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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIII.

APRIL, 1899.

No. 4.

## Easter.

It was an Easter morn. Fair rose the sun,  
And waked the world to beauty and to light;

But, as I knelt beside my grave, within  
My hungry, longing soul it still was night.

"Where is my Lord? Where is my Christ?" I moaned,  
When suddenly there fell upon my ear  
A faint, sweet sound, like distant angel tones,  
Which every moment seemed to draw more near.

The children, chanting loud their Easter hymn!

Out rang the clear, glad sound, "He is not here!"

Once and again, and yet again it came,  
"He is not here! Our Christ, he is not here!"

"Not here! Then I can never find my Lord:

Where have they lain him? Master, help, I pray!"

The answer came, my grave seemed open wide,  
As though an angel rolled a stone away.

And, looking in, I saw no light, no life,  
It was a dark, a cold, a dreary prison—  
Then rose again these childish voices sweet,

"He is not here, not here: he is arisen!"

And lifting up my eyes I saw once more  
The Sun, the Day-star fair, the world's pure Light,  
Blinding these tear-dimmed eyes, so used to see  
Nought but the tomb's dark loneliness and night.

"Rabboni, Master!" penitent, I cried,  
"Forgive!" And still the silvery voices sang,  
"But go your way, and my disciples tell."

And I—while yet upon the air it rang—

Obedyed my Master's order, and went back

His poor to feed, to clothe; to show the way

To wandering ones, his little lambs to lead.

And so I found my Lord that Easter Day.

## A Weekly Review.

A good preparation for a brief weekly review is effected by placing in the hands of each pupil, at the close of the session, a sealed envelope containing one or more questions upon the day's lesson, to be answered in numerical order upon the next Sunday. These questions should be only a re-collection of lesson facts and truths as developed in the class on the previous Sunday. This plan, in regular operation, is a strong inducement to close attention during the lesson hour.—S. S. Times.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, APRIL, 1899.

### The Home Department.\*

The trend of most modern movements is to bring the privileges of the few into the possession of the many. Higher education is within the reach of every man of earnest will. Books were once the possession of the few. The Bible was chained to the reading desk. Great libraries were guarded like king's treasures. Now a centrifugal movement sends libraries travelling around to the homes of the people.

The great Sunday-school agency is an illustration of this diffusive energy. Begun as a narrow movement to take the ragged children off the street, it has spread throughout English-speaking lands, and has opened its doors to all who will come in. It has enrolled over

twenty million Bible students and two million Bible teachers. It has created a great and comprehensive literature; it has condensed commentaries into pamphlets and pages, which are scattered

"Thick as autumnal leaves that strew  
the brooks  
In Vallombrosa."

It has enlisted the co-operation of a great army of loving hearts, of consecrated souls. In the parlours of elegant churches, in the slums of the cities, on the boundless prairies, in the backwoods, in the fishing village, in the lumber and mining camp, amid the cotton fields and cane brakes of the Black Belt, it gathers every week twenty millions of souls for the study of the Word of Life.

The magnificent conception of a uniform international system—the teaching of the same lessons on the same day throughout all Bible-reading lands—has made possible this marvellous achievement. The Sunday-school system is entering upon a period of new development. It is sharing the trend of the times. It is feeling the pervasive influence of the divine leaven which is leavening the whole world. It is entering upon a great extension movement which, in the providence of God, shall have larger sweep and greater range than anything yet attained.

#### ITS BEGINNINGS.

Nothing could be more obscure than the beginning of the Sunday-school Home Department. In 1881 a Christian woman in New York State collected a group of boys and girls upon a porch to study the Sunday-school lesson. She asked "the same recognition and help as a teacher as was accorded to other teachers." But these were withheld because she was not in the same building at the same time with the other teachers, instructing her class under the personal supervision of the superintendent."

Dr. William Duncan, a Congregational layman, saw the large possibilities of extending the boundaries of the Sunday-school from the narrow walls of the school-room to the furthest reach of the parish. At the New York State Sunday-school Association he announced the vital truth: "Where there is a parlour, a kitchen, an empty room in the barn; where there is a tree which God has made to throw shade upon the earth; where there is a Christian mother who loves her sons and daughters; where

\*The substance of a paper presented by the Editor at the Sunday-school Convention, Peterboro'.

there is a Christian sister who feels like doing something for the Master,—there these boys and girls can be gathered in and taught about Jesus."

The movement commended itself to the different churches, and has received the endorsement of the International and World's Sunday-school Conventions. "The number," says Dr. Hazard, "is rapidly, even phenomenally, growing, and the suggestion is that soon there will not be a Sunday-school which pretends to be well equipped which will not have its Home Department."

#### ITS PURPOSE.

"The purpose of the Home Department," says Dr. Hazard, "is to secure, through associated effort in connection with the Sunday-school, a general and systematic study of the Scriptures."

The need of such study he thus urges: "The Bible does not have the place in the home which it ought to have. In families generally it is an unstudied and almost unread volume. The newspaper, the magazine, the novel crowd it out. Wherever the Bible is studied the home is sweetened and purified. Better a half hour of close study than a dozen hours of superficial reading, or reading which has merely for its object the perusal of the whole Bible in a specified time."

#### ITS POSSIBILITIES.

I believe that there lie hidden in the Home Department germs of grandest possibilities, of widest usefulness, of greatest spiritual profit. The Sunday-schools of Ontario gather into their circle many thousands of scholars and accomplish an untold amount of good, but they leave outside a much larger number than they bring inside. This is the class for whom the Home Department specially ministers. The busy toilers in the field, the forge, the factory, or the store; the fathers and mothers engrossed in family cares; the invalids upon whom God's hand has been laid and who are the prisoners of his providence; the gray-haired sires and grandmothers upon whom the infirmities of age have crept, and who perhaps may feel themselves neglected and out of touch and out of sympathy with the more active employments and enjoyments of life; the little children, too young or too remote from church or school to enjoy their privileges—the Home Department unites all these in a goodly fellowship for the study

at the same time with the many thousands of scholars in the Sunday-schools the same passages of the word of God. It furnishes great and ennobling themes of thought and study, it creates common interests and common sympathies for the whole family—especially for the profitable employment of the holy hours of the Sabbath day.

#### ITS CHRISTLY MISSION.

But most of all it enables the church to fulfil its Christly duty of remembering the forgotten, or visiting the forsaken, of seeking and saving that which is lost. The quarterly visitors of the Home Department carry the sacred influences of the Gospel to many who would otherwise be neglected,—to the servant man, or the farm labourer, or shop girl, or apprentice boy, whose monotonous round of toil is often uncheered by a friendly word or smile of sympathy. Thus dull lives are brightened, sad hearts are cheered, and even the prisoners in the cell, the patient in the hospital, are remembered. It is no longer possible for such to say, "No man careth for my soul." They are made to feel that the church does care, that, like our blessed Lord, when it sees the multitude as a sheep having no shepherd, it has compassion upon them, and seeks to succour and to save.

John Wesley's advice to his preachers was to go not merely to those who needed them, but those who needed them most. This is the mission of the Home Department. If there be a lonely, sorrowful, forsaken, sinful man or woman in the neighbourhood, one who has fallen among thieves by the wayside, who has been bruised and beaten and left half dead, despoiled of character, and hope, and happiness, and all that makes life worth living, it is the church's duty to find that man, or that woman. It must not, like the priest or the Levite, pass by on the other side, but, like the Good Samaritan, it must bind up the wounds, wipe away the tears, impart the comforts and consolations of God's grace and so save a lost and erring brother or sinning sister.

The church should provide a special literature for the Home Department, for the shut-ins and shut-outs, for the immigrants to our shores whose education has been so neglected that they can scarcely spell their own name, and who shrink from exposing their ignorance to the bright-eyed boys and girls in our

schools. To these the quarterly visitor brings hope and help and encouragement, and lifts their lives from their low levels to a higher plane of thought and feeling and action.

When the Sunday-school is forced by the inclemency of the weather to suspend, the Home Department may practically keep it going without dropping a lesson, so that in resuming not a Sunday has been really lost.

No element is more vital than

#### THE QUARTERLY VISITOR.

The visitor is generally a young lady of leisure and culture and winsome ways, who first secures the promise of the Home Department scholar to spend, at least, half an hour in the study of the Scriptures every week, and then makes periodical visits to receive reports, help with difficulties, and distribute the lesson literature. The genial influence of such visits to the homes of the poor and neglected, or of those who are shut out from social intercourse by sickness or isolation, is in itself an unspeakable benefit. It is an exhibition of Christian altruism that overcomes prejudice and wins confidences. It is a proof that the churches are not mere social clubs of the well-to-do, but that they seek to visit the neglected, and to benefit the needy.

#### RESULTS.

The intellectual stimulus of such study upon even sluggish minds is very great. They feel the inspiration of keeping step with the great army, which is every week studying the same chapter of the Bible. They acquire a new interest in the greatest classic of all the ages, and many are led to reformed lives.

One of the most striking results of the Home Department, is the way in which it helps the pastor in his work, and thus benefits the whole church. The visitors can find out those who have membership letters from other churches, but have neglected to present them; those who are concerned about their salvation, but are too timid to make it known; those who are in trouble through sickness, or sorrow, or sin; those who can be developed into Christian workers in the Sunday-school, or League, or Endeavour Society.

A great deal more use can be made of the Sunday-school library than is generally made. It can become the effective means for circulating good reading in some families where only trashy

literature is known. The shut-ins especially will appreciate good books. In some places a "messenger service" has been formed from the school, of boys or girls who take pleasure in delivering and returning the books. The library may thus go forth on a mission of comfort, instruction, and evangelization. These libraries already far outnumber all the other libraries in the country, and they may be greatly developed in size and scope, and elevated in tone.

The domestic effect of the Home Department is most salutary. Parents take a new interest in the Bible studies of their children, and feel a new sympathy for the Sunday-school. Fresh themes of thought take the place of mental vacuity. New topics of conversation are suggested instead of trivial gossip. A love of books and of the Book of books is greatly fostered.

What an impulse a general effort for Bible teaching would give to every department of church life and church work! How it would fill our schools, enlarge our congregations, increase the intelligence and piety of our people!

#### THE FUTURE.

As the doors of the new century swing wide their portals, they reveal a vision of the golden age of which the poets dreamed, which sages and seers have foretold—an age when the knowledge of God shall cover the earth as the waters cover the mighty sea, when upon its art and literature, its every industry and enterprise, even upon the bells of the horses shall be written, "Ho!ness to the Lord"—an age in whose higher civilization that great sin against God and crime against man, the drink traffic, shall be abolished when the song of the angels at the advent of our Lord shall be fulfilled when, instead of the loud alarms of war and its cruel strifes and bloodshed, shall be heard as over the plains of Beth'eh-m the song of peace on earth good will to men. In hastening the coming of this golden age the Home Department of the Sunday-school, under the blessing of God, may have a very vital and virile influence.

Prayers for goodness and purity in a sense answer themselves; for you cannot pray for these things without in some measure receiving them in the very act. To lift up the soul to God calms and ennobles it.—Stalker.

## Sunday-school Officers.

### THEIR SELECTION.

1. They should be chosen from the very best material the church affords, apart from all considerations of mere "policy" or personal compliment.

2. The three conditions of choice should be: First, a genuine piety; second, a willingness to take the office and make the most of it; third, capability and expediency. The last is worth little without the others.

3. There should be an annual election, at which each officer, according to his merits, should be re-elected or displaced.

4. Age and experience are better qualifications than youth and inexperience. Too many schools are "daubing with untempered mortar."

### I. THE MISSIONARY.

Every Sunday-school should have one or more—somebody with the pastoral instinct—going the year round from house to house upon his twofold mission; first, to find and bring in new scholars; second, to follow up and reclaim the scholars who are slipping away. His work should be reported to the school quarterly and to the church annually.

### II. THE SECRETARY.

1. He should be provided with a good record book, and keep it accurately and neatly.

2. His record should contain—(a) the complete roll of officers, teachers and scholars; (b) the actual attendance from week to week; (c) the individual attendance record of every officer, teacher and scholar; (d) the weekly minutes of the school.

