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# THE TEACHERS MONTHLY



Sabbath School Publications.  
Presbyterian Church in Canada.

Rev. R. Douglas Fraser.  
Editor & Business Manager  
Confederation Life Building, Toronto

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# The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIV.

April, 1908

No. 4

May we send you a beautiful illustrated catalogue of the Tissot pictures? There is no finer or more true-to-the-life work than the great artist Tissot did in his wonderful series of Bible pictures. He makes the Bible characters fairly live before one's eyes, and this in colors. That these pictures should be offered at so low a rate, a cent a piece, or 120 of them for \$1.00, is itself a marvel. If you will send name and address to R. Douglas Fraser, Presbyterian Publications, Confederation Life Building, Toronto, the Catalogue of these pictures, itself a work of art, will be sent you. For the illustration of the Sunday School Lesson, there is nothing prettier or more suitable than the Tissot pictures.

## Reflecting the Light

By Rev. John A. Clark, B.A.

One night last summer, I sat upon the deck of a steamer and watched the moonlight upon the water. Then I began to think where that gleaming light came from. It began with the sun ninety-three millions of miles away. This was reflected from the moon. The moon that night was behind clouds. But she reflected the light upon the clear sky beyond the clouds, and the atmosphere of the sky cast it down upon the ocean, which returned its beautiful gleaming surface to our eyes. When light is sent forth, who can tell where its beneficent influence will end? It may be deflected innumerable times from its straight course, but it cannot be prevented from repeating itself, from finding some pathway to move upon.

So should it be with each of us. There is no light in us, no lovingkindness and truth in any man, except what is reflected, what

shines upon him from the central Source and Origin of lovingkindness and truth. It is ours only to expose ourselves to the light from that Sun of righteousness, and to reflect it faithfully, so that any who see it may be led to think of Him from whom it first came. When I saw the moonlight upon the surface of the midnight sea, my thoughts were led back to the day and the sun. So, men seeing lovingkindness and truth in us, learn to know God, and to glorify Him. Upon each of us falls some ray of the heavenly goodness and love for the guidance of those who look upon us. So to shed abroad our borrowed light, that it will lead some one else to a fuller knowledge of God—than this there can be no higher ambition.

Calgary, Alta.

## "Rabboni!"

By Rev. A. B. Dickie

Christ's appearance to Mary of Magdala, after His resurrection, and the mention of her name, touched a tender chord in her heart. The astonished woman, under the influence of an amazing revulsion of feeling, caused by the much-loved voice of Jesus, could only find expression for the emotion that surged in her breast, in the one passionate exclamation, "Rabboni!" The vision of the risen Lord in His glory burst upon her, and she fell at His feet, uttering from the depths of her soul, as she fell, the adoring cry, "My Master!"

The word rushed to her lips in response to the personal call of the risen Lord. That fact is profoundly significant. It shows that the relations between God and the soul are intensely personal.

Can we, as heartily as Mary, say, "Rab-

boni" ? Then we acknowledge Christ as Lord over the intellect, and we will do everything with an eye single to His honor and glory. Such an acknowledgment will notably effect our beliefs and opinions. Our own inclinations will be set aside, and we will come humbly to the inspired page, wanting to know the mind and will of Him whom we are to obey.

It will affect all our reading, which is an intellectual occupation : it involves an exercise of the mind. If we truly utter the word *Rabboni*, we will realize that we have no right to read as we please. We will read any book, as the servants of Christ.

Our hearts, consciences and wills we shall lay as tribute at His feet. Did not our Saviour, when on earth, place His claim above home and kindred ? No heart ever knows the power of loving, until it has learned to love only and always in the Lord. When we thus love, our tongues are controlled, and we avoid the mischief wrought by unsanctified speech. Under the control of Jesus, our thoughts and words spontaneously flow out, pure, gentle and sweet.

A true utterance of the word, *Rabboni*, today, implies that we acknowledge Christ as Lord of the conscience to instruct and quicken, as Lord of the will, allowing Him to rule it. And then, as a matter of course, our bodies will be yielded to Him.

Sackville, N.B.

### Filled With the Spirit

*By the Rev. Robert Johnston, D.D.*

[The fourth of a series of articles by Dr. Johnston on topics connected with the spiritual life of the Sabbath School teacher, as it affects his work.—EDITORS.]

There are two expressions which are commonly confounded, namely : Baptism with the Spirit, and Filling with the Spirit. The former is frequently, but erroneously, used to describe an experience in the Christian life subsequent to regeneration.

The baptism with the Spirit is, indeed, regeneration. Whoever has been born into the kingdom of Jesus Christ, has been baptized with the Holy Spirit and in virtue of that fact enjoys the promise of all His fulness.

The filling with the Spirit is an experience which may be subsequent to the Spirit's bap-

tism, but not is necessarily so. In regeneration the Holy Spirit is given and is enjoyed in all the fulness in which the soul consciously and willingly receives Him. The Spirit is God's gift in Jesus Christ, and God is no niggardly bestower of His grace. Our measure of the Spirit's fulness is the measure in which we realize our need of His power and claim His power for that need.

The light from the king of day is at this moment flooding the world without ; it enters my room, and fills its every corner just in the measure in which I fling wide the curtains to admit it. And God's Spirit is given me as freely, and becomes mine as simply. He fills my life just in the measure in which, with willing heart, I open every door into every part of my life, and bid Him welcome.

Will there be new " fillings " ? There will be richer fulness. As new fields of service open and more powers are called into action, into these hitherto unrecognized areas of my life His power will flow. New experience of need will mean new experience of the Spirit's power to supply that need.

If any one born of God is failing to enjoy the full measure of the Spirit's indwelling, and as a result is failing in efficiency in work to which he has put his hand, the fault is not with God. In ourselves, not in Him, are we straitened. Through ignorance we may not have claimed the blessing ; unwilling to part with sin, we may be refusing the Spirit the right of full control in our life ; somewhere there is hindrance, and it is in us.

Dr. Moule, who has written so much and so helpfully upon this subject, says that the difference between a Spirit-filled life and one not so filled, is the difference between a well in which there is a spring of water choked, and a well in which the flow from the living spring is free and constant. In every child of God the Spirit is present ; the Spring, the Source of life and power, is there. Is that Spring unchecked in us, or is the well of our life dry and parched because the flow of the life-giving Fountain is stayed ? And if it is stayed, how many around us are failing of blessing, because we, through whom blessing should come, are " choked channels " !

Montreal

# Memorizing Scripture

## Why Should the Young Memorize Scripture?

By Rev. R. Douglas Fraser, D.D.

The matter of memorizing is a question regarding the boys and girls. Grown people memorize, but it is by a strong effort. Children memorize, almost as ducks swim. It "comes natural" to them.

And the question, Why should the young memorize Scripture? needs only to be asked, one would think, to be already answered.

A vital portion of the curriculum of the public school is the committing to memory of choice passages from the best writers, in prose and poetry. There is a double profit in this. The child is brought under the uplifting influence of the great master minds—moulded into a finer, nobler shape; and what is memorized becomes a permanent deposit, a sort of mental bank account, to be drawn on at will to the end of time.

There is no other literature which, for beauty of form, depth of sentiment, loftiness of ideals, far reach into the unseen and eternal, can for a moment compare with the contents of those sixty-six books which we call the Old and New Testaments. It is well recognized, for instance, that the preacher who takes the strongest grip of the heart and conscience, and holds it longest, is the man who is saturated with the Word of God: it is as if God Himself, in very truth, spoke in him and through him. Nothing can take the place of this spiritual equipment.

We owe the children the best. They take what we give; and if, in their training, we hold back anything they ought to have, we are their defrauders. No child has the best, either for time or for eternity, who sets out in life lacking a goodly portion of scripture stored in his memory. It is a very swift transition from childhood to manhood or womanhood,—often, like the sudden exit from a quiet harbor into the open, unprotected ocean. The words of weight and wisdom from the holy book have proved, in many a case, the ballast that has steadied the ship in the storm, and saved it from

certain wreck. Bitter, often, are the regrets from aged people as they draw near to the end of life's journey, and look back unavailingly on the past; but a universal cause of rejoicing, with them, is some sweet Psalm, or some word of hope from the lips of the blessed Lord, or some enriching experience of an apostle, which they learned by heart as children and which shine out now like bright lights in the growing darkness.

## How to Promote Memorizing

[The four examples here given of how the memorizing of Scripture may be promoted are from actual experience.—EDITORS.]

### MEDALS FOR MEMORIZING

By William Ewart, Esq.

Superintendent, St. Paul's Sabbath School, Smith's Falls, Ont.

1. The superintendent and teachers fully realize the importance of the boys' and girls' memorizing scripture before being promoted from the Senior Classes to the Junior Bible Class, because, if they do not, they are not likely ever to do so. Therefore we keep kindly urging and encouraging them.

2. For a number of years, we have been favored by having gentlemen in the School and congregation, and also some outsiders interested in our School, who generously donate a gold and silver medal to the scholars who memorize the highest number of scripture verses (one girl recited over twelve hundred verses).

The pastor, superintendent, assistant superintendent, and secretary are a committee to hear verses recited. Scholars must not come to the committee with less than fifty verses to be heard. The passages to be memorized are first to be from General Assembly's Lists I, II, III, then fifty verses from the Psalms and fifty from John's Gospel alternately. While the scholars are memorizing for the medals, they are preparing for the General Assembly's Certificates, Diplomas, and Seals. They have thereby every encouragement given them.

## ASSIGNING SPECIAL SUBJECTS

By Rev. E. H. Brandt

Director, Pointe-aux-Trembles Schools

To have the gospel in every home is a great thing, but to have it in the mind is still better. At Pointe-aux-Trembles Schools we make special efforts to memorize the scripture.

Our method is to take a subject, as redemption, confession of sins, the Lord's Supper and transubstantiation, free salvation through the merits of Christ and the power of the priest for salvation, Christ our Mediator and the intercession of the Virgin and the saints, etc. The discussion creates a great interest among our pupils, who, after having understood that Rome and the Bible are two entirely different things, see the necessity of knowing what Christ said, in order to defend and justify themselves.

A true Protestant should know why he is protesting. The spirit of investigation is looking for truth, looking for truth means hard study, and hard study means memorizing.

Pointe-aux-Trembles, Que.

## PUBLIC RECOGNITION

By Rev. J. M. McLeod, M.A.

Quite a number of the young people of our congregation have received Diplomas and Seals for memorizing scripture. The work has been going on steadily for years. The method we adopted was this: The pastor brought the matter to the attention of the young, heartily commended the work to superintendents, parents, and children, as the Assembly's plan of work. Superintendents requested the scholars to take up the work, and parents encouraged their children.

At first only a few undertook it; several looked upon it as a difficult undertaking. But, after the presentation of Diplomas at the public service in the presence of the congregation, a new impetus was given to the work. Our custom has been to present the Diplomas and Seals before the close of the service on Sabbath, and commend the scholars for their diligence and success. Such a public recognition of the importance of storing scripture in the memory has greatly stimulated the work in our congregation.

New Mills, N.B.

## HOME AND SCHOOL: A PARTNERSHIP

By Rev. J. A. Moir, B.A.

Memorization of scripture has had a prominent place in our Sabbath School work for a long time.

Any success attained is chiefly due to the co-operation of the home with the teacher. Most of those who have obtained Certificates or Diplomas have come from homes in which an interest is shown in the work, or from classes taught by those who have kept it before their pupils, very often from a combination of these.

We have found the Certificates and Diplomas of material assistance, and have used them alone as rewards. These are publicly presented, usually at a morning service in the church, and in this way the parents, as well as the children, are likely to become more interested.

Eramosa, Ont.

## The Memory Passages

Instead of the scrappy "memory verses" connected with each Sabbath's Scripture Lesson, our church encourages the committing to memory of complete portions of the Word of God, very carefully selected and suitable to the varied ages of the scholars.

These Scripture Memory Passages comprise three lists: List I. of twenty-seven verses: "For Those Who Cannot Read"; List II. of about 100 verses: "For Those Under Eleven"; and List III.: "For Those Eleven and Over", about 500 verses, which are divided into three sections of about two hundred verses each.

A pretty little Certificate in colors is given for the recitation of List I., a larger Certificate for List II., a beautiful Diploma for any one year of List III., with a Red Seal for a second, and a Golden Seal for the remaining year.

The task of committing all these passages of scripture to memory is by no means a formidable one. Very many boys and girls do it with a relish, and in a very short space of time. In fact—and this is an encouragement for even the slowest—by following the memory work of the Supplemental Lessons (send to us for an Information Leaflet), a large portion of the whole is accomplished without perceptible effort. This memory



work comprises List I., List II., and the First Year of List III., of the Scripture Memory Passages. The beginners, under six, or first grade of the Primary Department, learn the Twenty-third Psalm, The Lord's Prayer, The Words of Blessing (Matt. 5 : 1-12), and The Lambs of the Flock (Mark 10 : 13-16), and thus win their pretty little Certificate. In the Advanced Grade of the Primary Department, six to nine years of age, and in the two years of the Junior Department, nine to eleven, the 100 verses of List II. are completed, and the larger Certificate won ; whilst the First section of List III. is spread over four years, about fifty verses a year. The recitation of these secures the fine Diploma, and leaves the way open for the red and golden Seals by the recitation of the remaining sections of List III.

### Some Facts and Figures

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools, Presbyterian Church in Canada

There is a steadily increasing interest in the plan for Scripture Memory Work, as outlined a few years ago by the General Assembly's Committee on Sabbath Schools. This is clearly shown by the following statement as to the number of Certificates, Diplomas, and Seals awarded for this work during the past four years :

Awards granted in 1904.....	601
"          "          1905.....	1203
"          "          1906.....	1578
"          "          1907.....	1959

Every Presbytery of our church is included in the list for 1907, with the exception of two of the smaller and recently organized Presbyteries in the West. All the various classes of Schools are represented, from the smallest country Schools to the city School with the largest enrolment of any in our whole church. The largest number of awards gained by any individual School during 1907 for the memorizing of scripture and the Shorter Catechism was 67, received by a large city School, Knex Church, Stratford, Ont., and the second largest number 58, was received by a small country School, Wick, Ont.

Not a day passes without letters from

superintendents of some of the 2,500 Presbyterian Sabbath Schools from the Atlantic to the Pacific, or from our missionaries in India, China, or Korea, where the boys and girls have completed the prescribed lists, and are eager to receive this recognition of their work given by their own church. In these letters, reference is frequently made to the influence for good in the lives of the young people who are systematically and thoroughly committing to memory portions of the Word of God, at a time when memory work is relatively easy and a pleasure, and when the results are most likely to be a permanent possession.

For the benefit of the large number of Schools which have not yet taken up this work, it may be well to add the following explanation :

1. Sample copies of the prescribed lists of verses with full information in regard to the regulations, can be obtained at any time from the office of the General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

2. These verses may be learned at home, or in part in the School, and when the required passages have been committed to memory, they may be repeated to the minister, superintendent, or any responsible person named by the School for this purpose.

3. The Certificates, Diplomas, and Seals, in recognition of the successful completion of this work, are forwarded, free of charge, whenever the application for them is received.

Toronto

### The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Paed.

#### II. ADAPTING THE MATERIAL

In view of the fact that there are several distinct stages in the child's development, it must be at once evident that the same kind of material will not be suitable for all. Whether or not we should have different series of lessons graded to suit the interests of children at different ages, I shall not attempt to discuss. The important fact for us at present is, that, since, as a rule, the uniform series is used in all grades, the teacher must undertake to adapt the material to the special needs of his pupils.

The first important particular in which the

lesson must be adapted, is in respect to the language. Children under twelve think largely in the concrete and particular, rather than the abstract. Words which to the teacher may have a rich emotional or symbolic meaning, because of his education and experience, may mean comparatively little to the boy of eight or nine years of age. The language of scripture is, for the most part, not the language of the child in everyday life, and if its message is to appeal to him, it must be presented in simplified form.

In the second place, the material must be adapted in form, as well as language. The teacher who attempts to present the truths of the New Testament in abstract form, is foredoomed to failure. Practically, the only means of appealing to children up to seven years of age is through the story. The Primary teacher must above all things cultivate the art of presenting a story in simple form. If the lesson assigned is abstract and doctrinal, the teacher must seize on some concrete element in it and embody this in the form of a narrative, illustrated, where possible, by a picture. From seven to twelve, the narrative method is still the best. During this period, the stories of Old Testament struggle and adventure awaken a deeper interest than the symbolic teaching of the New. Life and action are of supreme interest at this age, and the teacher who attempts to moralize and to drive the lesson home simply by an appeal to the higher faculties of reason, will find it impossible to hold the attention of his class.

From the age of twelve upwards, the lesson may be studied for itself. The intellect now unfolds, the reasoning powers develop, the abstract and the symbolic come to have significance, the deeper emotional and religious instincts awaken, and the spiritual meanings which a lesson embodies may be presented in their natural form.

In the third place, the teacher must adapt his material to the emotional nature of the child. It is true that the deeper religious emotions do not awaken until after the age of twelve. Nevertheless, the child's world is not the world of intellect, but of feeling, and he is governed largely by his likes and dislikes. It is not important that the meaning of every word or phrase should be understood; it is impor-

tant that the lesson should touch the emotional life of the child at some point, and thus contribute to the building up of a pure and healthy moral tone.

Queen's University, Kingston

### The Making of a Sabbath School

By Rev. Alex. Macgillivray

#### II. TEACHING

The term School, implies three essentials, a scholar, a teacher, and a subject to be taught. The chief factor is the teacher. Numbers, organization, equipment, lessons, are so much material; what the finished product will be, is for the teacher to determine. The School will be what the teachers make it. The teacher's personal equipment is incomparably more important than the equipment of the place where it is his privilege to teach.

The teacher who is to get results, is the one who must teach because the love of Christ and his love for the child "constrain" him to strive to bring the child to his Saviour. Love-impelled, and spirit-led the teacher will be. Consecrated to his work, his physical, mental and spiritual being will be laid on the altar of service: "Here am I: use me." To be used to bring even one soul into right relations with Jesus, he will esteem a privilege that angels might well covet.

