwelling in the individual.

17. Of truth. And so able to represent him who is the truth (verse 6). Rom. 8. 2, completes the picture. The description suggests his work in inspiring revelation. Comp. 1 John 4. 6 **Cannot.** For it has no faculties for apprehending the divine. Of course, individuals from the "world" can receive him, but by doing so they cease to be of the world. **Ye know.** Literally, "are coming to know" the beginning of an eternal progress. **Shall be.** A more probable reading is "is."

18. Desolate. The margin, "orphans," seems preferable; they were to be bereaved, as they thought, of One who had taken the position of father to them (chap. 13. 23, Greek). Comp. Lam. 5. 3. **I come.** Am always coming, from the resurrection to the end.

19. Comp. chap. 16. 16. **Beholdeth.** The world had always watched him with the keen gaze of hatred; the word "behold" always indicates a prolonged or earnest seeing. In a few hours they were to behold him (Luke 23. 35) in his last mysterious conflict, but never again; only believers were vouchsafed the vision of the risen Lord. They behold him, not only during the forty days, but to all time. For he is passing through death to a new and glorified life in which they will share. And only those who live can gaze on him who is the Life. **Because I live, and ye shall live** (margin). The paraphrase just given will show how perfectly this (much the most natural) translation suits the argument.

20. That day. Compare the recurrent phrase in the prophets, whose aspirations after a spiritual

ideal were fulfilled in the age beginning with Pentecost, pointed to by our Lord. The fulfillment of his promise (verse 16) would assure them of his perfect fellowship with the Father. And the presence of the Paraclete they would recognize as being the abiding presence of the Lord Jesus.

21. The conditions under which the promise is realized are here once more laid down. **Shall be loved.** A richer promise even than the similar one in chap. 12. 26.

22. Judas. Son of James, also called Thaddeus. Comp. Matt. 10. 3; Mark 3. 18; Luke 6. 16; Acts 1. 13. Probably not the author of the epistle, which is better attributed to one of the Lord's "brethren." Judas is not heard of elsewhere. (**Not Iscariot.**) The name Judas suggested the too well known traitor rather than the retiring apostle, and John instinctively forbids such a misunderstanding, even though he has already told us of Iscariot's departure. **What.** The question has been eagerly rising to his lips throughout, now it bursts forth. Messiah to be revealed only to a little company of Galilean fishermen! **What has come to pass indeed?**

23. "Because this manifestation is only possible to those who live in the obedience of love." But after his manner, Jesus does not give the direct answer, but restates the truth for his questioner to ponder it again. He restates it with two significant additions: (1) "we" for "I," a presentation of his divinity so startling that it could not fail to impress its meaning; (2) the return to verse 2 in the "make our abode."

24. Absence of love makes revelation impossible, for it means disobedience. And disobedience is not the neglect of a fallible human authority, but of a supreme, divine Father. **Word.** The totality of which the words are the constituent elements.

25. The great subject of the Paraclete is taken up again. **These.** Not really differing from the "all things" in next verse; the latter are really the exposition and application of the former. The Spirit has no new message to bring. **Abiding.** The use of the same word effectively contrasts the transient but momentous fellowship of the present with the everlasting fellowship of the future. Man's "abiding" is for a time, God's is forever.

26. In my name. As the outcome of Christ's revelation. **Teach** the meaning; **bring to remembrance** the words. This, then, is inspiration. Throughout the Bible we see the Spirit's action in developing to their highest capability the physical and mental powers of man. So when the presentation of the new covenant is to be made in permanent written form, the Spirit quickens the memory to recall the words of Jesus as the basis of all truth, and strengthens insight

to deduce the commentaries which we call Acts, Epistles, or Apocalypse.