3. The weekly report should be read by the secretary from the platform in such a way as to be heard and understood by the school.

### III. THE TREASURER.

A practical and successful business man makes the best treasurer.

1. His book should show, in order, plainly: (a) The receipts and collections of the school, posted weekly, and balanced and reported each week and quarter; (b) the items of expenditure of the school, with date, amount and voucher for each; (c) an individual credit account with each member of the school, exhibiting at a glance how well the habit of

systematic giving is being developed in each.

2. Along with the regular weekly report it would be well to bulletin before the eyes of the school some educative items like the following (taken from the blackboard of a New York mission school by the writer):

### TO-DAY'S OFFERING.

February 25.

Total present .....	560
Number giving .....	490
Number not giving ...	70
Amount given .....	\$15 80
Average .....	24-5c.

### IV. THE LIBRARIAN.

1. In a school with a library of reading books—(a) he must know the books, and guide the scholars in their selection; (b) he must keep the books from loss and damage; (c) he must secure their distribution and return by a method quick and quiet, and that does not interrupt the work of the school.

2. Apart from a library (which few schools have), the librarian—(a) should purchase all needed "helps" for the school, and have charge of them; (b) should distribute supplies, song-books, Bibles, papers, etc., before or after the school session, and not while it is at work; (c) should invent a plan of preventing the property of the school from being carelessly or wantonly carried off to the homes. This ought to be done, and can be done.

### V. THE CHORISTER.

The chorister (and organist) should—(a) select the music for the day in advance of the session; (b) should persist in securing general work and hearty singing from the entire school; (c) should drill the school frequently in correct methods of congregational singing. The good chorister, whether musical expert or not, is the one who gets everybody to sing; to sing without dragging, and to sing "with the spirit and the understanding."

### VI. THE SUPERINTENDENT.

He is "the eye, the ear, and the last word."

1. He should have one or more assistant superintendents, for use rather than

ornaments, and should train them to take charge of the several parts of the programme until they can slip familiarly into any place.

2. He should come to the school before it begins, in time to see that everything and everybody are in place.

3. He should make a special study in advance of each day's programme, and keep it "out of the ruts."

4. He should make provision for absent teachers, and a supply of new teachers, as needed.

5. He should not teach a class, unless in some emergency, but should give his time and watchful oversight to the management of the school.

6. As far as possible he should come in touch with the teachers and scholars in their homes. He will win victories there that would be lost in the school-room.

7. He should be a loyal and intelligent Methodist, and train his school in the ways and doctrines of his Church, and form in them a habit of church attendance and support.

8. He should be a faithful Bible student, and should maintain a "teachers' meeting."

9. He should aim to make of his school these three things: First, an orderly school, known for its good manners; second, an intelligent school, versed in the Bible, the Catechism, and history of his Church; third, a reverent school, where scholars are brought to Christ and built up in Christian character.

#### VII. THE PASTOR.

The pastor is *ex officio* an officer of the school.

1. He should attend every session.

2. If he teaches (which is not best), it should be a teacher-training class of young Christians.

3. He should help specially in the teachers' meetings and the lesson review of the school.

4. He should keep in close touch with officers, teachers and scholars as pastor.

5. He should have right of way, under proper limitation of time, to speak to the school as he pleases.

6. He should carry pencil and notebook, as chief recruiting officer of the school, in all pastoral visiting.

7. He should at times preach to the scholars directly, and exhort the adult membership of the church as to its duty to attend and help in the Sunday-school.  
—Sunday-school Magazine.

#### Methodist Magazine and Review for March.

In this number are seven illustrated articles, all of marked interest. They describe Landor's extraordinary adventures, perils, and tortures in the heart of Tibet—"The Forbidden Land;" "The Life of Christ in Art" with reproductions of many of Tissot's remarkable pictures, which have attracted such attention in London and New York; a clever character study of Disraeli, by the Rev. W. H. Adams, with portraits; the romantic career of Elizabeth of Hungary, "The Saint of the Wartburg," by Professor Wallace, well illustrated; the story of the persecutions and exile of the Doukhobors, by a Russian writer; a graphic account of the "Monasteries of the Mid Air in Greece," and the remarkable life story of Donald Drysdale, "The Merchant Evangelist of Liverpool." Besides these is the clever story of "The Trouble at Roundstone;" "Thanksgiving Ann;" "His Majesty, Baby," a sketch by Ian Maclaren; "The Apostle of the North"—Thomas Chalmers; a full review of Parkin's life of Thring; in memoriam of Archibald Lampman; review of the life of Drummond; World's Progress, etc. This magazine reports a marked increase in circulation.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 per year; \$1.00 for six months.

#### Ecumenical Catechism.

The growing rapprochement of the churches of Christendom is illustrated by the New Catechism prepared under the auspices of the National Council of the Free Churches of Great Britain. The Rev. Principal Dykes, Presbyterian, prepared a draft. This was submitted to a committee, representing the Congregational, Baptist, Wesleyan, Primitive, and other Methodist churches, of which Hugh Price Hughes was chairman. After careful deliberation and partial revision it was adopted without a single dissenting vote. Of course certain disputed questions, as the mode of baptism, are left undetermined, but all things



necessary to salvation, the great fundamental truths, common to all the Evangelical churches, are included.

The Catechism bears a marked resemblance to the recent revision of our own, and both show the influence of the Shorter Catechism of the Presbyterian Church. Not since the formulating of the Nicene Creed, we think, has such a comprehensive document been submitted to the conscience of Christendom.

### Advantage of a "Monotessaron" or Condensed Harmony of the Gospels.

A superintendent of a Sunday-school Department writes as follows:

"Being a man of small leisure, the elaborate harmonies are too heavy, requiring close and continued application in order to find the kernel. I very much like the style of your Monotessaron, and find it much easier to follow, and believe it will be a help to all Sunday-school teachers, and that adult and even intermediate scholars might profitably supply themselves with and peruse a copy."

Price, post-paid, 50 cents. For special rates write Rev. Dr. Withrow, Toronto, Ont.

### The Atlanta Convention.

BY B. F. JACOBS.

The programme suggestions are as follows, viz:

Tuesday, April 25th: Meeting of the International Lesson Committee to select the lessons for 1902.

Wednesday, April 26th: Meetings of the International Executive Committee and of the Field Workers' Conference.

Wednesday evening: First Session of the Convention: Addresses of welcome; responses from the North, the West, Canada, and on behalf of the coloured people.

Thursday morning: Address of retiring President; appointment of Committees; reports of International Executive Committee; the work among the coloured people; the Field Workers' Department.

Thursday afternoon: Election of officers; address of President elect; report of Lesson Committee; report of the

Primary Department; report of the Home Department.

Thursday evening: Address—"The Work of the Lesson Committee;" address—"Work in the International Field."

Friday morning: Report of the Treasurer; report of the Finance Committee; the work of 1899-1902.

Friday afternoon: The Primary Department.

Friday evening: Address—the Bible; address—The Teacher; address—the Child.

Saturday morning: World's Fourth Sunday-school Convention; Our Co-workers in Other Fields; Interdenominational Co-operation at Home; Sunday-school Work in Our New Possessions.

Saturday afternoon: Grading and Management of the Sunday-school; Spiritual Power of the Sunday-school; Normal Training for Teachers; Open Conference.

Saturday evening: The Sunday-school Problem in Cities; City Unions and Associations; The Financial Side of the Question; House-to-House Visitation.

Sunday afternoon: Three or more mass-meetings for children; also, a conference for adults.

Sunday evening: The closing meeting of the Convention.

We hope for a one-fare rate for the round trip.

Mr. H. H. Cabaniss, of Atlanta, Ga., is the chairman of the Entertainment Committee. Entertainment will be provided and seats reserved only for regularly appointed delegates with proper credentials, but all Sunday-school people are invited to attend and enjoy the sessions of the convention.

The American Sunday-school Union, whose headquarters are in Philadelphia, will, on the 25th of next May, celebrate its seventy-fifth anniversary. The Academy of Music, one of the largest auditoriums of the city, has already been secured for the meetings. Many leading speakers of the country are to be here, and representatives of the Union from all parts of the United States will be present. No pains will be spared to make this one of the greatest gatherings of the kind ever held in this country.

This is the oldest and largest Sunday-school Missionary Society in America, having for its field of operations the whole United States, and has organized over one hundred thousand Sunday-schools during its seventy-five years of work.

### At Eastertide.

BY ELLEN T. SULLIVAN

O mothers, whose babies have slipped  
from your bosoms,  
Why gaze with dull eyes of despair at  
the sod?

The forms laid beneath it may moulder  
and crumble,  
Your babies live and love in the king-  
dom of God.

They live where the unfolding life meets  
no sorrow,

Where love shall endure to eternity's  
bound,  
The spirit to God on glad pinions re-  
turneth,  
'Tis but the shed chrysalis lies in the  
ground.

And ye, whose beloved ones in life's rosy  
morning,

Or splendour of noontide have faded  
away,  
Think ye that the powers with which  
they were gifted  
Have ceased to exist with the motion-  
less clay?

And you, who sit lonely, bereft, near to  
sunset,

Of the loving companion who walked  
by your side,  
Removing the briars that grew by your  
pathway,—  
How sorely they wound you now, since  
he has died!

Has died! Is the grave, then, the goal  
of life's journey,

The crown of reward for love, labour  
and truth,  
The home for the aged, the teacher of  
childhood,  
The field of display for the promise  
of youth?

The breath of the Lord frees the ice-  
encased river,

The touch of His hand draws the  
flower from the sod;  
From the larva's dull chrysalis wakes the  
winged wonder,  
Shall man, only man, lie forgotten of  
God?

Man, made in God's image and granted  
dominion

O'er all earth produces, o'er beast,  
bird and fish,  
O'er the forces of nature, to bind and  
control them,

Yet finding all nature fall short of  
his wish.

What meaneth the searching of sage and  
of savage,

The groping of men, in the dark, to  
find God,

What meaneth the cry, ringing down  
through the ages,

"Man is not, he is not a part of the  
clod"?

The cry of the soul for a life never end-  
ing,

For love that endureth and powers un-  
repressed;

What means it but that in God's visible  
presence

The soul's powers and longings shall  
find work and rest?

Since Christ, the first fruit of humanity's  
new life,

From death's dark dominion rose,  
glorified, free;

No eyes need look downward to seek a  
beloved one,

No soul shrink from death as a ceasing  
to be.

'Tis Easter, glad Easter! the grave's  
gloomy portals

Are radiant with light for believers to-  
day;

And death is life's gate to earth's pain-  
wearied mortals,

Since the stone from the sepulchre's  
mouth rolled away.

—Springfield Republican.

### Model Ontario School.

The writer had the great pleasure of  
spending a Sabbath in the beautiful lit-  
tle city of Belleville and attending the  
seventy-sixth anniversary of the famous  
Bridge Street School, the pride of the  
province. For twenty-seven years the  
present superintendent has held sway.  
His name is William Johnson. The  
school numbers about a thousand, and

occupies a modern and capacious building, and is the centre of attraction to all visitors to the city. On the anniversary day, the ex-premier, mayor, and many honoured persons occupied the platform—all former scholars. In reverence of spirit, quiet attention to work in class, prompt response to the superintendent's words, and in a wholesome school pride and enthusiasm of officers, teachers and scholars, the school is unsurpassed, and deserves the name one gave it as "the Bethany" of Canada, referring to the great school of John Wanamaker, which it much resembles. It magnifies the Senior Department, and a large number of adult church members are regular attendants, the oldest being eighty-seven years of age. Many old preachers who have retired from active work are to be found at its sessions. Its point of special interest was a class of about 100 young men, under Mr. G. E. Flynn, himself a prominent young lawyer of Belleville. This class is a model of its kind, and its methods, if there were space to describe them, would help greatly to solve the "young man" problem. The class has its officers, its bank account, its charities, its socials, its lyceum and parliament, its standard of personal conduct, which is firmly enforced, with fine missionary spirit to

draw and fill its membership to overflowing.—Prof. H. M. Hamill, in International Evangel.