The teacher who builds up his scholar in the truth, and, in so doing, makes his School, will be mentally and spiritually furnished for service: "We speak that we do know, and testify that we have seen." The Master taught as One having authority. It is out of the abundance of the heart and mind (heart more than mind), that the mouth, and it may be added, the life, speaketh. Can you imagine any teacher who realizes the preciousness of his opportunity, meeting his class, be it small or large, without studious and prayerful preparation? "Neither will I offer unto the Lord my God of that which doth cost me nothing."

He will be faithful. This one thing I do. Irreparable harm has been done, I fear, is being done, to School, scholar, and teacher, through lack of fidelity on the part of the

latter. The teacher worth having counts it a privilege to teach. He magnifies his office. "Yea, woe is unto me, if I *teach* not." Like begets like. The teacher who is always in his place, teaches by his example. His faithfulness is a challenge to the loyalty of his class.

As to what he will teach, it is needless to ask. Above all things, and always, he will teach the Bible, God's will, to the end that it may be known, done and loved. In manner he will be sympathetic,—that will reveal to him the right avenue of approach, and secure the point of contact vital to success. Reverence, earnestness, sympathy, the greatest of these is sympathy. Supremely, let him teach in faith, "nothing wavering". The victory is by faith. The "prince" among teachers is the "wrestler," who lays hold on God, saying, "I will not let thee go; bless me, Thy word, and the little one Thou wilt should live in Thee and for Thee." Such a teacher prevails. There are diversities of gifts and degrees of limitations, but that one never fails, no matter what his handicap, who does "with all his might," resting in the assurance, "Not by might, nor by power, but by my Spirit, saith the Lord."

Bonar Church, Toronto

### In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

#### IV. APPLYING THE LESSON

In preparing a lesson, the first thing to do is to study carefully the lesson passage. The next step should be to decide on what practical truth you wish to present. The lesson will be more effective, if you endeavor to impress but one such truth, and let all your teaching lead up to, and centre about, that.

The practical truth should not be something merely tacked on to the end of the lesson story, with a, "Now, my dear children, you learn from this lesson," etc., but it should come out all through the teaching. It is necessary, however, to clinch the truth at the close, in such a way that you are sure the child will bring the teaching right down into his own little, everyday world. The truth should come to him according to the following three steps:

1. The truth as lived by the lesson characters.
2. The application of the truth to the child's own life.
3. The truth given in an abstract form for memorizing, usually as expressed in the Golden Text.

The best way to make the truth practical is to bring it right into the child's own life, through some little incident or story from every day life, or by a few natural, simple remarks or questions at the close of the lesson. In the Lesson for April 19, Jesus Anointed at Bethany (John 12 : 1-11), a suitable ending would be something like this: There was once a little girl who had Jesus for her Friend, and she thought it would be lovely to have some beautiful ointment and do just as Mary did; but one day she found out she could give him something else that would be just as sweet as Mary's ointment. This is what it was. Her father and mother were going for a drive, but there was not room enough in the carriage for her little sister and herself—both very much wanted to go. The drive was the most precious thing to them just then. The little girl thought she could show Jesus how much she loved Him, by being good to her sister; so she said, "You may go, Annie." Then she knew Jesus was saying to her, "She hath done what she could." Wasn't that a sweet kind of ointment? Can you give something precious to Jesus? What?"

In searching about for the best practical truth to bring out through your lesson, remember that the International Lesson Committee had the same thing in mind, when they decided on the Golden Text for the lesson. If the Golden Text is studied carefully, it will nearly always be found that it contains the heart of the lesson. True, the connection between the Golden Text and the lesson seems sometimes to be rather obscure; but the very name "Golden" suggests *seeking*; but it also suggests, *precious*. The Golden Text should convey the practical truth of the lesson to the teacher, and it should be her part to simplify and adapt the teaching and the expression of the same, to suit the child.

Harcourt, N.B.

### What the International Association Means to the Individual School

By Rev. E. J. Rattee, B.A.,

Member, International S. S. Executive

"Nothing", say some. "Very little", declare others; while enthusiastic supporters of the Association assert that the organization means much to the individual School. Between these conflicting answers, and we hear them all in the different churches, there is a position both correct and comprehensive, "It means as much as we make it mean."

A Sunday School superintendent recently said in the writer's hearing, "Why, my scholars know nothing of the International Association." And perhaps there are Presbyterian scholars who know nothing of their own General Secretary and the General Assembly's Sabbath School Committee, with their ever ready suggestions as to profitable lines of work. If so, those lacking such knowledge are the sufferers, and we most urgently write, "Get acquainted".

A knowledge of, and an investment of interest in, the great International Association are, therefore, needed, if its value would be discovered by the individual School.

Its first way of helpfulness is suggestion. The International Association is headquarters for new ideas in Sunday School work. It has always been, and is still, the pioneer in adopting and pushing approved methods. The time is not far past when we had no Secretary for Sabbath Schools in connection with the Presbyterian Church, and when we depended more upon the interdenominational workers, than we do at present. We went to

the conventions, large or small; the Secretaries and others unfolded plans that had not been adopted in our School; and we returned home determined to try some new thing, if thereby we might more efficiently teach concerning the kingdom. Some years ago, by a splendid address, Marion Lawrance, General Secretary of the International Sunday School Association, produced upon my mind the impression, "Would that such practical things about the Sunday School had been presented in college!" And an efficient superintendent, having thoroughly studied one of the first International text books on Teaching and Child Nature, said, "That book was a world of good to me." Through such workers and literature, advocating teachers' meetings, institutes, and training classes, the International Association seeks to bring up the standard of teaching. It advocates better buildings, equipment and management, believing that the best in ways and means is not too good for the Master's work amongst the young. It stands for the Home Department, Cradle Roll, and house to house visitation. Briefly, the aim has been: an improved School, and more in it.

Another way of helpfulness is inspiration. From the 15,000 conventions and institutes held annually, under Association auspices, many teachers return to their homes, inspired to do more for Christ. They may not adopt any new plan, but they have seen a new vision, the difficulties have ceased to discourage, the work has taken on a grander aspect, for the laborers "strengthened each other in God". Malpeque, P.E.I.

### Lesson Calendar: Second Quarter

1. April 5.....Jesus the Good Shepherd. John 10 : 1-11.
2. April 12.....The Raising of Lazarus. John 11 : 32-44.
3. April 19.....Jesus Anointed at Bethany. John 12 : 1-11.
4. April 26.....Jesus Teaches Humility. John 13 : 1-15.
5. May 3.....Our Heavenly Home. John 14 : 1-14.
6. May 10.....The Mission of the Holy Spirit. John 16 : 4-15.
7. May 17.....Jesus Betrayed and Denied. John 18 : 1-9, 24-27.
8. May 24.....Jesus' Death and Burial. John 19 : 28-42.
9. May 31.....Jesus Risen from the Dead. John 20 : 1-18.
10. June 7.....Jesus Appears to the Apostles. John 20 : 19-31.
11. June 14.....The Risen Christ by the Sea of Galilee. John 21 : 12-23.
12. June 21.....REVIEW.
13. June 28.....Temperance Lesson. Ephesians 5 : 6-21.

Lesson I.

JESUS THE GOOD SHEPHERD

April 5, 1808

John 10 : 1-11. \*Commit to memory v. 9. Study John 10 : 1-18.

GOLDEN TEXT—The good shepherd giveth his life for the sheep.—John 10 : 11.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5 And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6 This parable spake Je'sus unto them : but they

understood not what things they were which he spake unto them.

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

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

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

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

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

12 I am the good shepherd : the good shepherd hath put forth all his own, he goeth ; Jesus therefore said ; 4 Omit ever ; 5 go out, and shall find ; 6 that he may steal and kill and destroy ; 7 I came ; 8 may ; 9 and may have it abundantly ; 10 layeth down.

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LESSON PLAN

I. The Door, 1-9.

II. The Good Shepherd, 10, 11.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus, the Good Shepherd, John 10 : 1-18.

T.—Safety of the sheep, John 10 : 19-30. W.—False shepherds, Ezek. 34 : 1-10. Th.—Seeking and feeding, Ezek. 34 : 11-19. F.—The mighty Shepherd, Ezek. 34 : 23-31. S.—Finding the wanderer, Matt. 18 : 7-14. S.—“ My Shepherd ” Ps. 23.

Shorter Catechism—Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption? A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially

the word, sacraments, and prayer ; all which are made effectual to the elect for salvation.

The Question on Missions—(Second Quarter, MISSIONS IN LABRADOR)—1. Where is Labrador, and what is the character of the country? Labrador is a large peninsula on the Atlantic coast of North America. Part of it belongs to Canada, and part to Newfoundland. The interior of the country is thickly wooded, while the coast is very rocky and barren.

Lesson Hymns—Book of Praise, 116 (Supplemental Lesson); 19; 585; 14 (Ps. Sel.); 522 (from PRIMARY QUARTERLY); 134.

Special Scripture Reading—Isa. 40 : 3-11. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

By Rev. Professor H. A. A. Kennedy, D.Sc., Toronto

Time and Place—Shortly after the Feast of Tabernacles, A.D. 29; Jerusalem.

Connecting Links—To-day's Lesson follows immediately on Lesson XI., First Quarter, March 15, John 9 : 1-12, Jesus Healing the Man Born Blind.

I. The Door, 1-9.

Vs. 1, 2. Verily, verily. A formula used to introduce some deep and important truth. I say unto you. Jesus addresses His words specially to the Pharisees. The sheepfold. This was an enclosure surrounded by a stone wall, in which several flocks of sheep might be housed for the night. The flocks were carefully counted as they passed in and out, and were in charge of “ the porter ” (v. 3) or doorkeeper. They were thus protected against robbers and wild animals. In this illustration, the sheepfold is the kingdom of God. It was a favorite Old Testament image (compare Ps. 80 : 1; Jer. 3 : 15; Ezek. 34 : 23).

The door represents God's own will as to entrance into His kingdom. That will has been fully revealed in Jesus Christ. The Pharisees, in refusing to acknowledge Christ, were dealing falsely with the will of God, and ignoring it. Hence they were a real danger to the flock. Thief . . robber ; plunderers, seeking only how they may make gain for themselves out of the sheep. The shepherd. A better translation is “ a shepherd ”. Jesus is still speaking generally. No genuine shepherd would ever dream of climbing the wall.

Vs. 3-5. To him the porter openeth ; recognizing the genuine shepherd and admitting him to the fold. The separate details in any of Jesus' parables must never be pressed, as if each must have some spiritual meaning ; but it is probably reasonable to suppose that by the doorkeeper is signified the recognition of every true servant of God by the

\* The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

divine Spirit. (So Reith.) *The sheep hear his voice.* Flocks are small in the East. The shepherd has so close a connection with his sheep, that they recognize his voice at once. *Calleth. leadeth them out.* A missionary from Galilee told the writer recently, that he had often seen shepherds calling their sheep by name, and leading them to the watering trough. *When he hath put forth all his own sheep* (Rev. Ver.), *he goeth before them*; leaving not a single one behind. The Eastern shepherd invariably walks in front of his flock. *Know not the voice of strangers.* The sheep judge the claims of a shepherd by the familiarity of his voice. In these verses Jesus emphasizes the relationship of loving intimacy which prevails between Himself and His followers. He knows them individually. That is their highest joy and comfort. They recognize His voice, both in the secret places of their souls, and in the experiences of life through which they are called to pass. He goes in front of them on the path to which He points them, "leaving them an example, that they should follow His steps".

V. 6. *This parable*; a word never used in the first three Gospels: it means "something off the beaten track", an utterance whose sense does not lie on the surface, but which serves as a wrapping for some spiritual truth. *They understood not*; did not recognize themselves as "thieves and robbers".

Vs. 7-9. *Said Jesus. again*; to enforce His words and make them intelligible. *I am the door.* Through Him alone can men discover the complete will of God, and, in harmony with His gracious purpose, find entrance into the kingdom of heaven. (Compare ch. 14: 6.) *All. before me. thieves and robbers*; all who had claimed to give men what no one but the Christ of God could bestow. Plainly, He refers, not to men like the Old Testament prophets and John the Baptist, who had pointed to Himself, but to the Jewish religious authorities, who, in excommunicating the man born blind, acted as if they held the key of the kingdom of heaven. *The sheep did not hear them.* Those who had genuine cravings for God had found no lasting satisfaction in the religion of the Pharisees and scribes.

*By me. shall be saved. go in and out. find pasture.* Christ is the medium of these three comprehensive blessings to those who find the living God in Him—(1) Deliverance from danger: this is the largest blessing of all, namely, salvation, which includes everything else; (2) Freedom (compare ch. 8: 36; Rom. 8: 21): "The people of God are not under lock and key. 'Where the Spirit of the Lord is, there is liberty.'" (Reith.); (3) Food: "The Lord is my Shepherd; I shall not want". Jesus is "the Bread of life".

## II. The Good Shepherd, 10, 11.

V. 10. *The thief cometh. to steal. to kill. to destroy*; brings only hurt and loss and ruin. *I am come that they might have life.* Jesus' mission, from beginning to end, is the bestowing of life. The word life is used, both in Old Testament and New, to denote all the blessings of salvation. (Compare 1 John 5: 12.) *More abundantly.* Life transformed by Christ is life in its fulness, life in its highest quality; life eternal: that is, the divine life itself.

V. 11. *The good shepherd.* Probably Dods is right in saying that "good" here is used "in the sense in which we speak of a good painter or a good architect, one who excels at his business". Jesus' fitness for being Shepherd is proved by His willingness to sacrifice life itself, when the welfare of His sheep demands it: "Greater love hath no man that this, that a man lay down his life for his friends", John 15: 13.

The contents of vs. 12-18 are: the contrast between the Good Shepherd and the hirelings; the intimacy between the Good Shepherd and His sheep; the loving relationship between the Father and the Good Shepherd; the Good Shepherd's purpose to save Gentiles as well as Jews; the voluntariness of the Good Shepherd's sacrifice.

## Light from the East

By Rev. James Ross, D.D., London, Ont.

ROBBER—From the days of Ishmael, the Bedouin has been a robber by trade, and his calling, so far from being disgraceful, has been thought most honorable. The weak character of the government of Palestine has served to encourage the lawless, and to render property very insecure. The rough-

ness of the country also furnished these with the means of hiding and defence. They took refuge in caves in the face of steep cliffs, and could be dislodged only by the Romans lowering, by chains, great wooden boxes bound with iron and full of heavily armed soldiers, who pulled the robbers out of the caves with hooks on the end of long poles and dispatched them or hurled them over the precipices. In the larger caves, they smothered them by fires of brushwood at the cave's mouth. All through the Middle Ages,

and down to very recent times, Palestine was exceedingly unsafe for solitary travelers, and even yet every party that visits the Jordan takes an armed Bedouin escort along. And on the east of the Jordan, the Arab lurks like a wolf among the sand hills, jumps out and in a moment strips a traveler of everything valuable, and disappears as quickly as he came, whither it would be folly to try to follow him. The prevalence of robbers caused the villages to be built in strong positions on the hills.

APPLICATION

By Rev. P. M. MacDonald, M.A., Toronto

*They know not the voice of strangers*, v. 5. A man in India was arrested for sheep-stealing. When he was on trial, his accuser, who declared himself to be the owner of the sheep, was present in the court room. Each of the two claimed the sheep, and each had witnesses to support his claim, so that it was difficult for the judge to decide to which the sheep belonged. Knowing, however, the ways of shepherds and the habits of the sheep, he adopted the following means of getting at the facts. He had the sheep brought into the court room. Then he sent the accuser out of the room, while he told the prisoner to call the sheep and see if it would come to him. But the frightened animal, not knowing the voice of strangers, would not go to him. In the meantime the other man had grown impatient and, probably knowing the nature of the test that was being made, gave a kind of "cluck", at which the sheep bounded to the door of the room where he was, bleating in delight. The sheep was given to him, and the other man was punished for false accusation.

*I am the door of the sheep*, v. 7. The story is told of a widowed mother whose daughter, an only child, left her home and went into an evil life. The mother could only pray for her lost child, and this she did constantly. After a time, one dark night, at midnight, the girl came home. Creeping to the cottage in the storm, she found the door unlocked, and entered. At once she was lovingly welcomed by the overjoyed mother. When she

heard again and again that she was forgiven, she asked how it came that the door had been left unlocked: "You were always careful to have it fastened, mother." The mother said, "Never, my child, since you left me, has that door been fastened day or night. I prayed God to send you back to me, and I left the door unlocked, that, when you came, you might find entrance at once." Christ is the Door of God's love. No one ever comes to it to find it shut. The door is always open, when we would come to God by Christ.

*By me if any man enter in, he shall be saved*, v. 9. There is a thrilling story of some Russians who were crossing the wide plains of their country one wintry day. Safe from the Wolves The hungry wolves were hunting, and had scented the horses of the travelers. Before long the race for life had begun. Leaving the beaten track, the men turned aside to a house they saw, and had only time to cast off the tackling of the horses and get them, with themselves, inside the house, when the pack overtook them. They tore at the door, leaped against the sides of the house, howling as only hungry wolves can. But the men were safe.

*Life . . . more abundantly*, v. 10. Dr. Alexander Maclaren tells how, when he was in Australia, he saw wretched cattle trying to find grass on a yellow pasture, Fulness of Life where there was nothing but here and there a brown stalk that crumbled to dust in their mouths as they tried to eat it. But six weeks later after the rains had come, he saw the same pasture covered with high, rich, juicy, satis-

lying grass. The cattle were now sleek and strong and full of life. Like that abundant pasturage, is the provision which Jesus offers to us. It will put new energy and vigor into every fibre of the soul, sending us out to win glorious victories over all that would hinder us from doing His will.