27. He leaves "peace" behind him, the peace which as their Brother he felt; he gives it as the parting bounty of a Master and Lord. There is no idea of a legacy, as often supposed, for this is an image which Jews would not have understood. Peace is a sense of security and triumph based upon faith. We may bring out the telling emphasis by rendering "a peace that is mine." **Not as.** The world's gifts (chap. 2. 10) give their utmost at first, and then deteriorate; this gift is "like the light of dawn, that shineth more and more unto the perfect day." With such a possession given the exhortation which opens the discourse is repeated with new meaning. **Fearful.** Rev. 21. 8, is a most impressive commentary.

The Lesson Council.

Question 4. In what sense does the Holy Spirit dwell with believers?

Evidently the Holy Spirit moves upon man in the realm of the mental and spiritual. He touches the very springs of action and affection. He suggests the idea, he awakens the desire, he strengthens the will. When one has holy ideals presented to him, and holy desires to realize them awakened, and a speedy and righteous execution of the will insured, then he may know that the Holy Spirit is within. "The Comforter" shall comfort by teaching "all things." And yet this teaching is to be no other than that of Jesus: " whatsoever things I have said unto you." The Spirit abides with us, then, as a suggestive and impulsive power in the heart.—*Rev. S. C. Bronson.*

Called Comforter in our English version, the Holy Spirit is also Intercessor, Helper, Assistant. To the believer he imparts conscious quickening of spiritual discernment, the blessing of peace and of communion with the divine Person, and an aptitude for, and sense of dependence upon, the will of God. He continually enables when the believer would be powerless of himself, and in maintaining this intimate relation is spoken of as abiding, dwelling.—*Rev. Edmund M. Holmes, B.D.*

The Holy Spirit dwells with believers as a revealer of spiritual truth. Man possesses a gift sometimes called the power of faith, by which he apprehends truths other than those gained through the logical faculty. In a peculiar sense the Spirit operates through this, bearing him intelligence gained from no other source. Among the facts of this revelation we may mention: 1. An interpretation of the mystery of the person of Christ, "He shall glorify me." 2. A clearer apprehension of the truth of revelation. 3. A knowledge of our adoption into God's family. 4. Guidance and com-

fort along the way of duty.—*Rev. Alfred E. Craig, B.D.*

Not physically, of course, which would be impossible, but really and spiritually, by holy influences, in blessed fellowship, melting the hardness of the heart, opening it to Christ, kindling in us desires after personal sanctity, leading us into all truth, imparting to us a relish for prayer and helping us to pray, working in us perpetual penitence, peace, and joy, and giving us victory over self and sin. If we would enjoy these blessings of the indwelling Comforter we must seek them—and seek them on our knees, and in the spirit of him who cried, "I will not let thee go, except thou bless me."—*Rev. J. F. Marlay, D.D.*

The contact implied in the doctrine of the indwelling Spirit is real (verse 17), and believers may be, and ought to be, "filled with the Spirit." He dwells in them for the purpose of inspiring and directing their prayers (Rom. 8. 26); of witnessing to them concerning their acceptance and sonship (Gal. 4. 6); and, consequently, as a "Comforter." His indwelling is also a source of authority and power for all Christian work; for "the manifestation of the Spirit is given to every man to profit withal." We love, we rejoice, we pray, we work because "he hath given us of his Spirit."—*Rev. W. J. DuHadway.*

Analytical and Biblical Outline.

Christ's Comfort.

- I. THE COMFORT OF FAITH.
 - Believe also in me.* v. 1.
 - "Believing, ye rejoice." 1 Pet. 1. 8.
 - "We walk by faith." 2 Cor. 5. 7.
- II. THE COMFORT OF HOPE.
 - 1. *Many mansions.* v. 2.
 - "A city which hath foundations." Heb. 11. 10.
 - 2. *A place for you.* v. 2.
 - "The holy city, new Jerusalem." Rev. 21. 2.
- III. THE COMFORT OF PROMISE.
 - 1. *I will come again.* v. 3.
 - "This same Jesus... shall so come." Acts 1. 11.
 - 2. *Where I am... ye may be.* v. 3.
 - "Ever be with the Lord." 1 Thess. 4. 17.
- IV. THE COMFORT OF THE SPIRIT.
 - 1. *Another Comforter.* v. 16.
 - "I will send him." John 16. 7.
 - 2. *The Spirit of truth.* v. 17.
 - "The Spirit... beareth witness." Rom. 8. 16.
 - 3. *Shall be in you.* v. 17.
 - "The Spirit... dwelleth in you." 1 Cor. 3. 16.
- V. THE COMFORT OF LOVE.
 - 1. *That loveth me.* v. 21

"We love him...first loved us." 1 John 4. 19.