### Book Notices.

"Sunday-school Outlines." By the Rev. W. Bowman Tucker, M.A., Ph.D. 12mo, pp. 108. Toronto: William Briggs. Price, 35 cents.

Dr. Tucker's Sunday-school Outlines will prove a stimulus to many a normal class and teachers' meeting. Its section devoted to the principles of Sunday-school work is not too concise to be inspiring; its model analyses of a dozen books in the Old and New Testaments will set Sunday-school workers to making such analyses for themselves; its Bible-readings are simple and practical; it lays especial, but not undue, emphasis on the Home Department; and the use of catechisms and of examinations is boldly set forward in the chapter on "Sunday-school Dynamics." The book is an exhibit of diagrams that will prove suggestive to any teacher, showing how clear the most complicated series of facts and truths may be made when reduced to their lowest terms, and placed in logical order.—Sunday-school Times.

## Order of Services.—Second Quarter.

- OPENING SERVICE.**
- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Phil. 2. 5-11.]
- SUPT. Let this mind be in you, which was also in Christ Jesus:
- SCHOOL. Who, being in the form of God, thought it not robbery to be equal with God:
- SUPT. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- SCHOOL. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- SUPT. Wherefore God also hath highly exalted him.
- SCHOOL. And given him a name which is above every name.
- SUPT. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:
- SCHOOL. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

### LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer meetings.]

### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Heb. 2. 1, 3.]
- SUPT. Therefore we ought to give the more earnest heed to the things which we have heard.
- SCHOOL. Lest at any time we should let them slip.
- ALL. For how shall we escape, if we neglect so great salvation.

## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: STUDIES IN THE GOSPEL BY JOHN.

## LESSON I. THE RAISING OF LAZARUS.

[April 2.]

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

AUTHORIZED VERSION.

[A Lesson for Easter Sunday. Study John 11. 1-46; also 1 Cor. 15, 1-58.]

John 11. 32-45. [Commit to memory verses 41-44.]

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

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

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

35 Je'sus wept.

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

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

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

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

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

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

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

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

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

45 Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him.

REVISED VERSION.

32 Ma'ry therefore, when she came where Je'sus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here,

33 my brother had not died. When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the

34 spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord,

35 come and see. Je'sus wept. The Jews

36 therefore said, Behold how he loved him!

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

38 have caused that this man also should not die?

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

39 a stone lay against it. Je'sus saith, Take ye away the stone. Mar'tha, the sister of him

40 that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four

41 days. Je'sus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst

42 see the glory of God? So they took away the stone. And Je'sus lifted up his eyes, and

43 said, Father, I thank thee that thou hearest

44 me. And I knew that thou hearest me always: but because of the multitude which

45 standeth around I said it, that they may believe that thou didst send me. And when he

46 had thus spoken, he cried with a loud voice,

47 Laz'a-rus, come forth. He that was dead came

48 forth, bound hand and foot with graveclothes; and his face was bound about with a

49 napkin. Je'sus saith unto them, Loose him, and let him go.

50 Many therefore of the Jews, which came to Ma'ry and beheld that which he did, believed on him.

**Time.**—A. D. 30. **Place.**—Bethany, on the Mount of Olives. **Rulers.**—Pilate in Jerusalem; Herod in Galilee.

**Home Readings.**

- M.* Sickness of Lazarus. John 11. 1-16.  
*Tu.* Death and sorrow. John 11. 17-31.  
*W.* The Raising of Lazarus. John 11. 32-45.  
*Th.* Testimony of witnesses. John 12. 12-19.  
*F.* Perfect through suffering. Heb. 2. 9-18.  
*S.* Certainty of resurrection. 1 Cor. 15. 50-58.  
*S.* Resurrection of Christ. Matt. 28. 1-10.

**Lesson Hymns.**

No. 313. New Canadian Hymnal.

We shall sleep, but not forever,  
 There will be a glorious dawn.

No. 309. New Canadian Hymnal.

Ring, ring the bells over ocean and shore,  
 Jesus, the Risen, shall suffer no more.

No. 312. New Canadian Hymnal.

Come, ye saints, behold and wonder,  
 See the place where Jesus lay.

**QUESTIONS FOR SENIOR SCHOLARS.****1. Words of Inquiry, v. 32-37.**

To whom did Mary go in her grief?  
 What motive prompted her?  
 Why did she fall at Jesus's feet?  
 What made her believe that he could have saved Lazarus?  
 What proofs of love did Jesus show for Lazarus?

**2. Words of Comfort, v. 38-40.**

What is the kind of "grave" spoken of?  
 What command did Jesus give?  
 What comforting words did he utter?  
 What was Mary to believe?  
 What was the "glory of God" promised to be seen?

**3. Words of Prayer, v. 41, 42.**

For what did Jesus thank the Father?  
 For what had he prayed?  
 Why did he now publicly thank the Father?  
 What did he wish the people to believe?

**4. Words of Command, v. 43-45.**

What was the command?  
 Why was it so effective?  
 What does Jesus declare himself to be? GOLDEN TEXT.

Why did not all instead of "many" believe on Jesus?

**Teachings of the Lesson.**

1. In sorrow go to Him who can comfort and help, as Mary did. Seek both divine and human sympathy. To bid another share your sorrow is to lessen it.

2. Be like Jesus—sympathetic. Rejoice with others; but, better still, weep with those who weep. In grief the heart is tender, and good impressions may be stamped upon it. Everyone can be, if he will, an angel of mercy in the house of mourning.

3. Thank God for every answered prayer. Thank him publicly, that others may see and know the divine goodness. Let memory forget the injuries done us by men, but let it hold to the favors received from above. Thus we may cause others to believe in God as we do.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Words of Inquiry, v. 32-37.**

What did Mary do when she saw Jesus?  
 What did she say to him?  
 Who had said the same words before? Verse 21.

Why had Jesus delayed his coming? Verse 4.  
 How was Jesus affected by Mary's grief?  
 What did he ask?  
 What reply was made?

How did Jesus show his love for Lazarus?  
 What did the Jews say of him?  
 What question did they ask about his power?

**2. Words of Comfort, v. 38-40.**

Where was the body of Lazarus laid?  
 What command did Jesus give?  
 Who objected? Why?  
 What did Jesus say to Martha?

**3. Words of Prayer, v. 41, 42.**

For what did Jesus give thanks?  
 To whom did he give thanks?  
 For whose sake did he give thanks?

**4. Words of Command, v. 43-45.**

What command did he then give?  
 What result followed Jesus's command?  
 What further order did Jesus give?  
 What effect had the miracle on the people?  
 What great truth does this miracle illustrate?  
 GOLDEN TEXT.

**Practical Teachings.**

Where in this lesson are we shown—

1. The sympathy of Jesus?
2. The love of Jesus?
3. The power of Jesus?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where is it thought Jesus was just before this miracle? **In Perea.**

Why did the sisters send for Jesus? **Because he was their friend, and Lazarus was sick!**

How long had Lazarus been dead when Jesus came? **Four days.**

What did they say when he came? Verse 32.

How did Jesus show his sorrow?

What lesson does this teach us? **That Jesus cares for our sorrows.**

Where was Lazarus buried? **In a cave.**

How was the tomb secured?

What did Jesus ask?

What did he say to Martha?

For what did he thank God?

What did he call out to Lazarus?

What followed?

What does this show? **That Jesus has power over death.**

**THE LESSON CATECHISM.**

(For the entire school.)

**1. What did Mary say when she saw Jesus? Lord, if thou hadst been here, my brother had not died.**

**2. What did Jesus do at the grave? Jesus wept.**

**3. What was his command? Lazarus, come forth.**

4. What has he declared of himself? GOLDEN TEXT: "I am the resurrection," etc.

### NEW CHURCH CATECHISM.

60. What is the fellowship of believers? The fellowship of believers is the communion of saints in the unity of the Spirit, and more particu-

larly the meeting of Christians with one another to testify of the grace of God in their hearts and lives, to confess their sins to one another, and to admonish and exhort one another to all holiness.

Hebrews x. 24, 25. And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

## THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

### Jesus at the Tomb of Lazarus.

#### I. THE LORD.

*Fell down . . . Lord.* v. 32.

Thou art the Christ. John 11. 27.

He is Lord of all. Acts 10. 36.

#### II. THE FRIEND.

*Was troubled . . . wept.* vs. 33-38.

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

Wept over it. Luke 19. 41.

#### III. THE MASTER.

*Take ye away the stone.* v. 39.

Whatsoever he saith. John 2. 5.

Whatsoever I command. John 15. 14.

#### IV. THE REVEALER.

*Show'st see the glory.* v. 40.

Hath seen the Father. John 14. 9.

Beholding . . . the glory. 2 Cor. 3. 18.

#### V. THE SON.

*Father, I thank thee.* vs. 41, 42.

Father loveth the Son. John 5. 20.

My beloved Son. Matt. 3. 17.

#### VI. THE COMMANDER.

*Lazarus, come forth.* v. 43.

The dead shall hear. John 5. 25.

The Lord . . . shall descend. 1 Thess. 4. 16.

#### VII. THE LIFE GIVER.

*He that was dead came.* v. 44.

The Son quickeneth. John 5. 21.

Arise from the dead. Eph. 5. 14.

## EXPLANATORY AND PRACTICAL NOTES.

We study to-day the most astonishing of all the miracles wrought by our Lord. Its precise date is not known, but it was toward the close of his life, and the journey made to perform it ended those teachings in Perea during which the most beautiful of the parables were uttered. Immediately after the raising of Lazarus Jesus retired to an obscure Judean village, because the authorities of Jerusalem plotted for his destruction, and he remained there until the tramping of the caravans from the northern province led all to turn their faces toward the passover feast. Crossing the Jordan to Perea, and joining the crowds which traveled southward, Jesus and his disciples came at length to the fords near Jericho, recrossed the river, and began a journey to Jerusalem which steadily developed into what is known as the Triumphant Procession. At Jericho the blind beggars were cured, and Zaccheus, the publican, with others, joined the fortunes of the new Prophet. Around him the multitude swayed, and his deeds of power and love were joyfully recounted all the way up the hillsides. While most of these pilgrims were from Galilee and Perea, there is evidence that the raising of a man from death in a little Judean town was the miracle most exulted over; and the determination of the ecclesiastics to kill Jesus, which now for the first time was manifest, was brought about by the unbroken applause and increasing reverence with which the common people hailed a Prophet who could hush storms, expel demons, and raise the dead to life.

**Verse 32. When Mary was come.** Her sister Martha had gone forth to meet Jesus, leaving Mary sitting in the house (verse 20) absorbed in her grief. After a brief conversation with Jesus (verses 21-27, without careful study of which the rest of the story cannot be understood) Martha returned to the house, and, calling Mary secretly, said, "The Master is come, and calleth for thee" (verse 28). Mary arose quickly and went

forth to meet him. **Where Jesus was.** He was not yet come into the town (verse 30), but stayed where Martha had met him. **Saw him.** A flood of tender emotions, some half hopeful, perhaps some half reproachful, swept over her agitated heart at sight of the Master she loved. **She fell down at his feet.** "Where she had been wont to sit and hear his word."—*Churton*. Her abandonment to emotion some have called

thoroughly oriental, and others thoroughly feminine, but we must regard it as thoroughly human. **Lord, if thou hadst been here, my brother had not died.** Chrysostom notices how much of heavenly wisdom there was in the subdued sorrow of both these holy women—a perfect reverence for a Teacher whose nature and power they did not yet fully understand. True Christian faith is sure that the overthrows and agonies of life are as really parts of God's benign providence as its smiles and prosperities and sunshine.

**33. When Jesus therefore saw her weeping.** "Passionately lamenting." But in verse 35, where we are told that Jesus wept, silent tears are indicated. **He groaned in the spirit.** Dr. Marvin R. Vincent calls attention to the word here translated "groaned." It occurs three times elsewhere (Matt. 9. 30; Mark 1. 43); and 14. 5; and "in every case it expresses remonstrance and displeasure. It is not plain whether our Lord's indignation was at the hypocrisy of the Jews, or at their unbelief, or at the sisters' misapprehension, or at the temporary triumph of Satan, who had power over death." Perhaps there is a measure of truth in each of these explanations. **Was troubled.** "Troubled himself;" showed his deep emotion to the bystanders.