*Giveth his life for the sheep*, v. 11. Dr. John G. Paton, the famous missionary of the New Hebrides, writes of one of the native preachers of Tanna that, at a time

**Why He Could Not Stay Away**

of great danger on that island, when this preacher's life was in danger, Paton tried to persuade him to remain on the neighboring island of Aneiteum till quieter days. But he could not persuade the man, who said, "Missy (Missionary), when I see them thirsting for my blood, I just see myself, when the missionary first came to my islands. I wanted to murder him, as they now want to murder me. Had he stayed away for such danger, I should have remained a heathen; but he came, and kept coming to teach us, till by the grace of God

I was changed to what I am. Now the same God that changed me can change these poor Tannese to love and serve Him. I cannot stay away from Tanna".

### Lesson Points

By Rev. J. M. Duncan, B.D.

Only those who are filled with the spirit of Christ can speak with authority from Christ. v. 1.

The shepherd belongs to the sheep as truly as the sheep to the shepherd. v. 2.

None of us can save others, but any of us can introduce others to the Saviour. v. 3.

Every invitation of Jesus is at the same time a command. v. 4.

Jesus is the supreme Leader: all others are to be tested by their likeness or unlikeness to Him. v. 5.

We never understand Jesus until we are willing to obey Him. v. 6.

Other teachers give us wise counsel: Jesus Christ gives us Himself. v. 7.

It is Christ's giving His life for us that impels us to give our lives to Him. v. 11.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

The story of the Pharisees' examination of the man whose sight Jesus had restored, the man's straightforward answers, and his excommunication by these religious leaders, is full of life and interest. Recall the growth of the man's faith in Jesus: (1) as a good Man (ch. 9: 16), a Prophet (v. 17); the Son of God (v. 35). Study the figure of the Shepherd, which Jesus now employs. (Compare Ps. 80: 1; Jer. 3: 15; Ezek. 34: 23.) John gives this discourse as illustrating a fresh view of Jesus' relation to His people. The Lesson falls into two main sections:

1. *The attitude of Jesus to His people*, vs. 1-6. The whole passage is suggestive as throwing light upon the current methods of the Pharisees and upon Jesus' view as to the constitution and government of His kingdom. Note:

(a) The imagery of the new society. The

Oriental "fold" is full of suggestion, and the shepherd customs will repay attention. Psalm 23 is a commentary on the whole Lesson passage.

(b) The irreligious character of the false teachers. They regarded the sheep only as furnishing an opportunity of spoil and selfish gratification.

(c) The character of the true Shepherd. He comes in the true way, is recognized by the sheep, takes a deep personal interest in the welfare of the sheep.

(d) The detection of a stranger by spiritual discernment. In all this imagery, Jesus is setting forth His message. The people could not understand it. They were not familiar with the scope and spirit of His teaching.

2. *The special interpretation*, vs. 7-11. In this we have unfolded the fundamental laws of the kingdom. The outstanding thing is the claim of Jesus. He is the supreme Authority in the spiritual world. He claims the sole right to admit to the kingdom, and also to reject the false. He is the sole means of access to life and security. He is thus the Founder of the one permanent society



for men. His words must be reviewed in the light of the excommunication of the teacher, is of no effect. The great reality is life in Himself of which the Pharisees cannot deprive the one who receives it. Study Jesus' claim to be the Good Shepherd :

(a) His perfect power, vs. 8-10. He contrasts His own conduct with that of the false teachers. Note that He offers a full salvation ; safety, liberty, abundant provision.

(b) Perfect self-sacrifice, vs. 11-13. The same contrast is made and His own death foreshadowed.

(c) Perfect knowledge, vs. 14-16. This includes the knowledge of God and of humanity.

This Lesson thus lays bare principles underlying the Christian life. Special attention should be given to the claims of Jesus and their relation to the individual. Note how as opposition advances, He unfolds His message in such a way that all grasp it. When this Lesson is viewed in the light of Calvary, it becomes a powerful appeal to human sympathy and love. In view of Jesus' claim, we should accept His guidance and so enjoy the privileges He offers.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

To boys and girls the concrete is easy, the abstract difficult. Fortunately, there is the concrete here in abundance; the angry Pharisees face to face with the justly indignant Jesus ; a sheepfold, a brazen-faced intruder therein, the shepherds, the sheep, the calling out of the sheep in the morning, the flock in the pastures, the thief and the wolf, and the shepherd risking his life ; the Father above, and the whole world of men of various folds.

1. *Seek to get the scholars into the atmosphere of the passage.* To do so, first recall by questioning the healing of the blind man in the preceding chapter (Lesson XI. previous Quarter). through Jesus' compassion and power ; and especially the fierce and cruel treatment of him by the Pharisees, who, as religious teachers and leaders, should have rejoiced in the good that came to Him. Follow this with the conversation of ch. 9 : 39-41, of which the Lesson is a continuation. Then, have the class glance through the Lesson passage, which is all about sheep

and shepherds. By question, or otherwise, make this sheep-pasturing country, with its flocks and sheepfolds and shepherds real to the scholars. (See the Geography Lesson.)

2. *Introduce the personages of the Lesson.*

(a) The thief and the robber, of v. 1 : the same persons. They went into the fold only for their own gain (v. 10). They sneak in, or climb in ; they have no right there. These are the Pharisees—false teachers, who, pretending to be good, oppress and wrong the people.

(b) The shepherd, vs. 2-4. Question out all the marks of the shepherd in vs. 2-4 : comes in by the door, because he has a right to ; calls his own sheep ; is recognized by them ; leads them out, goes before them, is followed by them, for they know his voice. Contrast the stranger, v. 5.

3. Follow out the parable, vs. 6, etc. For a definition of a parable, see Exposition. Why did the Pharisees not understand ? Why is it so difficult for us to see ourselves as others see us, and especially as God sees us ? Jesus gives His interpretation of the parable :

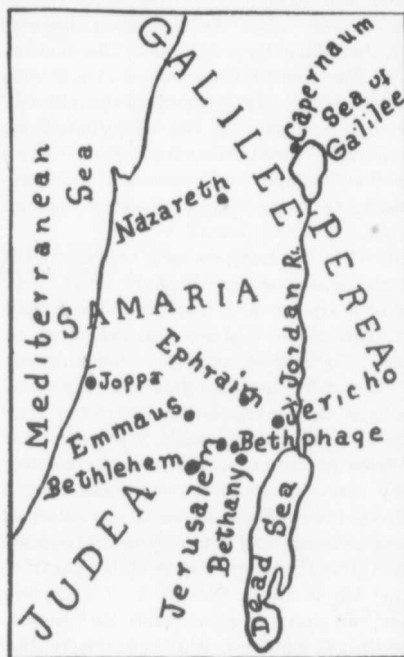
(a) He is the "Door", v. 7. Explain that "all that ever came before Me" means, not the old prophets, who were sincere, but these false Pharisees. Who are the "sheep" ? The true servants of God, like the blind man of ch. 9. Into what does Jesus, as the Door, lead ? The kingdom of God, evidently. What gain to those who enter ? V. 9 names three things, salvation, protection and freedom ("go in and out"), food, and (v. 10) the greatest thing of all, life,—eternal life in all its fulness.

(b) He is the "Good Shepherd", v. 11. Question as to the perils of the sheep from storm and precipice, and wild beast and robber : the test of the good shepherd will make its own invincible appeal—ready to die for the sheep. Eph. 5 : 25, and the first three verses of Hymn 46, Book of Praise, are the best comment. Have the scholars note the precious truth in v. 14, the mighty missionary promise of v. 16, and the sweet willingness and obedience described in v. 18.

How greatly Christ loves men ; how easy it is to enter God's kingdom through Him ; how much it means for those who thus enter in ; are the points with which to conclude.

## THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.



In ancient times, sheep were the chief possession of the people of Palestine, and the neighboring countries. Job had 7,000 head of sheep at first, then 14,000 (see Job 1 : 3; 42 : 12). Abraham, Isaac and Jacob had vast flocks of them. Sheep furnished their owners with clothing, milk, butter, cheese, meat. They were also a medium of exchange. Solomon sacrificed 120,000 sheep at the dedication of the temple, 1 Kgs. 8 : 63. The king of Moab paid an annual tribute in sheep to the king of Israel, 2 Kgs. 3 : 4.

All the plateaus east of the Jordan, and the mountains of Palestine and Syria are still pasture grounds for innumerable flocks. In the spring, the juicy grasses furnish abundant and suitable nourishment. Later on, when the rains have ceased, the sheep still nibble the dried herbage and stubble. They require water but once a day, and where they cannot get it from everflowing rivers, they find it in countless wells, fountains and cisterns known to the Arabs. The descendants of the same shepherds who tended flocks in Bible days, still occupy the great sheep walks of Palestine. The

sheep are usually white, but some are brown. They have tails from 5 to 15 inches broad, weighing from 10 to 15 pounds. There are about 500 references to sheep in the Bible.

## ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

## Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES and LEAFLETS.]

1. What is the force of "Verily, verily", v. 1? To whom was Jesus speaking in the Lesson?
2. Describe an Eastern sheepfold. What was the duty of the porter?
3. What does the sheepfold represent? What are we to understand by the door?
4. By what way does the shepherd enter the fold? Who are they who enter by other ways? What is signified by "the porter"?
5. By what do the sheep recognize their

shepherd? How intimately does he know them?

6. Show how the relationship between Jesus and His followers is pictured by that between the shepherd and the sheep?

7. What does Jesus call Himself in v. 7? Why? Who are the "thieves and robbers"?

8. What three great blessings does Jesus offer?

9. Explain the title "Good Shepherd". How did Jesus prove His fitness for being Shepherd?

10. Give briefly the contents of vs. 12-18.

## Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Which Psalm begins "The Lord is my Shepherd"? It is called the "Shepherd Psalm". Recite it.

2. One of the old prophets tells us that Jesus shall feed His flock like a Shepherd, and carry the lambs in His bosom. Find the verse.

ANSWERS (Lesson XIII., First Quarter)  
—(1) Isa. 28 : 7. (2) Eph. 5 : 18.

**For Discussion**

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Compare Jesus and other teachers.
2. How far we should sacrifice ourselves for the sake of others.

**Prove from Scripture**

That Jesus died of His own will.

**The Catechism**

By Rev. J. M. Duncan, B.D.

Ques. 88. *The outward means of salvation.* From Questions 86 and 87 we have learned that we must believe and repent if we are to be saved. Faith and repentance may be called "inward" means of salvation, because they are within us. But God has appointed certain means to help us to believe and repent. These are called "outward" means of salvation. A list of them is given here, and in the following Questions we are told how they are to be of use to us. "The benefits of redemption" are all the blessings which Christ purchased for His people by His life and death. The "out-

ward means" are "made effectual for salvation", that is, they actually bring salvation about. And they do this in the case of "the elect", that is, those whom God chooses for His people.

**The Question on Missions**

By Rev. J. S. Sutherland, B.A., Halifax, N.S.

Ques. 1. The "lure of the wild" may lead some adventurous spirits to explore the interior of Labrador, but even travelers' tales of cataracts that may rival Niagara in grandeur, are not likely to make that country a popular region for tourists. The experiences of recent explorers only emphasize its inhospitable character. As a permanent abode for civilized man, it is one of the most uninviting regions on the face of the earth. "The Atlantic coast is the edge of a vast solitude of rocky hills, split and blasted by frost, and beaten by the waves. Great headlands tower over the waters, generally grim and naked, but sometimes clad in the pale green of mosses and dwarf shrubbery." Canadian Labrador includes the coast of the country along the Gulf of St. Lawrence, and forms a part of the Province of Quebec. The part drained by rivers flowing into the Atlantic Ocean is under the jurisdiction of the Government of Newfoundland.

**FOR TEACHERS OF THE LITTLE ONES**

By Mrs. Jessie Munro Johnston, North Bay, Ont.

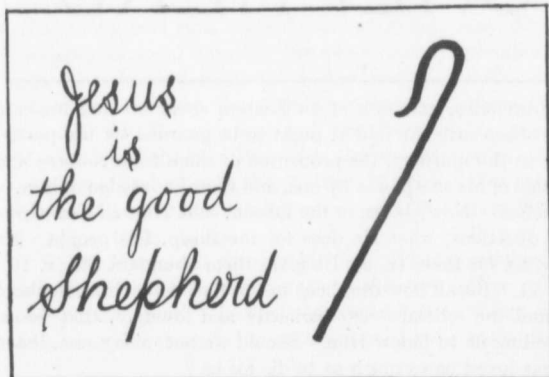
*Subject for the Quarter*—Jesus, the Son of God.

*Golden Text for the Quarter*—These things are written, that ye might believe, etc., John 20 : 31.

*Lesson Subject*—Jesus caring for His sheep.

*Introduction*—Our Lessons for this Quarter again tell us of Jesus, the Son of God. We see His tenderness and sympathy towards His friends, and listen to His loving voice comforting those He is about to leave. Then, we watch Him, as, step by step, He goes the sad way to the cross to die for us, and we rejoice that He rose from the grave to live for evermore.

*Introduction to the Lesson*—By



means of sand table or blackboard, represent an Eastern sheepfold. How many of the children have seen some sheep? (Show a picture, or place some paper or cotton ones on the board.) In Palestine, where Jesus lived, there were a great many sheep. The men who took care of the sheep were called SHEPHERDS (print). Tell of the crook (outline) used by the shepherds to pull aside branches or long grass, etc., to allow the sheep to find a good pathway, to pull the sheep out of danger, etc., etc. The shepherd went before, the sheep followed him. He kept the sheep from wild animals and all harm, and led them to the best pastures.

At night, the flocks are safely shut in the fold. When morning comes, the shepherd of each flock stands in the doorway of the fold, and calls his own sheep by name. They know his voice, and follow him out to the pastures. Here, at the back of the sheepfold, we see a man climbing up over the wall. Who is he? Is he a good man? Why has he come?

*Lesson*—Now we have heard about the shepherd, and the sheep, and the robber. This is just the story that Jesus was telling the Pharisees, after He had made the blind man see. (Recall Lesson XI., preceding Quarter, ch. 9: 1-12.) Jesus was at Jeru-

salem at the time. He knew that the people understood all about the ways of the shepherds, and He wanted to teach them a lesson. So He told them that He is the Good Shepherd—kind and patient, calling His sheep (people) to come into the fold of God (explain). He is the Door. All must enter through Jesus. Jesus said, I am the Good Shepherd (print). The Good Shepherd giveth His life for the sheep. He wanted these people to know that He is soon going to give His life to save His people from sin and death; but they did not understand: only His own sheep (friends) knew His voice. He knows them, and they follow Him.

*Lambs of the Flock*—Who are the lambs of Jesus' flock? Should you follow the Shepherd? Will He lead you aright? Will He keep you from sin and harm?

*Hymn*—Sing Hymn 586, Book of Praise.

*My Verse*—All repeat—

Jesus loves all, and we know He loved us;  
Love made Him suffer and die on the cross.  
Only one way through the doorway we're told,  
Only one way to God's heavenly fold:  
Jesus, the Truth, the Life, and the Way;  
Hark to His voice; when He calls you, obey!

*Something to Think About*—I should heed Jesus' voice.

#### FROM THE PLATFORM

By Rev. J. M. Duncan, B.D.

## THE GOOD <sup>A</sup> SHEPHERD

Print on the blackboard, A SHEPHERD, and talk of an Eastern shepherd and his care for the flock. The bringing of the sheep into the fold at night to be guarded by the porter, the leading of them out to pasture in the morning, the protection of them from robbers and wild beasts, the shepherd's knowledge of his sheep, one by one, and their knowledge of him,—these are the main points to be touched. Now, Jesus, in the Lesson, calls Himself THE GOOD (Print) Shepherd. Bring out, by questions, what He does for the sheep, His people. He saves them, makes them free, provides for them (v. 9); He gives them abundant life (v. 10); He lays down His life for them, v. 11. Recall how the sheep in the East follow the shepherd when they hear His voice. Remind the scholars very earnestly and lovingly, that Jesus, the Good Shepherd, is each day calling us to follow Him. Should we not, every one, listen to and obey His voice, since He has loved us so much as to die for us?

## Lesson II.

## THE RAISING OF LAZARUS

April 12, 1908

John 11 : 32-44. Commit to memory vs. 43, 44. Study John 11 : 1-67.

GOLDEN TEXT—I am the resurrection, and the life.—John 11 : 25.

32 <sup>1</sup> Then when Mar'y was come where Je'sus was, and saw him, <sup>2</sup> 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 groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They <sup>3</sup> said unto him, Lord, come and see.

35 Je'sus wept.

36 <sup>4</sup> Then said the Jews, Behold, how he loved him.

37 <sup>5</sup> And some of them said, Could not this man, which opened the eyes of <sup>6</sup> the blind, have caused that <sup>7</sup> even this man should not <sup>8</sup> have died?

38 Je'sus therefore again groaning in himself cometh to the <sup>9</sup> grave. It was a cave, and a stone lay <sup>10</sup> upon it.

39 Je'sus <sup>11</sup> said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord,

**Revised Version**—<sup>1</sup> Mary therefore, when she came; <sup>2</sup> Omit she; <sup>3</sup> say; <sup>4</sup> The Jews therefore said; <sup>5</sup> But; <sup>6</sup> him that was blind; <sup>7</sup> this man also; <sup>8</sup> die; <sup>9</sup> tomb. Now it was; <sup>10</sup> against it; <sup>11</sup> saith; <sup>12</sup> believedst; <sup>13</sup> So they; <sup>14</sup> Omit eight words; <sup>15</sup> hearest; <sup>16</sup> multitude which standeth around; <sup>17</sup> didst send; <sup>18</sup> Omit And.

## LESSON PLAN

- I. Jesus' Love, 32-35.
- II. Jesus' Promise, 36-40.
- III. Jesus' Power, 41-44.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The raising of Lazarus, John 11 : 1-16. T.—The raising of Lazarus, John 11 : 17-31. W.—The raising of Lazarus, John 11 : 32-45. Th.—The raising of Lazarus, John 11 : 46-57. F.—The widow's son, Luke 7 : 11-18. S.—"My Redeemer liveth", Job 19 : 23-27. S.—The first resurrection, Rev. 20 : 1-6.