2. *Loved of my Father.* v. 21.
3. "The Father...loveth you." John 16. 27.
3. *I will love him.* v. 21.
- "Christ...dwell in your hearts." Eph. 3. 17.

VI. THE COMFORT OF KNOWLEDGE.

1. *Shall teach you all.* v. 26.
- "Guide you into all truth." John 16. 13.
2. *Things to your remembrance.* v. 26.
- "Know all things." 1 John 2. 20.

VII. THE COMFORT OF PEACE.

- Peace I leave with you.* v. 27.
"The peace of God." Phil. 4. 7.

Thoughts for Young People.

Our Benefits from Christ's Departure.

1. By the departure of Christ from earth and his dwelling in heaven we have an object of faith. We can see him in faith's insight, and then have our faith strengthened.

2. By Christ's departure we are led to look up to heaven. Were he with us we should be content with earth; but now our thoughts are drawn toward the better country.

3. By Christ's departure we are led to hope for his return. For nineteen centuries the cry of the Church has been, "Come, Lord Jesus; come quickly."

4. By Christ's departure we are put into the possession of the Spirit of truth, the Comforter, the Holy Ghost, who is to guide us and teach us.

5. By Christ's departure from the flesh we are to be put into possession of the living, personal Saviour in our hearts.

6. By Christ's departure we have secured peace—peace that flows like a river.

Lesson Word-Pictures.

The full, rich, echoing notes of the passover-psalm have ascended around that table where the Saviour is the gracious host and the disciples are the guests. The bitter herbs, the unleavened bread, the paschal cup have been received. The simple memorial feast of the communion has been inaugurated. And yet they still linger at the table, while the night deepens without. The Saviour has something special he would say, something tender, comforting, enduring. It is in the shadow of a great, uneasy, undefined fear that they listen; the shadow of Calvary coming nearer, nearer. He is telling them, though, not to be troubled. He is pointing out the Father's house. How he lights up the windows, brightens the door, points out the many rooms of mercy. "How good it will be to get there to a chamber of rest," thinks some disciple who has gone up and down the land, foot-sore and weary, yet loyally following the Master. But what else does he

say? They bend forward to listen: "I go to prepare a place for you." How like his great, loving heart to go before and make ready, to stand waiting in the door, to bring water for the feet, and how like himself to cool and wash these feet that have come up by the weary way of the valley! "I go to prepare," he says. Do they understand that in this going ahead Gethsemane, the judgment-hall, Calvary, are stages in the dark and dreadful journey? But what does he add? "I will come again and receive you unto myself." He will not stand waiting in the door simply, but he will come all the way through the valley to take them by the hand and lead his people home. There is a light springing up and brightening in their eyes. He will come again! It is no longer night; the day breaks and floods every window. The mournful cry of the wind has gone down; the notes of a thousand harps rise and roll entrancingly about them. Their hearts swell with love to him, their great, adorable Redeemer.

But, if they love him, he says, let them keep his commandments. Their thoughts go back to the precepts on the mount, to the teachings by the way-side, to the instructions in the temple, where crowds hung in praise and wonder on his lips, to the communings of many quiet, retired hours, as of friend with friend.

But some disciple may be thinking how hard it will be to keep every precept without the strength of his presence! The shadows come back. What does he say?

Repeat it, O Master! Say again those words of large promise. Tenderly tell of the Comforter, the abiding One, the unseen Friend, never recognized by the world, and yet heard as a voice and felt as a gentle presence in every loving breast.