**35. Jesus wept.** Silently shed tears. (See note on verse 33.) When our Lord lamented over the fall of Jerusalem, as he descended the Mount of Olives, we are told that he wept aloud.

**36. Said the Jews.** "Some of them," as we shall see from the next verse. The clique which is forming to bring about the destruction of Jesus is henceforth referred to as "the Jews." This use of the phrase "the Jews" strikes one oddly, as if in a story of Toronto or Montreal a set of the heroes and heroines were called "the Canadians." The explanation is twofold: 1. John was a Galilean, and could hardly help making running comment on the difference between our Lord's reception in "Jewry" and among the Galilean hills. 2. This book was almost certainly written after the other gospels, and for readers who did not well understand Jewish prejudices and rancors. **Behold how he loved him.** "See how he used to love him." Or, as Dr. Watkins phrases it, "How he must have loved him in his life, when he thus sorrows for his death."

**37. But some of them** were not as charitable as the speakers of verse 36. They foresee that this miracle will greatly add to the power of Jesus with the people; and if, as has been suggested, this saying of the Jews was uttered in hate and ironically, it throws light on the "groaning" of verses 33 and 36.

**38. Therefore** connects this new manifestation of indignation with what the Jews had just said. **Again groaning in himself.** (See note on verse 33.) **Come to the grave.** Which, as we are immediately told, was not a hole in the ground, but a sepulcher, a **cave**, probably a chamber or cell cut out of the rock, like the place in which his own body was shortly to be laid. This ownership of a private burying place indicates family wealth.

**39. Take ye away the stone.** He who could call the dead to life might well himself have rolled away the stone. That he depended on human help suggests God's method in the salvation of the world. It helped the helpers to increased faith, and, as Dr. Gobin has beautifully said, it brought noble testimony to the reality and manner of this miracle; for in later years, doubtless, certain Christians of Bethany were able to say, "I helped to roll the stone away from the door of that tomb." It is always a Christian duty and privilege to remove hindrances from before the Saviour. **By this time, etc.** Martha's faith in the Lord was not strong enough to expect an immediate resurrection, and her sisterly feeling shrank from anything that would make her beloved brother repulsive to the senses of others. The Jews wrapped the remains of their loved ones in perfumes, but they did not embalm after the manner of the Egyptians. **He hath been dead four days.** Our Lord did not start on his journey to Bethany at once after hearing of Lazarus's illness, and two days would be required for his journey.

**40. Said I not unto thee.** We have no previous record of these words, but they are in full harmony with our Lord's teaching. (See Mark 9. 23.) **The glory of God.** (See verse 4, where our Lord says, "This sickness is not unto death [that is, although Lazarus may die he shall be raised to life again], but for the glory of God, that the Son of God might be glorified thereby"—words that speak of the glory of the Father and the Son as the same.)

**41. Father, I thank thee that thou hast heard me.** Words of gratitude which every one of us would utter every morning and evening of our lives if we were only as conscious as was our Lord of the immediate presence and power of the divine Father.

**42. I knew that thou hearest me always.** Quite aside from the mysterious need of prayer which our Lord felt, and which we may reverently inquire into, but must find it difficult to explain, we see from these words that "he prayed for our example (Heb. 5. 7), and also to instruct those who stood by" concerning his mission.

**44. Bound hand and foot with grave-clothes.** The Jews did not use coffins, but swathed their dead in bandages of linen.

**45.** Here, in a single sentence, the evangelist

mentions a quick increase of our Lord's disciples, which so impressed the ecclesiastic and civil authorities as to bring about our Lord's death. (See our introductory note.)

### CRITICAL AND HOMILETICAL NOTES.

#### CHIEF OF THE GREATEST MIRACLES.

The raising of the dead is universally regarded as the greatest of Christ's miracles. Of this class of miracles the raising of Lazarus is the chief. But two other instances are recorded in the gospels, namely, the raising of Jairus's daughter and the raising of the son of the widow of Nain. That these were not the only cases, however, is implied in Matt. 11. 5, where Jesus commands the disciples of John to report to their master the things which they had seen and heard, and among these things was the fact that "the dead are raised up." And we infer that even the disciples themselves, when first sent forth by Jesus, were empowered to work this miracle; for their commission contained the injunction, "Raise the dead." The importance of the raising of Lazarus is indicated in the fullness of detail with which John describes it. The story of the raising of Jairus's daughter is told by Matthew in six verses, by Mark in eleven, and by Luke in ten, while the raising of the widow's son is told by Luke in six verses. But to this story of Lazarus John devotes forty-six verses. Next to this in circumstantial detail is John's account of the opening of the eyes of the blind man given in chapter 9.

#### INNER CIRCLE OF FRIENDSHIP.

The story introduces us to the circle of Christ's most intimate and sacred friendship. It might not be too much to say that this Bethany household was in a higher sense his home than the Nazareth home had been. His brethren certainly in those days did not at all comprehend him, and even his mother did not understand him, though she loved him and regarded him with reverent awe. But the friendship of the Bethany family was upon the highest plane. They loved him and believed in him as their divine Friend. The whole account reveals a relation of tenderest affection. "He whom thou lovest is sick." "Our friend Lazarus sleepeth." "Now Jesus loved Martha, and Mary, and Lazarus." And the subsequent expression of the lavish love of Mary is referred to, when she anointed his feet with ointment of spikenard, and wiped them with her hair. And when he wept at the sepulcher the Jews said, "Behold how he loved him!"

#### SAFETY AND DUTY.

Jesus was in Perea, at a point on the Jordan some thirty miles from Bethany, whither he had withdrawn on account of the hostility of the rulers. When the news of Lazarus' sickness was received, after purposely tarrying for two days, he said to his disciples, "Let us go into Judea again." They remonstrated with him against returning, because the Jews had but lately sought to kill him. His reply to them, given in verses 9 and 10, expresses a lofty conception of duty and safety. The way of duty, he says in effect, is the way of light, in which if one walk, he will not stumble; but the avoidance of duty is the way of night, in which a man stumbles and falls. Duty is safety; unfaithfulness is danger, because it puts out the inner light. The disciples could not quite understand, but they said, "Let us also go, that we may die with him."

#### CHRIST'S CONCEPTION OF IMMORTALITY.

What Jesus said to Martha when she came out to meet him, reveals his conception of immortality. Jesus put immortality in the present tense. It is not a future but a present and continuous life. "I 'am' [not 'will be'] the resurrection, and the life." He who believes—that is, abides—in him, "lives," is immortal. He can no more die than God can die who abides in God. So Jesus always taught. He did not distinguish between present life and future life. The life that he imparts is deathless. "He that drinketh my blood 'hath' eternal life." So Paul realized his present immortality when he wrote, "The life which I now live in the flesh I live by faith of the Son of God."

#### TEARS BETWEEN WRATH.

Verses 33-38 present a surprising combination of emotions in Jesus. It is said that when Jesus saw Mary weeping, and the Jews that were with her also weeping, "he groaned in spirit, and was troubled." The strict rendering of that is, "He was indignant in spirit, and agitated himself"—that is, he was deeply stirred with indignation. When he came to the sepulcher his emotion changed. He wept. Different words are used in describing the weeping of Mary and the Jews and the weeping of Jesus. They cried out in "loud lamentations;" she silently sheds tears. The



two Greek words are *oklausen* and *edokrusen*. When Jesus wept over Jerusalem (Luke 19. 41) the first of these words is used to describe it—it was the cry of heartbroken lamentation. The Jews, looking on, said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" And then Christ's indignation was again aroused. "Jesus therefore again 'angry in himself' (so it should be rendered), cometh to the grave." What was the cause of his indignation? In the first place, doubtless, the insincerity of the weeping of the Jews. Their perfunctory and soulless cryings seem a sacrilege in connection with the pitifully sincere sorrow of Mary. In the second place, doubtless, because of the malicious spirit which he saw under the fair words which they spoke concerning his opening the eyes of the blind man. They represented those who had cast out the man whose eyes had been opened, and sought to kill him who had wrought the miracle. And directly they were to conspire again to take his life because of the greater miracle he was about to perform on Lazarus. His indignation was the wrath of God against falseness and malice; his tears expressed the sympathy of God with the sufferings of those who love him. But the incident teaches us that God's pity and God's anger may be very near together.

#### AN INDISPUTABLE SIGN.

The Jews had asked again and again for "signs." Now they had more and greater signs than they wanted. The miracle of the man born blind restored to sight bewildered and angered them; but the raising of Lazarus overwhelmed them. No one had seen the blind man's eyes opened, though all could see them open; and then Jesus had wrought the work on the Sabbath, and so they insisted he must be "a sinner." But to raise a man four days dead was a yet greater miracle. Then it was done not on the Sabbath, and it was in the presence of witnesses most unfriendly to him. The thing arose in its greatness above the possibility of quibbling. They were forced to confess, "This man doeth many miracles" (verse 47). The thing must be stopped, or the people would all believe on him, and that would end their authority. A sophist and a casuist was ready at hand in Caiaphas to give murder the guise of piety and patriotism (verses 49, 50). Under his false words, however, all unconsciously to him, ran a great and gracious prophecy (verses 51, 52), even as a little later, about the cross, the chief priests spoke a deeper truth than they intended or could understand, when they said, "He saved others; himself he cannot save."

## Thoughts for Young People.

### Friends of Jesus.

1. *The friends of Jesus are "kindred spirits."* Our friends often differ greatly from ourselves in many characteristics, but the governing purpose or sentiment of their lives and ours must be the same, or we will not be friends. So to be truly Jesus's friends our ambitions, purposes, and affections must point the same way as his.
2. *The friends of Jesus have just as much trouble as other people—sometimes more.* The old prophet said, "Many are the afflictions of the righteous." And Christ himself said, "In the world ye shall have tribulation." But the old prophet continued, "But the Lord delivereth him out of them all;" and Christ continued, "But in me ye have peace."
3. *The friends of Jesus may always call upon him in trouble, sure of his sympathy.* We need no messenger to tell him of our needs, for he listens to our prayers. To-day in heaven his sympathies are those of our own human nature, for he is the same yesterday, to-day, and forever. He sees every tear that falls, he knows every pang of bereavement.
4. *The friends of Jesus cannot always understand his dealings with them.* Providence is a mystery, and to human eyes a tangle from end to end. But we have this comfort: our Friend has said to us, "I am with you to the end of the world." Why care, then, what the meaning of life is, provided one can only pass safely through it and find death to be the portal of immortal life?

### Orientalisms of the Lesson.

The grave of Lazarus was probably in a family or private vault; a great many such tombs are found in Palestine, and the family in Bethany was, if not wealthy, at least well-to-do, and enough so to have a family tomb. There are many tombs having circular stones let into a groove, so as to be rolled into a recess on one side. This is not always the case, as frequently only a slab is placed against the doorway.

The concern that Mary had about the beginning of the decomposition of the body of her brother points to two things—the imperfect embalming of the Jews of that period and the current notions about the fourth day after death.

A writer in *The Christian*, of London, discussing the resurrection of Jesus, throws some light on this subject. He says Nicodemus brought a hundred pound weight of myrrh and aloes (not the nauseous drug of that name sold by chemists, but the wood of a rare and costly plant), and

that these spices were applied to the body with linen cloths "as the manner of the Jews is to bury." The method, this writer says, adopted by wealthy Jews in disposing of their dead was a modification of the Egyptian process of embalming, as follows: The body was washed, then tightly bandaged with bands of linen, between the layers of which was spread a paste made of pulverized spices moistened with water. When complete the appearance would be like that of a mummy; but the body, not having been embalmed, would ere long begin to decay. In a day or two the plaster bandage, as we may call it, would become hardened, and were it possible to remove the body without disturbing the case, the latter would remain in shape for an indefinite time, "like the shell of a cicada, after the escape of the imprisoned insect, only more complete."

