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Editor & Business Manager
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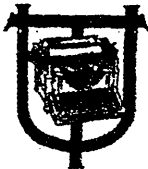
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The Home Study Quarterly

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

Vol. XIV.

April, May, June, 1908

No. 2

Learning by Doing

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

"We never know what is right until we begin to do right." These are golden words, and he who gives heed to them, has placed his feet firmly on the road that leads to the goal of excellence. Learning by doing is the law for all in God's great school. He teaches us what purity is, by setting us to practise it amidst impure surroundings; what honesty is, by placing us where we can be honest only by fighting daily battles with temptations to sacrifice truth and honor to worldly advantage; what faith is, by making it an unceasing struggle to maintain our sure hold on things not seen, in spite of the allurements of things that appeal to the senses

This is no easy method of learning, but its results are sure and blessed. For the virtues we practice, be it ever so feebly and fitfully at first, enter into us and become part of ourselves, until, at last, purity and honesty and faith are as natural to us as our breathing.

John on the Day of the Resurrection

It was a sad day, in John's house, the day before. Jesus was in the grave, and Jesus' mother was stricken with silent grief in the home of the beloved disciple.

And the morning brought only new misery. John went out with heavy step and slow, to seek Peter's company in his sorrow. There was no ray of light, as they talked together of the tragedy of the cross, and of the grave in Joseph's garden. Their Friend was dead.

A hurrying messenger! Mary Magdalene, breathless with the news of the empty grave: "They have taken away the Lord out of

the sepulchre, and we know not where they have laid Him!"

Then Peter and John running towards the sepulchre, to know for themselves what had happened; John, the younger, and therefore more swift of foot, the first to arrive, but modestly giving way to Peter, who was the first to enter the empty tomb. The linen grave clothes, the head cloth carefully wrapped by itself—these were what they saw. They saw; and, with a dim, twilight sort of faith, believed that He had indeed risen from the dead.

A day of argument and question—for, as yet, "they knew not the scripture". At nightfall, the story of the two who had seen Him at Emmaus; and, following quick upon this, the sudden presence of their Master Himself standing amongst them within the locked doors. Oh, the joy of it! Sixty years afterwards, John writes of that blessed hour—its memory undimmed: "Then were the disciples glad, when they saw the Lord".

What news to take home to the desolate mother! At eventide, in very truth, there was light

Some Bible Class Plans

By Frank Yeigh

A Bible class exists primarily and chiefly for what its name indicates, a study of God's word and God's will and God's plans for us; yet it may engage in many activities that will help to bind its members together and benefit them socially.

For example, the class may render valuable social service to its members, especially to those who, away from home, are living in

boarding houses. Gatherings of the class for mutual entertainment may be arranged for, perhaps in the class room, or at the home of some of the members. On special occasions, such as the annual election of officers, a more formal and elaborate banquet may be held at some convenient place. New members will gladly take advantage of such opportunities of spending a pleasant evening, and every time they do so, they are being bound more closely to the class.

In summer time, open-air outings can be held, in the shape of cross-country tramps, flower-gatherings trips, visits to industrial establishments, historical pilgrimages to spots of local interest, and the like, ending with a supper. Winter walks may also be arranged, with toboggan or skating features.

An endless number of subjects suggest themselves for the winter in-door gatherings: historical papers, studies in Canadian literature, debates, the analysis of a well known book, say by Scott or Dickens, travel experiences, etc., etc.

Athletics are also a legitimate field of interest. Last winter the young men in ten Presbyterian churches in Toronto formed a League for hockey, which will be adapted to other forms of sport for the spring and summer months. The young Presbyterians of Winnipeg conduct a very successful Athletic League. Football, baseball and lacrosse are all valuable as an auxiliary force, interesting members who might not be attracted by literary, historical or social programmes.

All these plans are, however, more or less for the selfish pleasure of the members. Other schemes may provide pleasure in its highest forms, and at the same time help others. A city class conducts a Sunday evening gospel service at an Aged Men's Home; another provides an occasional entertainment for a Hospital for Incurables; another distributes Christmas baskets to the poor; and yet another gives gifts for a mission school Christmas tree. It is well, while ministering to the enjoyment of young men, to lead them in such ways to take thought for others, and this most of them are willing to do, if it is suggested to them.

All these are auxiliary class plans, intended

to take second place to the Lesson hour; but are worth while in giving young men what they all crave for, something to do.

Toronto

The Time O' the Day

What's the Time o' the Day?
Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice;
But for those who Love,
Time is
Eternity.

—Henry van Dyke.

The Mirror that told the Truth

By Esther Miller

On her eighteenth birthday, Alice Maynard received a surprise. Amongst the pretty array of gifts from her family and friends, was a small gold-framed mirror from her eldest brother. It was not the gift that surprised her, but something it afterwards revealed.

"I want you to look into it carefully every day", the giver said, "and see if you can discover what sort of young woman you really are".

Alice laughed, "I've looked at myself in a mirror several times already, Ned", she answered, "so I fancy I know already".

"No, you haven't the faintest idea", he said, suddenly becoming serious. "Oh, I don't mean your hair and your eyes and complexion and all that; I mean the real Alice underneath. I wish you would hunt for her in that glass. She's sometimes—excuse me—not quite so nice as the outside Alice." He left the room, and his sister looked after him with a very sober face. Was he only joking? He was such a tease, but then he had a way of veiling serious hints under his mask of raillery. She gazed at her troubled face in the new mirror, and thereupon made a resolution that every time she looked into it she would gaze beyond the reflection and see if she could discover if

Ned were right.

She was a methodical young lady, and went about her new resolve in a business-like way. She fastened a little note-book and pencil to the handle of the mirror, and wrote at the head of the first page, "Faults I have found in my new glass". "I needn't write down the good points", she said to herself, wisely, "I'm sure to notice them."

By the time a week had passed, Alice had filled the first page and started the second. She was amazed at "the petty faults in her character, hitherto unnoticed: irritable temper, forgetfulness of others' rights, pride of her own attainments,—she contemplated the growing list with dismay.

And that was the surprise that came to Alice Maynard on her eighteenth birthday: the knowledge that the real Alice Maynard was not one half so attractive as she had imagined. She had looked at herself in the mirror of daily life, and the reflection was not pleasing. But the revelation had a good effect. She had a wise mother who had long ago taught her the true source of inward beauty: much communion with the One whose character was all loveliness. So, when the nineteenth birthday came round, and Alice Maynard looked enquiringly into the little golden-framed mirror, though still keenly conscious of many faults, there were many overcome, as well, and she thanked her heavenly Father for having given her a look into a mirror that had told her the truth.

Orillia, Ont.

Boy Fishermen on the Labrador

By Rev. R. B. Layton, B.A.

In Labrador, the sea claims for its own the boys, just as do the mines, only the sea gets them younger, because no wise law exists to prevent child labor on the sea. It may be said, that they know the sea from their infancy, because so many of them tumble into it when mere babies. Nearly all the houses are built close to the shore, which is rocky and steep. It is very easy for a child to creep out of the house, unnoticed, and to fall into the water. The splash or the howl brings the help of a friendly hand,

and the future sailor is fished out.

The coldness of the water prevents the boys from learning to swim, yet they usually escape being drowned. By the time a boy is nine years of age, he knows how to row, and often to sail, a small boat. At that age many of them go fishing. The fishing season is from June to September. There are two ways of catching codfish, by trap, or by hook and line. It is in the latter way that the boys first begin their life work. Up long before daybreak, even when the days are the longest, the boy goes with his father, or elder brother, out to the fishing grounds, perhaps three miles away. He takes his place at the oars like a man. All day, until the middle of the afternoon, they fish; and it is a tired but proud boy that is welcomed by the mother or sisters or younger brother, when he returns with his fish.

These fish are cleaned, beheaded, and "split" up the back, that a piece of the backbone may be taken out, and that they may be spread out flat. They are then washed, and laid in a pile, one on top of the other, with a layer of salt between. After some weeks, they are again washed and carried out of the shed to be spread upon the flat rocks on the shore, or upon "flakes", which are made of poles nailed closely on beams some feet above the ground. When the fish are as white as snow and as hard as a board, they are ready to pile away in the storeroom until the trader comes to carry them away in the hold of his vessel.

The Labrador boy has many sports, some of which are not open to boys in many other parts of Canada. With his own gun and dog, and perhaps his own boat, he goes gunning after wild ducks and other sea birds. In the spring, he hunts for wild duck and gull eggs, which are good to eat. In the winter, he uses the best of all sport, with dog team and sled. He also plays baseball and football; and in one place it is a custom to play a game of cricket on the ice on Xmas day. The boys on the Labrador are like boys the world over, some good, and others bad. But taking them "by and large", they are a fearless, spirited, manly lot of fellows.

Amherst, N.S.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1908

[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 Aziriyeh, 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-ot. 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 Arimathea 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.

*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 Librarian's 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.

Lesson I.

JESUS THE GOOD SHEPHERD

April 5, 1908

BETWEEN THE LESSONS—To-day's Lesson follows immediately on Lesson XI., First Quarter, March 15, ch. 9, Jesus Healing the Man Born Blind.

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

Memorize v. 9.* **THE LESSON PASSAGE**—John 10: 1-11. Study John 10: 1-18.

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 Jesus unto them: but they

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

7 Then said Jesus 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.

Revised Version—1 fold of the sheep; 2 When he hath put forth all his own, he goeth; 3 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.

Daily Readings—(Courtesy, I.B.R.A.)—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.

THE LESSON EXPLAINED



"HE PUTTETH FORTH HIS OWN SHEEP"

I. THE DOOR.—1-3. Verily, verily. These words are like the ringing of a bell, calling attention to something certainly true and of great importance. I say unto you. Straight as an arrow, Jesus aims His words at the Pharisees. A thief and a robber. The "thief" uses cunning, the "robber", violence. The shepherd of the sheep;

able; a story or description intended to teach some religious truth. Spake Jesus unto them, the Pharisees of ch. 9: 13, etc. In casting out of the synagogue (ch. 9: 34) the man cured of his blindness, they had shown the selfish and cruel spirit of the "thief" and the "robber". They understood not; did not recognize their own portraits.

7-9. Then said Jesus. I am the door of the sheep. Through Him alone can any one enter the company of God's true people. And whom He admits, no one else has the right to cast out. All before me. thieves and robbers; not men like the Old Testament prophets or John the Baptist, who had pointed to Christ, but such persons as the Pharisees (see on v. 6). The sheep did not hear them. These false guides did not touch the hearts and consciences of people as did Jesus (compare ch. 7: 46). By me if any man enter in; to the fold of God's kingdom. It is the gracious and loving Saviour who Himself admits into that kingdom. Shall be saved; from sin, by a simple trust in Jesus. Go in and out; a picture of the freedom which Jesus gives His people, ch. 8: 36; Rom. 8: 21. Find pasture; abundant and satisfying provision for all the needs of the soul.

who cares for and protects the flock. The porter openeth; the door-keeper, who receives the sheep into the fold at night and watches over them until the morning. Sheep hear his voice. See Oriental Sidelight. Calleth. by name. Eastern shepherds have names for their sheep.

4-6. Hath put forth all his own (Rev. Ver.). So Jesus cares for each of His followers, even those like the poor man cast out by the Pharisees. Goeth before them. Shepherds in the East still walk in front: the sheep follow. Know not the voice of strangers. See Oriental Sidelight. This par-

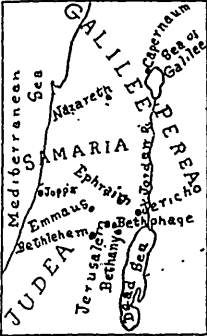
II. THE GOOD SHEPHERD.—10, 11. The thief cometh. to steal. kill. destroy. His object is to get, not to give. I am come that they might have life. Jesus' object is to give, and to give life, the new life of holiness and joy, which begins here and endures throughout eternity. More abundantly; wave upon wave. Jesus supplies in overflowing measure all that His people need, in this world and the next. I am the good shepherd. "The shepherd protects life; the thief takes life; the Good Shepherd gives life." Giveth his life for the sheep. Only through the giving

*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.

up of His own life could Jesus give life to His people (see Isa. 53 : 10 ; 1 Tim. 2 : 6 ; 1 John 3 : 16).

Vs. 12 to 18 bring out : (1) The contrast between the Good Shepherd and the hirelings ; (2) The intimacy between the Good Shepherd and His sheep ; (3) The loving relationship between the Father and the Good Shepherd ; (4) The Good Shepherd's purpose to save Gentiles as well as Jews ; (5) The voluntariness of the Good Shepherd's sacrifice.

THE GEOGRAPHY LESSON



The East, including Palestine, is, and has ever been, the land of sheep. Job had 14,000 sheep. (Job 42 : 12), and Solomon sacrificed 120,000 at the dedication of the temple, 1 Kgs. 8 : 63. In the northern part of Samaria lay the Plain of Dothan, where Joseph's brothers fed their flocks (Gen. 37 : 16, 17), and where there is still the best of pasture. There are rich pasture lands also in the neighborhood of Bethlehem, where David tended his father's sheep, (1 Sam. 16 : 11-13), and where the shepherds were keeping their flocks, when the angel told them of the Saviour's birth, Luke 2 : 8-20. In the Negeb or South Country of Judea, the traveler may see countless sheep and cattle. Thousands of sheep and lambs may also be seen on the Plains of Moab across the Dead Sea to the east.