Yes, the Saviour's loving ones shall be loved of him, and loved of the Father, too, and unto such will the Saviour manifest himself. Hark! Somebody is speaking. It is Judas, not the traitor, for he is out in the midst of his black plottings.

Every body is wondering what that questioning disciple may say. "How can the Saviour manifest himself to these and not to the world?"

They look to catch up eagerly every word of the Master. And now there opens before them a Father's house upon the earth, even the loving heart of every disciple, where Jesus enters in, where the Father abides, where the Holy Ghost brings all things to remembrance. O happy heart with such divine guests! O atmosphere of rest forever breathed there! Night and Gethsemane and Calvary may be without, but within there is light, there is peace, there is heaven.

By Way of Illustration.

"Let not your heart be troubled." The believer who accepts Christ's promises more readily than the best government bonds, and who realizes that

just before him lies the exceeding and eternal weight of glory, cannot be made melancholy by any outward circumstances. The holy-minded Lutherford of Scotland wrote most of his immortal "Letters" within the cell of a martyr's prison. They read like leaves from the tree of life floated down on sunbeams. He says: "Sorrow and the saints are not married together, or, if it were so, heaven would divorce them."—*Dr. T. L. Cuyler.*

"He lives! He lives!" were the words Luther's fingers traced on the table at a time of perplexity and fear. He lives! and to Him you may commit your cause, and, in your weakness, take hold of his unchanging strength. Power without tenderness is the power of a tyrant. But the arms that pillow your weakness are the arms that rule the earthquake and the storm; yet they are the arms that blessed little children and were stretched out in blessing to His flock as he passed to his sovereign throne.—*Christian Union.*

Verse 15. Fear produces unwilling servile performances, as those fruits that grow in winter or in cold countries are sour and unsavory; but those which grow in summer or in hotter countries, by the warmth and influence of the sun, are sweet and wholesome. This is the difference between the obedience which fear and love produce.—*Bishop Reynolds.*

Verse 17. It matters not how much electric fluid is poured into a human body, so long as that body is in contact with the earth the fluid will be carried into the earth. Place the body on a stool with glass legs; glass being a non-conductor, it is isolated from the earth, and can be easily charged with electricity. If you would have your soul so charged with the fire of God that those who come near you will feel it, you must shut yourself off from the world and get near the Source of power.—*William Arthur.*

Verse 2. "I go to prepare a place." *Verse 17.* "He dwelleth with you." A confidential clerk in Wall Street, New York, had an agreeable surprise a few days ago, according to the *Times*. One of the large stock operators called his confidential clerk into his private room and said to him: "I have put your name in my will, and you will get ten thousand dollars when I die. Now, I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest on the amount. Here is a check for \$600, to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality. This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and promise of an exceeding and eternal weight of glory.—*J. G. Faughn.*

Verse 21. "Will manifest myself to him." Think not, O man of science, that thou canst turn the telescope on the heavens and search out God, or through the microscope thou canst, by peering into the infinity of God's creation, find him. "Blessed are the pure in heart: for they shall see God."—*Dr. C. J. Little.*

The Teachers' Meeting.

Show what were some of the troubles in which Christ undertook to comfort his disciples.... What are some of the troubles in which we need comfort.... The comfort which Christ offers to his disciples: 1. A comforting faith; 2. A comforting home in heaven; 3. A comforting hope of companionship with the Lord; 4. The Comforter, or Advocate; the Paraclete, an infallible guide in our pathway to heaven; 5. Communion with the Father and the Son; 6. Divine illumination of mind; 7. Peace given, not as the world giveth, but effectively.... Or take the outline from Illustrative Notes. An object of faith (verse 1); 2. An object of hope (verses 2, 3); 3. An abiding Comforter (verses 15-18); 4. The presence of God (verses 24-27).

References.