According to the rabbinical instructions, the corpse of a good man should be folded in grave-clothes made from cloth which had been used for wrapping up the rolls of the law. Dr. Tristram says the modern custom seems to be a variation of the ancient usage in the matter of binding the face with a napkin. He says he has seen many burials of Moslems, Jews, and Christians, but the face was always left uncovered till the body was laid in its last resting place. The marked contrast between the text in the case of Lazarus and that of Jesus in regard to the removal of the grave-clothes is worthy a passing note. Wrapped up in these pasted strips of linen, Lazarus, though life had been restored, was helpless to unbind himself, hence the Master said, "Loose him, and let him go." The hands were tightly bound, but the legs were wrapped separately, so that he could "come forth," but not remove the bandages. In the case of Jesus, without any human aid, we are told, that the disciples, looking into the sepulcher, saw the grave-clothes wrapped up; whether the Master had folded them up and laid them in order, or whether the encasement of grave-clothes, the wrappings, remained just as the people had put them on him like the shell perfect, from which the chrysalis had escaped, as some think, we can never know, but he needed in either case no man to "loose him, and let him go."

Many nations or tribes of people have supposed that the spirit or spirits of a deceased person did not at once quit the body, but hovered about it for a time before taking final departure. The fact that in some instances persons who were apparently dead came to life again, and in some instances, it was asserted, even as late as the third day after life seemed extinct, was one of the facts on which the Jews grounded their

notion that the spirit hovered disconsolately near the body for a time after death. They claimed that no instance was known of the return to life after the third day; hence on the fourth day all hope of resuscitation was abandoned. Mary said it is the fourth day since Lazarus died, and therefore the case is hopeless. It was supposed that when corruption became evident the spirit fled forever in horror from the changed body. The Mishna tells us that the first three days were days of weeping, hence the text says of Mary that she "goeth to the grave to weep there," but the "lamentation" for the person as really dead, hopelessly departed, was not begun till the fourth day, and the Jews never certified that a man was dead till the fourth day. Mary, according to these notions, meant much more than the casual remark, as it appears to us to be on hurried reading, and the resurrection of Lazarus was from the dead, not from any trance or mere state of suspended animation.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*The sympathy of Jesus.* Note the delicate difference between the sisters, in that while both say the same thing (verses 21, 32), and thereby show how monotonously they had said it to one another in the four dreary days, Mary falls at Christ's feet, and has no word of hope for "even now." The difference of character makes their treatment different. Martha got teaching; Mary, sympathy. Christ's tears would do more for her than words. This shows the individualizing love of Christ. In my hour of sorrow he will adapt himself just to me.—*McLaren.*

*Sorrow which is not sinful.* "Jesus wept," but he never murmured against his Father's will nor found fault with his dispensations. The first word of his prayer was "Father," and the first sentence an ascription of thanksgiving. If we can look up through our tears and cry, "My Father;" and if our first utterance in bereavement is a word of praise that God loves us and hears us, we can be sure there is no bitterness in our grief, and that ours is a sanctified sorrow without sin.

"*Take ye away the stone.*" Jesus will not put forth his divine power to do that which human power is sufficient to do. Moreover, it will be a comfort for them to have a share in the great work he is about to do. This action is symbolic, as the whole miracle is. If we would have Jesus quicken those of our loved ones who are dead in trespasses and sins, it is meet that we should remove every obstacle and let the grace and power of the Spirit have free course. Perhaps, if we

were more prompt to remove the stones of inconsistency, ignorance, and temptation which lie over the spiritual graves of our friends, the power of Jesus would soon be manifested to quicken their souls.—*Pentecost.*

*A reunited family.* When Jesus brought to life the son of the widow of Nain, the record says, "He gave him again to his mother." This foreshadows the glad day when Jesus shall give back to us our loved ones. F. D. Maurice says: "I cannot read this story of Lazarus without thinking that among those things in heaven and earth that are to be restored the sympathies and affections of the family are some of the chief. If in the resurrection 'they neither marry nor are given in marriage,' yet the old relationships, the old affections, are to have as new and higher life. What is sown in corruption is raised in incorruption. What is sown a natural relationship is raised a spiritual."

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

"He whom thou lovest is sick." "Now Jesus loved Martha, and her sister, and Lazarus," sickness, mortal sickness, falls upon those whom Jesus loves. Sorrow, pain, bereavement, touch those who are the apple of his eye. Surely, then, it is wrong to say that such afflictions come from God's anger toward us, or his indifference to our happiness. The sisters thought love would bring the Lord without delay to avert that which seemed to them a great catastrophe. But he saw it in a very different light, and from a higher and truer spiritual outlook. He sent back the message that this sickness was not unto death, but for the glory of God. And yet Lazarus died and was buried. What a trial of faith! Trials of faith test most those whom Jesus loves best.

If only we can transfer this scene from Bethany to our own home, and make its teachings our own, what comfort will come to us from this lesson. Our Lord's understanding of the meaning of what we call death made him calm, and not at all hurried to get to his friend. He said, "I am glad I was not there, to the intent ye may believe."

Why did not these sisters rest quietly in the message sent by Jesus? I think they did, in a measure; their grief, I imagine, was softened by the thought of Jesus's love for them, and his power to help them; they had known him too well for this not to be so. But their faith was imperfect, like our own, and Jesus knew that the perfecting of their faith was the best thing he could do for them. And so he tested it. He sends to us his message through his word; we

only half believe, and so have only half comfort. "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" "Yea, Lord; I believe!" Martha answered, through her tears; but her dim faith saw only the far-away resurrection at the last day. Ages of separation stretched between her broken heart and her brother. But Jesus would make faith's vision so clear that death should vanish before it like mists in the sun, and the life eternal stand out as a blessed, present reality. Not only is there future life for that beloved one you say is sleeping in the grave; there is life now. Life in me is continuous. Death does not touch it. I am the resurrection and the life this day as we stand beside your brother's grave, as well as in that last great day. Believest thou this? O, the blessedness of knowing Jesus so well that even in the presence of great mysteries we can say, as Martha, "Yea, Lord!" Very soon her faith was fulfilled in sight. Her brother was with her again—the same Lazarus—sitting at the table, entering into the old household ways, loving his sisters with the old affection deepened and purified. Let us take the comfort of this strange, sweet romance of reality. It is as sweet and true for us as for Martha and Mary. Four days or four years, it matters not how long since they went away, our loved ones who believed in Jesus never died. A word from him could bring us together again in a moment.

The heavenly world is very near and very real, and there is not even a temporary separation between those who live because he lives there and those who live in him here. Believest thou this?

### The Teachers' Meeting.

Draw a map illustrating the relative positions of Perea, Bethany, and Jerusalem.... State where Jesus was at the time of the lesson, and how he came to be there.... Have the lesson story graphically told, bringing to the front Jewish customs, such as manners, stone sepulchers, etc.... Ascertain the connection of this miracle with the death of Jesus.... Treat the lesson as a study of character: (1) Martha; (2) Mary; (3) The critical Jews; (4) The paid mourners. The family at Bethany is of itself a most entertaining and profitable study.... Traits and attributes of Jesus as shown in this lesson: (1) Knowledge; (2) Forethought; (3) Sympathy; (4) Courage; (5) Industry; (6) ———; (7) ———.... Or conduct the lesson, I. *As a picture of Christ*: (1) The High Priest, of whom all other priests were types, whose prayers in our behalf avail with God; (2) The Prophet of divinest comfort; (3) Incarnate Life; (4) The Anointed One, Christ, Mes-

siah; (5) The sympathizing Saviour; (6) The Ruler of Nature; (7) The Giver of Life. Or, II. *As a parable*: (1) Lazarus is an illustration of a world dead in sin; (2) Christ is the one who can impart spiritual life; (3) We who cannot give life to dead souls may, nevertheless, roll away the stone and make the way ready for our Saviour; (4) When Christ calls the dead soul must obey and come forth from the sepulcher of sin. . . . Or the lesson may be studied for its incidental teachings: (1) Concerning life's troubles, 1ness, and death; (2) Concerning the privileges of Jesus's friends.

### OPTIONAL HYMNS.

Broken in spirit.  
I've found a joy in sorrow.  
O holy Saviour, friend unseen.  
Come, ye disconsolate.  
We shall meet.

Sing the praise of him forever.  
Tenderly our Father watcheth o'er our way.  
Of him who did salvation bring.  
The great Physician.  
Go tell it to Jesus.

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BY REV. S. G. AYRES.

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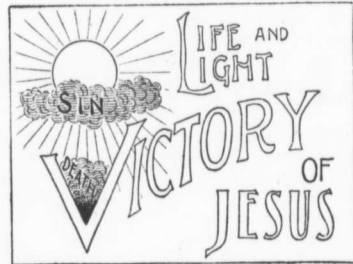
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### Blackboard.

BY THOMAS G. ROGERS.



The raising of Lazarus symbolizes the power of Christ to raise men from sin to eternal life. Sin brought death into the world. Jesus, the sun of Righteousness, dispelled the darkness; and death, with all its terrors, is "swallowed up in victory." He is the light and life of men, and by his own resurrection from the dead gives the pledge that we, too, shall rise and live with him. Even here we may have the more abundant life. He that liveth and believeth in him shall never know death; instead, his life shall merge into eternal life with God. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## LESSON II. THE ANOINTING IN BETHANY.

[April 9.]

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

### AUTHORIZED VERSION.

[Compare Matt. 26. 1-13 and Mark 14. 3-9.]

John 12. 1-11. [Commit to memory verses 1-3.]

1 Then Je'sus six days before the passover came to Beth'a-ny, where Laz'a-rus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Mar'tha

### REVISED VERSION.

- 1 Je'sus therefore six days before the passover came to Beth'a-ny, where Laz'a-rus was, whom
- 2 Je'sus raised from the dead. So they made him a supper there; and Mar'tha served; but Laz'a-rus was one of them that sat at meat with him.
- 3 Ma'ry therefore took a pound of ointment of

served: but Laz'a-rus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Ju'das Is-car-i-ot, Si'mon's son, which should betray him,

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

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

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

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

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

10. But the chief priests consulted that they might put Laz'a-rus also to death;

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

spikenard, very precious, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Ju'das Is-car'i-ot, one of his dis-

5 ciples, which should betray him, saith, Why was not this ointment sold for three hundred pence,

6 and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away

7 what was put therein. Je'sus therefore said, Suffer her to keep it against the day of my

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

9 The common people therefore of the Jews

learned that he was there: and they came, not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the

10 dead. But the chief priests took counsel that

11 they might put Laz'a-rus also to death; because that by reason of him many of the Jews went away, and believed on Je'sus.

**Time.**—A. D. 30. **Place.**—Bethany, on the Mount of Olives. **Rulers.**—Pilate in Jerusalem; Herod in Galilee.

### Home Readings.

- M.* The Anointing in Bethany. John 12. 1-11.  
*Tu.* Christ's commendation. Mark 14. 1-9.  
*W.* Grateful love. Luke 7. 36-50.  
*Th.* The good part. Luke 10. 38-42.  
*F.* All for Christ. Phil. 3. 1-12.  
*S.* All she had. Mark 12. 38-44.  
*S.* "He first loved us." 1 John 4. 10-19.

### Lesson Hymns.

No. 121, New Canadian Hymnal.  
 Saviour! thy dying love  
 Thou gavest me.

No. 117, New Canadian Hymnal.  
 My body, soul, and spirit,  
 Jesus, I give to thee.

No. 109, New Canadian Hymnal.  
 She only touched the hem of his garment,  
 As to his side she stole.

### QUESTIONS FOR SENIOR SCHOLARS.

1. **Sincere Love**, v. 1-3.  
 Where did Jesus go before the passover?  
 Why is Bethany so memorable?  
 What was Martha's part at the feast?  
 What was Mary's?  
 What prompted her to this generous deed?  
 What may we affirm of her? GOLDEN TEXT.

### 2. Hypocritical Greed, v. 4-8.

Who complained of Mary's deed?  
 Was it wrong to ask the question in verse 5?  
 Why was it wrong for Judas?  
 What is meant by the phrase "day of my burying?"

Must society always have poor people?