AN ORIENTAL SIDELIGHT

It is told of a Scottish traveler, that, meeting under the walls of Jerusalem a shepherd bringing home his flock, he changed clothes with him, and thus disguised began to call the sheep. They remained motionless. Then the true shepherd raised his voice, and they all hastened towards him, in spite of his strange garments.—Century Bible.

LESSON QUESTIONS

How had the Pharisees treated the man whom Jesus healed of his blindness ? What disadvantages did this bring upon the man ?

1-6 What two ways of entering a sheepfold does Jesus describe ? Who enter in the first way ? Who in the second ? How do the sheep act towards the shepherd ? How towards a stranger ? What is a parable ? How did the Pharisees resemble thieves and robbers ?

7-9 What does Jesus call Himself in v. 7 ? What does this mean ? Before which of the "seven churches" did Jesus set an open door ? (Rev. 3 : 7, 8.)

10, 11 What title does Jesus use of Himself in v. 11 ? What contrast is there between the Good Shepherd and other shepherds ? What between Him and the thief ? What is Jesus' gift to His people ? Show that the life of believers is secure. (John 10 : 28, 29.)

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

A manufacturer, wishing to increase his output, is not content with merely setting up more machinery. He is careful to see that he has power enough, water, or steam, or electricity, to keep the machinery running. Jesus Christ brings to us a life which overflows with energy that will enable us to accomplish great things for the good of the world. This life we can have for the asking.

Prove from Scripture—That Jesus died of his own will.

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.

FOR WRITTEN ANSWERS

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

Lesson II.

THE RAISING OF LAZARUS

April 12, 1908

BETWEEN THE LESSONS—Three or four months intervene between last Lesson and to-day's. Part of this period Jesus spent in Galilee. Then, taking His final departure from this province (Luke 9: 51), He journeyed slowly towards Jerusalem through Perea. Reaching Jerusalem about the end of December, 4 D 29, He delivered a discourse in the temple, in which He claimed to be equal with God. When the Jews attempted to stone Him for this, He retired again to Perea, ch. 10: 22-42.

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

Memorize vs. 43, 44. THE LESSON PASSAGE—John 11: 32-44. Study John 11: 1-57.

32¹ Then when Mary was come where Je'sus was, and saw him, ²she 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 ³said unto him, Lord, come and see.

35 Je'sus wept.
36 ⁴Then said the Jews, Behold, how he loved him, ⁷37 ⁵And some of them said, Could not this man, which opened the eyes of ⁶the blind, have caused that ⁷even this man should not ⁸have died?
38 Je'sus therefore again groaning in himself cometh to the ⁹grave. It was a cave, and a stone lay ¹⁰upon it.

39 Je'sus ¹¹said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord,

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

Daily Readings—(Courtesy, I.E.R.A.)—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.

THE LESSON EXPLAINED

A message came to Jesus, while in Perea beyond Jordan, that His friend Lazarus, brother of Martha and Mary (vs. 2, 3; Luke 10: 38, 39), was sick at his home in Bethany (see Geography Lesson). Jesus remained where He was two days, during which time Lazarus died. He then set out, with His disciples, for Bethany. At the outskirts of the village, He was met, first by Martha and then by Mary, vs. 1-31.

I. JESUS' LOVE.—32-35. Mary . . . fell down at his feet; in grief and worship. Lord, if thou hadst been here, etc. Compare Martha's words, v. 21. Jesus . . . saw her weeping; Rev. Ver. Margie, "wailing", in an agony of sorrow. Jews also. See v. 31. During the seven days of mourning among the Jews, the members of the family sat in their home unwashed and unsandaled, surrounded by at least ten friends or professional mourners with rent clothes and dust on their heads. Groaned in the spirit; "was angered in spirit",—indignant at death as the work of Satan, who had brought sin into the world, of which death was the bitter fruit. Troubled; literally "troubled Himself", making the grief of His friends His own. Where have ye laid him? The mighty Conqueror was eager to battle with death, and restore happiness to the home He loved.

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 ¹²wouldst believe, thou shouldst see the glory of God?

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

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

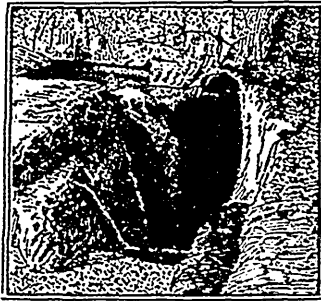
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 ¹⁸And 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.

Come and see; the grave where the sisters' joy was buried with the beloved brother. Jesus wept. Jesus has real human sympathy with sorrow, as well as divine power to remove it.

II. JESUS' PROMISE.—36-40. How he loved.

Jesus' love for His friends, so true and intense, touched even these hard hearts. Some . . . Could not this man, etc. Bitter criticism. Jesus did not prevent the death of Lazarus, said they, because He was unable to do so; and therefore had not the supernatural power which He claimed. Jesus . . . again groaning; as in v. 33. The grave . . . a cave . . . a stone . . . upon it. The "cave" was either natural (see Gen. 23: 9), or artificial, hewn out of the rock (see Matt. 27: 60), with niches hollowed out on the two sides and the inner end for the bodies. Only the well-to-do



ROLLING STONE AT THE DOOR OF A SEPULCHRE

had rock-hewn tombs. Take ye away the stone. Jesus never wrought miracles to do for men what they could do for themselves. Martha . . . saith, etc. She could not bear that her brother's disfigured face should be seen. Jesus saith, etc. The sickness and death of Lazarus would furnish an occasion for Jesus to work a mighty miracle. Besides, it was to be a link in the chain of events leading to His own death and resurrection (see v. 53). In both these

ways it would bring glory to God.

III. JESUS' POWER.—41-44. **Father, I thank thee**; a public acknowledgment that the power about to be put forth was all of God. **Hast heard me.** The reference is probably to prayer offered during the two days in Perea (see v. 6 and compare Between the Lessons). **Hearst me always**; because the prayers of the Son were always in harmony with the Father's will. **Because of the multitude, etc.**; that they might be convinced that He had indeed come from God. **Cried with a loud voice.** "It was a shout of authority, a cry of victory." **Lazarus, come forth**; a command which the dead man heard and obeyed.

Vs. 45-57 describe the impression made on the Jews by the raising of Lazarus. Many believed, but the leaders of the nation sought an opportunity to put Jesus to death. For a time, therefore, He lived in retired places.

THE GEOGRAPHY LESSON



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

name Bethany means "House of Dates", and likely, when it was first given, date palms grew in the vicinity. These are not found now, but in their place grow olives, figs and pomegranates. The village is now called el 'Azeryeh, that is "Lazarus' Villago". In early Christian times, the tomb of Lazarus was enclosed by a church, and another church marked the spot where Jesus met Mary. Bethany at present is an unimportant village of about 200 inhabitants, with a few ancient stones built into modern dwellings.

LESSON QUESTIONS

What length of time intervened between last Lesson and to-day's?

32-35 What friend of Jesus had died? Where had Lazarus' home been? By whom was Jesus met when He came to Bethany? How did Mary greet Him? What did she say to Him? At what was Jesus indignant, and why? Show that Jesus still sympathizes with human experiences. (Heb 4: 15.)

36-40 What did Jesus' critics argue from His not preventing the death of Lazarus? What were Jewish graves like? In what two ways was Lazarus' sickness and death to bring glory to God?

41-44 How did Jesus teach the onlookers that His power was of God? What was the effect of His call to Lazarus? Where does Jesus say that He will one day call forth all the dead from their graves? (John 5: 28, 29.) Why did our Lord, after the raising of Lazarus, live in retired places?

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

The blame is our own, if we continue to be enslaved by any evil passion or habit. Jesus is the great Liberator. He shattered, for Lazarus, the chains of death, and set him free from the power of the grave. He will break for us the shackles and fetters of sin, and bring us out into the glorious liberty of God's children.

Prove from Scripture—*That the dead will rise again.*

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

The Question on Missions—2. 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.

FOR WRITTEN ANSWERS

1. How did Jesus show His sympathy with Martha and Mary?

.....

2. What did He say was the purpose of Lazarus' sickness and death?

.....

3. Why did He publicly give thanks to God before the raising of Lazarus?

.....

BETWEEN THE LESSONS—About two months after the raising of Lazarus, Jesus came again to Bethany.

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

Memorize v. 3.

THE LESSON PASSAGE—John 12: 1-11.

1¹ Then Jesus six days before the passover came to Bethany, where Lazarus² was which had been dead, whom he raised from the dead.

2³ There they made him a supper⁴; and Martha served: but Lazarus was one of them that sat at the table with him.

3⁴ Then took Mary a pound of ointment of spikenard, very⁷ 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.

4⁸ Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

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

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

Daily Readings—(Courtesy, I.B.R.A.)—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.

THE LESSON EXPLAINED



ASSYRIAN BOTTLES OF GLASS

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

3. Then took Mary; her heart overflowing with love and reverence. She, by her gift, as Martha by her ministry, gave expression to her love in the way natural to herself. Service with just what we are and have always counts with Jesus (compare Luke 10: 39-42). A pound (twelve ounces) of ointment; a liquid perfume. Of spikenard;

6⁹ This he said, not¹⁰ that he cared for the poor; but because he was a thief, and had the bag, and ware what was put therein.

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

8¹² For the poor¹³ always ye have with you; but me ye have not always.

9¹⁴ 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.

10¹⁵ But the chief priests¹⁶ consulted that they might put Lazarus also to death;

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

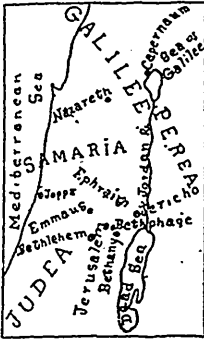
literally "pistle nard". Nard was a perfume made from the head or "spike" of an East Indian plant. "Pistic" means pure, genuine, unadulterated. Very costly. Mary felt that only a lavish gift could express her abounding love. Anointed the feet. Matt. (ch. 26: 7) and Mark (ch. 14: 3) say the head also. It was less usual to anoint the feet of a guest than the head, but for that reason it was a greater mark of honor (compare Luke 7: 46). Wiped his feet with her hair; a most unusual mark of respect and affection (see Luke 7: 38, 44), since Eastern etiquette forbade a woman to appear with unloosed hair. House was filled with the odour; as the world has been with the fragrance of this loving deed, Matt. 26: 13.

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

7, 8. Let her alone. A thieving hypocrite like Judas, to criticize Mary's loving impulse—no wonder Jesus was indignant! Against...my burying, etc. Jesus' death was so near, that Mary's anointing Him had really been a preparation of His body for burial (see Mark 16: 1). Poor always...with you...me...not always. Jesus sets the highest value on every act of love done to the "poor", His representatives, Matt. 25: 40. But there are times for showing love to Himself personally. And this also calls forth His praise,

III. BITTER FOES.—Vs. 9-11 tell us that many of the Jews were led, on account of the raising of Lazarus, to believe on Jesus. This set the chief priests plotting the death, not only of Jesus, but of Lazarus as well.

THE GEOGRAPHY LESSON



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

a view of the valley of the Jordan and the Dead Sea.

LESSON QUESTIONS

1-3 When did Jesus arrive at Bethany? At whose house was a supper made for Him? What part was taken by Martha? What by Lazarus? What did

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

4-8 Who found fault with Mary? What did he say ought to have been done with the ointment? What was Judas' real reason for complaining? How did Jesus show His indignation? What explanation did He give of Mary's deed? What is the great reason why we should love Jesus? (1 John 4 : 19.)

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

Prove from Scripture—That obedience is the outcome of love.

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.

FOR WRITTEN ANSWERS

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

Memorize vs. 5 to 7.

EASTER LESSON—Luke 24 : 1-12.

AN ALTERNATIVE LESSON

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

I. THE WOMEN'S DISCOVERY.—1-3. First day of the week; our Sabbath. Jesus had died at 3 p.m. on Friday (see ch. 23 : 44), and was buried the same evening (John 19 : 38-42), in a tomb belonging to Joseph of Arimathea, in a garden near the cross, Matt. 27 : 59, 60; John 19 : 41. The Jewish Sabbath extended from sunset on Friday to sunset on Saturday. Very early; at deep dawn. They; Mary Magdalene and other women (see v. 10, and compare Matt. 28 : 1; Mark 16 : 1). Came unto the sepulchre: the tomb in which Jesus' body had been laid. Bringing the spices; liquid perfumes for anointing the body of Jesus, the custom of the Jews with their dead. Found the stone rolled away; and the tomb was empty.