**Shorter Catechism**—*Ques.* 89. *How is the word*

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 <sup>12</sup> wouldst believe, thou shouldst see the glory of God?

41 <sup>13</sup> Then they took away the stone <sup>14</sup> from the *place* where the dead was laid. And Je'sus lifted up *his* eyes, and said, Father, I thank thee that thou <sup>15</sup> hast heard me.

42 And I knew that thou hearest me always ; but because of the <sup>16</sup> people which stand by I said it, that they may believe that thou <sup>17</sup> hast sent me.

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

44 <sup>18</sup> And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

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

**The Question on Missions**—2. Who are the inhabitants of Labrador? The principal inhabitants of Labrador are the Esquimaux in the north, the Indians in the interior, and the white settlers scattered along several hundred miles of coast.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson); 404; 100; 8 (Ps. Sel.); 331 (from PRIMARY QUARTERLY); 148.

**Special Scripture Reading**—Mark 5 : 22-24, 35-43. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—Apparently not long before the Passover, A.D. 30; Bethany.

**Connecting Links**—The discourse of ch. 10, in which Jesus set forth His divine claims with calm dignity, so exasperated the Jews that they attempted to stone Him (v. 31), but He escaped from their hands, vs. 39, 40.

While Jesus, with the disciples, was in Perea, east of the Jordan (ch. 10 : 40), the news reached Him, that His friend Lazarus of Bethany was sick. He did not start for Bethany at once, but after two days He set out. Martha met Him, and to her, in conversation, He gave the glorious assurance, "I am the Resurrection and the Life". Martha told her sister Mary that the Master had come, and at once she, in turn, left the house, and came into His presence, vs. 1-31.

## I. Jesus' Love, 32-35.

V. 32. *Mary . . . fell down at his feet.* Even in her grief, her first feeling was one of reverence for the Lord. *Lord, if thou hadst been here, etc.*; the same words as those used by

Martha, v. 21. They expressed a thought which must have been constantly in the sisters' minds, since their brother's death.

Vs. 33-35. *Jesus . . . saw her weeping* (Rev. Ver. Margin, "wailing"); in an abandon of grief. *Jews also.* See v. 31. These were friends, at least ten in number according to the Jewish custom, who had come to be with the sisters during the seven days of customary mourning. With their clothes rent and their heads sprinkled with dust, they surrounded the members of the bereaved family, who sat with bare feet and disheveled hair. Sometimes professional mourners were employed. *He groaned in the spirit.* Literally the words mean, "was strongly moved in spirit." *Was troubled*; literally, "disturbed Himself", gave visible proof of extraordinary agitation. It was the sight of, and sympathy with, genuine human sorrow, which thus affected Him. Compare, especially, Heb. 4 : 15. *Where have ye laid him?* He is eager to undo the work of death, and put to flight

the sisters' sorrow. *Jesus wept*; literally, "burst into tears". His feelings of tender compassion and love overpowered Him. A marvelous picture! (Compare Luke 19:41.) "This holy grief of Christ consecrates all our sinless earthly sorrows as we stand by the open grave." (Reith.)

## II. Jesus' Promise, 36-40.

Vs. 36, 37. *The Jews*. Apparently, by this time a larger company had gathered. *How he loved him!* A lasting testimony to the character and disposition of Lazarus, which had won such love. *Could not this man, etc.?* It was natural for those who were acquainted with the cure of the blind man to show surprise that Jesus had not, by an exercise of His miraculous power, healed Lazarus of his deadly sickness. (See also HOME STUDY QUARTERLY.)

V. 38. *Jesus . . . again groaning in himself*; the same word as in v. 33. His profound emotion is once more intensified, as He draws near the grave of His much beloved friend. The scene reminds us of the deep reality of Hebrews 2:17. *The grave . . . a cave . . . a stone . . . upon it*. The cave may have been natural (Gen. 23:9), but was more probably hollowed out of the rock, like that tomb in the garden of Joseph of Arimathea in which the body of the Lord was afterwards laid (see Matt. 27:60).

Vs. 39, 40. *Take ye away the stone*. Jesus spoke in a tone of authority. The words must have roused some expectation. They were also, in some measure, a test of obedience, an element on which Jesus laid great emphasis in doing His mighty works. *Martha, the sister . . . saith*. She seems to think that Jesus simply desires a last look at His dead friend. The description of her as "the sister of him that was dead", indicates her tender shrinking from the exposure of the change death must have wrought. *Said I not . . . see the glory of God?* He had not used these actual words, but He had appealed to her to put her confidence in His great promise, "I am the Resurrection and the Life", v. 25. In Him, as such, the glory of God, His visible power, is about to be revealed in the conquering of death. He seeks again to rouse her faith in Him.

## III. Jesus' Power, 41-44.

Vs. 41, 42. *Father*; the name which most truly expresses Jesus' relation to God: perfect love. *I thank thee . . . thou hast heard me*. His prayer had been offered already, perhaps during the two days in Perea, v. 6. He knew that His Father was in closest sympathy with His desire. So He gives thanks for the answer to His earnest prayer before that answer has become a fact. His thanksgiving was really "a proclamation of fellowship with God" (Westcott). *I knew that thou hearest me always*. There was a perfect understanding between them, so that Jesus' prayers and the will of God never clashed. *Because of the people . . . that they may believe, etc.* He wished to make clear to the people that the power by which He worked was the power of God.

Vs. 43, 44. *A loud voice*; a tone of authority, which all could understand. There was no faltering in it. *Lazarus, come forth*. He deals directly with the dead man, "whatever servants of the divine will may be charged with giving effect to it" (Reith). *He . . . came forth, bound hand and foot*. His limbs were swathed with bandages, perhaps each separately. *Loose him, and let him go*. No useless details are told. Even the feelings of Lazarus in this extraordinary experience are not referred to.

Many of the Jews who had seen the raising of Lazarus, believed on Jesus. But when His bitter enemies, the Pharisees, heard of it, their opposition to Him was intensified. They held a council with the chief priests, at which Caiaphas, the high priest, declared that it was necessary for the good of the nation that Jesus should die. Hearing of this, Jesus lived for a time in the solitary region about Ephraim, while His enemies sought an opportunity to take Him, vs. 45-57.

## Light from the East

CAVE—The underground currents of water, charged with carbonic acid, tend to dissolve the soft limestone, through the seams of which they run. The sand and stones carried along by the water also wear the rock away. An earthquake shock, or a change of the surface level, often compels the water

to seek another channel, and the former passage is left a natural cave. These places formed dwellings for the Horites and other early mountaineers. They were also used as stables, storehouses and granaries, but mostly as sepulchres. The valley of the Kidron is studded on both sides with ancient cave or rock-hewn tombs, because the rocky soil around Jerusalem almost prohibited interment after our custom. The natural cave was often enlarged, and a great circular

slab of stone, which rolled in a groove, formed the door. Sometimes a regular stone door, swinging on pivots, closed the entrance. The graves were niches cut in the walls of the cave, like shelves, on which the bodies were laid, the openings being closed with stone slabs. These tombs have frequently a kind of vestibule hewn in the rock, with pillars of rock supporting the rock roof, the front of which is ornamented by a frieze.

APPLICATION

*Lord, if thou hadst been here*, v. 32. Jesus had lingered two days, before going to the bereaved sisters at Bethany. But he knew, though so far removed, all that was going on in that distant home. His delay was part of the training of His disciples to do without His bodily presence. He would have them and us believe, that, though unseen, He sees all that is going on in every human life, and, at the right moment can bring the needed help and blessing. He will never fail those who trust His grace and power. These will always bring aid timely and sufficient.

*If thou hadst been here, my brother had not died*, v. 32. Seneca said to his friend Polybius, "Never complain of thy hard fortune, so long as Cæsar is thy friend". Lazarus was dead, but His great Friend and Lord, and Mary's Friend and Lord, also, was alive and with them. The suppressed reproach that is here offered to Christ was unfortunate and unworthy of Mary. She was unlike the woman who, when very sick, was asked whether she desired to die or live. She replied, "Whichever pleases God". "But if God should refer it to you," said one, "which would you choose?" "Ah well, I should refer it back to Him", she said. Thus it is that one obtains his will from God whose will is subjected to God. God is too wise to make a mistake and too kind to do us harm, and we may trust Him when He sends us strange and sore experiences. Repining or reproaching is not becoming in the friends of Christ.

*Jesus wept*, v. 35. Christ was comforting her by sympathizing with her. This shortest

verse in the Bible is like a window in Christ's heart. It is a wonderful comfort to people to know that Jesus cares, and weeps with us. A little girl went to see a woman whose baby had died, and came back home and told her mother that she had been comforting the bereaved mother. Her mother asked her how; and she said, "I cried with her". It does us good, when we are in trouble, to have some one shed a sympathizing tear and feel with us. It brings us a sense of companionship in our loneliness. It puts another shoulder beneath the load we have to bear whose strength will not weary.

*Believe...see the glory of God?* v. 40. Some years ago a wonderful comet was visible in Eastern Canada, at an early hour after midnight. Those who sat up long enough in the winter night, were richly rewarded by the vision of its splendor, before it retreated into the abyss of space again to hide its glory for generations yet unborn. And those who look, will see the world of nature and the pages of history shining with the glory of the Creator and Ruler of the universe.

*But because of the multitude which standeth round I said it* (Rev. Ver.), v. 42. In a sermon on this incident, Mr. Spurgeon says: "It would seem to all who knew you a very odd thing if you were seen loafing about a certain shop for an hour and a half one day in the week for twenty years, and yet never bought a penny's worth of goods. Why do you hang about the gospel shop, and yet purchase nothing? On your own showing you are a fool. I do not like using a hard

Seeing, Though Unseen

A Window in Christ's Heart

Would Let God Choose

For the Open Eye

Convicted of Folly

word, still it is used in scripture for such as you are. He who believes a thing to be so important that he spends one day in the week in hearing about it, and yet does not think it important enough to accept it as a gift stultifies himself."

*He cried with a loud voice, Lazarus, come forth, v. 43.* It is interesting to place together Christ's three calls to the dead whom He raised. To the daughter of His Own Name Jairus his summons was, "Damsel, I say unto thee, Arise" (Mark 5 : 41). To the young man at Nain, "I say unto thee, Arise" (Luke 7 : 14). Neither of these were named, because neither was personally known to Jesus. But Lazarus was His own familiar friend, and He calls him by the name He used in the Bethany home. Death does not destroy identity. Lazarus in the region of the dead heard his own name, and answered to it. In the coming of Lazarus from the grave at the summons of Christ, we have a hint of what will take place at the general resurrection.

*Loose him, and let him go, v. 44.* "Heaven's eternal wisdom hath decreed that man of man, and man of God, doth ever stand in need". And reverently we Helping God may say that, as it pleases God to work, He stands in need of man. "How can they hear without a preacher?" God provides the trees, and men build churches. God sends the wind, and men spread the sails. God makes the

fish, and men set the nets. Man tills the field and sows the seed, and God's gifts of sun and shower cone on the soil, and on the blade, and the ear, until by these combined agencies there follows the full corn in the ear. God might ignore our ability to help, but He does not. He calls for its employment. His command and our obedience carry the most difficult situations. To Him the devout may look, and reverently, truthfully say, "We two are a multitude".

### Lesson Points

It is in the night of sorrow that the star of faith shines most brightly. v. 32.

Every arrow that wounds His followers is felt in the heart of Christ. v. 33.

In the very Gospel which asserts most clearly the deity of Jesus, His humanity shines forth most clearly. v. 35.

Death is powerless to break the link of love that binds Jesus to His friends. v. 36.

The world stands far more in need of doers than of critics. v. 37.

We have no right to look to Jesus for help until we have ourselves first done our part. v. 39.

The life of Jesus bore such blessed fruit-aga on earth because it was rooted in heaven. v. 41.

The life that is in agreement with God's purpose will be filled with God's power. v. 42.

We need not fear to enter the grave, since its key is in the hands of our risen, living Lord. v. 43, 44.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

This section of the Gospel (chs. 11, 12) is the concluding part of the great controversy with the Jewish leaders which resulted in their fixed determination to slay Jesus. Ch. 11 considers the raising of Lazarus as a sign of Jesus' love and power and as intensifying the hatred of the Jews. Ch. 12 gives three scenes of wondrous beauty, the anointing by Mary (vs. 1-11), the triumphal entry into Jerusalem (vs. 12-19) and the inquiry

of the Greeks, vs. 20-33. Take a summary view of Jesus' work. He had revealed Himself to the Jews in every way that was fitted to win faith; but this led to only enmity. He came as Light, Saviour, Physician, Bread of Life and the Good Shepherd. He now manifests Himself as the Resurrection. This is the climax. He does what is possible only to divine power, and His enemies resolve upon His death. Review the earlier part of the story, the sorrow at Bethany, Jesus' delay, His coming at last and His meeting first with Martha, and then with Mary, vs. 1-31. Note Jesus' relation to the home, Luke 10: 39-42. The details are full of life, and



bring out the popular view of the future life.

1. *The sorrow of Jesus, and its occasion*, vs. 32-38. Note the intensity of it. The Greek word translated "groaned" denotes inward struggle and agony. Jesus' sympathy was so real that He took upon Himself the burden of others (compare Matt. 8 : 17). See the effect on the Jews of Jesus' sorrow. The sight of death agitated Him. All this must be viewed in relation to His redeeming work. His close identification with us, and His conflict with sin, throw light on this experience. He was grieved also at the unbelief of God's own people.

2. *The consciousness of Jesus*, vs. 39, 40. Note every act as manifesting His supreme confidence in the resurrection of Lazarus. See how Jesus views it as an expression of God's glory (compare ch. 9 : 3). The human condition of beholding the divine glory is faith. This miracle, like the others wrought by Jesus, is thus lifted up into the higher spiritual realm.

3. *The secret of Jesus' works*, vs. 41-44. Note how the people obey His bidding. What must have been their hopes and faith! Study Jesus' prayer, noteworthy as the voice of thanksgiving for power already possessed. Study the words and manner of Jesus in the resurrection of Lazarus.

Whatever else may appear in the Lesson, the main truth should be strongly emphasized, namely, the witness of this miracle to the Christian doctrine of the resurrection and eternal life. The standpoint of Jesus is of supreme importance. He knows that death has no power over Himself, because He is One with God. And so it is through faith in Jesus, that men gain the victory over death, v. 25. Thus faith in Jesus is the basis of the Christian hope for the future life. Infidelity robs us of this hope, because it takes away our faith in the living Saviour. Emphasize the truth that the resurrection life is a present reality, and comes by union with Jesus.

#### For Teachers of the Boys and Girls

This is a Lesson, where a week's look ahead is of especial value. It includes the whole chapter; and, to attempt to take up all the points one by one, is to court certain failure.

Arrange, the Sabbath before, that your six scholars tell the story. Give each one, on a slip of paper, his or her part :—(1) Tell what you know about the Bethany brother and sisters, previous to the incidents of the Lesson. (2) Tell of Lazarus' sickness, and the message sent to Jesus. (3) Tell of Jesus' delay, and His conversation with His disciples. (4) Describe what was going on in the house, when Jesus arrived at Bethany. (5) Tell what Martha did and said, and what Jesus said to her. (6) Tell how Mary came to go out to Jesus, and what the people thought.

Now concentrate attention on the group described in vs. 32-35 : (1) Mary. Contrast her with Martha, v. 21. They said the same words, but Mary "fell down at His feet" (see Luke 10 : 42). The scholars will ask whether Mary's words in v. 32 meant faith, or want of faith, in Jesus. (2) The weeping friends. (3) The weeping Jesus. Again, the scholars will ask why Jesus wept. Was it Mary's grief? or the grief of the friends? or was it for Lazarus? Verse 33 should not be forgotten; perhaps this deep distress was owing, in part, to the fact that death is Satan's work.

There is, next, a striking example of with what different eyes people look at the same thing. The Jews of v. 36 are touched with the tokens of Jesus' love. Those of v. 37 are inclined to jeer at His apparent failure. Show the scholars that one's true character comes out in the judgments he forms.

Jesus at the grave, v. 38, etc. Make sure that the scholars understand what the Eastern sepulchres were : Light from the East makes this plain. The scholars will follow eagerly the five things which Jesus said at the grave's mouth :

(1) "*Take ye away the stone.*" What was Martha's understanding of the words? That He wished to see the face of His dead friend. This was natural; but it shows how slow Martha was to understand the things of God. But see vs. 21-27. Perhaps her grief had made her forget.

(2) "*Said I not unto thee, etc.?*" How gentle is Jesus with our lack of faith!

(3) "*Father, I thank thee, etc.*" Why did Jesus offer this thanksgiving just at this time?

The answer shows how eager He was to win over unbelievers. "Thou hearest Me always"; he who can say this, is rich beyond all that earth can give.

(4) "*Lazarus, come forth*". Why, said "with a loud voice?" So that all might hear, and therefore know who had wrought the miracle. They were simple words: but how wondrous their effect! Compare Gen. 1:3; Gen. 2:7. Jesus has God's

power, because He is God (John 20:31).

(5) "*Loose him, and let him go.*" Everyone would see that Lazarus, who had been dead four days (v. 39), was once more alive. There could be no doubt of the fact.

Talk over the effect of the miracle upon the onlookers: (a) some believed, (b) others carried the story to His enemies, and doubtless sympathized with these in seeking His death (v. 53).