FREEMAN. Ver. 27: The salvation of peace, 823.... FOSTER'S CYCLOPEDIA. Vers. 1-3: Poetical, 406, 580, 1717-1765. Ver. 15: Prose, 5666, 2321, 3709, 4166. Ver. 16: Prose, 1809, 1811, 7332, 7333, 7335, 7337, 7338, 865-869, 9557, 9561. Ver. 17: Prose, 5483, 9554, 12080. Ver. 19: Poetical, 1855. Ver. 24: Prose, 878-887; Poetical, 2177. Ver. 23: Prose, 3683, 3684, 4726, 9030. Ver. 26: Prose, 5480. Ver. 27: Prose, 4367, 5527, 7844, 10922, 10929.

Blackboard.



The lesson of to-day comprises the parting words of comfort from the Saviour to his disciples. They give the same comfort and strength to each believer in Christ now as they did to the disciples

then. The blackboard has on it an anchor, symbolizing that the true disciple of Jesus may rest with confidence if he fully trust his Saviour, being assured that no storm will wreck his hopes of eternal life, or disturb the peace of one whose comfort is the abiding presence and love of Jesus. His soul is anchored in the depths of the love of Christ, and he may dwell in perfect peace because he trusts in him.

DIRECTIONS FOR DRAWING.—First draw the upper part of the anchor, just as though you were to draw a cross; then add the lower part, or flukes. Use blue chalk, lightened up with white.

Primary and Intermediate.

LESSON THOUGHT. *Being Where Jesus is.*

Review Talk. Show picture of the supper-table again, and question as to who ate the supper with Jesus, what kind of a supper it was, for whom, and for what purpose instituted. Ask why the disciples felt troubled, and tell illustrative story about a little girl who had to be left in England while her papa and mamma came to America to get a place ready for her. Tell how they comforted her sad heart by promises of love and care, in getting a nice place ready for her, and then coming again to take her to the new and better home.

So Jesus comforted his disciples. Just as a loving child wants most to be where father and mother are, so a loving child of Jesus wants most to be where he is.

Getting the home ready. Jesus said he was going ahead to get a place all ready for his disciples. What kind of a place will Jesus prepare? "A nice place;" "A good place;" "A happy place." Yes, it will be all this, and more. But now, suppose that while little Mary's parents are making a nice home for her in America Mary in England is letting herself grow careless and selfish and untidy and disobedient. Suppose when she comes her mamma finds her so rude and slovenly that she cannot let her go into the pretty room she has made ready for her.

Mary will feel bad, but whose fault is it, Mary's or her mamma's?

If Jesus cannot give us one of the beautiful places he has prepared for us, whose fault is it?

Ask who remembers and can tell the story in the last lesson about a child who tried to have the same mind that her mamma had. Jesus wants us to have his mind—that is, to try to think and act as he would. If we do this we shall be ready for the beautiful place he has gone to prepare for us. [Show that by trying to be like Jesus we are working with him to get our place ready. All right tempers, right thoughts, right acts, are helping to make our home in heaven beautiful.]

Print "Keep my commandments," and teach

that this is what Jesus has left for each of us to do.

The strong Helper. A little boy's papa told him to go over a high wall. On one side were steps, which he could go up easily; but on the other side was only the high wall. The boy was afraid, but his papa said, "I will help you." When he reached the top, and looked down, there was his father, waiting to help him over.

Jesus knew that all his disciples would have high walls of difficulty to climb, and so he said he would send a strong Helper. This is the name which he gave this Helper [print "Comforter"]. When you get into trouble, what do you want mamma to do? Yes, help you, comfort you. Jesus sends the Holy Spirit to do just this for us. When we feel naughty the Holy Spirit whispers to us to turn from our naughty ways and thoughts and be good. That is the only way we can find comfort—by being good. And so, when we are sorry for our bad conduct that is because the



Comforter is speaking to us! [Sing softly (or repeat), "Holy Spirit, faithful Guide, Ever near the Christian's side."]

The good gift. You know Jesus was going away, and he wanted to give the disciples (and us) a beautiful gift. What do you think it would be? [Let children talk a little about this, should time allow.]