II. THE ANGELS' MESSAGE.—4-7. Much perplexed; greatly puzzled as to what had become of Jesus' body. Two men . . . in shining garments; angelic messengers who had come down from heaven. Afraid; startled and terrified at the sight of these

supernatural beings. Bowed down, etc.; in reverence and awe. Why seek ye the living, etc.? Jesus was no longer dead, but alive for evermore. He is not here, but is risen. A wonderful fact, yet how simply told! Remember, etc. The angels bring back to the women's recollection Jesus' predictions of His own death and resurrection.

III. THE DISCIPLES' AMAZEMENT.—8-12. They remembered. The women realized, with a rush of joy that filled their hearts, that the word of Jesus was now fulfilled. Returned; to Jerusalem whence they had set out. From Matthew (ch. 28 : 8) and Mark (ch 16 : 8) we learn that they ran with eager haste, their hearts filled with mingled joy and fear. Told all these things; to Jesus' disciples. Words seemed . . . idle tales; "nonsense", like the talk of persons in delirium. So incredible did the women's story appear. Then arose Peter, etc.; accompanied by John (see John 20 : 1-10). They found the tomb empty.

LESSON IV.

JESUS TEACHES HUMILITY

April 26, 1908

BETWEEN THE LESSONS—The day after the supper at Bethany, (last Lesson, John 12 : 1-11), that is, on our Sabbath, Jesus made His triumphal entry into Jerusalem (ch 12 : 12-19), returning in the evening to Bethany, Mark 11 : 11. He went to Jerusalem also on the Monday and Tuesday following. Ch. 12 : 20-50 belongs to the Tuesday. Wednesday and Thursday were spent quietly at Bethany, and on Thursday evening, Jesus and His disciples went to an upper room in Jerusalem to observe the Passover (see Mark 14 : 12-17). As the disciples were seating themselves at the table, a dispute arose amongst them as to which of them should have the most honorable places, Luke 22 : 24-30.

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

Memorize vs. 3-5. **THE LESSON PASSAGE**—John 13 : 1-15. Study John 13 : 1-20.

1 Now before the feast of the passover, ¹ 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 ² supper being ended, the devil having ³ now put into the heart of Jud'as 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 ⁴ was come from God, and ⁵ went to God ;

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

5 ⁸ After that he poureth water into ⁹ a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 ¹⁰ Then cometh he to Si'mon Pe'ter : ¹¹ 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 ¹² know hereafter.

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

Daily Readings—(Courtesy I.B.R.A.)—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 for the humble, 1 Peter 5 : 1-11. S.—Pride condemned, Matt. 23 : 1-12.

THE LESSON EXPLAINED

I. THE DIVINE SON.

—1. Before the feast of the passover ; while they were waiting for the supper to begin. (Read Ex. 12 : 1-14.) Jesus knowing that, etc. (Rev. Ver.) ; having in full view the awful cross, and the glory beyond it. His hour was come ; the hour of His death. Until that hour struck, which God had fixed, His enemies were powerless to do anything except to plot, chs. 7 : 30 ; 8 : 20. Depart ; like a Prince returning to the King's court. Unto the Father ; to share His home (oh. 14 : 1) and throne, Heb. 1 : 3. Having loved his own . . . in the world ; not His first disciples alone, but all His followers in all ages. Unto the end ; Rev. Ver. Margin, "to the uttermost" : right through all His sufferings and shame.

2, 3. During supper (Rev. Ver.) ; while the meal was going on. The devil. What a contrast—Satan's hate towards men, over against Jesus' love ! Put into the heart of Judas ; as poison might be



"HE.. BEGAN TO WASH THE DISCIPLES' FEET"

injected into the blood. To betray him. Judas' desire to be revenged for Jesus' rebuke at Bethany (see ch. 12 : 4-7, Lesson III., and compare Matt. 26 : 14-16), made him the more ready to yield to Satan. Jesus knowing, etc., a fourfold description of what He really was.

(1) The Father's Son, (2) All-powerful ; (3) God's Ambassador ; (4) Soon to return to the Father's glory.

II. THE LOWLY SERVANT.—4, 5. Riseth from supper. He had been reclining at the table, as was the Eastern custom at meals. Laid aside

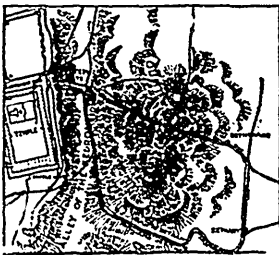
his garments ; the loose, flowing outer robe worn by the Jews. Girded himself ; in servant fashion gathering up about the waist the skirts of the long, close-fitting tunic, worn as an under-garment. Began to wash the disciples' feet. There was no servant present, and each of the disciples was too proud and self-seeking (see Between the Lessons) to do this lowly service.

6-11. **Simon Peter . . saith, etc.**; drawing up his feet out of reach, honestly ashamed now of his pride and self-seeking. **Jesus answered.** Jesus would presently explain His purpose (see vs. 13-17). Meanwhile it was the disciple's place to yield to his Master's wishes. **Never wash my feet.** This reply shows true humility, but this was not deep enough to make Peter see the wrong of dictating to Jesus. **No part with me.** Unless Jesus cleanses us from sin, we cannot share His spirit or His glory. **Also my hands and my head.** Honest and loving, in spite of all his blundering, Peter will submit to anything rather than be separated from Jesus. **Bathed (Rev. Ver.) needeth not, etc.** The disciples were like men who had taken a bath, but had soiled their feet in walking to a feast. They were true at heart, despite their evil temper and jealousy. **Clean, but not all.** Judas was the sad exception. He had never been a true disciple.

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

In vs. 16-20, Jesus emphasizes the blessedness of true service in His spirit; predicts His Letrayal by one of the disciples; and encourages the rest for future service by clothing them with His own authority.

THE GEOGRAPHY LESSON



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

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

city to the farther slope was reckoned as a Sabbath day's journey (Acts 1 : 12), that is, about 1,000 yards. From the base of the hill nearest Jerusalem, one road runs round its southern shoulder, and another climbs to the summit. The two roads meet again at Bethany.

LESSON QUESTIONS

What feast were Jesus and His disciples about to observe? About what had the disciples been disputing?

1-3 Explain "His hour", v. 1. Whither was Jesus about to go? By whom was Judas influenced to betray Jesus? What made him ready to listen to Satan? Give the fourfold description of Jesus' greatness, in v. 3. Show that He is the supreme Ruler in the universe. (Matt. 28 : 18.)

4-11 How did Jesus prepare Himself for the foot-washing? Where did a woman wash the feet of Jesus with her tears? (Luke 7 : 36, 38, 44) Which of the disciples opposed Jesus' washing of his feet? Explain Jesus' reply. What condition of discipleship does Jesus lay down? What did Peter at last wish Jesus to do? Explain our Lord's answer in vs. 10, 11.

12-15 What was the first lesson the footwashing was intended to teach? What was the second?

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

There is a story of an officer, who was riding in haste, with his men, to take his part in a battle, when his horse cast a shoe. He came to a blacksmith's shop, where a lad was lamenting that he could not go to share in the fight. But he set the shoe on the horse, and the officer reached the scene of the battle just in time to save the day. No service should be despised because it is lowly in its own place it is as important as the greatest deed.

Prove from Scripture—That Jesus is our Pattern.

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.

FOR WRITTEN ANSWERS

1. How had the disciples shown their pride?

2. How did Jesus rebuke them?

3. Give two reasons why we should be willing to serve others.

Lesson V.

OUR HEAVENLY HOME

May 3, 1908

BETWEEN THE LESSONS—After the washing of the disciples' feet (last Lesson, John 13: 1-15), Jesus made known to John that it was Judas who should betray Him. Judas immediately left the room, ch. 13: 23-30. The institution of the Lord's Supper followed. Read the account of this in the first three Gospels and in 1 Cor. 11: 23-25. At the close of the Lord's Supper, Jesus announced to the Eleven that He was soon to leave them, and foretold His denial by Peter, ch. 13: 31-38. Then follow His farewell words to His disciples, including chs. 14-16, and the prayer of ch. 17.

GOLDEN TEXT—In my Father's house are many mansions.—John 14: 2.

Memorize vs. 2, 3. **THE LESSON PASSAGE**—John 14: 1-14. Study John, ch. 14.

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

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

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

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

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

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

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

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

Revised Version—1 for; 2 come again, and will receive; 3 ye know the way; 4 how know we the way? 5 and; 6 one cometh; 7 would; 8 Omit and; 9 dost thou not know me? 10 Omit then; 11 say; 12 from; 13 abiding in me doeth his; 14 the Father; 15 me; 16 that will I do.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Our heavenly home, John 14: 15-31. W.—The eternal home, 2 Cor. 5: 1-9. Th.—“Where I am,” John 17: 20-26. F.—“The holy city,” Rev. 21: 1-7. S.—The happy citizen, Rev. 7: 9-17. S.—Anticipation, 2 Tim. 4: 1-8.

THE LESSON EXPLAINED

I. HEAVEN PICTURED.—1, 2. Let not your heart be troubled; tossed and agitated like water driven by the wind, as the disciples' hearts had been on hearing of treachery in one of their own number, of Jesus' departure, and of Peter's denial. Ye believe in God, believe also in me. They could trust Him as they trusted God, because He was equal with God. This was the secret of peace. In my Father's house. A Father's love and the joys of home—that is Jesus' picture of heaven. Many mansions. The heavenly home, like an Oriental palace, has a place, not only for the King, but for all His sons. If . . . not . . . I would have told you. The word of Jesus is a rock on which we may build surely. To prepare a place; like an Eastern messenger, sent on in advance to secure proper accommodation for his master.

3, 4. I will come again; a promise fulfilled to all believers at their death. Receive you unto myself. Jesus is with His disciples here (Matt. 28: 20), and they go to be with Him in heaven, Phil. 1: 23. Whither I go, ye know the way (Rev. Ver.). They had before them Jesus' teaching and example; from these they could have learned the way to heaven.

II. THE FATHER REVEALED.—5-7. Thomas; the disciple who found it hard to believe (ch. 20: 24, 25), but who withal was brave (ch. 11: 16) and honest, ch. 20: 28, 29. We know not; a frank confession of ignorance; the first step to true knowledge. We know not whither . . . how . . . know the way? Not seeing Jesus' goal, Thomas cannot

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

10 Believeth thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father which dwelleth in me, he doeth the works.

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

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

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

14 If ye shall ask any thing in my name, I will do it.

see the road thither. I am the way; because He shed His blood, that we might go thither (Heb. 10: 19, 20), and because His example shows us how to live that we may reach it. The truth; revealing



AN EASTERN HOUSE: Showing the Outside Stairway

God and duty and heaven. The life; the life which God intends us to possess, from God, with God, eternal as God. Unto the Father; the goal to which Jesus leads us.

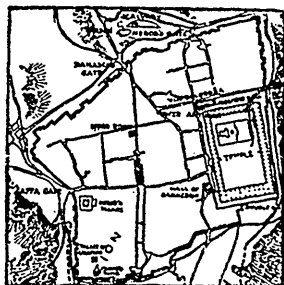
8-11. Phillip; the disciple who bade Nathanael "come and see" Jesus, ch. 1: 46. Now he himself wishes to "see" the Father. Have I been . . . with you . . . not known me? The Father's character had shone out with perfect fulness and clearness in Jesus' life and ministry. I am in the Father, and the Father in me; so that the

Father spoke in what Jesus said and worked in what Jesus did. **Believe me**; take my word for it,—the word of One who is Truth, in human form. **Believe . . . for . . . works' sake.** Jesus' miracles reflected the Father's love and power.

III. POWER PROMISED.—12-14. He that believeth . . . works that I do . . . and greater works; not miracles like those of Jesus; but through the Holy Spirit to be given to them, Christ's kingdom would grow more rapidly than during His ministry on earth. This promise began to be fulfilled when, for example, three thousand were added to the church in a single day, through Peter's preaching (Acts 2 : 41), and is being constantly fulfilled in modern missions. **Ask in my name.** It is as if He were asking through them. All who thus pray are sure of an answer. **Father may be glorified.** Not for our own enjoyment and advantage, but for God's glory, are our prayers answered.

Vs. 15-31 continue Jesus' conversation with His disciples, and tell especially of the promised Holy Spirit or Comforter.

THE GEOGRAPHY LESSON



It was in an Upper Room that Jesus celebrated, with His disciples, the last Passover before His death, and instituted the Lord's Supper to take the place of the great Jewish Feast. The room belonged to a house in one of the narrow,

winding streets of Jerusalem. This house, like Eastern houses generally, would have a flat roof, which could be reached by outer steps. It was usual to have a guest-chamber on the roof, constructed of light materials and not taking up the whole area. Canon Tristram thinks that it was in such a room that Jesus and His disciples were met. It had been prepared for them, by arranging a low table surrounded by couches, on which the company might recline.

LESSON QUESTIONS

What observance has replaced the Passover?

1-4 Why were the disciples troubled? What source of peace did Jesus point out? To what did He liken heaven? What was His purpose in returning thither? In what way does Jesus fulfil His promise to come again? Why could the disciples have learned the way to heaven?

5-11 What did Thomas say the disciples did not know? How is Jesus "the Way"? How "the Truth"? How "the Life"? To whom does He lead us? For what did Philip ask? Where should he have seen the Father? On what two grounds does Jesus ask the disciples to believe Him? Where is Jesus called the express image of God's Person? (Heb. 1 : 3.)