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Bethany, the home of Lazarus, now called after him, since the 4th century A. D., el Azeriyeh, that is, "Lazarus' Village", is a small village built of stone, on the southeast slope of the Mount of Olives, a little less than two miles from Jerusalem, on the road to Jericho. It is surrounded by fig gardens, and olives and pomegranates also grow in the neighborhood. In the centre of the village rises a tall square tower, which belonged to the Convent of St. Lazarus, founded in A. D. 1147. There is a vault below, which has been formed into a tiny rock-cut chapel. This is shown as the tomb of Lazarus, and

there was a church at this point in the 4th century, but the ancient rock-cut tombs are farther to the east, beside the road. The name Bethany means perhaps, "House of Dates", and likely at one time date palms grew in the neighborhood. These are not, however, found there now. Travelers have pointed out to them the very house in which Lazarus is said to have lived with his sisters Mary and Martha and also the reputed house of Simon the Leper, and are told where the sisters went to meet Jesus on his approach. But not very much confidence can be placed in these identifications.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### From the Library

"Lazarus", said Jesus in full, "this is the first time I have visited Bethany, and that thou hast not come to meet Me. It is not Bethany without thee; I wait and weary for My friend; I have not many friends, and I cannot spare thee, Lazarus. Thou hast gone on a long journey and hast seen strange sights; but thou hast not gone so far but My voice will reach thee, and there will be no sight so welcome as thy face. His is a strong hand which holds thee, and no man dare disobey his word; but the key of Death's stronghold is at My girdle, and I am his Lord. Before I go to My agony and the cross, I must see thee, Lazarus. It is thy Friend who calls thee—Lazarus, come forth!" And death had no power to prevent the meeting of Jesus and His friend.—Iaŋ Maclaren.

#### Some Test Questions

1. Where was Jesus when He heard of Lazarus' death? How long did He delay going to Bethany?
2. Which of the sisters met Him first? What great assurance did He give to her?
3. What did Mary say to Him when she met Him?
4. How was Jesus affected by the sight of her grief?
5. What proof of His sympathy with human sorrow did He give?
6. What question did the Jews ask concerning Jesus?
7. In what sort of grave had Lazarus been laid? What did Jesus bid the onlookers do?
8. What objection did Martha offer? What was Jesus' reply?
9. Why did He publicly give thanks to God?
10. What were His words to Lazarus, and what effect had they?
11. What action did the Pharisees and

chief priests take against Jesus? Whither did He go?

**Something to Look Up**

1. Many, many centuries before Jesus' time, a wise man said he knew that his Redeemer lived, and that some day, though he himself should die, he would again, in his flesh, see the Lord. Find that saying.

2. Find in one of the Epistles where it is said that the righteous dead "are fallen asleep in Jesus".

ANSWERS (Lesson I.)—(1) Ps. 23. (2) Isa. 40 : 11.

**For Discussion**

1. Delay in answers to prayer.
2. Jesus altogether human, though altogether divine.

**Prove from Scripture**

That the dead will rise again.

**The Catechism**

Ques. 89. *How the Word of God saves.* One of the "outward means" of salvation, we learned in the last Question, is "the Word" of God. Now we are told how the Word saves. This it does in two ways. First, it "convinceth" and "converteth" the sinner. That is, the reading and preaching of God's Word shows the sinner that he has been doing wrong, and so changes his heart that he begins to love and seek after

what is good. Then, by its teaching it guides him and helps him to do right day by day, as one store of a building is laid upon another, till the whole is complete. In this way we become all that God would have us be. And it is the Holy Spirit that gives the Word power to do all this.

**The Question on Missions**

Ques. 2. The Esquimaux are a picturesque people, small of stature, improvident and not always over cleanly in their habits. Their dress, during the greater part of the year, consists of seal skin, which is an equally good protection from cold and wet. It has been also known to serve a further purpose, for one of our missionaries tells of how an Esquimaux hunter, disappointed in finding game, arrived home after having devoured most of his skin coat, and his boots down as far as the ankles. The Indians roam in small bands over the interior, but are seldom met with on the coast, except when they come to sell the furs they have taken in hunting. The English-speaking inhabitants have no large settlements, three or four families often being all that are found together, while sometimes a single family has a harbor to itself. They are a simple-hearted, kindly, hospitable people, whose characteristics are well set forth in Norman Duncan's story, Dr. Luke of the Labrador.

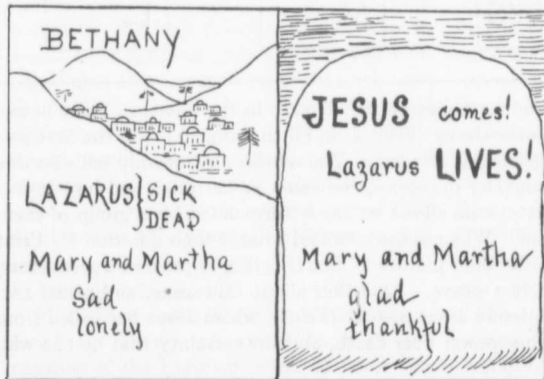
**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Jesus raising the dead.

*Introduction*—How many of you have a sister? (Hold up hands.) How many have a brother? We are going to hear a story about two sisters and a brother; and Jesus was their Friend. We'll print their names, MARY, MARTHA, LAZARUS.

We'll sketch a small home among the hills, to make us think of their happy home at Bethany, where Jesus used often to go to visit these three. They were loving friends of His, and He enjoyed the rest and comfort of their home.

*Lesson*—A day comes when there is trouble in that home. Lazarus is sick. Mary and



Martha do not know what to do. "Oh, if Jesus were only here!" they say to each other in the sadness of their hearts.

*Review*—Jesus had gone away up to Galilee (map), after telling the Pharisees the Parable of the Good Shepherd (recall). Then, for the last time in His life, Jesus said good-by to His friends around Galilee, where He spent so many happy days teaching and healing, and away He goes back toward Jerusalem, passing through Perea, east of the river Jordan. When He had come to Jerusalem, He preached in the temple, and the Pharisees were angry because He said He was equal with God—God's Son—and they tried to stone Him; but Jesus went back again to Perea.

*A Sad Message*—While He was here, a message comes from Mary and Martha (unfold a letter from an envelope), "Lord, behold, he whom Thou lovest is sick". How would Jesus feel when He received this message? Will He go at once?

*Friendship Tried*—The sisters know that Jesus will come to them. They wait and watch for Jesus all day, and next day, and next; and He does not come; and Lazarus died and was buried in a tomb with a big stone before the door (outline).

*What a Friend We Have in Jesus*—Poor

Martha and Mary were so sad. Many friends came to comfort them, but their best Friend had not yet come. Ah! now some one brings the news that Jesus is coming! Martha ran out to meet Him away along the road, but Mary sat still in the house. Tell the conversation between Jesus and Martha, vs. 21-27. Martha ran back and told Mary, "The Master is come, and calleth for thee", and Mary went out quickly to meet Him. Tell the rest of the story.

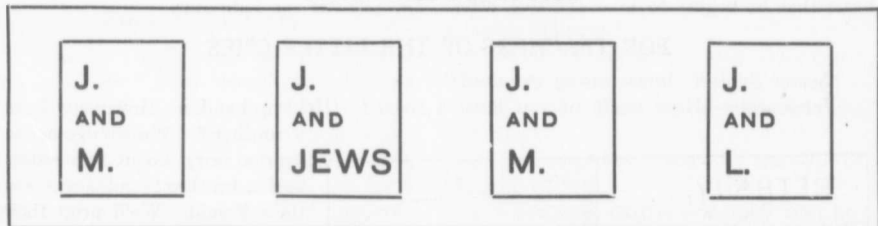
*Jesus Wept*—Print, JESUS WEPT. Jesus feels all our sorrows, and is full of love and sympathy for us.

*Lazarus Lives*—Picture Jesus going to the cave, praying, and calling, "Lazarus, come forth"; and picture Lazarus walking alive out of the tomb! Now we know why Jesus did not come at once! He wanted to let Lazarus die, so that He could make him live again, and by His doing this many would believe that Jesus was the Son of God. The leaders of the Pharisees made up their minds to put Jesus to death. Why?

*Golden Text*—Print and repeat. "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live":

*Something to Think About*—I should not fear death.

#### FROM THE PLATFORM



Draw four squares, each to stand for a picture to be found in the Lesson. There is one Person who appears in all the pictures—Jesus (Print J. in all the squares). In the first picture a woman has thrown herself weeping at His feet. The scholars will readily tell who this is,—Mary (Print AND M.). Bring out, by questions, the cause of her grief, and how it was she came to meet Jesus. The next picture shows us Jesus surrounded by a group of men, who are asking a question about Him. Who are the men and what is their question? Print AND JEWS. Who is the woman in the third picture? She is trying to prevent a great stone being taken away from the mouth of a grave. Question about this scene, and print, AND M. (for Martha). We see the last picture Jesus AND L. (Print), whom Jesus has called from the grave. Dwell a moment on Jesus' power over death, and the certainty that no one who believes in Him can die forever.

John 12 : 1-11. Commit to memory v. 3.

GOLDEN TEXT—We love him, because he first loved us.—1 John 4 : 19.

1 Then Jesus six days before the passover came to Beth'any, where Lazarus<sup>2</sup> was which had been dead, whom he raised from the dead.

2 There they made him a supper<sup>4</sup>; and Mar'tha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very<sup>7</sup> costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Jud'as Iscariot, Simon's son, which should betray him,

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

**Revised Version**—1 Jesus therefore; <sup>2</sup> was, whom Jesus raised; <sup>3</sup> So they; <sup>4</sup> there; <sup>5</sup> meat with him; <sup>6</sup> Mary therefore took; <sup>7</sup> precious; <sup>8</sup> But Judas Iscariot, one of his disciples, which should betray him, saith; <sup>9</sup> Now this; <sup>10</sup> because he cared; having the bag, took away what; <sup>11</sup> Jesus therefore said, Suffer her to keep it against the day of my burying; <sup>12</sup> ye have always; <sup>13</sup> The common people therefore of the Jews learned that; <sup>14</sup> took counsel.

6 This he said, not<sup>10</sup> that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

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

8 For the poor<sup>12</sup> always ye have with you; but me ye have not always.

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

10 But the chief priests<sup>14</sup> consulted that they might put Lazarus also to death;

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

LESSON PLAN

- I. Loving Friends, 1-3.
- II. A False Disciple, 4-8.
- III. Bitter Foes, 9-11.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus anointed at Bethany, John 12 : 1-11. T.—To be remembered, Mk. 14 : 1-9. W.—A sinner forgiven, Luke 7 : 36-50. Th.—A good choice, Luke 10 : 38-42. F.—A thankful heart, Ps. 116 : 1-14. S.—Gratitude expressed, Ps. 66 : 13-20. S.—Loss for Christ, Phil. 3 : 1-14.

**Shorter Catechism**—Ques. 90. *How is the word to be read and heard, that it may become effectual to*

salvation? A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

**The Question on Missions**—3. What do the people of Labrador do for a living? There are no farmers in Labrador; the soil is too scanty and the summer too short. A few of the people are lumbermen, but most of them live by hunting and fishing.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson); 183; 210; 32 (Ps. Sel.); 171 (from PRIMARY QUARTERLY); 180.

**Special Scripture Reading**—Luke 7 : 36-50 (To be read responsively or in concert by the whole School.)

EXPOSITION

**Time and Place**—Six days before the Passover, A.D. 30; Bethany.

**Connecting Links**—The raising<sup>3</sup> of Lazarus had two effects. On the one hand, some were so impressed by it that they became disciples of Jesus. On the other, the Jewish authorities, including the chief priests and Pharisees, were roused by the sensation which the event had caused to make plans for the destruction of Jesus. Their feelings were voiced by the high priest Caiaphas, who, in words more significant than he was aware of, urged that it was expedient "that one man should die for the people, and that the whole nation perish not" (ch. 11 : 49, 50). They feared that the people might accept Jesus as Messiah, and so provoke the Roman government. Jesus, therefore, retired for a time to the town of Ephraim, northeast of Jerusalem. (See ch. 11 : 45-57.)

I. Loving Friends, 1-3.

V. 1. *Then Jesus* (literally, "Jesus therefore"). "Therefore" refers back to the mention of the Passover in ch. 11 : 55. *Six*

*days before the passover.* It was the beginning of the last week of our Lord's earthly life. *Came to Bethany, where Lazarus was.* Bethany would be a quiet resting place in view of the awful ordeal which He had immediately to face. Picture His intercourse with Lazarus.

V. 2. *They made him a supper.* The reference to Lazarus as "one of them that sat at meat with Him" shows that the supper was not in Lazarus' house. Matthew (ch. 26 : 6) and Mark (ch. 14 : 3) both describe it as taking place in the house of Simon the Leper. Some interpreters think that this was an entertainment arranged by the people of Bethany as "a grateful recognition of the work done among them". *Martha served.* Her action was true to her character, Luke 10 : 40.

V. 3. *Then took Mary.* Mary shows her characteristic quality of loving devotion, Luke 10 : 39. *A pound* (twelve ounces) of ointment; a liquid perfume. *Of spikenard;* literally, "pistic nard", which may be trans-

lated, "pure nard" or "liquid nard". Nard was an East Indian plant, the juice of which had a delicious scent. The ointment made from it was sold in sealed flasks, and was very costly. *Anointed the feet of Jesus.* To anoint the head (see Matt. 26 : 7 ; Mark 14 : 3), and especially the feet, of a guest was a mark of high esteem (compare Luke 7 : 46). *Wiped his feet with her hair.* An altogether extraordinary service, revealing the depth of her reverent devotion. It was contrary to Eastern etiquette for a woman to appear with unloosed hair (compare Luke 7 : 38, 44). *House filled with the odour.* So, Jesus said, would the fragrance of this loving deed be diffused throughout the world, Matt. 26 : 13.

#### II. A False Disciple, 4-8.

Vs. 4-6. *Judas Iscariot*; that is "Judas, a man of Kerioth", a place in Judah. *Should betray him.* See Matt. 26 : 14-16. Judas is true to his overmastering instinct of mean, niggardly selfishness. The very spirit which was an element in the betrayal of his Master reveals itself here. He could not understand lavish, self-forgetting, uncalculating generosity. *Why . . . not . . . sold for three hundred pence ?* A Roman "penny" denarius (about 16 cents) was a laborer's ordinary daily wage. Hence the ointment would be worth at least \$300 in our money. The greedy soul of Judas was horrified at such a waste of money. *Given to the poor ?* The writer of the Gospel knew Judas too well to believe in this professed sympathy for the poor. How often the needs of these at home are put forward by those who want an excuse for not helping foreign missions ! *He was a thief* ; explained by the last clause of the verse. *Had the bag* ; literally, "had (or took charge of) the box", in which Jesus and His disciples kept their scanty funds. *Bare what was put therein.* A better translation is, "was in the habit of taking away that was put therein". John had discovered that he was accustomed to pilfer. Perhaps several may have suspected him.

Vs. 7, 8. *Said Jesus, Let her alone.* Our Lord defends the generous deed of Mary against Judas' carping criticism. *Against . . . my burying* ; that is, "the day of My preparation for burial". Jesus refers to the com-

mon Jewish custom of laying fragrant spices on a body which is being embalmed before burial. He knows that the day of His death is near. This act of generous lavish affection He regards as His real embalming. *Poor always . . . with you . . . me . . . not always.* Jesus was the last Person in the world to neglect the poor. But He saw through the flagrant hypocrisy which found fault with Mary's act. A love which spares no cost is dear in His sight. It is the answer to His own boundless love.

#### III. Bitter Foes, 9-11.

Vs. 9-11. *Much people* ; Rev. Ver., "The common people", as contrasted with "the chief priests" of v. 10. Jesus and Lazarus became objects of eager curiosity. *Chief priests consulted, etc.* ; alarmed for their own authority, since the mighty work wrought upon Lazarus had created a new movement of belief in Jesus. (Compare ch. 11 : 45.) *Went away* : that is, separated themselves from their religious leaders to become followers of Jesus.

#### Light from the East

SPIKENARD—Was an essential oil obtained from a plant which grows in India, and was called by the natives the Indian Spike. The stems, which branch out from the root, are rough and shaggy, and resemble the tail of an ermine. The distance it was brought, the defective means of travel in ancient times, and the labor of preparing it from the plant, made it a costly perfume. Yet it was much sought after as a hair oil and general cosmetic by the wealthier Romans. The difficulty of supplying the demand led to various adulterations. Pliny mentions as tests of genuineness, lightness, red color, sweet smell, and a taste which left a dry sensation, but a pleasant flavor, in the mouth.

SUPPER—There are usually only two regular meals in an Eastern home, dinner and supper. Breakfast is only an informal lunch, consisting, in the desert, of a piece of the coarse bread baked the night before. Dinner was eaten at noon, and abstinence from it was called fasting. But supper, when the work of the day was over, was the principal meal, the one at which on special occasions flesh was eaten, and at which the

whole family met. All feasts were in the evening; hence the institution of the Pass-over and the Lord's Supper at that time of day.

APPLICATION

*And Martha served, v. 2.* In his book, *The Simple Life*, Charles Wagner quaintly writes: "They say there are no such things as fairies, or that there are fairies no longer; but they know not what they say. The original of the fairies sung by poets was found, and still is, among the amiable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witchery into a ribbon and genius into a stew". The Marthas are the true fairies, always in demand. In homes, in hospitals, wherever there are sick or weary or hungry folk, the Marthas, trailing clouds of glory as they come, appear, self-appointed to nurse and cheer and feed. Blessings on these indispensable women! Their hands may be hard, and worn, but it is with loving service that is making earth grow like heaven for all around them.

*Then took Mary a pound of ointment . . . and anointed the feet of Jesus, v. 3.* The Norwegians make elaborate preparations, in all parts of the kingdom, to observe their natal holiday. The centre of all the thought, however, is not fireworks, nor sports, but some one of the great sons of Norway whose names are the pride of the people. Each year one of these is selected, and if he is alive and in Norway, he is required to go from place to place and receive the thanks and praise of his fellow countrymen for what he has done. If the name of the hero to be honored belongs to the dead, his statue is decked with flowers, and his deeds are recalled in grateful speeches. No national hero ever made such sacrifices for his people or won such a deliverance for them, as Jesus for us. Mary, bringing her costly ointment and lavishly pouring it on the Master's feet, teaches us that no gift is too great and no service too lowly or arduous to express the love and gratitude that should well up in our hearts at every remembrance of His love and His sacrifice.