Do you think Jesus cares about fine houses, fine clothes, beautiful ornaments? Yes, for he wants us to have a beautiful home in heaven, which we can help to build while here; he wants us to wear the fine robe of his righteousness, and he asks us all to wear the ornament of a meek and quiet spirit. The gift he left with his disciples (and us) will help build our lovely home, and make the fine robe, and the beautiful ornament. What can it be?

[Print "My peace."] The very peace that Jesus had is ours! Do we want it? Will we take it?

Once a Sunday-school teacher offered to give his gold watch to the boy who sat at the head of the seat. The boy thought the teacher did not mean it and shook his head. The next boy, and the next, did the same. But the next put out his hand and took it, saying, "Thank you, sir." He believed what his teacher said. So we must believe Jesus means this beautiful gift for us, and take it.

Lessons and questions for us. Jesus is getting a place ready for us to be with him. Are we helping him? Jesus has sent a strong Helper to help and comfort us. Do we open our hearts to him? Jesus offers us the gift of his peace. Are we taking it?

[Make heart; print "My Peace" in it. Tell what a heart full of peace makes.]

OPTIONAL HYMNS.

No. 1.

Take the name of Jesus.
I need thee every hour.
Lead, kindly Light.
Will Heaven find us watching?
Heaven is my home.
Jerusalem the golden.

No. 2.

Lift up your hearts to things above.
Come, Holy Spirit, raise our songs.
Our blest Redeemer, ere he breathed.
Come, let us use the grace divine.

The Lesson Catechism.

[For the entire school.]

1. Where did Jesus tell his disciples he was going? **To prepare a place for them.**
2. What did he say he would do when he came again? **Receive them unto himself.**
3. What did he promise in our GOLDEN TEXT? **I will pray the Father.**
4. How did he tell Judas God would manifest himself unto his disciples? **God the Father will make his abode with such.**
5. What does Jesus leave us as an inheritance? **Peace I leave with you.**

CATECHISM QUESTION.

23. Did God create you?

Yes; He made me, both body and soul.

Know ye that the Lord He is God: it is He that hath made us.—Psalm c. 3.

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.—Job x. 11.

Thoughts for the Quiet Hour.

— O Saviour, we are all dead and buried in the grave of our sinful nature; the stone of obstination must be taken away from our hearts ere we can hear thy reviving voice. . . . O, let thy faithful agents by the power of thy law and the grace of thy Gospel take off the stone, that thy voice may enter into the grave of miserable corruption.—*Bishop Hall*.

— The spirit of man is an instrument which cannot give out its deepest, finest tones except under the immediate hand of the divine Harmonist.—*Shairp*.

— Without a belief in personal immortality religion is surely like an arch resting on one pillar, like a bridge ending in an abyss.—*Müller*.

— Give me the homely vessel of humility, which God shall preserve and fill with the wine of his grace, rather than the varnished cup of pride, which he will dash in pieces, like a potter's vessel.—*Secker*.

— Knowledge is good and light is good, yet man perished in seeking knowledge and moths perish in seeking light; and if we who are crushed before the moth will not accept such mystery as is needful for us we shall perish in like manner.—*Ruskin*.

— Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.—*Amiel*.

— Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the aging year down to the grave of winter.—*Macdonald*.

— Dull duties a little way off may become God's rainbows to men.—*Beecher*.

— Fruitless is sorrow for having done amiss if it issue not in a resolution to do so no more.—*Bishop Horne*.

— How prompt we are to satisfy the hunger and thirst of our bodies; how slow to satisfy the hunger and thirst of our souls!—*Thoreau*.

— The world may misunderstand God's rebukes, or put an unkind construction upon them; his children cannot, for they know "God is love."—*Bonar*.

— We speak to God in prayer; he speaks to us in his word. We should take the candle of God's word and search the corner of our hearts.—*Mason*.