12-15 What does Jesus say that believers will be able to do? Explain His meaning. When were they to be filled with power? (Acts 1 : 8.) When may we be sure that our prayers will be answered?

TOPICS FOR DISCUSSION

1. "Doubting" Thomas.
2. Examples from church history or from missions of greater works than those of Jesus, done by His followers.

A LESSON FOR LIFE

"The truest Gentleman that ever lived." That is what the great David Livingstone called Jesus Christ. And because Jesus had pledged His word to be with him, the heroic explorer was ready to face any loneliness or danger. To us also has the Saviour pledged His sacred word, that He will guide us safely to the heavenly home. Trust Him? Why, He has never failed one of the millions who have ventured their lives on His faithfulness.

Prove from Scripture—That there is a blessed inheritance for Christians.

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

The Question on Missions—5. In what part of Labrador is our church at work? The centre of the missionary work of our church in Labrador is at Harrington Harbor, on that part of the coast which belongs to the Province of Quebec.

FOR WRITTEN ANSWERS

1. What did Jesus promise His disciples in the future world?
2. Why should they have known the Father?
3. Why were they to be able to do greater works than those of Jesus?

Lesson VI.

* THE MISSION OF THE HOLY SPIRIT

May 10, 1908

BETWEEN THE LESSONS—This Lesson, like the last (ch. 14 : 1-14), is a portion of our Lord's farewell discourse to His disciples. It is here treated with special reference to its missionary teachings.

GOLDEN TEXT—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—John 14 : 26.

Memorize v. 13. THE LESSON PASSAGE—John 16 : 4-15. Study John 15 : 26 to 16 : 24

4 But these things have I ¹ told you, that when ² the time shall come, ye may remember ³ that I told you of them. And these things I said not unto you ⁴ at the beginning, because I was with you.

5 But now I ⁵ go my way to him that sent me ; and none of you asketh me, Whither goest thou ?

6 But because I have ⁶ said these things unto you, sorrow hath filled your heart.

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

8 And ⁸ when he is come, he will reprove the world ⁹ of sin, and of righteousness, and of judgment :

9 Of sin, because they believe not on me :

Revised Version—¹ spoken unto ; ² their hour is come ; ³ them, how that I told you ; ⁴ from ; ⁵ go unto him ; ⁶ spoken ; ⁷ go ; ⁸ he, when he is come, will convict ; ⁹ in respect of sin ; ¹⁰ the ; ¹¹ behold ; ¹² hath been ; ¹³ shall ; ¹⁴ what things soever ; ¹⁵ these ; ¹⁶ shall declare unto you the things that are to come ; ¹⁷ take ; ¹⁸ declare ; ¹⁹ whatsoever ; ²⁰ taketh.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Friends of Jesus, John 15 : 11-25. T.—The mission of the Holy Spirit, John 15 : 26-16, 11. W.—The mission of the Holy Spirit, John 16 : 12-24. Th.—" To the Father," John 16 : 25-33. F.—Guidance and rest, Isa. 63 : 7-14. S.—Making known, 1 Cor. 2 : 9-16. S.—Liberty, 2 Cor. 3 : 4-18.

THE LESSON EXPLAINED

I. THE COMFORTER.—4, 5. These things. Jesus had just promised His disciples to send the Holy Spirit, " the Comforter ", to help and encourage them, ch. 15 : 26 to 16 : 3. Remember . . . I told you ; " I "—their great Leader, who knew before-hand all that would befall, and would give courage and strength to bear (see 2 Cor. 12 : 9). Not . . . at the beginning, because I was with you ; and therefore they had not felt the need of another Helper. But now I go. It would then be harder to be true and brave.

Unto him that sent me (Rev. Ver.) ; away from earth, to the glories and joys of heaven. Surely the disciples ought to have been glad for His sake. None . . . asketh me, Whither goest thou ? The sad prospect of their own loneliness so filled their hearts, that they could not enter into His glad expectations.

6, 7. Sorrow hath filled your heart. It was natural for them to grieve over His departure ; but the selfishness in their sorrow was wrong. Nevertheless . . . expedient for you, etc. ; better for you. For if . . . not . . . Comforter will not come. Jesus must return to heaven, before the Holy Spirit can come to do His great work in and through the fol-

10 Of righteousness, because I go to ¹⁰ my Father, and ye ¹¹ see me no more ;

11 Of judgment, because the prince of this world ¹² is judged.

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

13 Howbeit when he, the Spirit of truth, is come, he ¹³ will guide you into all ¹⁴ truth : for he shall not speak ⁴ of himself ; but ¹⁴ whatsoever he shall hear, ¹⁵ that shall he speak : and he ¹⁶ will shew you things to come.

14 He shall glorify me : for he shall ¹⁷ receive of mine, and shall ¹⁸ shew it unto you.

15 All things ¹⁹ that the Father hath are mine ; therefore said I, that he ²⁰ shall take of mine, and shall ¹⁸ shew it unto you.

lowers of Jesus. If I go, I will send him (Rev. Ver.) ; so that, through Him, the grace and power of Jesus might be everywhere in the hearts of believers.

II. THE ADVOCATE.—8-11. He will convict

(Rev. Ver.) the world (that is, those not saved through Christ) ; prove to them that God's law condemns them, and show them the way of salvation. How sadly this work of the Spirit is needed among the thousand million heathen, who do not even know of Christ ! Of sin, because, etc.

To be saved, men must first of all know that they are sinners ; and not believing in Jesus, God's Son, is singled out as the darkest sin, the root of all other sins. It was this sin that led men to nail Him to the awful cross. Of righteousness, because, etc. Jesus is perfectly righteous in God's sight, and when we believe in Jesus, God looks upon us also as righteous for His sake, 2 Cor. 5 : 21. Of judgment, because, etc. Satan's (the prince of this world) kingdom is under sentence to be destroyed, and all belonging to it must perish, unless Jesus saves them. It is the work of the Holy Spirit in missions to bring these truths home to the hearts of the heathen, that they



THE LAST SUPPER: Raphael

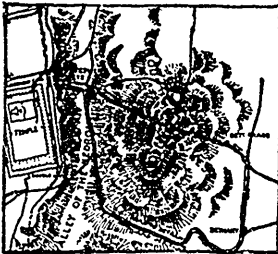
*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement as a special Missionary Lesson.

may be saved through faith in Jesus.

III. THE GUIDE.—12-15. Many things to say . . . ye cannot bear them now. For example, teaching as to the meaning of Christ's death would only puzzle and trouble them until after the crucifixion and resurrection. **The Spirit of truth . . . guide you ;** in learning and obeying the truths of the gospel, and in making them known to others. **Not speak from himself** (Rev. Ver.), but as the Messenger and Interpreter of the Father and the Son. **Whatsoever he shall hear, . . . speak ;** so that the whole authority of the Godhead will be behind His words, as was the case with the words of Jesus, ch. 14 : 10. **Show you things to come ;** truths not yet made known (v. 12), especially concerning the progress of Christ's kingdom and its final triumph, and the end of the world. **Glorify me ;** show Jesus to the world, that all might love and adore Him (compare ch. 1 : 14). **All things . . . mine,** etc. In Jesus dwells the fulness of God's power and wisdom. These the Holy Spirit brings to the help of missionary work ; therefore it is sure to succeed.

In vs. 16-24 we have the disciples' perplexity ; Jesus' assurance that they would one day understand all these things and have their sorrow turned into joy ; and a wonderful promise regarding prayer.

THE GEOGRAPHY LESSON



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

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

LESSON QUESTIONS

4-7 Whom had Jesus promised to send to His disciples ? Why would they specially need the Holy Spirit's help ? (Ch. 16 : 2.) What did His going away mean for Jesus ? Why did the disciples not share His joy ? Why would Jesus' going away be for their gain ?

8-11 What is meant by "the world" ? How many heathen are there still ? Why is not believing in Jesus so dark a sin ? On what ground does God accept us ? What sentence has been passed on Satan's kingdom ? What does the Lesson teach us as to the Holy Spirit's work amongst the heathen ?

12-15 Give an example of teaching for which the disciples were not yet prepared. What does the Holy Spirit do for believers ? What reason have we for being sure that missions will succeed ?

TOPICS FOR DISCUSSION

1. New Testament examples of guidance by the Holy Spirit.
2. The need of the Holy Spirit in missions.

A LESSON FOR LIFE

Like a reservoir overtopping the houses of a city and sending through pipes, by its own pressure, the water needed for household use and fire protection, there dwells in the Holy Spirit all the power needed to conquer the world for Christ. The members of His church have only to keep open the channel of faith, and that divine power will flow in upon them, an unailing and abundant stream.

Prove from Scripture—That the Holy Spirit guides the church.

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

The Question on Missions—6. Describe the life of the people among whom our missionaries work in Labrador. During the summer, they live on islands to be near the fishing grounds. In autumn, they move to the mainland, and the long winter months are spent in hunting, gathering fuel and sawing boards for the purpose of repairing boats and houses.

FOR WRITTEN ANSWERS

1. Why was it better for His disciples that Jesus should go away ?

.....

2. Of what three things does the Holy Spirit convict the world ?

.....

3. How do we receive the power of the Holy Spirit ?

.....

Lesson VII.

JESUS BETRAYED AND DENIED

May 17, 1908.

BETWEEN THE LESSONS—In ch. 16 : 25-33 Jesus tells the disciples again of the Father's love, and promises them peace amidst all their troubles. Ch. 17 contains a wonderful prayer of Jesus for all His disciples to the end of time, called His " Intercessory Prayer ".

GOLDEN TEXT—Jesus said unto them, The Son of man shall be betrayed into the hands of men —
Matthew 17 : 22.

Memorize vs. 2, 3. **THE LESSON PASSAGE**—John 18 : 1-9, 24-27. Study John 18 : 1-27.

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

2 ³ And Ju'das also, which betrayed him, knew the place : for Jesus oftentimes resorted thither with his disciples.

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

4 Jesus therefore, knowing all ⁶ things that ⁶ should come upon him, went forth, and ⁷ said unto them, Whom seek ye ?

5 They answered him, Je'sus of Naz'areth. Je'sus saith unto them, I am he. An. Ju'das also, which betrayed him, ⁸ stood with them.

6 ⁹ As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Revised Version—¹ Kidron ; ² himself and ; ³ Now ; ⁴ the band of soldiers ; ⁵ the ; ⁶ were coming ; ⁷ saith ; ⁸ was standing ; ⁹ When therefore he said ; ¹⁰ Again therefore he asked them ; ¹¹ Omit have ; ¹² word ; ¹³ those whom thou hast given me I lost not one ; ¹⁴ Annas therefore ; ¹⁵ Now ; ¹⁶ was standing and warming ; ¹⁷ Omit not ; ¹⁸ Omit it ; ¹⁹ a kinsman of him ; ²⁰ therefore denied ; ²¹ straightway.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus betrayed and denied, John 18 : 1-14. T.—Jesus betrayed and denied, John 18 : 15-27. W.—Pilate's judgment, John 18 : 28-38. Th.—Herod's mockery, Luke 23 : 1-12. F.—Rejected, Luke 23 : 13-24. S.—Pilate's perplexity, Matt. 27 : 19-25. S.—Without sin, 1 Peter 2 : 17-25.

THE LESSON EXPLAINED

I. JESUS VICTORIOUS.—1. When Jesus had spoken these words ; of farewell to His disciples and of prayer to God (see Between the Lessons). Went forth ; from the upper room in Jerusalem where He had been talking with the disciples. Over the brook Kidron (Rev. Ver.) ; the torrent, formed by the winter rains, which flowed through the Kidron Valley. A garden ; or orchard, about 150 feet up the Mount of Olives, called Gethsemane (Matt. 26 : 36) ; the name means " Oil Press ". It was an orchard of olives, and perhaps received its name from presses cut in the rock where the oil was squeezed out of the olives by rolling over them heavy stones. He entered, and his disciples. The other Gospels tell of Jesus' withdrawing from them, to pray to His Father, alone, and of the agony He went through, Matt. 26 : 36-46, etc.

2, 3. Judas . . . knew the place ; and therefore Jesus was not trying to escape from His enemies. The Good Shepherd was willing to lay down His life, ch. 10 : 17. Jesus oftentimes resorted thither ; during His previous visits to Jerusalem with His disciples (compare Luke 21 : 37). The band of soldiers (Rev. Ver.) ; part of the band of Roman soldiers kept in Jerusalem by Pilate, the governor, during the Passover, to maintain order among the crowds in the city at that Feast. Officers ; members of the police who guarded the temple, under the Sanhedrin. Lanterns. The Greek word means a torch formed of strips of resinous wood tied together. Torches. These were like our lanterns. And weapons. All this preparation to take one unarmed Man 24-9. Jesus . . . knowing, etc. Through and through He knew the wicked plot. Whom seek ye ?