*Why was not this ointment sold . . . and given to the poor? v. 5.* A hundred critics who

do not do much for the poor themselves, will descant on the waste of money in religious enterprises, and smile condescendingly at the enthusiasts who are so impractical. But love knows its own meaning, though the world does not understand Christian self-sacrifice for ends which seem shadowy, as compared with the solid, and often sordid, satisfying of material wants. The mole criticizes the lark for soaring to the clouds, and says that only burrowing and grubbing are the proper modes of motion. Let the critics carp and growl, but go you on with your lavish loving; for the Master approves, and it matters little who finds fault.

*Suffer her to keep it against the day of my burying (Rev. Ver.), v. 7.* Too many people give frowns to the living and flowers to the dead. Mary was not one of these. In Mark's Gospel we have these words of Jesus,

*While They Are Alive* "She hath anointed My body aforehand for the burying". Many people would have kept that box sealed up until He was dead, and then poured it upon His cold, lifeless body. When a man dies, many kind words are said about him; but what good does it all do him? One word of appreciation or affection in his days of stress and strain would have been a priceless boon. Do not keep your eulogies for the dead alone. Do not heap your wreaths only on the coffin. While your friends are with you, cheer, encourage, inspire them with your love, your loyalty, your frank, honest words of affection.

*The poor always ye have with you, v. 8.* In a city park, where the children of the rich rode their ponies, sat a poorly clad woman

and a little girl, by whose side stood a crutch. Around the driving course went the happy children. The woman and the child watched their strong, healthy movements in a wistful way. Presently two little girls who had noticed these spectators, dismounted and leading their ponies to their father, whispered something to him. At once he went up to

The Name Above Every Name

The Mole and the Lark

The True Fairies

While They Are Alive

Happy by Making Happy

the woman and said, "My daughters have asked me to come and say that they would be delighted if your little girl would take a ride on one of their ponies. Will you kindly make them happy by allowing your little girl to do this?" The poor woman's eyes

filled with grateful tears, and the little lame girl clapped her hands with delight. Twice around the course she went on the pony, and it is hard to say whether she or the rich man's children got the most pleasure out of her ride.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

The immediate result of the raising of Lazarus was the decision of the Jewish leaders to kill Jesus. This became a settled purpose, ch. 11 : 53. Jesus therefore withdrew to Ephraim (see Geography Lesson) with His disciples, and remained there until the beginning of the Passover week. His return to Bethany gives occasion for the touching act of devotion recorded in the Lesson. Study the parallel passages, Matt. 26 : 6-13, Mark 14 : 3-9. Dods heads the Lesson passage, "Jesus embalmed in the love of His intimates". With this Lesson we reach a change in Jesus' plan. His manifestation to the world is almost ended. He retires from public controversy, and begins His self-revelation to His disciples. It was the crisis at the anointing which hastened Judas' plan for the betrayal.

1. *The expression of love*, vs. 1-4. Note that the feast is held at Simon's, while Lazarus and his sisters are invited. True to life, Martha is busy serving, while Mary shows her great devotion to Jesus in another way peculiarly her own. Consider Mary's gift. It was costly, and could have purchased many means of comfort. Study her motive and the reason for it. The whole event must be viewed in the light of the resurrection of Lazarus.

2. *The betrayer's criticism*, vs. 5, 6. Note his testimony to the worth of the ointment, and his suggestion that it would have been much better to have bestowed the price of it upon the poor. This remark must be viewed as a mere hollow pretence, as he was a thief and misappropriated even the common funds of the little band of disciples.

3. *Jesus' defence and appreciation*, vs. 7-9.

(a) He justified Mary, and forbade such heartless criticism. The question, "Does it pay from a commercial point of view?" is not a competent standard by which to judge the deepest things in life. Love does not consider financial gain or loss. No true parent, for example, is governed by the law of mere worldly advantage. (b) He claims that the poor will not suffer by such an act. Love to Him would produce love to them. The world would rather trust Mary, in her devotion to her Lord, to care for the poor, than Judas, with his commercial theory and false morality. (c) Mary's act was strangely symbolic. She did it as love anointing the departed. Jesus valued this, and predicted a universal influence for Mary's act, Matt. 26 : 13.

The Lesson emphasizes the moral and spiritual value of pure devotion. The secret of all true benevolence is the sympathy of the human heart. Whatever leads to a higher life is always in the interests of the poor.

#### For Teachers of the Boys and Girls

A conversation about Eastern meal times (see *Light from the East*), will give the "local color" for the Lesson.

Then the dark words, "six days before the Passover": it was the beginning of the end. It was only one short week until Calvary. The scholars will understand this, and the remaining Lessons of the Quarter, the better, for knowing that, from this time forward, it was His followers, and not the outside world, that Jesus sought and taught.

The Lesson may be made to turn on the service which the different persons undertook to render to Jesus.

I. "THEY" (v. 2) made Him a supper. The villagers, perhaps, in honor of the restoration to life of their friend and neighbor



Lazarus. It was in the house of Simon "the leper" (Matt. 26 : 6), very likely a man whom Jesus had healed. This service consisted in caring for Jesus' needs ; a good, every day sort of service, corresponding to supporting the church and giving to missions.

II. MARTHA "served" at table. Ready handed, practical Martha ; perhaps over-anxious about doing (Luke 10 : 40). She may stand for the bustling, busy people, who are never at rest unless they are doing some good work, or stirring up others to do.

III. LAZARUS. He was "one of them that sat at the table" with Jesus. A quiet, unobtrusive man, with little to say, although he had had such a wonderful experience (see v. 1). He was content just to be with His Lord and Master. He is like the quiet-going Christians, whose steady, consistent lives render a more valuable service to their Lord than much speech.

IV. MARY neither gave the feast, nor

served, nor sat. V. 3 tells what she did do. Question out the details minutely : a very precious gift, probably her most valuable and valued possession freely bestowed. Mary was a follower of the Lord who loved Him with all her heart. (Compare Luke 10 : 39.) Frances Ridley Havergal, who wrote—

"Take my silver and my gold ;  
Not a mite would I withhold",

was a Mary.

V. JUDAS. His service was, professedly, of the poor, and in the name of His Master ; for he held the little money that was His Master's and the disciples'. In reality, it was out of hypocrisy, roguery, "graft" (using his position to make money out of it).

How does Jesus adjudge these various services ? Question on this. The conclusion is—He accepted them all, save that of Judas ; but Mary's act was beyond price, because it came from the overflowing heart of love.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The town of Ephraim is not mentioned in the New Testament, except in John 11 : 54. There it is said that, in consequence of the plots formed by the Jewish leaders, after the raising of Lazarus, Jesus went from the neighborhood of Bethany and Jerusalem, "into a country near to the wilderness, into a city called Ephraim". The "wilderness" probably means the wild and lonely region northeast of Jerusalem. The historian Josephus mentions a small fort named Ephraim in this region. The town is probably to be identified with the modern et Taiyibeh, which is situated on a conspic-

uous cone-shaped hill commanding a view of the valley of the Jordan and the Dead Sea. It is 4 miles from Bethel and 14 miles from Jerusalem, and is, says Canon Tristram, "peculiarly isolated and secluded, truly 'the lonely Ephraim' ". A road from Jericho runs northward to et Taiyibeh, still marked for some distance by Roman pavement. At one time it was one of the strongholds which defended the southern frontier of Samaria, but in later times it was reckoned among the cities of Judah. Along with Bethel it was taken by the Roman emperor, Vespasian, during his advance on Jerusalem.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Some Test Questions

1. What two effects had the raising of Lazarus ?
2. What plans did the Jewish authorities make against Jesus ? Under whose leadership did they act ?
3. What did they fear ? Whither did Jesus retire ? To what does "therefore" (v. 1) refer ?

4. Why did Jesus come to Bethany ?
5. In whose house was a supper made for Him ? By whom may it have been arranged ?
6. What position at the feast was taken by Lazarus ? What by Martha ?
7. Describe the ointment brought by Mary and the use she made of it ? By what feeling was she prompted ?
8. Who found fault with her action ? On what ground ?
9. What office did Judas hold among the

Twelve? What wrong use of his position had he made?

10. How did Jesus defend Mary against Judas' criticism?

11. Why did the chief priests plot the death of Lazarus as well as Jesus?

### Something to Look Up

1. Two other of the Gospels tell that Jesus said this loving act of Mary's would be told about her wherever the Gospel should be preached. Find the words.

2. Find a chapter in one of Paul's Epistles, the whole of which is taken up in telling about love.

ANSWERS (Lesson II.)—(1) Job 19 : 25, 26. (2) 1 Cor. 13.

### Prove from Scripture

That obedience is the outcome of love.

### The Catechism

Ques. 90. *How we should read and hear God's Word.* Question 89 tells us that the Holy Spirit gives the Word read and preached power to save us. But there are some things we must do for ourselves : (1) We must "attend" to the Word, that is, give our minds to it. And in our attention there must be "diligence", earnest seeking for God's blessing on what we read and hear. (2) We must "receive" the Word, trusting with all our heart in the God who gave it

("with faith"), and delighting in it ("with love"). (3) We must "lay it up in our hearts," that is think about it, ponder over it. (4) We must "practise" the Word. This is most important of all. For it is the "doer of the work" who shall "be blessed," James 1 : 25.

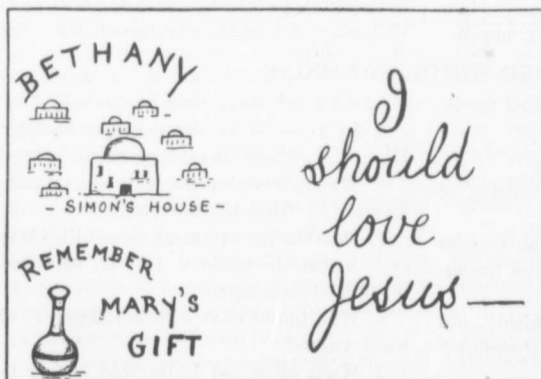
### The Question on Missions

Ques. 3. By the exercise of great care and the use of extensive glass coverings, the Moravian missionaries of Northern Labrador often raise a good many vegetables ; but in general neither soil nor climate is fitted to encourage agriculture. The harvest reaped by the people of Labrador is the harvest of the sea. Some years, it has been worth more than \$5,000,000, though the fishermen did not get so much for it. The months of June, July and August are the harvest months when most of the fishing is done. The busiest season of all is during the latter part of July and the first week of August, when the codfish come close in shore, following the caplin, their bait. They are then taken in traps, large nets extending out from the shore, with a square enclosure at the end, into which the fish easily find their way, but from which it is not so easy to escape. When the caplin go off again into deep water, the cod follow them, and the fishermen must then have recourse to hook and line.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus loved by His friends.

*Introduction*—In some Indian tribes, when a little friend dies, the other children set



snare and catch birds. A little girl, holding a pretty bird lovingly in her hand, talks in this way : "O, little bird, our dear little friend, Laughing Eyes, has gone away to the great Spirit ; she can no longer hear our voices nor see our faces : we are sad and lonely without her, and we want you to fly away and tell her that we still love her and our hearts are sad because she has gone." Then they set the bird free, and it flies away.

It is very sweet to send love to our friends who have gone ;

and it is all the sweeter because of the love we have shown them while they were here with us.

*Lesson*—We are going to hear of a very loving thing that Mary, the sister of Lazarus, did to show her love to Jesus.

*Review*—You remember the name of the other sister. What did we hear about these three in our story last Sunday? Now we are going to “make believe” that we are in Bethany again to-day. Here are some of the strange-looking houses (outline). We’ll make one larger than the others, and over it we’ll print, SIMON’S HOUSE.

*A Feast*—If we look into the house, we shall see a long, low table laid for a feast (explain custom of reclining at meals). See! there are Mary and Martha and Lazarus. They are going to the door, watching for a loved Guest. Look! there He comes!

It is Jesus. The feast has been prepared in honor of Jesus, who had raised Lazarus from the dead.

*A Costly Gift*—Tell the Lesson story. Draw a picture of an Eastern perfume bottle, as you tell of the costly ointment. Was Jesus pleased? How did Martha show her love?

*Our Gifts to Jesus*—Why should we be grateful to Jesus? Does He want only costly gifts? What can you each do for Jesus? Repeat—“Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me”, Matt. 25 : 40. Explain ways in which we can help others, for Jesus’ sake.

*Golden Text*—Repeat (and print) Golden Text.

*Something to Think About*—I should love Jesus.

FROM THE PLATFORM



The Lesson tells about a supper. In what town? In whose house? By whom given? Who was the chief Guest? Print JESUS. Speak of those in the Lessons who were FRIENDS OF JESUS (Print). There will be an opportunity for an interesting conversation about how, in each case, these showed their friendship—the people of the village, by making the supper, Simon by giving his house, Lazarus by joining the other guests in doing honor to Jesus, Martha by serving at the table, Mary by anointing the feet of Jesus. Next speak of those who were FOES of Jesus, and how they showed their enmity—Judas by his faultfinding and afterwards by the betrayal of his Lord, and the chief priests who bargained with Judas to have delivered up to them (see Matt. 26 : 14-16). Point out that we must either be friends of Jesus or His foes. Urge every scholar to be an out and out friend of His, loving Him and serving Him with the whole heart.

EASTER LESSON—An Alternative Lesson

Luke 24 : 1-12. Commit to memory vs. 6-7.

GOLDEN TEXT—But now is Christ risen from the dead.—1 Cor. 15 : 20.

*Time and Place*—The first day of the week, after the crucifixion; Jerusalem.

*Lesson Setting*—Joseph of Arimathæa, having asked Pilate’s consent to take away the body of Jesus, laid it in a tomb belonging to himself, hewn out of the rock, John 19 :

38-42. The faithful Galilæan women, who had witnessed the crucifixion, followed Joseph to the sepulchre, and saw where their Lord was laid. Returning home, they prepared spices for embalming His body, but waited until the Jewish Sabbath should pass

before doing the actual work.

### I. The Women's Discovery, 1-3.

Vs. 1-3. *First day of the week*; the day after the Jewish Sabbath, which became the Christian Lord's Day, as commemorating the resurrection of Jesus. *Very early*. When it was barely light enough for them to see (John 20 : 1), they hurried away to perform the last service of love. *Bringing the spices*; liquid perfumes for anointing the body (see ch. 23 : 56). *Stone rolled away*. Compare Mark 16 : 3, 4. *They entered in*. The body which they expected to find and anoint was not there. *The Lord Jesus*. The only place in the Gospels where this combination of names is found, although it constantly occurs in the Epistles. It reveals the new outlook which the resurrection introduces. As risen, Jesus is Lord, but He is still the Jesus who lived among men.

### II. The Angels' Message, 4-7.

Vs. 4-7. *Much perplexed*. The sight of the empty grave bewildered them. *The men . . . in shining garments*. Their appearance showed the perplexed women that they were not ordinary men. *Afraid, . . . bowed . . . to the earth*. The vision of these angelic beings filled them with fear, so that they were compelled to turn away their faces. *Why seek ye, etc.?* Literally, "the living one in the company of the dead." Perhaps there is a suggestion of reproach in the words, as if

the women ought to have known that their Lord would rise again. *He is not here, but is risen*; the glorious Easter message, the inspiration of all our hopes. *Remember how he spake*. Jesus had told His disciples, first after Peter's great confession (Matt. 16 : 21), and subsequently, on several occasions, that He would triumph over death. *The Son of man . . . rise again*. Almost the very words reported in Matthew 17 : 23 and parallel passages.

### III. The Disciples' Amazement, 8-12.

Vs. 8, 9. *They remembered his words*. The resurrection brought a new light to bear on many of the sayings of Jesus. (Compare John 14 : 26.) *Returned from the sepulchre*; fear and joy struggling for mastery in their hearts, Matt. 28 : 8. *Told . . . the eleven, and . . . all the rest*. After the crucifixion, those followers of Jesus, who did not belong to the band of the apostles, had evidently associated themselves closely with them.

Vs. 10, 11. *Words . . . idle tales*; "nonsense". The expression shows how little prepared His own followers were for the resurrection of Jesus.

V. 12. *Peter ran unto the sepulchre*; accompanied by John (see John 20 : 3-10). *Stooping down*; "peering in". *Linen clothes laid by themselves*; without the body. *Wondering*; for clearly the body had not been carried away, else the grave-clothes would have been taken with it.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The risen Saviour.

*Introduction*—The children will tell you of the rabbits and Easter chickens and eggs they have received. We are going to hear a story about some eggs (show some Easter eggs, and a bird's nest, if possible). Two little birds had a nest in the bushes in the garden. Julia found the nest, and in it were some speckled eggs, one, two, three, four; but she did not trouble the nest, or frighten the dear little birds. One day some time after, she ran down to the garden to have a peep at the little speckled eggs. Instead of the beautiful eggs there were only broken empty shells! "Oh!" she said, picking out the pieces, "the beautiful eggs are all spoiled and broken"! "No, Julia", replied her brother, "they are not spoiled;

the best part of them has taken wings and flown away". (Explain.) So it is when any one dies. The body left behind is only an empty shell, while the soul (the best part) has taken wings and flown away to God.

*Easter Story*—Tell the story.

*Golden Text*—Print, "But now is Christ risen from the dead." (Repeat.)

*My Verse*—(Repeat)

"Christ is risen!  
Christ is risen!  
Earth and heaven join to say;  
Light now shines  
On death's dark prison,  
And the stone is rolled away.  
Hallelujah!  
Hallelujah!

On this glorious Easter day."

*Something to Think About*—I shall live again.

Lesson IV.

JESUS TEACHES HUMILITY

April 26, 1908

John 13 : 1-15. Commit to memory vs. 3-6. Study John 13 : 1-20.

GOLDEN TEXT—A new commandment I give unto you, That ye love one another; as I have loved you.—John 13 : 34.