### 3. Aimless Curiosity, v. 9.

What motive prompted people to go to Bethany?  
 Is curiosity a right motive ever? When?  
 Is it ever a wrong one? When?

What effect ought the sight of Lazarus to have had on the people?

### 4. Murderous Conspiracy, v. 10, 11.

What did the chief priests consult about?  
 Why did they so consult?  
 Why did they not wish the people to believe on Jesus?

Is persecution ever right in the interests of what men think true?

### Teachings of the Lesson.

1. The value of friendship. Jesus was a friend, therefore a frequent guest in the humble home at Bethany. He became a Comforter, and raised from the dead an inmate of that home.

2. Like Mary, cherish the memory of a good deed done. Like her, be grateful. Like her, express gratitude by some gift, without being over-much eager to count the cost.

3. Avoid a covetous spirit. Perhaps such a spirit does not seem very wicked, but see how far astray it led Judas. To grasp and to hold is not the way to be happy or useful. Man should not be a vortex to draw all to himself, but a fountain to send out.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Sincere Love**, v. 1-3.  
When did Jesus come again to Bethany?  
What miracle had been wrought there?  
At whose house was he a guest?  
Who sat at table with Jesus?  
What place did Martha take?  
How did Mary honor the guest?
2. **Hypocritical Greed**, v. 4-8.  
Who found fault with her?  
What objection did he urge?  
Why did he object?  
What was the rebuke of Jesus?  
What else did he say? GOLDEN TEXT.  
Why was her service approved?
3. **Aimless Curiosity**, v. 9.  
What brought many guests to the feast?  
Was this a proper motive?  
Does curiosity ever bring people near to Jesus now?  
How, if ever, are such people benefited by Jesus?
4. **Murderous Conspiracy**, v. 10, 11.  
Who plotted against Lazarus?  
Why did they seek to kill him?  
How did it injure them for the people to believe on Jesus?

#### Practical Teachings.

Where in this lesson are we taught—

1. That love finds no service costly?
2. That loving service is pleasing to Jesus?
3. That an evil heart always finds an evil motive in others?

### QUESTIONS FOR YOUNGER SCHOLARS.

How long after the miracle was it when Jesus came again to Bethany? **About two months.**  
At whose house was he a guest? **At the house of Simon.**

What friends of his were there? **Lazarus and his sisters.**

How did Martha show her love for Jesus? **By waiting upon him.**

What did Mary do?  
Was her gift a costly one?  
What does her having such costly perfumes show? **That she was not a poor woman.**

Who found fault with Mary?  
What did Judas say Mary ought to have done?

Was this because he loved the poor?  
What did Jesus say?  
Why was he pleased with what Mary had done?  
**Because it was the gift of love.**

What does Jesus always want to find in our gifts? **The perfume of love.**

### THE LESSON CATECHISM.

(For the entire school.)

1. Where is the scene of this lesson? **Bethany.**
2. Why did Mary anoint the feet of Jesus? **Because she was grateful to Jesus for raising her brother from the dead.**
3. What may we say of Mary? GOLDEN TEXT: **"She hath done what she could."**
4. Why did Judas complain? **Because he wanted the money, not for the poor, but for himself.**

### NEW CHURCH CATECHISM.

61. What is a sacrament?

A sacrament is a holy ordinance instituted by Christ, wherein by outward and visible signs Christ and the benefits of the new covenant are represented and sealed to the Church, and received by those who worthily partake thereof.

### THE LESSON OUTLINE.

#### Our Gifts to the King.

#### I. OUR GRATITUDE.

*Lazarus... whom he raised.* v. 1.  
Hath quickened us. Eph. 2. 4, 5.  
Dead... but alive. Rom. 6. 11.

#### II. OUR WELCOME.

*Made him a supper.* v. 2.  
Abide at thy house. Luke 19. 5, 6.  
Will sup with him. Rev. 3. 20.

#### III. OUR SERVICE.

*Martha served.* v. 2.  
Work and labor of love. Heb. 6. 10.  
Zealous of good works. Tit. 2. 14.

#### IV. OUR SELF-SACRIFICE.

*Ointment... very costly.* v. 3.  
What she could. Mark 14. 8.  
For a memorial. Matt. 26. 13.

#### V. OUR FIDELITY.

*Judas... which should betray.* v. 4-6.  
A faithful... servant. Matt. 24. 45.  
Stewards... found faithful. 1 Cor. 4. 20.

#### VI. OUR HELP.

*The poor always.* v. 8.  
A cup of cold water. Matt. 10. 42.  
Done it unto me. Matt. 25. 40.

## VII. OUR INFLUENCE.

*By reason of him . . . believed.* v. 11.

Beholding the man. Acts 4. 13, 14.

Your good works . . . glorify God. Matt. 5. 16.

## VIII. OUR FAITH.

*Many . . . believed on Jesus.* v. 11.

Believe on his name. John 1. 12.

Believe on the Lord Jesus Christ. Acts 16. 31.

## EXPLANATORY AND PRACTICAL NOTES.

Once more under the friendly roof at Bethany Jesus rests and receives the loving tribute of Mary, the sister of Lazarus, before entering, in the strangest sort of triumph, the city of Jerusalem. The four accounts of the anointing of Jesus present some peculiar problems. According to Luke, a "woman which was a sinner" came to the house of Simon the Pharisee (apparently either in Nain or Capernaum), where Jesus "sat at meat," and, bringing an alabaster box of ointment, wept and washed his feet with tears, wiped them with her hair, and anointed them with the ointment. This from the surroundings of the story might be dated in the early summer of A. D. 28. According to Matthew and Mark, an unnamed woman came to the house of "Simon the leper" in Bethany, while Jesus "sat at meat," and bringing an alabaster box of very precious ointment (spikenard), broke it and poured the ointment on the Saviour's head. According to John, this woman was Mary, the sister of Lazarus, and she anointed the feet of Jesus and wiped his feet with her hair. This, according to the surroundings of the story, occurred in the spring of A. D. 30. The similarity in the details of these two incidents has led many reverent Bible students to question whether we have not here rather two accounts of the same event; and some have gone so far as to identify the "woman which was a sinner" with Mary Magdalene, and Mary Magdalene with the sister of Lazarus. But the difficulties in the way of this explanation are even greater than those in the way of that more commonly accepted. We may assume that our Lord, entertained as he was in the house of people of various rank, often had his feet bathed and perhaps repeatedly had his head anointed.

**Verse 1. Jesus, six days before the passover.** And therefore six days before his own death. It was probably the evening of Saturday, April 1, A. D. 30, after sunset, and therefore after the close of the Sabbath; the triumphal entry into Jerusalem was made the next morning. The passover, we need hardly remind the student, was the great annual festival of the Jews, "the feast of unleavened bread," begun with the formal paschal meal, and lasting seven days. **Came to Bethany.** On his way to the feast, from Perea by way of Jericho. He probably reached Bethany before the Sabbath began. **Where Lazarus was which had been dead.** Until now Bethany has been described as the home of Martha and Mary, whom Jesus loved, but this latest and greatest of wonders crowds other things from the historian's notice.

**2. There they made him a supper.** This supper was held, as Matthew and Mark tell us, in the house of Simon the leper, whom we may suppose to have been a kinsman of Lazarus. **Martha served.** Quite agreeably to her bustling, practical nature. **Lazarus was one of them that sat at the table.** This suggests that the feast was in honor of the miracle worked upon him. We catch here a glimpse of the easy household manners of the Jews of Palestine, with whom men and women mingled more freely than in other antique nations. Verse 2 tells what Martha did and what Lazarus did. What did Mary do?

**3. Then took Mary a pound of ointment of spikenard.** Matthew and Mark tell of the anointing without naming the woman, and their accounts, supplemented by that of John, imply that her coming with the spikenard was unexpected and startling. This "ointment" was really a distilled perfume. The word indicates a particular kind of perfume; what kind cannot now be certainly said. **Very costly.** To other incidental indications of the wealth of the family of Lazarus the costliness of this perfume may be added. Mark tells us that it was carried in an alabaster flask, so that the case was quite as valuable as its contents; for this "alabaster" is a delicate and beautiful stone, quarried near Thebes, and of high price. **Anointed the feet of Jesus.** According to Mark, she broke the flask over his head. It was the part of servants on special occasions thus to anoint the heads of guests. As hostess, and to show peculiar reverence, Mary did it herself, and apparently took occasion, also, to perfume her Master's whole body, even to his feet. We are not to think of any such heavy oils as come into frequent domestic use among ourselves, and which would make clothing uncomfortable and unclean, but of a light, volatile perfume which would pervade the whole room almost as soon as the flask was broken; **the house was filled with the odor of the ointment.**

**4. Judas Iscariot, Simon's son.** It is generally explained that Iscariot means Kerioth, Ju-

das's native town, and "Simon's son" is added to distinguish him from another disciple named Judas. John fixes this complaint on Judas; but others also grumbled. (See note on verse 10.) **Which should betray him.** Who afterward was a traitor.

**5. Why was not this ointment sold.** Such a question, it has been suggested, would astonish Mary, and very likely make her feel guilty. **Three hundred pence.** The word "penny" here stands for the denarius of the Romans, "the common sum paid for a workman's daily wage." It is not unlikely that the penny of the early English was of the same relative value, hence was used by our translators as an equivalent. But there was no certain value in old English attached to the word "penny." Three hundred shillings—from forty-five to fifty dollars of our money, with a purchasing power five or six times as great—would fairly represent the **sum** here mentioned. **Given to the poor.** While one remembers that Judas was neither paying for nor spending this luxurious perfume, one hears an echo of his words in much modern talk. "Why is not this collection taken for home missions instead of foreign missions?" asks a man who gives nothing to either cause. "The running expenses of our church are extravagant; better by far put up a new town pump, or endow a bed in a hospital, and economize church expenditure." But when the town pump is put up and the hospital bed is endowed we find that it was not the grumblers who contributed the money, but the people who had done their financial duty toward the church.

**6. Not that he cared for the poor; but because he was a thief.** Any money that he could possibly embezzle he wanted to have within his reach. **Had the bag.** He kept the chest or bag in which the treasure of the little company of twelve was stored. **Bare what was put therein.** Revised Version: "Having the bag, took away what was put therein." Why did Jesus permit Judas to be treasurer? He gave to Judas, as to each of the others, the best opportunities for spiritual growth. Judas's financial abilities were at once his best means of grace and his most dangerous temptation. It is always so. Opportunity brings peril.

**7. Then said Jesus, Let her alone.** This was addressed not only to Judas. Others, who cherished no covetousness and planned no theft, had, nevertheless, "murmured" against Mary because she spent money on sentiment (Matt. 26. 8, 9; Mark 14. 4, 5), for they also, like certain folk nowadays, thought such expenditure crime. **Against the day of my burying hath she kept this.** Or, "Suffer her to keep it against

the day of my burying," as if only a part of the ointment had been used, and the rest was to be reserved for the burial. Probably Mary knew no more about the coming death of Jesus than did the rest, but, as true lovers are sure to do, she builded better than she knew. There was no calculation in what she did. It was Judas, not Mary, who knew the value of the ointment. She only knew that it was all she had to give. There are many now of the same mind as that of the guests at Bethany, who asked to what purpose is that waste. They see here and there a life wholly given to Christ, and cannot help counting it a mistake, a waste, a loss. The divine answer is, "Perhaps such a sacrifice, judged by worldly prudence, is injudicious, but these have done what they could."

**8. For the poor always ye have with you.** Not, therefore to relieve them is a duty that can be any time attended to; but, therefore to relieve them one should not depend upon exceptional gifts or emotions; they are constantly with you, and you should be constantly relieving them. The gift of a fifty-dollar flask of perfume for their relief would be as availing as the gift of a Christmas dinner to all the poor in a great metropolis, such as is annually proposed by some well-meaning organizations. Christmas dinners are well enough, but the poor get hungry three times each day, three hundred and sixty-five days in the year, and what they need is opportunity to support themselves. **Ye have not always.** How soon they were to lose him none of them surmised—not even (probably) the traitor.