A question to turn the enemies' attention away from the disciples and fix it on Himself. Jesus of Nazareth ; already pointed out by Judas' traitor-



MOUNT OF OLIVES

ous kiss, Matt. 26 : 48, 49. I am he ; feely giving Himself up. Went backward, and fell to the ground ; panic-stricken in their cowardly, guilty hearts before this One, as brave as He was innocent, and overcome also by some appearance in Him of divine majesty. Let these go their way ; that is, the disciples : Jesus was eager to keep them safe from suffering. That the word might be fulfilled (Rev. Ver.) ; uttered in His intercessory prayer, ch. 17 : 12.

The incidents of vs. 10 to 23 are : Peter's cutting off with a sword the ear of the high priest's servant, and Jesus' rebuke; the arrest of Jesus; His appearances, first, before Annas, and then before Caiaphas; Peter's first denial; and the buffeting of Jesus by an officer of the high priest.

II. **PETER VANQUISHED.** — 24-27. **Annas**; a former high priest, and father-in-law of Caiaphas, his successor in office. **Simon Peter stood and warmed himself**; before a fire built in the square courtyard, open to the sky, around which the high priest's house was built. (Read vs. 15 to 18.) The room in which Jesus was standing before Caiaphas looked out on this courtyard. **One of his disciples? . . . in the garden . . . ?** Already Peter had once denied that he was a disciple of Jesus, v. 17. Now, the charge was twice repeated. As before, the temptation to deny it proved too strong, and Peter was vanquished by it. Twice his denial was repeated, making three times in all. So Jesus' word in ch. 13: 38 was sadly fulfilled.

THE GEOGRAPHY LESSON



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

the largest being about twenty feet in circumference. Some believe that these are the very trees under which Jesus prayed and agonized; but this is impossible, since all the trees in the neighborhood of Jerusalem were cut down during the siege of the city by the Roman army in A.D. 70. They may, however, have sprung from the old roots since it is characteristic of the olive to sprout repeatedly, even though cut off at the ground.

LESSON QUESTIONS

- Where is Jesus' intercessory prayer found?
1-3 From what place did Jesus set out with His

disciples? What valley did He cross? What kind of stream flows through this valley? Into what garden did Jesus enter? From what may the garden have received its name? How did Judas know whither Jesus had gone? Who were the "band of soldiers"? Who were the "officers"? Find a Psalm in which the treachery of a pretended friend is referred to (Ps. 55: 12-14.)

4-9 What question did Jesus ask? Explain the purpose of this question. Give His enemies' answer. How did Jesus announce Himself? What caused a panic amongst the crowd? Whom did Jesus wish to keep safe? Give the contents of vs. 10 to 23.

24-27 Who was Annas? Caiaphas? Where was Peter standing? What charge was made against him? How often? What was his answer? What words of Jesus were thus fulfilled?

TOPICS FOR DISCUSSION

1. How guilt makes people cowards.
2. Ways in which Jesus may be denied.

A LESSON FOR LIFE

The traveler through the Rockies frequently crosses chasms whose depth makes him dizzy as he looks down. But the train crosses safely, because the bridges are equal to their burden. They have been thoroughly tested, and are able to stand the strain. It is a testing time for us when some sudden temptation bears down upon us. But there is no need for us to fall as Peter did. For Jesus, who Himself conquered temptations far more powerful than ours, will give us of His strength, and that is always sufficient.

Prove from Scripture—That Jesus' obedience to God was perfect.

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

The Question on Missions—7. When, and by whom, was the work of our church in Labrador begun? Our first missionary was Rev. W. J. McKenzie, so well known throughout Canada as "McKenzie of Korea". He began work in Labrador in 1838, and was supported by the Students' Missionary Society of the Presbyterian College, Halifax.

FOR WRITTEN ANSWERS

1. Why did Jesus withdraw from His disciples in the Garden?
-
2. What caused the panic amongst Jesus' enemies?
-
3. What prediction of our Lord's was fulfilled in Peter's denials?
-

Lesson VIII.

JESUS' DEATH AND BURIAL

May 24, 1908

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

GOLDEN TEXT—Christ died for our sins according to the scriptures.—1 Corinthians 15 : 3.

Memorize vs. 39, 40. **THE LESSON PASSAGE**—John 19 : 28-42. Study John 19 : 17-42.

28 After this, Je'sus knowing that all things¹ were now accomplished, that the scripture might be² fulfilled, saith, I thirst.

29³ Now there was set a vessel full of vinegar ;⁴ and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up⁵ the ghost.

31 The Jews therefore, because it was the⁶ preparation, that the bodies should not remain⁷ upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.⁸

32⁸ Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Je'sus, and saw that he was dead already, they brake not his legs :

34⁹ But one of the soldiers with a spear pierced his side, and forth with came there out blood and water.

35 And he that¹⁰ saw it bare record, and his¹¹ record

Revised Version—¹are now finished ; ²accomplished ; ³There was set there a ; ⁴so they put a sponge full of the vinegar upon hyssop, and brought it ; ⁵his spirit ; ⁶Preparation (capital P) ; ⁷on the cross upon the sabbath (for the day of that sabbath was a high day), asked of ; ⁸The soldiers therefore came ; ⁹howbeit ; ¹⁰nath seen hath borne witness ; ¹¹witness ; ¹²also may ; ¹³came to pass ; ¹⁴these things ; ¹⁵asked of ; ¹⁶took away his body ; ¹⁷him ; ¹⁸bound ; ¹⁹cloths ; ²⁰tomb ; ²¹then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus' death and burial, John 19 : 17-24. T.—Jesus' death and burial, John 19 : 25-30. W.—Jesus' death and burial, John 19 : 31-42. Th.—Hour of darkness, Matt. 27 : 38-50. F.—"For us," Isa. 53 S.—Great love, Rom. 5 : 1-11. S.—"Worthy the Lamb," Rev. 5 : 6-14

THE LESSON EXPLAINED



CHRIST BEFORE
PILATE: Munkacsy

Read the story of Jesus' crucifixion in vs. 17-27. His mother and other women were looking on, and He gave His mother into John's care.

I. THE COMPLETED WORK.—28. After this ; after the three hours' darkness of Matt. 27 : 45, and the agony of Matt. 27 : 46. Jesus knowing. All that was to happen lay before His mind like a clear and vivid picture. All things . . . now finished (Rev. Ver.). Everything that God had commanded, everything that men needed, He had done. That the scripture (see Ps. 69 : 21) might be fulfilled. It is as if we had in Old Testament prophecies a

photograph and in Jesus the Original. I thirst ; the only cry of bodily pain uttered by Jesus on the cross. How His patience shames our fretting and complaining !

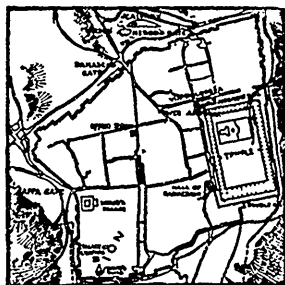
29, 30. Vinegar ; the drink usually provided for crucified persons. A sponge full . . . upon hyssop (Rev. Ver.) ; perhaps a stalk of the caper plant, which sometimes grows two or three feet high. The crucified were only slightly elevated. Jesus . . . said, It is finished. He had fully completed His work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

II. THE PERFECT OFFERING.—31-37. The Jews ; Jesus' relentless foes. Because . . . the preparation ; a common name for Friday, the day before the Jewish Sabbath. Bodies . . . not . . . upon the cross on the sabbath ; lest the holy day should be defiled. An high day ; a day held especially holy as being the Sabbath of Passover week. Besought . . . legs might be broken ; a brutal method sometimes used as an added punishment, or to hasten the death of those crucified, who might otherwise linger on as long as thirty-six hours. Jesus . . . dead already. No need, therefore, for the cruel practice in His case. With a spear pierced his side ; a Roman "hasta", with an oval point, which would make a gaping wound large enough to thrust the hand into (see ch. 20 : 27). Blood and water ; blood representing His life given

to save the guilty (Heb. 9 : 22), and water representing the new life, with its cleansing from sin, which we receive through the Holy Spirit, ch. 3 : 5. Two scriptures were fulfilled in this treatment of Jesus by the soldiers : Jesus was seen to be like the Passover lamb (Ex. 12 : 46), a perfect Offering to God, (compare 1 Pet. 1 : 19), and also like the one spoken of in Zech. 12 : 10.

III. THE SACRED BODY.—38-42. Joseph of Arimathæa . . . a disciple ; " a rich man " (Matt. 27 : 57), " a counsellor " or member of the Sanhedrin (Mark 15 : 43), " a good man, and a just ", Luke 23 : 50. Arimathæa was a town of Judah whose site is unknown. **Secretly for fear of the Jews.** He was afraid of being " put out of the synagogue, " ch. 12 : 42. **Asked (Rev. Ver.) . . . the body of Jesus.** Love transformed the timid disciple into a hero. **Also Nicodemus.** See chs. 3 : 1, etc.; 7 : 50, etc. **Took away ;** for honorable burial. **The body ;** which otherwise would likely have been thrown into a pit (see Josh. 8 : 29). **Myrrh ;** a fragrant tree gum. **Aloes ;** a sweet-smelling wood. These were pounded together, and the linen in which the body was wrapped was smeared with them. **A garden, . . . and a new sepulchre ;** a grave hewn out of the rock, belonging to Joseph, Matt 27 : 60 **Laid they Jesus ;** in one of the niches hollowed out in the side of the sepulchre.

THE GEOGRAPHY LESSON



HEROD'S PALACE was likely the residence in Jerusalem of Pilate, the Roman governor who sentenced Jesus to be crucified. It was a splendid building, in the western part of the city. It was surrounded by a wall, rising to the height of 45 feet, and adorned with towers at equal distances. The enclosure was large enough to contain a small army. The rooms of the palace were large and magnificently furnished. Spacious porticoes looked out on a beautiful park. The " Pavement " of John 19 : 13 seems to have been

a sort of Mosaic floor outside the palace, on which the judgment seat of the Roman governor was placed.

LESSON QUESTIONS

1. To whom was Jesus taken from Caiaphas' palace ? What charge was made against Him ? Of what did Pilate become convinced ? Why did He consent to Jesus' being crucified ?

28-30 Into whose care did Jesus give His mother ? Give the " seven words " of Jesus on the cross. (Luke 23 : 34 ; Luke 23 : 43 ; John 19 : 26, 27 ; Matt. 27 : 46 ; John 19 : 28 ; John 19 : 30 ; Luke 23 : 46.) What scripture was fulfilled in the words of v. 28 ? How was the thirst satisfied ?

31-37 Why were the Jews so anxious to have the bodies removed from the crosses ? What was done at their request ? Why was this unnecessary in the case of Jesus ? What did one of the soldiers do ? What was the result ? What did the blood represent ? What the water ? What scriptures were fulfilled ?

38-42 Who came to bury the body of Jesus ? Where did they lay it ?

TOPICS FOR DISCUSSION

1. Old Testament predictions fulfilled in Jesus' life and death.
2. Christian heroes.

A LESSON FOR LIFE

An old legend says that Calvary was the middle point in the world known to the ancients. It matters little whether the legend is true or not. But one thing is certain : the cross of the blessed Christ kept in the very centre of our lives will make them strong and brave and pure and patient, as nothing else can.

Prove from Scripture—That Jesus' death was foretold.

Shorter Catechism—Review Questions 91-93.

The Question on Missions—8. What methods of work have been employed by our missionaries in Labrador ? In the earlier days much time was spent in visiting lonely settlers scattered over 150 miles of coast. At Harrington Harbor, which is now the centre of our work, the missionary teaches the day school, visits the people, and conducts Sabbath services.

FOR WRITTEN ANSWERS

1. What did Jesus mean by " It is finished " ?
2. What likeness of Jesus to the Passover lamb is seen in the Lesson ?
3. How did Joseph and Nicodemus show their courage ?

Lesson IX.

JESUS RISEN FROM THE DEAD

May 31, 1908

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

GOLDEN TEXT—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Revelation 1: 18. Memorize vs. 15, 16. **THE LESSON PASSAGE**—John 20: 1-18.

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

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

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

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

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

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

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

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

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

10 Then the disciples went away again unto their own home.

Revised Version—1 Now on the 2 while: 3 tomb; 4 She runneth therefore; 5 the; 6 they went toward the tomb; 7 And they; 8 he seeth; 9 cloths; 10 Simon Peter therefore also cometh; 11 he beholdeth the linen cloths lying; 12 upon; 13 rolled up in; 14 So; 15 was standing; 16 so; 17 she beholdeth; 18 beholdeth; 19 turneth, as in Hebrew; 20 unto the Father; 21 Omit to; 22 cometh and telleth the disciples, I have seen; 23 how that he had said.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus risen from the dead, John 20: 1-10. T.—Jesus risen from the dead, John 20: 11-18. W.—The false report, Matt. 28: 1-15. Th.—Certainty, 1 Cor. 15: 1-11. F.—Importance of the resurrection, 1 Cor. 15: 12-26. S.—Fruit of the resurrection, 1 Peter 1: 1-9. S.—Alive for evermore, Rev. 1: 9-18.