— The God who is better to you than all your fears, yea, better than your hopes, perhaps intends the affliction to remain with you until it lifts the latch of heaven for you and lets you into your eternal rest.—*Spurgeon*.

— If Christians lived nearer God they would have no difficulty in loving one another.—*Hamilton*.

At Home.

. . . THE importance of preserving the historic documents relating to the churches is becoming more recognized as the years go by. A contribution to these materials for the future historian of the Church is given in *Glimpses of Nearly One Hundred Years of Methodism in Haverstraw, N. Y.*, by the pastor, the Rev. James B. Faulks, M.A. In this pamphlet of fifty-six pages are many facts of great interest and value. It is to be wished that other pastors all over the Church would do a similar work for their respective churches.

of the camp. The tents were strong and roomy, handsomely lined on the inside and ornamented with arabesques in some red material, and each tourist had a comfortable bed on an iron bedstead, and was plentifully supplied with washing utensils, towels, etc. The meals were excellent, well-cooked, full of variety, of several courses, and served as regularly and carefully as if in a good hotel, and not in a tourist camp in the wilds of Palestine. On the whole, I was not served as well in any hotel in the East, perhaps, as during that camping out. The admirable arrangements, and the immense amount of material to be transported on horse or mule—tents, luggage, provisions, beds, tables, *cooking stove*, etc., etc.—of course, implied a large retinue, and our entire force consisted of forty-two attendants and between eighty and ninety horses, and numbered quite a village when we camped.

We were exceedingly fortunate in having as our dragoman Mr. Bernhard Heilpern, the chief dragoman in the employ of Messrs. Cook & Son. He is a man of remarkable attainments and versatility, speaking several languages with fluency, having the Scriptural history of the various scenes traversed at his fingers' ends, and well-informed upon Palestine matters generally, knowing the country thoroughly, and possessing indomitable courage and marvellous influence over the Arabs by his knowledge of their language and customs, and his masterful and fearless manner; he at once inspires his parties with confidence, both in camp and on the march; while the admirable discipline he maintains among his motley throng of muleteers and camp attendants, makes person and property perfectly safe while under his care. Mounted upon his mettlesome little Arab mare at the head of the cavalcade, his strong frame set off by a well-fitting riding suit of light cori, and his bronzed face surmounted by a white pith helmet, he formed a very noteworthy and striking figure. I can wish my readers no better fortune, should they visit Palestine, than that they may have Mr. Heilpern for *cicerone* through its memorable scenes.

To the Teacher.

THOU must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflowing heart
To give the lips full speech.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Service.

Supt. I was glad when they said unto me,
Let us go into the house of the Lord.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem; they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sake, I will now say, Peace be within thee.

Supt. Because of the house of the Lord our God I will seek thy good.

III. Singing.

IV. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable are his judgments, and his ways past finding out!

Supt. For him, and through him, and to him, are all things.

School. To him be glory forever. Amen.

III. Dismissal.

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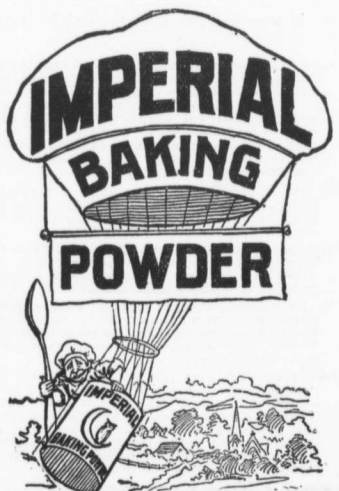
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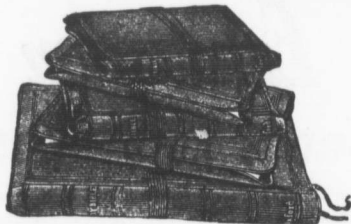
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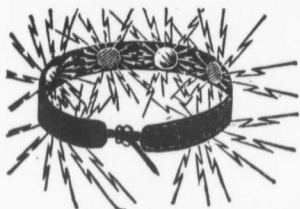
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