1 Now before the feast of the passover, <sup>1</sup> when Je'sus 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.

2 And <sup>2</sup> supper being ended, the devil having <sup>3</sup> now put into the heart of Ju'das Iscar'iot, Si'mon's son, to betray him ;

3 Je'sus knowing that the Father had given all things into his hands, and that he <sup>4</sup> was come from God, and <sup>5</sup> went to God ;

4 He riseth from supper, and <sup>6</sup> laid aside his garments ; and <sup>7</sup> took a towel, and girded himself.

5 <sup>8</sup> After that he poureth water into <sup>9</sup> a bason, 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 : <sup>11</sup> 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 <sup>12</sup> know hereafter.

Revised Version—<sup>1</sup> Jesus knowing that ; <sup>2</sup> during supper ; <sup>3</sup> already ; <sup>4</sup> came forth ; <sup>5</sup> goeth unto God, riseth ; <sup>6</sup> layeth ; <sup>7</sup> he ; <sup>8</sup> Then he ; <sup>9</sup> the ; <sup>10</sup> So he cometh to ; <sup>11</sup> He saith ; <sup>12</sup> understand ; <sup>13</sup> bathed ; <sup>14</sup> him that should ; <sup>15</sup> when he ; <sup>16</sup> Omit had ; <sup>17</sup> sat ; <sup>18</sup> the Lord and the Master ; <sup>19</sup> also.

LESSON PLAN

- I. The Divine Son, 1-3.
- II. The Lowly Servant, 4-11.
- III. The Great Master, 12-15.

\* DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus teaches humility, John 13 : 1-20. T.—The humble spirit, Isa. 57 : 13-21. W.—Humility and greatness, Matt. 18 : 1-7. Th.—Nobility of service, Matt. 20 : 20-28. F.—The lowest place, Luke 14 : 1-11. S.—Grace or the humble, 1 Peter 5 : 1-11. S.—Pride condemned, Matt. 23 : 1-12.

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 <sup>13</sup> washed needeth not save to wash *his* feet, but is clean every whit ; and ye are clean, but not all

11 For he knew <sup>14</sup> who should betray him ; therefore said he, Ye are not all clean.

12 So <sup>15</sup> after he had washed their feet, and <sup>16</sup> had taken his garments, and <sup>17</sup> 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, <sup>18</sup> 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 <sup>19</sup> should do as I have done to you.

Shorter Catechism—Review Questions 88-90.

The Question on Missions—4. What is being done for the religious welfare of the people of Labrador ? For over a century the Moravian Church has had a mission to the Esquimaux ; Dr. Grenfell carries on work among the deep sea fishermen ; and our own and other Canadian churches minister to the permanent white settlers.

Lesson Hymns—Book of Praise, 116 (Supplemental Lesson) ; 217 ; 240 ; 38 (Ps. Sel.) ; 171 (from PRIMARY QUARTERLY) ; 151.

Special Scripture Reading—1 Cor. 13. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Thursday evening, April 6, A. D. 30 ; Jerusalem.

Connecting Links—Leaving Bethany on Sunday, April 2, Jesus made His triumphant entry into Jerusalem, ch. 12 : 12-13. He visited Jerusalem also on Monday and on Tuesday. It was on Tuesday that the visit of the Greeks took place, ch. 12 : 20-33. After spending Wednesday and Thursday quietly at Bethany, He went on Thursday evening, with His disciples, to an upper room in Jerusalem, that they might observe the Passover (see Mark 14 : 12-17).

I. The Divine Son, 1-3.

V. 1. *When Jesus knew*, etc. The knowledge He had of His approaching sufferings and death, which might well have thrown in His thoughts upon Himself, in no way weakened His love and care for His followers. *Having loved his own, loved them unto the end.* The love which they had experienced in all their earthly companionship with Jesus, shone forth in peculiar tenderness, when He

was about to leave them. The fact that He was departing to the Father, while they were remaining in a cold, unsympathetic world, drew forth His affection in a unique degree.

Vs. 2, 3. *During supper* Rev. Ver. ; "supper being on the table". *The devil ; the great tempter. Put into the heart of Judas ; fanning into the flame of actual crime the revengeful feelings kindled by Jesus' rebuke at the Bethany supper (see ch. 12 : 4-7, Lesson III.). To betray him.* Judas had already made his infamous bargain with the chief priests, Matt. 26 : 14-16. *Jesus knowing*, etc. The Son of God, the Possessor of all power, the Sent of God, soon to share again the Father's glory—all this Jesus knew. His lofty dignity is thus solemnly described to bring out more vividly His wonderful humility.

II. The Lowly Servant, 4-11.

Vs. 4, 5. *Riseth from supper.* The washing of the feet always came before a meal, and never while it was going on. Jesus had taken

His place at the table, expecting that, since no servant was present, one of the disciples would go round the company and wash their feet from the dust which clung to them as they walked in their sandals beneath a burning sun. But we learn from Luke 22 : 24 that, at this very time, they had been disputing as to which of them was the greatest. So, when supper was served, each was too proud and sulky to do a lowly service for the rest. What a heart-piercing rebuke, when Jesus rose to discharge the duty which none of them was willing to undertake! *Laid aside . . . garments*; the loose, flowing upper robe which covered his tunic. *Took a towel, . . . girded himself*. He wound the long linen towel round His waist. *After that . . . the bason* (Rev. Ver.); which was always provided in a dining-room. *Began to wash . . . and to wipe*. The disciples must have gazed speechless with shame and amazement, as Jesus quietly and deliberately went through each part of this lowly office, in turn.

Vs. 6, 7. *Simon Peter*; singled out because he was the first to break the overpowering silence. *Lord, dost thou wash, etc.?* He cannot tolerate the thought of Jesus stooping to perform such a task for him. *What I do thou knowest not now*. "I" and "thou" are emphasized, to remind Peter that his Master's plans are often too deep for him. *Thou shalt know hereafter*. "Hereafter" probably means "in a little", "when I have finished". It is safe to trust Jesus' love in events which we cannot understand.

Vs. 8, 9. *Never wash my feet*. No doubt it is a worthy motive—the sense of utter shame in the Master's presence—which prompts Peter to continue resisting. But, none the less, this resistance is sheer self-will, the same kind of self-will which refused to believe Jesus when He announced His death, Matt. 16 : 22. *No part with me*. "If you set up your own opinion against Me, you cannot be My disciple." "The first condition of discipleship is self-surrender." (Westcott.) *Also my hands and my head*. "If washing is any requirement for fellowship with Thee, wash me wholly." (Dods.) Again it is a noble motive which influences Peter, but he speaks as if he knew better than Jesus.

Vs. 10, 11. *Bathed needeth not* (Rev. Ver.),

etc. The disciples had already been in the bath of Christ's cleansing. That did not require to be done over again. But even the man who has been in the bath, cannot avoid soiling his feet as he walks. So, the Christian is always contracting stains. Progress in the new life means the removal of these. *Ye are clean, but not all*. As a group, the little band had been purified. Even this foolish exhibition of temper was only on the surface. At heart they were genuine disciples of Christ. Only Judas had really resisted the cleansing power of his Master. That resistance was soon to express itself in terrible form.

### III. The Great Master, 12-15.

Vs. 12-15. *Know ye what I have done . . . ?* Peter will now get an explanation. Even while the action was proceeding, the feelings of the eleven had changed, from temper and pride, to shame and penitence. But Jesus wishes to stamp the lesson on their hearts. *Ye call me Master . . . so I am*. Jesus never hesitates to assert the lofty dignity of His position. That makes more impressive the service He has done. *If I . . . ye also*. Of course, He is not urging the literal foot-washing, but the spirit of mutual love and readiness to serve which was exemplified by His action. *An example*. "In this act, as in a mirror, Christ's whole earthly life is reflected in spirit and aim, and Christ's life is the believer's pattern." (Reith.)

#### Light from the East

**TOWEL**—Was the apron with which servants girded themselves for menial work. It was generally of colored cotton cloth, about the size and shape of a bath towel, and was worn by fishermen, potters, water-carriers, and sawyers, as a loin cloth; and by more respectable tradesmen, grocers, bakers and carpenters, as an apron to protect their clothes, and as a towel to wipe their stained and perspiring hands upon. Christ's act in girding Himself with it was deliberate, symbolic, and very impressive.

**BASON**—Was a well known household utensil, probably of bronze, the shape of a large cup, with a handle at one side. The ewer and the basin for the express purpose

of feet washing are often pictured on the monuments.

**FOOTWASHING**—The King of England was formerly accustomed to wash the feet of as many poor men as he was years old, but this is now commuted to a gift of money. On Maundy Thursday (the day before Good Friday), in St. Peter's at Rome, the Pope

washes the feet of thirteen selected persons. His red cope is taken off, an embroidered apron put on, and a towel fastened to his waist. An attendant bears the silver ewer, and the Pope, taking a sponge in a pair of silver tongs, does little more than touch the foot of each. He then waits on them at the supper table.

**APPLICATION**

*Jesus knowing that his hour was come* (Rev. Ver.), v. 1. We are apt to think we have a right to forget our neighbors, when we ourselves are in deep waters. It **Others First!** was not so with Jesus. He forgot self, and remembered others. And it ought to be our aim to do as He did. Self-forgetfulness marks the heroic, noble soul. It was splendidly shown on one occasion by some of our troops in South Africa. The Boer bullets had riddled the line terribly, and the sufferers lay in groups, bleeding to death. When relief came in the form of surgeons and stretchers, the first group of wounded men said to the surgeons, "Don't stay to help us, some of the boys ahead there may be suffering more, go to them." That was like the spirit and speech of Christ.

*The devil having now put into the heart of Judas*, v. 2. Every man's heart is his castle, and no one can enter without permission.

We cannot escape being tempted, but we can keep the temptations from entering our hearts and making their home there. Bad places, bad associations, bad habits, are open doors through which the devil sends his evil wishes. If one will, in the strength of Christ, avoid these places and associations and habits, and read good books and cultivate good companionships and cherish high ideals, he will find that by so doing he is resisting the devil and giving him the notice to quit which he will act upon.

*He took a towel, and girded himself*, v. 4. St. Augustine was once asked, "What is the first step in religion?" He answered, "Humility". "And the second step?" He answered again, "Humility". "And the third step?" Once more he answered, "Humility". What is humility? It is

not an excessive underrating of yourself, an easy and glib abusing of yourself, a withdrawing from service because you are not efficient. Likely enough, when one speaks of you, as you speak of yourself, you grow angry and resentful. Christ's humility shone out from His clear consciousness of power and divinity. By no word did He belittle Himself. In the light of this great Example, we see that humility is the glad consecration, when need arises, of one's whole being, powers, possessions, to lowliest service for others' sakes. He is most humble who will quickest and lowliest serve. "And the cloth of humility should always be worn on the back of Christianity."

*Lord, dost thou wash my feet?* v. 6. Peter had been looking out for his dignity and his position. When his Lord went about the footwashing, Peter was humbled, and therefore exalted.

**Corner-stone and Top-stone** Humility is greatness, and this revelation that Peter gave of himself helps us to understand his subsequent career. Some one of the ancients has said, "Where a gracious person would sit below me, I will acknowledge his dignity, but where a proud person would move above me, I will abhor his vanity". A humble heart may meet with opposition from man, but it will meet with approbation from God. "When humility is the corner-stone, there glory shall be the top-stone."

*Thou knowest not now; but thou shalt know hereafter*, v. 7. The weavers of costly tapestries do their work on the "wrong" side.

**The Wrong Side** They do not see the design they are making. All that they see is the tangle of threads and thrums, a mystery and confusion of vague suggestions. So it is with our life. We cannot understand what we are doing, or what

is being done for us ; but some day we shall see and know. Some day Peter would understand why this strange thing was done by his Master. Meanwhile, we must trust and

obey and submit. Our Lord is wise and loving. He will see to it, if we love Him, that all things will work together for our good, and our joy shall be larger than our sorrow.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

Follow the course of John's narrative, noting the triumphal entry (ch. 12 : 12-13) and the visit of the Greeks (ch. 12 : 20-33), in each of which, special aspects of Jesus' character is seen. The remaining part of the Gospel deals with the days of close personal revelation to the inner circle. It falls into two parts : (1) The ministry of love (chs. 13-17); (2) The triumph of the Saviour, chs. 18-20. The first three Lessons are taken from the ministry of love, and contain teaching about humility, the heavenly home and the Holy Spirit. To-day's Lesson falls naturally into two main divisions :

1. *The self-sacrifice of love*, vs. 1-11. Study v. 1 as introductory to the whole section, chs. 13-17; and vs. 2, 3 as preparatory to the footwashing. John notes that Jesus now directs His attention to "His own which were in the world." This determines the character of Jesus' messages. Note also that Jesus is now fully aware that His hour has come. The outstanding feature in His self-revelation is love, remarkable in its extent and intensity. Having seen the setting, note :

(a) The occasion of the footwashing. The strife of the disciples must have been exceedingly painful to Jesus (see Luke 22 : 24-30). It is necessary to understand their temper, in order to appreciate the after teaching of their Master. (b) The symbolic reference. Jesus invests the observance of a social custom with a spiritual meaning. This is in keeping with His usual method of illustrating His teaching from nature and human life. (c) Peter's characteristic conduct, as showing pride, self-dependence and self-assertion. Carefully study Jesus' reply and the authority which Peter recognizes. Bring out the full significance of Jesus' words

as bearing upon the cleansing of the soul. The self-knowledge of Jesus, and His understanding of the disciples are both worthy of careful thought.

2. *Jesus' commentary*, vs. 12-20. This shows the practical bearing of Jesus' act, and is a picture of true Christian service. In getting it clearly before the class, note :

(a) The claim of Jesus to be the standard and ideal of Christian life and service. What he was, was apparent in what He did, and He was the pattern of what the disciples should do and be. (b) The obligation of the disciple to follow the Master in practical experiences. The disciples should not expect better treatment than the Master received. (c) The secret of success,—the joyful acceptance of Jesus' authority.

The bearing of this Lesson upon modern problems is most important. Jesus lets the emphasis fall on the spirit of true Christian service, the willingness, nay, eagerness, to perform any service, however humble, for the good of others. This is the only way to bridge the chasm between the Christian and the non-Christian world.

#### For Teachers of the Boys and Girls

The title of the Lesson indicates its scope : "Jesus Teaches Humility". Courage, aggressiveness, to know how "to take care of oneself"—these are the qualities admired. Humility is classed with poor-spiritedness, insipidity, weakness. Seek to display Jesus, in the Lesson, in His beautiful acts and words. This will be the strongest recommendation of humility.

1. *The time and place*. The other Gospels tell of Jesus and His disciples going from Bethany into Jerusalem, and there sitting down to the Passover supper in an upper room, alone by themselves. Supper is about to begin ("during supper", Rev. Ver.: supper being on the table).

Have the class pick out (in vs. 1 and 3) four wonderful things that Jesus knew, and



which were in His mind at this hour : (1) That the time of His departure from the world was come ; (2) That He was going to the Father in heaven ; (3) That the Father had given Him all power and rule ; (4) That He had come from God, even as He was about to go back to God. Then have the scholars turn to Luke 22 : 24. What a wonderful Lord and Master ; and what an unworthy company of disciples, Judas the most unworthy of all (v. 2). It is Jesus' last hour alone with them. His love overflows. He must give them the lesson they so much need.

2. *The servant's task.* See Light from the East for details as to footwashing, the work of a lowly servant ; an act of courtesy, that, in the absence of a servant, the disciples should have done for one another. They were remiss. Jesus takes the servant's place. What this means, will be seen as the lesson goes on.

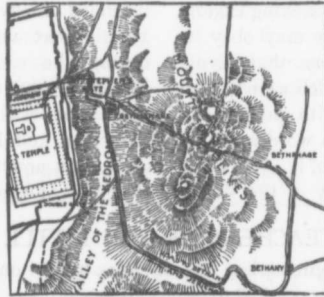
3. *A disciple's interruption.* The Exposition gives the necessary explanations of vs. 6-11. Peter's ignorant stupidity, then, his equally ignorant enthusiasm ; Jesus' patience, and the clear teaching as to the one great cleansing, and the need of after-cleansing also ; these are the topics,—some of them difficult for young minds.

4. *The explanation.* Get the scholars to imagine the wonder of the disciples as to what this strange scene meant (v. 7). Then picture Jesus taking His place again among them ; and have His question and answer (He answers His own question), vs. 12-15. It all looks so plain, that one wonders how the disciples failed to catch the meaning. It is plain, but none the less difficult is it to follow that blessed Example.

"By love serve one another" (Gal. 5 : 13), is a good text to take as a motto : and the lesson may close with a talk about practical methods of carrying it into effect.

THE GEOGRAPHY LESSON

The teacher should read carefully the material on Mount of Olives in the QUARTERLIES. Three roads lead to the summit of the mountain, where the Church of the Ascension now stands: the central path leading straight up the ascent; those to the north and south making a detour to lessen the steepness of the climb. The three roads join together near the bridge



over the Kidron close to the Garden of Gethsemane, and go to St. Stephen's Gate, just north of the temple site. It is probable that from the earliest time the road into Jerusalem from the east crossed this bridge, as the mountain lower down the valley was too steep to admit of more than a rugged and difficult footpath down to the base.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. When did Jesus make His triumphal entry into Jerusalem ?
2. Who came to see Him on the Tuesday ? How were Wednesday and Thursday spent ?
3. Whither did Jesus and His disciples go on Thursday evening ? For what purpose ? What called forth the love of Jesus to His disciples in a special degree ?
4. Who is said to have put it into Judas' heart to betray Jesus ?

5. What fourfold description of Jesus is given in v. 3 ?
6. Why had the disciples been unwilling to wash one another's feet ? How did Jesus rebuke them ?
7. Which of the disciples resisted Jesus' washing of His feet ?
8. What was sinful about the objection of Peter ?
9. How does Jesus describe His own position in relation to the disciples ?
10. What is the lesson, for us, of the foot-washing ?

### Something to Look Up

1. On a certain mountain Jesus preached a wonderful sermon, in which He gave a great promise to the meek. What was the promise? Give chapter and verse.