**9. People of the Jews.** See our note in the last lesson on John's use of the phrase "Jews"—partly to distinguish residents of Judea from Galileans like himself and hundreds of others who now crowded to the feast, and partly to make the story plain to readers who, Gentiles themselves, knew little about the Jews. **They came not for Jesus' sake only.** They came from a poor reason, then; nevertheless, it was better they came. Curiosity is not the best of God's angels, but it has beckoned many a soul to the Saviour; even those who come to scoff sometimes remain to pray.

**10. Put Lazarus also to death.** "We read of no such deep malignity as this toward the other recipients of our Lord's mercies. Was it a crime to have received such a surpassing benefit? Was it mere envy and rage that one should live to bless so great a benefactor? Not altogether so; but their object was, as we have seen in the case of the blind beggar (John 9. 24), at all risks to destroy the credit of our Lord's miracles. The poor beggar's testimony they might



affect to despise; but Lazarus was a person of consideration, as is evident from the history (John 11. 19, etc.); so that they saw no means of

effecting their purpose but by destroying him—whose living evidence could not be set aside.”—*Churton.*

## CRITICAL AND HOMILETICAL NOTES.

### LOVE'S PRODIGALITY.

Love's impulse is to prodigality of sacrifice. The heart keeps no ledger, and its gifts are not by measure and weight. In love's sight the greatest is little, in love's light the least is immeasurably great. Love is the maker and the measure of value. It transmutes the coarse into the fine, and multiplies pennies into pounds. A mite with love outweighs a million without it. The loveless is always worthless in the celestial markets, but the commonest deed that has in it the soul of love is above price. Love always outmeasures its gifts, as the sea outmeasures the tide which it pours into the channels of the rivers. A gift is but the transmitter of love, the conductor through which love is communicated. Love is guided by instinct, not by logic, and gives by inspiration, not by calculation, and its instincts and inspirations are heaven-born and divinely generous. Love is unconscious of the greatness of its deeds, and is stateliest in the sight of God when it is lowliest in its own eyes. The love that in the utter self-forgetfulness of gratitude anoints the feet of God is surest of being exalted to a seat on his throne. It is most immortal when it has no thought of immortality. A loving deed is always as an alabaster box of precious ointment poured forth, and the fragrance of such deeds fills the whole earth with sweetness, as the odor of Mary's nard filled the east room in Simon's house.

### GREED'S PROTEST.

Judas was its spokesman. There is a progressive definiteness in the accounts of the evangelist with regard to the protest against Mary's loving act. Matthew (26. 8) says, "When the disciples saw it," as if all were included. Mark (14. 4) says, "There were some that had indignation," limiting it to part of the disciples. But John says, "One of the disciples, Judas Iscariot." From which we conclude that Judas, as the pre-eminent exponent of avarice, gave angry expression to a sentiment with which others more or less sympathized. Judas did not and does not stand apart from other men as unlike them in the quality of his character; only in him moral elements became crystallized, which in many others are held in diffused solution. In Judas the poison broke into an ulcer, which, in less degree of virulency it may be, is in the blood of most people. In Judas the devil of dishonesty and

hypocrisy was unmasked, which, though snugly hidden away and disavowed, has his dwelling place in the heart of all worldliness and selfishness. John tells us (verse 6) that Judas was a thief (*kleptos*, a stealer, a petty thief); not necessarily that he had ever actually stolen anything, but that he had the spirit of a thief. Paul says (Col. 3. 5) that covetousness is idolatry; not that every covetous person actually bows down in formal worship before an idol, but that covetousness, which displaces the love of the Father with the love of the world, is the spirit of idolatry. John says (1 John 3. 15) that a hater is a murderer; not that everyone who hates actually commits murder, but that he has the character of a murderer. So also does Jesus teach with regard to lust (Matt. 5. 28). So Judas's protest and Judas's spirit were the protest and the spirit of greed and selfishness. And it is illustrative of a deep law of our natures—that an evil passion may issue in all damnable acts in the line of its bent—that Judas from this time opened negotiations with the rulers for the betrayal of Jesus. (Matt. 26. 14-16).

### THE HIGHER PRACTICALITY.

Matthew (26. 8) and Mark (14. 4) tell us that Judas's protest was put in the form of the question, "To what purpose is this waste?" It is interesting to know that the original of this word waste (*apoteia*) means "perdition" or "ruin." It is the very word which Jesus (John 17. 12) applies to Judas himself: "None of them is lost, save the son of perdition"—that is, the son of "ruin or waste." What moral irony, therefore, is there in this question: "And the son of waste asked, To what purpose is this waste?" The trouble was that Judas himself represented waste and ruin, not Mary's broken alabaster box. In the enduring perfume of life's love-sweetened air Mary's spikenard, lavishly poured forth, was saved; in the dwindling and parching of its own selfishness the soul of Judas, kept back from all generous thoughts and deeds, was lost. Besides, Judas's suggestion that it would have been better to have sold the ointment and given the money to the poor, was not only insincere on his part, but untrue in itself. There is a higher practicality. The most or the best has not been done for the poor when they have been fed and clothed. The feeding and the clothing will be to little purpose if there is not also the

bringing in of refining influences, the setting up of higher ideals, and the cultivation of purer and nobler sentiments. The man of dull ears regards as wasted the time of the poet and the time given to reading the poets. The man of dull eyes regards as wasted the work of the artist and all the money invested in pictures. The sordid, unsentimental man regards as wasted the cost of all monuments to commemorate great deeds and great men. But they are mistaken. Sentiment is the very essence of all value, and the ozone of the air upon which alone the soul can live.

#### THE LOGIC OF A LIFE.

Lazarus's presence at this feast in Simon's house is a unique factor. He is the silent witness, the speechless logician. Not a word of his is recorded; but because of the eloquence of his risen life many came to Bethany to see him, and many went away believing on him who had raised him from the dead. He was an incontestable fact. That he had been dead, and four days in the sepulcher, was known to many witnesses; and that he came forth from the sepulcher at the word of Christ was also as well attested. And the people there knew as well as we the significance of such facts. A dead humming-bird, a dead cricket—no skill or power of man can set the wings of the one whirring again among the fragrant blooms of the honeysuckle, or start again the soothing chirp of the other in the stillness of the twilight hour. Those Jews knew that; and they knew that if bird, or insect, or man came back to life, it could only be by the power of God. Therefore some of them believed, and others, whose hearts were set against the truth, sought to put Lazarus to death, because his presence was an irrefutable argument. So and yet greater is the logic of the life of one whom Christ has raised from the death of sin.

#### Thoughts for Young People.

##### Six Things to Remember.

1. *Let us remember that we have a Saviour who could enter into the innocent pleasures of life, and sit down with his friends to supper. Religion was never intended to rob life of its joys (verses 1, 2).*
2. *Let us not count the cost of our gifts to Jesus. The motive is what Christ honors in our offering, whether it be large or small (verses 3-5).*
3. *Each one may honor Jesus in his own way; Martha by her service, Mary by her present. But Christ sees the heart of each follower (verses 5-7).*
4. *Our offerings to Jesus may have a deeper meaning and a greater result than we ourselves know. A dying girl gave her little "bank," with less*

than ten dollars in it, "to build a church for poor people." Her act inspired others, and the church was built (verse 7).

5. *Let us remember that we have always the poor with us; the honest, needy ones upon whom we can bestow our gifts. "Remember the poor" has ever been one of the mottoes of the Church (verse 8).*

6. *Sometimes curiosity draws men to faith. Many a careless hearer, who has come to church out of curiosity, has been awakened and become a believer (verses 9-11).*

#### Orientalisms of the Lesson.

That "they made him a supper" implies that it was not the ordinary meal, but one with specially invited guests. The meal was served about sunset, perhaps a little before, perhaps a little after. The other meals of the day are but light repasts. A cup of coffee might be taken on rising, and a breakfast about nine o'clock, of milk with bread and small fruits, but the hearty meal was at night. On what ground so eminent an authority as Stapfer should say it was at midday is not easily understood. He quotes 1 Kings 20. 16, which was a noon bacchanalia, when Ben-hadad was "drinking himself drunk," and thirty-two kings with him. But Dr. Tristram thirps to explain this, when he says to commence earlier than the evening was a "mark of revelry or debauch." There is no pleading that Stapfer writes of ancient times, for habits in regard to meals have been practically the same since the earliest period in Eastern countries. All entertainments, "feasts," "dinners," or "suppers" with invited guests were held in the evening. Preparation is made in advance. When an ox is roasted for the occasion a large number are invited because it must all be eaten at once, "meat being never kept over night," according to Dr. Tristram. But it is more common to supply a sheep or goat which would not call for so large a company. This is stewed in *leben*. A huge dish of boiled rice, over which clarified butter has been poured, is set in the middle of the room; the host says "grace;" The Talmud says, "It is forbidden to take food into the mouth without having previously thanked God for it as his gift." The guests say "Amen," or repeat the formula of the blessing. Then the guests take their places, each turning up the sleeve of his right hand. Water is poured over the hand, and among Arabs, the *Bismilla* is said; that is, "In the name of God the merciful, the compassionate," etc., when each proceeds to help himself, dipping his hand in the dish. When one has eaten all he desires he touches his hand to his forehead and says,

"Praise be to God;" water is poured on his hand, and he retires, his place being taken by another. Before all visits of ceremony the Jews were used to anoint with oil; Abraham used oil of myrrh; Naomi bade Ruth to anoint herself before visiting Boaz. In Luke 7. 46 Simon is rebuked for not anointing his guest. The use of scented oils was a mark of luxury. Hezekiah kept such oils in his "treasure house" (2 Kings 20. 13). The Jews daily anointed themselves with oil, except in time of mourning. The Egyptian monuments show a host anointing his guest with oil on his arrival. The anointing of guests with perfumes, or perfumed oil on feast days, was a general custom.

The most precious kind of perfumed oil (spikenard) was used by Mary in anointing Jesus. The plant is a native of India, but inferior growths are found in Syria. The juice was preserved in flasks of alabaster, and was used to anoint the body and to perfume wine. Pliny speaks of nine plants from the juice of which counterfeits of the pure spikenard could be made. Twelve ounces was an enormous quantity for so costly a perfume as this pure article was. Godet gives us a graphic picture of this scene. The flasks of alabaster were hermetically sealed when received from the East, and to use them the neck must be broken, which Mary did (Mark 14. 3.) This she did in the sight of all the guests, over the head of Jesus seated at the table, and then, as an extraordinary act of homage, she poured this costly liquid, as if it were only common water, over his feet, "in such abundance," says Godet, "that it was as if she were bathing them with it; so she was obliged to wipe them." For this purpose she used her own hair.

When Judas asked why this ointment was not sold and the money given to the poor he made an appeal to popular prejudice. Many thought of the kingdom of the Messiah as being the kingdom of the poor, who were thus to find compensation for all their privations. To many the Essenes seemed to be doing that which would hasten the coming of the kingdom because of their strict observance of the communistic principle of having all things in common. The Pharisees, too, affected poverty as a virtue. Some of them, as well as the Essenes, sold their goods and distributed to the poor. The dream of the poor in all countries is that in some way the rich ought to divide with the poor. The Hebrew law contained many provisions for limiting the wealth of the rich and giving the poor a new chance. The people expected that when Messiah should come all such equalization should be perfect. In a company of friends one of them was treasurer, and carried the purse, as Judas did. This treas-

urer met the expenses of all. If on a journey, they went without purse or scrip, because the common treasurer of each place supplied their wants. Food and even clothing were furnished from the common stock.

### By Way of Illustration.

"The house was filled with the odor of the ointment." The sweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, rare pictures, or luxurious viands. Many a home having all these is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers. Lucy Larcom, the poetess, once wrote, "I think I should be homesick in a mansion filled with angels if my own precious friends were not there to give me the service of love." It is a glorious thing to live such a life that precious fragrance shall rise from it and be exhaled unconsciously.—*Dr. L. A. Banks.*

*Love always finds expression.* The little child who loves its mother tries to help her, when often the effort is a hindrance. The lover grows very inventive in his efforts to show his affection, and brings gift after gift. Love must express itself. The Taj Mahal of India, that beautiful tomb which cost \$20,000,000, is an expression of the great love which a husband bore for his wife. The hospitals and asylums and missions are an expression of the love of Christian people for their Master.