THE LESSON EXPLAINED

I. THE EMPTY GRAVE.—1. First day of the week; our Sunday. Cometh Mary Magdalene; whom Jesus had delivered from the power of seven evil spirits, Luke 8: 2. Stone taken away; in spite of the Roman soldiers, and the seal of the Roman government, Matt. 27: 62-66.

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



“THEY RAN BOTH TOGETHER”

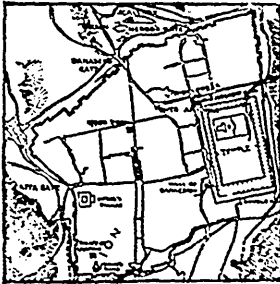
II. THE CONVINCING DISCIPLES.—3-10. Ran both together; through the deserted streets of Jerusalem, in the quiet before dawn. The other disciple (John) outran Peter (Rev. Ver.); the younger man, outstripping the older. He seeth the linen clothes (Rev. Ver.); the cloths used in swathing the dead (see ch. 19: 40). Entered he not in (Rev. Ver.); held back by feelings of reverence and awe. Simon Peter entered (Rev. Ver.). How like the impulsive Peter! Linen clothes lying (Rev. Ver.); like the shell of a chrysalis after the butterfly has left it. Napkin rolled up by itself. Robbers would not have left the grave-clothes so neatly arranged. Then went in that other disciple; encouraged by Peter's example. Saw and believed; that Jesus had risen from the dead. If Peter also did not believe

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

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

14-18. Turned herself back; likely having seen in the angels some signs of Jesus' approach. **Saw Jesus .. knew not**; did not recognize Jesus, as dimmed her eyes with tears, and He so changed in appearance. **Why weepest thou?** The sympathy of Jesus is far deeper than even that of the angels, Heb. 4: 15. **The gardener.** If so, then he was a servant of Joseph of Arimathea, and therefore a friend. **Borne him hence.** She does not name Jesus: to her mind there was no one else to think of. **Take him away.** In her love she does not stop to measure her strength. **Jesus said .. Mary.** She could not mistake the voice which had bidden the evil spirits come out of her (see again Luke 8: 2) **Rabboni .. Master.** All the flood of reverence and love in her heart rushed to her lips in this title. **Touch me not**; do not cling to me as if to keep me near you in bodily form. **Not yet ascended.** When He had gone to the Father, He would come to dwell in His disciples' hearts, through His Holy Spirit (see ch. 16: 7). **Go.** Mary is sent with a message from the risen Lord to the rest of His disciples.

THE GEOGRAPHY LESSON



Just outside the north wall of Jerusalem, and not far from the Damascus Gate, is a rounded knoll of rock covered with shallow soil and grass. Cut out of this rock, a tomb was discovered nearly fifty years ago, which is now believed to be Joseph's Tomb, in which the body of Jesus was laid. There were the doorway and the

place where a great stone could be rolled to. There was an opening cut in the rock wall above the place where the body lay, through which one could stoop down and look in." Before this discovery was made, the common belief was that our Lord's place of burial was in the spot now occupied by the Church of the Holy Sepulchre near the centre of the city. It is perhaps not possible to be quite certain about the exact site.

LESSON QUESTIONS

- 1, 2 On what day and at what time did Mary Magdalene come to Jesus' sepulchre? At what was she surprised? Who had been guarding the sepulchre? What other precaution had been taken? To whom did Mary go to tell what she had seen? Show that the apostles were to bear witness specially to Jesus' resurrection. (Acts 4: 33.)
- 3-10 Whither did Peter and John hasten? Which reached the sepulchre first? Why? Give the reasons for John's not entering the sepulchre. How did Peter show his impulsiveness? How were the grave-clothes arranged? What did this show? Find in one of Peter's Epistles a reference to the resurrection of Jesus. (1 Pet. 1: 3.)
- 11-18 Why did Mary not recognize Jesus at first? How did He make himself known to her? What did He forbid her to do? Explain His meaning. On what errand was Mary sent?

TOPICS FOR DISCUSSION

1. Proofs that Jesus rose from the dead.
2. Angels in the gospel story.

A LESSON FOR LIFE

"Christ is living!" "Christ is living!" A great preacher kept repeating this to himself one day. And then he said, "My people shall know it". Everybody we meet should know from seeing us that Christ is living, because His power is making us strong to shun what is evil and to do what is good.

Prove from Scripture—That Jesus is exalted above the angels.

Shorter Catechism—Review Questions 88-93.

The Question on Missions—9. What hardships are met with in missionary work in Labrador? There are no roads, and the missionary has to travel by dog-sledge in winter and boat in summer. Fog and icebergs render an uncharted coast very dangerous. In winter there is much exposure to cold and little communication with the outside world.

FOR WRITTEN ANSWERS

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

Lesson X.

JESUS APPEARS TO THE APOSTLES

June 7, 1908

BETWEEN THE LESSONS—The appearances of Jesus to the women of Matt. 28 : 11-15, to the disciples on the way to Emmaus (Luke 24 : 13-35), and to Peter (1 Cor. 15 : 5), took place between the Lessons.

GOLDEN TEXT—Thomas answered and said unto him, My Lord and my God.—John 20 : 28.

Memorize vs. 19, 20. **THE LESSON PASSAGE**—John 20 : 19-31.

19 ¹ Then the same day at evening, being the first day of the week, ² when the doors were shut where the disciples were ³ assembled for fear of the Jews, ⁴ came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had ⁵ so said, he shewed unto them his hands and his side. ⁶ Then were the disciples glad, when they saw the Lord.

21 ⁷ Then said Je'sus to them again, Peace be unto you: as ⁸ my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye ⁹ remit, they are ¹⁰ remitted unto them; ¹¹ and whose soever sins ye retain, they are retained.

24 But Thom'as, one of the twelve, called Didymus, was not with them when Je'sus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands, the print of the nails,

Revised Version—¹ When therefore it was evening, on that day; ² and when: ³ Omit assembled; ⁴ Je'sus came; ⁵ said this; ⁶ The disciple therefore were; ⁷ Je'sus therefore said; ⁸ the; ⁹ forgive; ¹⁰ forgiven; ¹¹ Omit and; ¹² put; ¹³ Je'sus cometh; ¹⁴ see; ¹⁵ Omit Thomas; ¹⁶ therefore did Je'sus; ¹⁷ may; ¹⁸ in.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus appears to the apostles, John 20 : 19-31. T.—The walk to Emmaus, Luke 24 : 13-24. W.—The Stranger Guest, Luke 24 : 25-35. Th.—The pierced hands, Luke 24 : 36-48. F.—Christ's last words, Acts 1 : 1-9. S.—Paul's address at Antioch, Acts 13 : 16-33. —S, Life by believing, Rom. 30 : 1-13.

THE LESSON EXPLAINED



"REACH HITHER THY HAND, AND THRUST IT INTO MY SIDE"

I. JOY.—19, 20. Same day at evening; our Lord's resurrection Day. First day of the week; to be kept as the Christian Sabbath (Acts 20 : 7; 1 Cor. 16 : 2), because it commemorates the rising of Jesus from the dead. Doors . . . shut . . . for fear of the Jews. Good reason had the disciples to fear those who had caused the Master to be put to death. Where the disciples were. They had been eating their evening meal, Mark 16 : 14. Jesus . . . stood in the midst. His changed body could pass through shut doors. Saith . . . Peace be unto you; the beautiful Eastern greeting. But Jesus has filled it with new meaning. He gives peace with God (Rom. 5 : 1), and a message of peace to proclaim to all the world, Eph. 2 : 17. Shewed . . . his hands and his side; still bearing the nail prints and the spear wound. Disciples glad; knowing that He had

and put my finger into the print of the nail, and ¹² thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them. ¹³ Then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thom'as, Reach hither thy finger, and ¹⁴ behold my hands, and reach hither thy hand, and ¹² thrust it into my side: and he not faithless, but believing.

28 ¹¹ And Thom'as answered and said unto him, My Lord and my God.

29 Je'sus saith unto him, ¹⁵ Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¹¹ And many other signs ¹⁶ truly did Je'sus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye ¹⁷ might believe that Je'sus is the Christ, the Son of God, and that believing ye ¹⁸ might have life ¹⁸ through his name.

conquered all His foes and that He still loved them and had forgiven them, though Peter had denied Him and they all had forsaken Him, Mark 14 : 50.

21-23. AGAIN, PEACE. How the disciples' fear would vanish at this repeated greeting (compare ch 16 : 33)! As the Father hath sent me (Rev. Ver); with the message of His love to the world, ch. 3 : 16. Even so send I you; to bear the same message to the ends of the earth, Mark 16 : 15. Breathed on them . . . Receive ye the Holy Ghost; the Holy Spirit. The Greek word is the same for "breath" as for "spirit". As Jesus' breath fell upon the disciples, so would the Spirit dwelling in Him come to dwell also in them: they would share His life, the life of God. Sins ye forgive . . . are forgiven (Rev. Ver) . . . sins ye retain . . . are retained. These disciples represented Christ's church. Only those whose sins have been forgiven have the right to become members of that church, and all must come to Jesus to be forgiven. But the church, guided by the Holy Spirit, is to decide, through its properly chosen officers, as to those who may become members of it.

II. DOUBT.—24, 25. Thomas . . . called Didymus; meaning "twin". Was not with them; why, we do not know. The other disciples . . . said; eager to share with him their joy. Except I shall see, . . . put my finger, . . . thrust my hand, . . . I will not believe. Unbelief is apt to be unreasonable; it was so in Thomas' case. Surely the senses of his ten fellow disciples were as reliable as his own.

III. WORSHIP.—26-31. After eight days again; just a week after, the "eight days" including both Sundays. Disciples were within; in the

same place as before. **Thomas with them**; still unbelieving in the resurrection of Jesus. **Then came Jesus**; just as He had done on the preceding Sunday, through the closed doors; and with the same greeting. **Saith he to Thomas**; offering him the very proof he had asked for. **Be not faithless, but believing**; literally, "not unbelieving, but believing". Jesus wants Thomas to lay aside his doubts and fears, and trust in Him as his risen Saviour and Lord. **Thomas .said . . . My Lord and my God.** Through the black smoke-clouds of doubt, burst the clear flame of triumphant faith, and faith spoke out in glowing, heartfelt confession. **Seen . . . believed.** Thomas, slow to believe, demanded the testimony of his own senses. **Blessed . . . not seen . . . yet have believed.** He ought to have taken the testimony of those who had seen, and to have known that death could not hold Jesus the Son of God. He must live as surely as God lives. And we may have the joy of believing that Jesus lives and reigns, even though we have never seen Him in bodily form. The confession of Thomas is the climax of the Gospel, the conclusion to which all candid readers of it must come.

In vs. 30, 31, John tells that Jesus did many signs not recorded by him, and gives his reasons for writing his Gospel.

THE GEOGRAPHY LESSON



EMMAUS was a village 60 furlongs, or 7½ miles, from Jerusalem, a distance which could be traveled between the hour for supper and the time of an evening meeting, Luke 24: 13, 29, 30, 33. The site is not certainly known; but in the days of the Crusaders, a place called el Kubeibeh, meaning "The Little Dome", about 7 miles from Jerusalem, was pointed out as the ancient Emmaus. The ruins have been discovered

here of a church built in the time of the Crusaders. Enclosed in this church are the remains of a still older structure, which some believe to have been the very house of Cleopas, Luke 24: 18.

LESSON QUESTIONS

What appearances of Jesus are recorded between this Lesson and the preceding one?

19, 20 Of whom were the disciples in fear? How was this fear shown? Who now came to the disciples? What proved that His body had been greatly changed? How did He greet the disciples? What did He show them? Why were they glad?

21-23 Whose work were they to continue? What did Jesus teach by breathing on the disciples and by His accompanying words? Who have the right to be members in Christ's church? To whom must all go to receive forgiveness? Who are to decide who may become members of the church?

24, 25 What proof of Jesus' resurrection did Thomas demand? What is said in Acts, ch. 1, concerning the proofs that Jesus rose from the dead? (Acts 1: 3.)

26-29 When did Jesus again visit the disciples? How many were present? What did Jesus ask Thomas to do? What did He seek from Thomas? What was Thomas' reply? Why may those who have never seen Jesus in bodily form be sure that He has risen?

TOPICS FOR DISCUSSION

1. The proofs of Christ's resurrection.
2. The peace that Jesus gives.

A LESSON FOR LIFE

A band of men, calling themselves "A Devil's Society", went to a meeting in India, where a missionary was preaching, bent on doing all the harm they could. The heart of the very secretary of the society was touched by the preacher's message, and he became a follower of Jesus. What but the power of the risen and living Saviour could have wrought such a change?

Prove from Scripture—That the bodies of believers will be glorified.

Shorter Catechism—Review Questions 39-50.

The Question on Missions—10. Name some of those who have been missionaries in Labrador. The work begun by McKenzie of Korea was carried forward by many of our best men, among them the following who have also labored in the Foreign Mission field:—Rev. S. A. Fraser of Trinidad, Rev. D. G. Cock of Central India, and Mr. John Grierson, father of Rev. Dr. Grierson of Korea.