2. Who was said to be the meekest man in all the earth? Find the place where this is said?

ANSWERS (Lesson III.)—(1) Matt. 26 : 13 ; Mark 14 : 9. (2) 1 Cor. 13.

### For Discussion

1. Jesus as a Servant of men
2. Discuss the proverb, "Before honor is humility".

### Prove from Scripture

That Jesus is our Pattern.

### The Catechism

Ques. 88-90 (Review)—Fix attention in to-day's review (as in last Lesson) upon the manner in which we should hear God's Word. "Attend thereunto." And that means, literally, to stretch toward it, seeking eagerly to know its meaning, that we may obey its bidding. It was in this way that Lydia "attended unto the things which were spoken of Paul, Acts 16 : 14. "With diligence." Diligence comes from a Latin word meaning to love something, to be fond of it. We must put our hearts into the study of the Word,

if it is to profit us. "Preparation and prayer." We must get ready beforehand, and the best way of doing this is by prayer. "Take heed . . . how ye hear," says Jesus, Luke 8 : 18. "Receive it", etc., as something sweet and precious (see Ps. 119 : 103). "Lay it up",—lest it slip out of our hearts and memories. "Practise it"—, for we learn best by doing, and that we may do, is the sum and end of all learning.

### The Question on Missions

Ques. 4. The Moravian Mission to the Esquimaux of Labrador was established by missionaries from Greenland, where over 150 years ago a similar mission had been started. It has been very successful, and not long since, 1,500 Esquimaux were professing Christians. On one occasion, when our missionary was present, these converts from heathenism received an acknowledgment of a contribution they had sent towards the building of a church among the Hottentots in South Africa. Dr. Grenfell's work is intended chiefly for the crews of the fishing vessels that visit the waters of Labrador during the summer, and who sometimes number 20,000 men. The work of our own Church, as well as that of the Methodist, Episcopal and Roman Catholic Churches, is carried on among the permanent settlers on the coast, of whom there are several thousand.

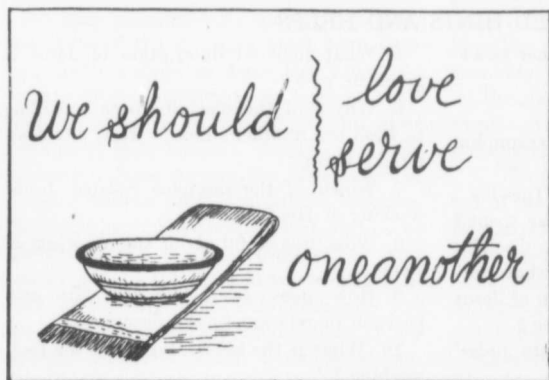
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus commanding His disciples to love one another.

*Introduction*—A little girl was asked to bring father's slippers, but she didn't want to leave

her play. At last she went for them very unwillingly, and came back without a smile. "I've brought 'em father, but I think you needn't say 'thank you', 'cause I only did it with my hands; my heart kept saying, 'I won't.'" What do you think about it? Is that the right way to do things for other people?

In our Lesson story to-day Jesus is telling His disciples that they should be quick and willing to do things for one another and for other people.



*Golden Text*—Print, LOVE ONE ANOTHER.  
Repeat Golden Text.

*Review*—The day after the supper at Bethany, Jesus made His triumphal entry into Jerusalem (see ch. 12 : 12-19). Here turned in the evening to Bethany. He went to Jerusalem again on the following Monday and Tuesday. Wednesday and Thursday He spent quietly with his dear friends at Bethany.

*The Last Supper*—On Thursday evening, we see Him with the twelve disciples reclining at a long table in an upper room in Jerusalem. They are eating the Passover Feast.

*False Pride*—We can fancy we see the disciples each anxious for the best place at the table—the most honored place—nearest the Host. We know they had been disputing before about who should be the greatest in Jesus' kingdom, Luke 22 : 24-30 (compare Mark 9 : 33-37). (You have sometimes seen children in a home anxious for the seats beside a loved guest.) None of the disciples wished to take the place of a servant, and wash the feet of the others

*True Humility*—(Explain custom.) See ! Jesus, the greatest of all, rises from the table, lays aside His outer garment, ties a towel around His waist, takes a basin and fills it with water and goes from one to another

of the twelve disciples bathing their feet (there being no servant to do so). What an example Jesus is setting them ! Tell of Simon Peter—his humility, his final yielding to Jesus' wishes (sometimes it requires more humility to accept a service than to render one). Mention may be made of Judas, for we are soon to hear more of him. He was angry at Jesus for reproving him when he grumbled about the waste of ointment that Mary poured on Jesus' feet.

*Sing*—

On our darkness shed Thy light,  
Lead our wills to what is right,  
Wash our evil nature white :  
Lord, in mercy hear us.

—Hymn 171, Book of Praise

*True Greatness*—Jesus wants each of us to be willing to do the very lowliest service to others for His sake and following His example. Have you ever heard any little people say, "No, I'll not do that, I'm not your servant" ? Is that what Jesus taught ?

*My Verse*—(Repeat)—

"Love one another", our Saviour has said,  
Be humble and helpful and true.  
Lend a hand to help another,  
And another will help you.

*Something to Think About*—I should love everybody.

FROM THE PLATFORM

THE THREE L'S

We often hear of "the three R's" in education,—Reading, WRiting and ARithmetic. Our Lesson tells us of THE THREE L's (Print) in religion. Jesus expects all His disciples to make progress in these. Taking the first of the L's, He would have us be Loving. His own example tells us this. "To the end", He loved His own, v. 1. Bring out clearly that this means loving every follower of His right through all the sufferings that ended in His death. It was out of love that He endured all these things. Love like His should be in our hearts. Next, Lowly. Get the scholars to tell in answer to questions, the story of how Jesus set an example of lowliness by washing the feet of the Twelve. The third L is Learning. After the footwashing, Jesus sat down to teach His disciples. They were learners. So are we to be. Mention some practical ways,—or, better still, get the scholars to do this,—in which we may prove that we have these three L's in our hearts.

## \* AN ORDER OF SERVICE : Second Quarter.

## Opening Exercises

## I. SILENCE.

II. *Superintendent.* Serve the Lord with gladness : come before His presence with singing.

*School.* Know ye that the Lord He is God :

*Superintendent.* It is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

*School.* Enter into His gates with thanksgiving, and into His courts with praise :

*Superintendent.* Be thankful unto Him, and bless His name.

*School.* For the Lord is good ;

*Superintendent.* His mercy is everlasting ;

*Superintendent and School.* And His truth endureth to all generations.

III. SINGING. Hymn 116, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. PRAYER. Closing with the Lord's Prayer in concert.

## V. SINGING.

Our blest Redeemer, ere He breathed

His tender last farewell,

A Guide, a Comforter, bequeathed

With us to dwell.

—Hymn 111, Book of Praise.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn selected

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY".)

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarians' distribution, or otherwise.]

I. ROLL CALL, by teacher.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

## Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in Concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Fight the good fight with all thy might,  
Christ is thy strength, and Christ thy right ;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

—Hymn 251, Book of Praise.

V. RESPONSIVE SENTENCES. ROMANS 10 : 9, 10.

*Superintendent.* If thou shalt confess with thy mouth the Lord Jesus,

*School.* And shalt believe in thine heart that God hath raised Him from the dead.

*Superintendent.* Thou shalt be saved.

*Superintendent and School.* For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

VI. BENEDICTION OR CLOSING PRAYER.

# LIST OF Choice Books

## The Wings of the Morning.

Addresses from a Glasgow pulpit, by G. H. Morrison, M.A., author of "Floodtide" and "Sunrise".....\$1.50

## Hebrew Ideals.

A study of Old Testament Faith and Life, from the story of the Patriarchs. Two parts in one. By James Strachan, M.A.....Net 90c.

## Gospel of St. John.

Westminster New Testament. With introduction and notes by Rev. Henry W. Clark. Authorized version.....Net 70c.

## The Glorious Company of the Apostles.

Being studies in the characters of the Twelve. By Rev. J. D. Jones, M. A.....70c.

## Spiritually Fit.

A Young Man's Equipment. By Albert G. MacKinnon, M.A., author of "Tangible Tests for a Young Man's Faith" .....90c.

## Tangible Tests.

For a Young Man's Faith. By Albert G. MacKinnon, M. A.....90c.

## Border Lines.

In the Field of Doubtful Practices. By H. Clay Trumbull. Containing chapters on "Measurement of Moral Lines," "As to the Drink Question," "Gain of the Higher Side," etc. 90c.

## Revelation.

The Century Bible. Authorized version, revised version with notes, index and maps. Edited by C. Anderson Scott.....Net 70c.

## St. John.

The Century Bible. Edited by Rev. J. A. McClymont .....Net 70c.

## Israel's Golden Age.

The Story of the United Kingdom. By Rev. Prof. J. Dick Fleming, B.D., of Manitoba College.....60c.

## St. John's Gospel.

In Handbooks for Bible Classes and private students. With introduction and notes by Rev. George Reith, D.D.....2 Vols., each 70c

## The New Testament in Modern Speech.

An idiomatic translation into every-day English from the text of "The Resultant Greek Testament" by the late R. F. Weymouth, M.A. Edited and partly revised by Ernest Hampden-Cook, M.A.....Net 75c.

## The Epistle to the Philippians.

A devotional commentary. A helpful companion to the careful study of this Epistle when the study is for the personal help and uplifting of the reader. By Rev. F. B. Meyer. ....70c.

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BIBLE DICTIONARY FOR SECOND  
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[For additional information in regard to certain of the places, see Geography Lessons.]

**An'-nas.** The Jewish high priest from about A.D. 7 to about A.D. 16. Although no longer officiating high priest when Jesus was arrested, he still exercised great influence, and to him Jesus was first taken to be examined (see John 18 : 13). Later, when Peter and John were arrested, Annas was prominent amongst their examiners, Acts 4 : 6.

**Ar-im-a-thæ'-a.** The home of the Joseph, in whose tomb, near Jerusalem, the body of Jesus was laid. The site of Arimathæa is unknown. It may have been the modern Beit-Rima, a hill village some 30 miles northwest of Jerusalem.

**Beth'-a-ny.** A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el Aziryeh, or "Lazarus' Village".

**Cai'-a-phas.** The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

**Ce'-dron.** Or Kidron, the ravine which may be regarded as the eastern boundary of Jerusalem, separating the city from the Mount of Olives.

**Ce'-phas.** Hebrew for "rock" or "stone", a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

**Christ.** "The Anointed One", the official title of our Lord, corresponding to the Hebrew "Messiah". It is so constantly added to "Jesus", the Saviour's personal designation, that it virtually forms part of His name.

**Did'-y-mus.** The Greek equivalent of Thomas, meaning "A Twin".

**Je'-sus** The personal name of our Lord. It was given to Him by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31.

**Jews.** At first, a name given to those belonging to the tribe, or kingdom, of Judah, then to all of the Hebrew race who returned

from the captivity in Babylon, and finally to all the members of that race throughout the world.

**Jo'-nas.** The father of Simon Peter.

**Jo'-seph.** A Jew of Arimathæa, a member of the Sandehrin, who refused his consent to the resolution of that council to put Jesus to death (Luke 23 : 50, 51), and who, along with Nicodemus, laid the body of Jesus in a tomb belonging to himself. The traditional site of the tomb is on the spot now occupied by the Church of the Holy Sepulchre, near the centre of Jerusalem; but it is now generally believed to have been just outside the north wall of the city, not far from the Damascus Gate.

**Ju'-das Is-car'-i-o.** The disciple who betrayed his Lord.

**Laz'-a-rus.** A friend of Jesus whom our Lord raised from the dead. He was the brother of Mary and Martha.

**Mar'-tha and Mar'-y.** Two sisters whose home was at Bethany, with their brother Lazarus. All three were tenderly attached to Jesus.

**Mar'-y Mag'-da-lene.** A resident of Magdala, on the southwestern shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

**Naz'-a-reth.** A town of Galilee in which Joseph and Mary lived, and the home of Jesus from His childhood until He was thirty years of age.

**Nic-o-de'-mus.** A Pharisee and member of the Sanhedrin. As the result of a night interview with Jesus, he became a secret disciple of our Lord, and after His crucifixion, he assisted Joseph of Arimathæa in His burial.

**Phar'-i-sees.** One of the three chief Jewish sects, the other two being the Sadducees and the Essenes.

**Phil'-ip.** One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

**Pi'-late.** The Roman governor of Judea under whom Jesus was put to death.

**Rab-bo'-ni.** Meaning "My Lord, My Master". The highest title of honor among the Jews for a teacher, the lowest being Rab ("Master") and the next Rabbi ("My Master").

**Si'-mon.** The father of Judas Iscariot. He belonged to Kerioth in the south of Judah.

**Si'-mon Pe'-ter.** See Cephas.

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## THE BOOK PAGE

How much to eat; how to eat; what to eat; when to eat; if one is orthodox in principle and practice on these points, he is almost sure to be in health, and absolutely sure to get the most out of life, physically, that there is in it. This is the gist of **The Art of Living in Good Health**, by Daniel S. Sager, M.D. (Frederick A. Stokes Company, New York, 353 pages, \$1.35 net, \$1.47 post paid). Dr. Sager is a Canadian physician who has evidently given thorough study to his subject. He has the rare faculty of writing interestingly. Of course, on the question of diet, "doctors differ," but there is so much good sense here on such points as breathing, water drinking, mastication, the various diets, the enslaving drugs, etc., and also on the effect of the mental condition, on health, that one feels he is in the hands of a sane, and therefore a safe, guide. There are two classes of people who ought to read this book—those who have health, and want to keep it, and those who have lost health, and want to get it back.

On opening **Sidelights on Chinese Life**, by Rev. J. MacGowan (Keegan, Paul, French, Trubner and Co., London, illustrated, 368 pages, \$2.25) the unusual beauty of the illustrations at once attracts attention. There are twelve delightful full page illustrations in color, made from original paintings, and a wealth of very fine photographs of people and scenes. These, in themselves, throw extremely interesting sidelights on life in China. While the author belongs to the London Missionary Society, this is not a mission-

ary book, in the sense of describing or discussing missionary work and problems; but its minute, and evidently accurate, pictures of Chinese life and character, help much in understanding the conditions which missionaries have to meet. The writer is most interesting when he deals with the everyday life of the ordinary people, under such titles as, Family and Child Life, The Farmer, Pedler Life, or, A Trip Through the Country. The chapter on the Adaptability and Tenacity of Purpose of the Chinese, points out some of the qualities, physical and mental, which, now that the nation is waking up to Western ways, make China a quantity decidedly to be reckoned with. The Chinaman's keen sense of humor is frequently touched on, and the chapter on Chinese Amusements draws attention to the enjoyment of fun that so often lies behind the usually stolid, expressionless face of a Chinaman.

The first volume to appear of the **Westminster New Testament**, A. E. Garvie, D.D., General Editor (Andrew Melrose, London, U.C. Tract Society, Toronto, 255 pages, 70c. net) is the Gospel of St. John. The editor of this volume is Rev. H. W. Clark, who, in a recent book, *The Christ from Without and Within*, has given us a sympathetic study of the testimony of the Fourth Gospel to the Person of Christ. The new commentary is pocket size, beautifully bound in dark leather, with gilt top. The text used is that of the Authorized Version, which is divided into convenient portions, each section being followed by the editor's notes. The notes embody the assured results of modern scholarship, and,

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being untechnical in language and style, are excellently adapted to the needs of the average Bible Class teacher and other non-professional students.

The retreating tide leaves behind it on the sand,—we owe the figure to Dr. Dale, of Birmingham,—sparkling, saline crystals. That is one proof that the sea is salt. Take a bucketful of sea water anywhere and the taste assures us that it holds salt in solution. This is a proof of a different sort, but equally convincing. So, in the New Testament there are texts which expressly declare the deity of Christ,—these are like the crystals on the sand. But besides such explicit proof, there are many passages, sometimes in whole epistles, which contain not a single text directly asserting that Christ is divine, but which are saturated through and through with a belief in that doctrine. In his new book, **The Lord of Glory** (Hodder and Stoughton, London, U.C. Tract Society, Toronto, 304 pages, \$2.00), Dr. B. B. Warfield, of Princeton, is concerned, not with the direct but with the pervasive proof of Christ's essential deity. The sub-title of the book is, *A Study of the Designations of our Lord in the New Testament with special Reference to His deity*. The conclusion is drawn with irresistible cogency, from a full and minute examination of the names and titles of Jesus, that the early Christian community was convinced from the first of the deity of its Founder, a conviction which cannot be explained, unless it rested on evidence of overwhelming strength.

**The Light Eternal** (Copp. Clark Company, Toronto, 352 pages, \$1.25) is a quaint tale by Peter Rosegger, of a priest, who, for too liberal opinions, was banished by his bishop to a tiny parish of some seven hundred souls in the high mountain tops. There he lived and died, spending strength and heart without stint for the handful of people committed to his care. The tragedies and comedies of life are in abundance in the strange story he tells; it is a little world all by itself in those bleak uplands, and its characters are strongly drawn in the priest's diary, which continues on even after he himself has grown so old and feeble, that the world unseen and the world about him are all one in their tragedies and in their glory.

From the U. C. Tract Society, Toronto, we have received two additional volumes of Dr. Alexander Maclaren's Expositions of Holy Scripture (Hodder & Stoughton, London, \$1.25 the volume). One covers Deuteronomy, Joshua, Judges, Ruth and 1 Samuel; the other, 2 Kings, from Ch. viii., 1 and 2 Chronicles, Ezra and Nehemiah. Teachers of the International S. S. Lessons for July to December, of this year will do well to keep an eye to the first of these volumes and to the one, previously noticed, including 1 Samuel, 1 Kings and 2 Kings, Chs. 1 to 7.

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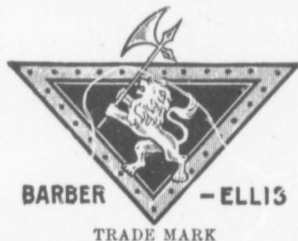
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