FOR WRITTEN ANSWERS

1. How did the disciples recognize the body of the risen Jesus?
2. What power did Jesus give to His disciples?
3. How did Thomas express his belief that Jesus had risen?

Lesson XI. THE RISEN CHRIST BY THE SEA OF GALILEE June 14, 1908

BETWEEN THE LESSONS—Soon after our Lord's resurrection day, the disciples, following His instructions (Matt. 28 : 10), left Jerusalem and went to Galilee.

GOLDEN TEXT—Lo, I am with you alway, even unto the end of the world. - Matthew 28 : 20.

Memorize v. 15. THE LESSON PASSAGE—John 21 : 12-23. Study John 21 : 1-25

12 Je'sus saith unto them, Come and ¹dine. And none of the disciples durst ²ask him, Who art thou ? knowing that it was the Lord.

13 Je'sus ³then cometh, and taketh ⁴bread, and giveth them, and ⁵fish likewise.

14 This is now the third time that Je'sus ⁶shewed himself to his disciples, after that he was risen from the dead.

15 So when they had ⁷dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of ⁸Jo'nas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again ⁹the second time, Si'mon, son of ¹⁰Jo'nas, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, ¹¹Feed my sheep.

17 He saith unto him the third time, Si'mon, son of ¹²Jo'nas, lovest thou me ? Pe'ter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Je'sus

Revised Version—¹break your fast ; ²inquire of ; ³Omni then ; ⁴the ; ⁵was manifested to the disciples ; ⁶broken their fast ; ⁷John ; ⁸a ; ⁹Tend ; ¹⁰Now thus he spake ; ¹¹manner of death ; ¹²back ; ¹³who ; ¹⁴therefore ; ¹⁵This saying therefore went forth among ; ¹⁶that he should not.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The risen Christ by the Sea of Galilee, John 21 : 1-14. T.—The risen Christ by the Sea of Galilee, John 21 : 15-23. W.—The overflowing net, Luke 5 : 1-11. Th.—Peter warned, Luke 22 : 24-34. F.—Peter's denial, Luke 22 : 54-62. S.—Forgiveness, Ps. 85. S.—Peter's boldness, Acts 4 : 13-22.

THE LESSON EXPLAINED

Verses 1-11 tell how five of the apostles, with two other unnamed disciples, went a fishing and labored all night without catching anything. At daybreak Jesus, standing on the beach, bids them cast their net on the right side of the boat. Doing this, they make a large catch—"one hundred and fifty and three". John recognizes Jesus, and tells Peter that it is the Lord, and Peter leaps into the water to swim to Him. The rest come ashore with the boat and the fish.

I. NEED SUPPLIED.—12-14. Jesus saith ;

taking the place of host. Come and break your fast (Rev. Ver.) ; make your morning meal. None of the disciples durst inquire . . . Who art thou ? (Rev. Ver.). Each of them was convinced that He was the Lord, but they were

kept silent by reverence and the fear of seeming to doubt their Master (see Mark 16 : 14). Jesus . . . taketh bread, and giveth them, and fish. A symbol of His care for the outward as well as the spiritual wants of His disciples, as the great catch of fish had been of the success that would crown their labors as "fishers of men", Luke 5 : 10. The third time, etc. See ch. 20 : 19-23, 26-29, last Lesson.

II. LOVE TESTED.—15-17. Simon, son of John (Rev. Ver.), lovest thou me more than

saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 ¹⁰This spake he, signifying by what ¹¹death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 ³Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following ; which also leaned ¹²on his breast at ⁴supper, and said, Lord, ¹³which is he that betrayeth thee ?

21 Pe'ter ¹⁴seeing him saith to Je'sus, Lord, and what *shall* this man do ?

22 Je'sus saith unto him, If I will that he tarry till I come, what is *that* to thee ? follow thou me.

23 ¹⁵Then went this saying abroad among the brethren, that that disciple should not die : yet Je'sus said not unto him, ¹⁶He shall not die ; but, If I will that he tarry till I come, what is *that* to thee ?

these ? "Art thou more of a friend to Me than the rest of the Eleven ?" (See Matt. 26 : 33 ; and compare John 13 : 15-18, 25-27.) Yea, Lord thou knowest. Peter leaves it to the heart-searching Lord to say whether his words are true. I love thee ; with a personal, passionate, eager love. so the Greek word implies which Peter uses. Feed my lambs ; Jesus' younger and weaker followers. The second time. The same question and answer, only that Jesus omits "more than these". Peter is now ashamed of his boasting, and his Lord will ;

and his Lord will ; it remind him of it again. Feed my sheep ; disciples older and stronger than the "lambs", The third time. Like his denial, Peter's confession of love must be threefold. Lovest thou me ? Jesus now takes Peter's "word" for "love". Peter was grieved ; at Jesus' seeming doubt of his sincerity. He said. Nothing in his heart, he knew, was hidden from Jesus' eye (compare ch. 2 : 25), and he was content to be judged by Him. Feed my sheep. There was a threefold denial, and a threefold confession : Peter receives also a threefold commission to care for the flock of the Good Shepherd.

III. OBEDIENCE REQUIRED.—18-23. Young . . . girdedst thyself, etc. ; as he had just done, to plunge into the sea, v. 7. Old . . . stretch forth

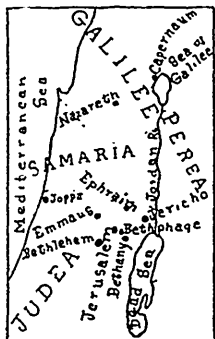


A GLIMPSE OF THE SEA OF GALILEE

thy hands ; so that they may be fastened to a cross. Another shall gird thee ; bind thy body to the cross. Signifying by what death, etc. Like Jesus Himself, Peter was to be crucified. This happened at Rome about A.D. 64. Follow me. Whatever happens, the disciple's duty is obedience. Vs. 20-23 contain Peter's question about John's future, our Lord's rebuke, and an explanation of how the belief arose that John should live until the coming of the Lord.

In vs. 24, 25, John affirms the truth of his Gospel, and says that Jesus did many other deeds besides those which he relates.

THE GEOGRAPHY LESSON



The SEA OF GALILEE is known also by three other names in the Bible. In Luke 5 : 1, it is called the Lake of Gennesaret. Twice John calls it the Sea of Tiberias, John 6 : 1 ; 21 : 1. The Sea of Chinnereth is the fourth name, found in Num. 34 : 11. The name Galilee, of course, comes from the province of that name and Tiberias from the city on the West shore. Chinnereth, perhaps, is from a word meaning, in Hebrew, "a harp", or from a word for "a basin". According to some, Gennesaret means "a prince's garden". The Land of Gennesaret was a wonderfully lovely and fertile region on the west side of the lake towards its northern end.

ORIENTAL SIDELIGHT

The Sea of Galilee teemed with fish ; indeed one city on the western shore, Tarichæa ("factories for salting fish") took its name from the fishing industry, perhaps also Bethsaida ("Fisher-home"). Shoals of fish can often be discerned, from the higher level of a bank or cliff, by the color of the water, while the fishermen may be close to the fish without noticing them. "The fishermen sometimes carried on their trade in partnership, as is the case at the present day, when the fishermen of Bethsaida form a kind of corporation with fixed rules."

FOR WRITTEN ANSWERS

1. Of what was the meal on the shore a symbol ?
2. In what way was Peter to prove his love to Jesus ?
3. What prediction did Jesus make as to Peter's death ?

LESSON QUESTIONS

Whither had the disciples gone ?
 12-14 Who of the disciples had been fishing all night ? With what result ? Who appeared on the beach at daybreak ? What did he bid them do ? What happened when they obeyed ? Which disciple first recognized Jesus ? What did Peter do as soon as he knew ? What invitation did Jesus give to the disciples ? Why did none of them ask who He was ? How did Jesus teach them He would provide for their needs ? On what previous occasions had the risen Lord appeared to the disciples ?
 15-17 What question does Jesus ask Peter three times ? What boast had Peter formerly made ? How often had Peter denied Jesus ? What three-fold commission was given to him ?
 18-23 By what death did Jesus foretell that Peter should die ? When did this occur ? Where did Peter refer to this prediction ? (2 Pet. 2 : 14.) What belief arose about John ? What gave rise to this belief ? What does John himself say regarding it ?
 What does John say about the truth of his Gospel ? What about unrecorded deeds of Jesus ?

TOPICS FOR DISCUSSION

1. The proofs of Peter's repentance.
2. Service the fruit of love.

A LESSON FOR LIFE

Jesus has only one plan for making the gospel known throughout the world. He trusted this work, so dear to Him that He died for it, to Peter and others like him. And to-day He is trusting it to us. Our glorious Lord depends on us, His followers, to win the world for Him. There is no dishonor so deep, no disgrace so black, as to fail Him who has put such confidence in our love and loyalty.

Prove from Scripture—That Christ is everywhere present.

Shorter Catechism—Review Questions 51-60.

The Question on Missions—11. What special gifts have greatly helped our mission in Labrador ? The most valuable special gifts to the mission have been a sailboat for the use of the missionary, from United Church, New Glasgow, and a contribution of several hundred dollars from a gentleman in Philadelphia, for the new church completed last summer.

Lesson XII.

REVIEW

June 21, 1908

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan as given below. Review Ques. 61-72, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus, the Good Shepherd, John 10: 1-18. T.—The raising of Lazarus, John 11: 30-45. W.—Jesus teaches humility, John 31: 1-20. Th.—Jesus betrayed and denied, John 18: 12-27. F.—Jesus' death and burial, John 19: 17-30. S.—Jesus risen from the dead, John 20: 1-18. S.—Jesus appears to the apostles, John 20: 19-31.

Prove from Scripture—*That the risen Jesus reigns with God.*

The Question on Missions—12. What have been the results of our work in Labrador? Many who could neither read nor write have been educated; a Presbyterian congregation has been formed at Harrington, two schoolhouses and a church have been built; and much spiritual earnestness has shown itself among the people.

REVIEW CHART—Second Quarter

THE WITNESS OF THE FOURTH GOSPEL TO JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 10: 1-11.	Jesus the Good Shepherd.	The good shepherd.—John 10: 11.	1. The Door. 2. The Good Shepherd.
II.—John 11: 32-44.	The Raising of Lazarus.	I am the resurrection and.—John 11: 25.	1. Jesus' love. 2. Jesus' promise. 3. Jesus' power.
III.—John 12: 1-11.	Jesus Anointed at Bethany	We love him because.—1 John 4: 19.	1. Loving friends. 2. A false disciple. 3. Bitter foes.
IV.—John 13: 1-15.	Jesus Teaches Humility.	A new commandment I give unto you.—John 13: 34.	1. The divine Son. 2. The lowly Servant. 3. The great Master.
V.—John 14: 1-14.	Our Heavenly Home.	In my Father's house.—John 14: 2.	1. Heaven pictured. 2. The Father revealed. 3. Power promised.
VI.—John 16: 4-15.	The Mission of the Holy Spirit.	I will pray the Father, and he shall give you another.—John 14: 16.	1. Comforter 2. Advocate. 3. Guide.
VII.—John 18: 1-9, 24-27.	Jesus Betrayed and Denied.	Jesus said unto them. The Son of man.—Matt. 17: 22.	1. Jesus victorious. 2. Peter vanquished.
VIII.—John 19: 28-42.	Jesus' Death and Burial.	Christ died for our sins.—1 Cor. 15: 3.	1. The completed work. 2. The perfect offering. 3. The sacred body.
IX.—John 20: 1-18.	Jesus Risen from the Dead.	I am he that liveth, and was dead.—Rev. 1: 18.	1. The empty tomb. 2. The convinced disciples. 3. The risen Lord.
X.—John 20: 19-31.	Jesus Appears to the Apostles.	Thomas answered and said unto him.—John 20: 28.	1. Joy. 2. Doubt. 3. Worship.
XI.—John 21: 12-23.	The Risen Christ by the Sea of Galilee.	Lo, I am with you alway.—Matt. 28: 20.	1. Need supplied. 2. Love tested. 3. Obedience required.
XIII.—Eph. 5: 6-21.	Temperance Lesson.	Be not drunk with wine, wherein.—Eph. 5: 18.	1. Walking in light. 2. Walking in wisdom.

Jesus, the Son of God

John wrote his Gospel, as we have seen, to prove that Jesus is the Son of God, by bringing forward: I. WITNESSES. II. SIGNS.

In the Lessons for the present Quarter, Jesus is the chief Witness to Himself. He reveals Himself as the Good Shepherd (Lesson I.); the Great Teacher (Lesson IV.); the One who prepares for His disciples a heavenly home and sends to them His Holy Spirit (Lessons V. and VI.); the Holy One, before whom His enemies fell back in terror (Lesson VII.); and the Conqueror of death (Lesson X.).

But there are other witnesses to Jesus in the Lessons besides Himself. There is Mary, who anointed His feet at the Bethany supper (Lesson III.); and Joseph and Nicodemus, who lovingly laid His body in the tomb (Lesson VIII.); and Mary Magdalene, who saw Him after He had risen from the dead (Lesson IX.).

Two signs are described in the Quarter's Lessons: the Raising of Lazarus (Lesson II.); and the Draught of Fishes at the Sea of Galilee (Lesson XI.)

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 64, may be detached, if so desired, by members of the HOME DEPARTMENT]

- Lesson I. What great proof did Jesus give that He is the Good Shepherd?
- Lesson II. How did Jesus at the grave of Lazarus show (1) His sympathy; (2) His power?
- Lesson III. For what did Jesus see a preparation in Mary's anointing at Bethany?
- Lesson IV. Why did Jesus wash the disciples' feet?
- Lesson V. What did Jesus call heaven?
- Lesson VI. Why was it better for the disciples that Jesus should leave them?
- Lesson VII. What proof of Jesus' power was seen in Gethsemane?
- Lesson VIII. Where and by whom was the body of Jesus buried?
- Lesson IX. Where did the risen Saviour reveal Himself to Mary Magdalene? In what manner?
- Lesson X. What proof did Thomas demand of Jesus' resurrection?
- Lesson XI. In what way did Jesus bid Peter show his love to Himself?
- Lesson XIII. Give some reasons for abstaining from strong drink.

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS

June 28, 1908

TO MAKE READY FOR THE REVIEW—Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73 to 81), and the Question on Mission for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—In Acts 18 : 19, we read that Paul paid a brief visit to Ephesus. Soon afterwards, he returned to that city, and spent more than two years there, preaching and teaching and building up the Ephesian church (see Acts 19 : 1 to 20 : 1). Some five or six years later, when Paul was a prisoner at Rome, he wrote, amongst other Epistles, that to the Ephesians.

GOLDEN TEXT Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5 : 18. **Memorize vs. 15, 16. THE LESSON PASSAGE**—Ephesians 5 : 6-21.

6 Let no man deceive you with ¹ vain words; for because of these things cometh the wrath of God upon the ² children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were ³ sometimes darkness, but ⁴ now are ye light in the Lord : walk as children of light : ⁹ (For the fruit of the ⁵ Spirit is in all goodness and righteousness and truth ;)

10 Proving what is ⁶ acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather ⁷ reprove them.

12 ⁸ For it is a shame even to speak of those things which are done of them in secret.

13 But all things ⁹ that are reprov'd are made manifest by the light : for ¹⁰ whatsoever doth make manifest is light.

Revised Version—¹ empty ; ² sons ; ³ once ; ⁴ are now ; ⁵ light ; ⁶ well-pleasing ; ⁷ even ; ⁸ for the things which are done by them in secret it is a shame even to speak of ; ⁹ when they are manifest ; ¹⁰ everything that is made manifest ; ¹¹ shine upon thee ; ¹² Look therefore carefully how ye walk, not, as unwise ; ¹³ foolish, but understand ; ¹⁴ drunken ; ¹⁵ not ; ¹⁶ one to another ; ¹⁷ with your ; ¹⁸ in the name, etc., to God, even the Father ; ¹⁹ subjecting ; ²⁰ Christ.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Darkness and Light, Eph. 5 : 6-20. T.—Wise walking, Rom. 13 : 7-14. W.—The new man, Eph. 4 : 17-24. Th.—Be ye separate ! 2 Cor. 6 : 11-18. F.—The better way, 1 Thes. 5 : 4-10. S.—Sober living, Titus 2. S.—Waiting, 2 Peter 3 : 8-18.

THE LESSON EXPLAINED

I. WALKING IN LIGHT.—6-10. Let no man deceive you with vain words ; trying to persuade



DIANA OF THE EPHESIANS

you that there is no harm in the evils mentioned in vs. 3 to 5,—impurity, covetousness and foul speech. Temperance commonly goes along with these. People are often deceived into thinking that no evil will come of using strong drink. Wrath of God ; His hatred of sin and determination to punish it. Upon the children of disobedience. Punishment comes upon all who disobey God, as an attacking force of resistless power marches upon a doomed city. Be not ye . . . partakers ; cut yourselves loose from evil companions. Were once darkness (Rev. Ver.) ; under the control of wickedness. Now light in the Lord (Rev. Ver.). Because faith had linked them with Christ, their lives had been made pure like the light, (compare Luke 16 : 8 ;

John 12 : 36 ; 1 Thess. 5 : 5). Walk ; live, act. As children of light ; guided safely themselves, and showing the right way to others, Matt. 5 : 16. Fruit of the light (Rev. Ver.) ; the outcome of a holy character. " Right is the fruit of light." (Compare Matt. 3 : 8 ; Gal. 5 : 22, etc. ; Phil. 1 : 11.) In all goodness. This includes all thoughts, feelings, words and deeds which spring from love. Righteousness ; obedience to God's holy law. Truth ; being what one appears. Proving, etc., bringing everything we do to the test of whether it is well-pleasing unto the Lord (Rev. Ver.).

11-14. Have no fellowship with ; take no part in. Unfruitful works of darkness ; practices springing out of spiritual darkness, which bring no gain or blessing, but only loss and misery. Amongst these drunkenness stands out. Reprove them ; speak out boldly against them. But (v. 12) some evils are not even to be mentioned. Even to speak of them is to help in spreading them. All things . . . reprov'd. A good life is a continual rebuke to evil, whether open or secret. Made manifest by the light. Evil is seen in its true ugliness by contrast with the beauty of holiness. Wherefore he saith ; that is, God saith. Awake . . . arise ; from the death-like sleep of sin, ch. 2 : 1. Christ shall shine upon thee (Rev. Ver.) ; show clearly what is right and how to do right.

II. WALKING IN WISDOM.—15-17. Look . . . carefully how ye walk (Rev. Ver.). " The careful

look precedes the wise step." **Not as unwise, but as wise** (Rev. Ver.) For example, think well of the consequences, before beginning to use strong drink. **Redeeming the time.** The Greek words mean, "buying up the opportunity": using every possible means to make oneself a stronger Christian, so as to help others. **Because the days are evil.** The greater the wickedness about us, the more need is there of our standing for what is good and right. **Be ye not foolish, but understand** (Rev. Ver.); be alive and alert, ready for any duty or danger. **The will of the Lord.** God has a great plan for our lives: it requires all our energy and intelligence to work it out. God's will is easily discovered. It is plainly made known in the Bible, and the Holy Spirit interprets it to our consciences.

18-21. Not drunk with wine. Drunkenness takes away wisdom, and thus hinders us from knowing and doing God's will. **Filled with the Spirit:** so that the very life of God may be in us, overflowing with gladness and strength. The Spirit dwelling in us produces; (1) joy (v. 19); (2) gratitude (v. 20); (3) willingness to serve, v. 21.

THE GEOGRAPHY LESSON



ROME, the city from which Paul wrote the Epistle to the Ephesians, was situated on the Tiber, seventeen miles from the Mediterranean, on seven hills; hence it was called "the seven-hilled city" The Roman Empire, at the time of its greatest size, extended 3,000 miles from east to west, and 2,000 from north to south, and contained a population of 120,000,000. Acts 28: 30, 31 tells us that Paul lived in Rome for two years, in "his own hired house". During this time, however, he was closely guarded as a prisoner. He was allowed to receive visitors, to whom he preached the gospel.

EPHESUS was on the great line of travel between Rome and the East. It was one of the knots where many side roads joined to feed the main route. These roads formed a system such that Ephesus was the city most easily reached from all parts of Asia. It was three miles from the Mediterranean on the river Cayster, which, in ancient times, was navigable as far up as the city. There was much difficulty, however, in keeping open the connection between the city harbor and the sea, owing to the large quantity of silt carried down in the water and deposited near the river's mouth.

LESSON QUESTIONS

Where, and in what circumstances, was Paul when he wrote the Epistle to the Ephesians?

6-10 How were the Ephesians in danger of being deceived? In what ways are people often deceived as to the use of strong drink? What emblem of wickedness is here used? What of holiness? How did Paul tell the Ephesians they should live? What three fruits of the light are named?

11-14 In what were the Ephesians to take no part? What were they to do in regard to these things? How were they to rebuke evil, besides speaking against it? To what is sin likened in v. 14? What, is it said, Christ will do?

15-21 Who has planned our lives? What do we need, if we are to work out God's plan? How does the use of strong drink hinder us? What will the Spirit of God produce in us?

TOPICS FOR DISCUSSION

1. How people are deceived into using strong drink.
2. Evils that result from intemperance.

A LESSON FOR LIFE

FOOL! This was the word written by an army surgeon after his signature, when he had been persuaded to take the total abstinence pledge. He said in explanation: "As a surgeon, I know the physical effects of alcohol, and I was a fool even to allow myself to come under its influence." Every doctor will tell you that a drinking man's chances of recovering from a critical operation are much less than those of a total abstainer. Don't be a fool!

**Prove from Scripture—That intemperance un-
fits for service.**

FOR WRITTEN ANSWERS

1. To what test should we bring all our actions?

2. Mention two ways in which we ought to rebuke sin

3. How does drunkenness hinder from doing God's will?


SCHOLAR'S REGISTER

April-June, 1908

[This Record, with questions for written answers on page 61, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name	Address	Class
DATE 1908		
April 6		
April 12		
April 19		
April 26		
May 3		
May 10		
May 17		
May 24		
May 31		
June 7		
June 14		
June 21		
June 28		
Totals		

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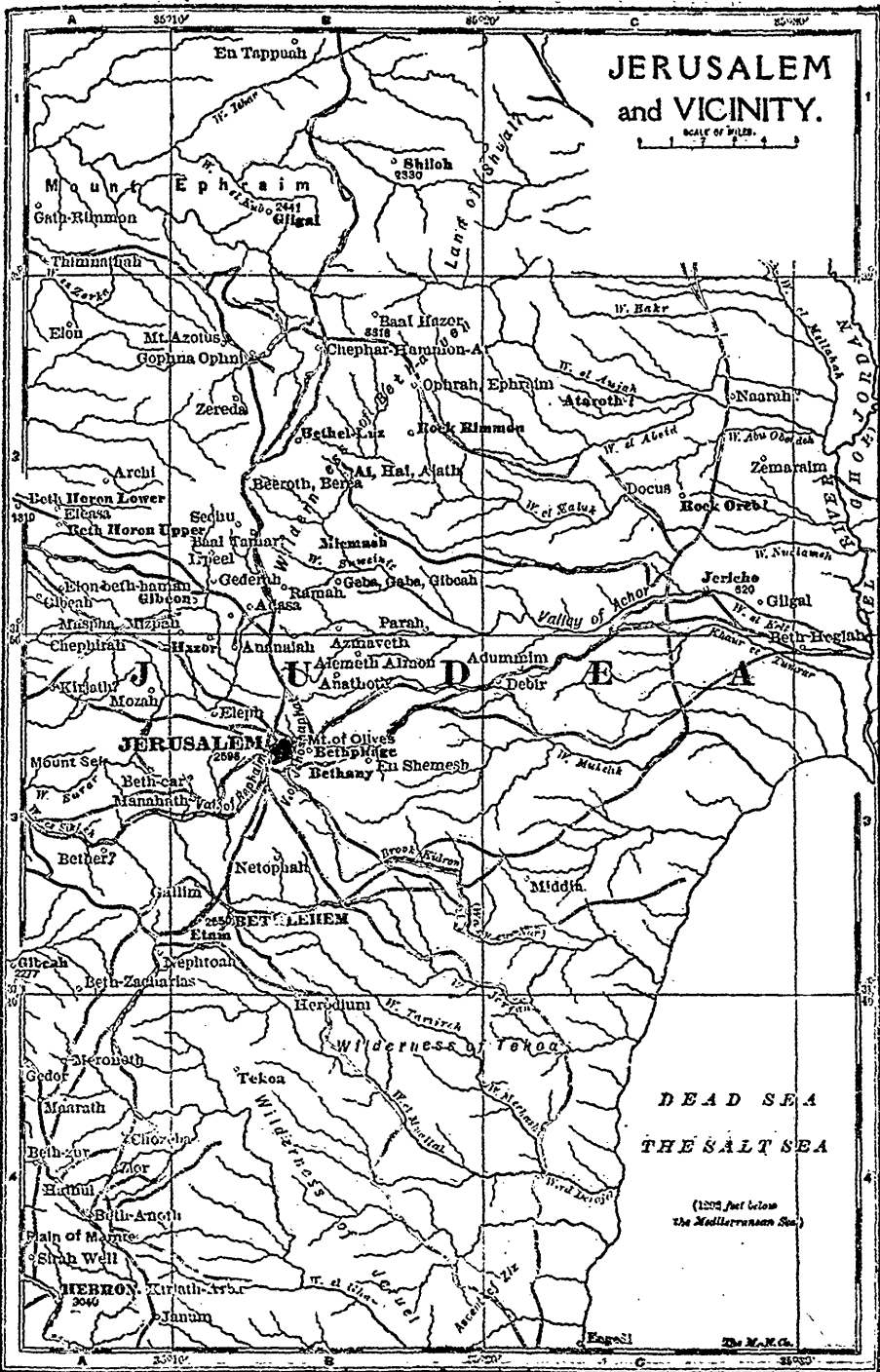


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