*A costly gift.* A young woman just graduated from a medical college went to her friend and said, "To-morrow I offer myself to the Board of Foreign Missions."

"Impossible!" cried her friend. "You have been appointed to a fine position. There is everything to make life delightful for you here. It is too great a sacrifice."

"All the more reason why I should go," the young woman replied. "If my life were worth little here, it would be worth little to give to my Master. David said, 'I will not offer to the Lord that which costs me nothing.'"

*The teaching of the lesson.* Jesus said, "Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." What reigning beauty, what queen or empress, would not covet such praise from him? Yet it was accorded to this quiet, unassuming woman of Bethany. It was bestowed because she chose the good part, and because her choice was so com-

plete, so absolute. The choice of Christ is the most important act it is possible for a mortal to make.—*F. E. Clark.*

### Heart Talks on the Lesson.

No incident in the life of our Lord is oftener told than this sweet story of a grateful woman's loving deed. The scene is Bethany, the town of Martha and Lazarus and his sister Mary, where Jesus often went to be refreshed by the fellowships of a happy home. I think this incident reveals the reason of his frequent visits. He went often to Bethany because there he found those who loved him.

After weeks of toil, preaching, teaching, healing the sick, meeting the hatred of the Jews and the hard-heartedness of the people for whom he daily poured out his life, think of Jesus, with that sense of separateness from others which makes a crowd the loneliest place in the world, coming to Martha's quiet home. She would delight to do anything for his comfort; and Mary would sit at his feet listening to every word he spoke. It was an atmosphere of love, and Jesus valued it. If you can make anyone's home-coming from the wearisome work-a-day world restful and refreshing by either the silent or the spoken ministries of love, I charge you use the opportunity ere it flies. It may go all too soon and leave you chilled with vain regrets.

It is no fancy, but Scripture truth, that Jesus still values love above all else. "Give me thy heart," he is ever saying to you and to me. We envy those who possess rare gifts and opportunity for active service; but there are other ways of pleasing God. There is many a humble Christian whose love he prizes more than much service which men praise. Indeed, I am afraid a good deal of the bustling flurry, which we call "Christian work," is very distasteful to him, because there is more selfishness than love in it. On two occasions the Lord Jesus commended a woman for doing "what she could." Once when the poor widow cast into the treasury two little mites—but it was "all her living"—and now when Mary broke the very costly ointment upon his head and his feet. Love made the two mites and the costly nard equally valuable. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to what he hath not." Only be sure that love goes with your gift and your service, then do what you can. The Lord never asks you to do more or to give more than according to your ability. But love does greatly increase ability! The poor woman would have thought it impossible to give all her living if her heart had been less loving; and Mary would have thought the breaking of that box a

sinful waste if her heart had not been breaking with love for the dear Master. There are alabaster boxes broken yet for Jesus, and they are precious to him as was Mary's. A woman in Korea, who only lately learned of him, is going over mountains and rough places telling the Gospel story to those who have never heard it. Speaking of some of her experiences, she said, "My feet grew very sore, but I remembered my Saviour's feet were pierced with nails and I was glad to go on and do his work." A word of encouragement was spoken by a friend to another, who said, "You do not know how much you have helped me;" the friend replied, "I did not try to do it; it was in my heart." Let us sit with Mary at Jesus's feet, and learn to love; then our memorial, like hers, will be, "She hath done what she could." We should seek to have in our hearts this wonderful motive power called "love." Then we can appreciate the meaning of the burning words of Paul, "The love of Christ constraineth us."

### The Teachers' Meeting.

Briefly state the events between the last lesson and the present one, and draw a map showing the journeys from Bethany to Ephraim, through Perea to Jericho, and to Bethany again.... Call attention to the time, a week before the crucifixion.... The feast, and the manner of "sitting at the table.".... How many Marys are named in the New Testament, and which was this?.... Compare the accounts of her act of love for Christ.... The value of her gift.... Traits of Judas here shown.... Our duty toward the poor.... The curious seekers after Jesus and Lazarus—what good came from their curiosity?.... Mary brought her alabaster box—what gifts can we bring to our Lord? This lesson shows a number of offerings which are within our reach: (1) We can welcome him to our homes (verses 1, 2); (2) We can do service in his name, like Martha (verse 2). Remember what Jesus said about a cup of cold water; (3) We can bring our costliest gifts—those we prize most highly (verse 3); (4) We can give our loyal fidelity—not like Judas, who might have been a faithful steward, but became a thief and a traitor (verses 4-6); (5) We can give to the poor (verse 8). He not only said, "Ye have them with you always," but also, "Whatever ye do to the least of these, ye do it unto me;" (6) We can give our influence to Christ (verses 9-11). Lazarus may have been silent, but his presence bore eloquent testimony. Every soul raised from the death of sin to the life of righteousness preaches the Gospel by his godly life.

OPTIONAL HYMNS.

Majestic sweetness sits enthroned.  
O, could I speak the matchless worth.  
Blessed assurance.  
Since Jesus is my friend.  
I will sing for Jesus.  
Saviour, thy dying love.

Awake, my soul.  
Jesus, thou everlasting King.  
O, my Saviour, how I love thee.  
All for Jesus.

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Blackboard.



Mary and Martha honored Jesus with sacrifice and humble service. Each did what she could, and gave her best from her true heart. Love in the heart expresses itself in self-sacrifice. But Judas, the thief, had no thought other than to satisfy self and his avarice for money. His heart was not right with God, and he could not understand the meaning of Mary's gift. As "the gift without the giver is bare," so only the loving service of the heart can be acceptable to God.

LESSON III. JESUS TEACHING HUMILITY.

[April 16.]

GOLDEN TEXT. I have given you an example. John 13. 15.

AUTHORIZED VERSION.

[Study the whole chapter.]

John 13. 1-17. [Commit to memory verses 14-17.]

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

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

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

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

REVISED VERSION.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments: and he took a towel, and girded himself. Then he poureth water into the ba-

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

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

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

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

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

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

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

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

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

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

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

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

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

sin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to *Si'mon Pe'ter*. He saith unto him, Lord, dost thou wash my feet? Je'sus answered and said unto him,

What I do thou knowest not now; but thou shalt understand hereafter. Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him. If I wash thee not, thou hast no part with me. *Si'mon Pe'ter* saith unto him, Lord, not my feet only, but also my hands and my head. Je'sus saith unto him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

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

13 Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

**Time.**—Thursday evening, April 6, A. D. 30.  
**Place.**—An upper room in Jerusalem.

### Home Readings.

- M.* Jesus Teaching Humility. John 13. 1-17.  
*Tu.* The humble exalted. Luke 14. 7-14.  
*W.* Humility in prayer. Luke 18. 9-17.  
*Th.* Grace for the humble. 1 Pet. 5. 1-7.  
*F.* A rebuke to pride. Mark 9. 30-37.  
*S.* Greatness of service. Matt. 20. 20-28.  
*S.* Christ's example. Phil. 2. 1-11.

### Lesson Hymns.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God,  
A heart from sin set free!

No. 126, New Canadian Hymnal.

Lord Jesus, I long to be perfectly whole;  
I want thee forever to live in my soul.

No. 46, New Canadian Hymnal.

Forever here my rest shall be,  
Close to thy bleeding side.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. A Friend, v. 1-3.

What was the "hour" that had come to Jesus?  
How did he know it had come?  
Who are meant by "his own"?  
How did he show his love for them?  
How did the devil influence Judas?

#### 2. A Servant, v. 4-6.

What acts of Christ were those of a servant?  
Why were the garments laid aside?  
What feeling prompted Peter's question in verse 6?

#### 3. A Master, v. 7-13.

Why did Peter not know what the Master was doing?  
When did he come to know it?  
What does the phrase mean "no part with me"?  
What made Peter change his statement given in verse 8?  
In what sense is Christ "Master and Lord"?

#### 4. An Example, v. 14-17.

What did Christ give to his disciples? **GOLDEN TEXT.**  
What does the example really teach we should do to others?

What prompts a servant to try to be as great or greater than his master?

What two duties are joined in verse 17?

#### Teachings of the Lesson.

1. Love for others prompts us to serve them. There are many forms of service. We must adopt the form which is within our ability and adapted to the need of another. There are many ways of helping others besides giving them money. Some do not need that, but counsel, sympathy, a kindly word.

2. An evil spirit comes into an evil heart. The one meets the other. The devil came to Judas. God comes into the pure heart which opens as a flower to the sunlight to receive him.

3. We must know the voice of duty and then obey it. Obedience does not come from knowledge, but is prompted by love. When so prompted the path of duty may seem rough and hard, but it leads to happiness. The promise of the Master is sure, "Happy are ye."

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### I. A Friend, v. 1-3.

What feast was near at hand?

What hour did Jesus know was approaching?

What evil purpose did Judas cherish?

Of what was Jesus conscious about himself?

##### 2. A Servant, v. 4-6.

How did he prepare himself for service?

What service did he perform?

What question did a disciple ask?

##### 3. A Master, v. 7-13.

What did Jesus promise him?

What was Peter's reply?

What did Jesus say of his refusal?

What was Peter's prayer?

Who did Jesus say were unclean?

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

What questions did Jesus ask?

By what titles did the disciples call him?

##### 4. An Example, v. 14-17.

What duty did they owe one to another?

What is our GOLDEN TEXT?

What did Jesus say about servant and lord?

What about doing as he commanded.

What says James about doing right? James

1. 25.

How does this act of Jesus teach love as well as humility?

#### Practical Teachings.

Where in this lesson are we shown—

1. An example of divine love?

2. An example of humility?

3. An example of forbearance?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who tells the story of the passover supper in the New Testament? **Matthew, Mark, Luke, and John.**

How many disciples ate the supper with Jesus?

**Twelve.**

Which one went out after supper? **Judas.**

What did Jesus know?

Why did Jesus wash the feet of the disciples? **It was the custom for a servant to wash the feet of guests at a feast. Jesus did this to show that he was willing to serve in the lowliest ways.**

Which disciple objected to having Jesus wash his feet?

What did Jesus tell him?

What did Jesus want the disciples to learn from this? **To be willing to do anything to help another.**

Who is our example? **Jesus.**

How may we find what he wants us to do? **By studying his life.**

#### THE LESSON CATECHISM.

(For the entire school.)

1. Whom does Jesus love? **His own who are in the world.**

2. What has he given to them? **GOLDEN TEXT: "I have given you an example."**

3. What example did Jesus set? **An example of service to inferiors.**

4. How may we reach happiness? **By likeness to the Master.**

#### NEW CHURCH CATECHISM.

62. What sacraments hath Christ instituted in His Church? Christ hath instituted two sacraments in His Church, Baptism and the Lord's Supper.

63. What is Christian baptism? Christian baptism is baptism with water in the name of the Father, the Son, and the Holy Spirit, as the sign of purification from sin and of admission into the Church, and the seal of the covenant blessings.

#### THE LESSON OUTLINE.

##### The Saviour after the Supper.

##### I. A FRIEND.

1. *Having loved his own.* v. 1.

Christ hath loved us. Eph. 5. 2.

2. *He loved them unto the end.* v. 1.

An everlasting love. Jer. 31. 3.

##### II. A KING.

1. *All things into his hands.* v. 3.

Subject unto him. 1 Pet. 3. 22.

2. *Was come from God.* v. 3.

Proceeded....from God. John 8. 42.

3. *Went to God.* v. 3.  
I leave the world. John 16. 28.
- III. A SERVANT.
1. *Took a towel....girded himself.* v. 4.  
The form of a servant. Phil. 2. 7.
2. *To wash the disciples' feet.* v. 4.  
As he that serveth. Luke 22. 27.
- IV. A MASTER.
1. *What I do thou knowest not.* v. 7.  
We see through a glass. 1 Cor. 13. 12.

2. *Ye call me Master.* v. 13.  
Jesus Christ is Lord. Phil. 2. 11.
- V. A TEACHER.
1. *Ye ought also to wash.* v. 14.  
Learn of me. Matt. 11. 29.
2. *Do as I have done.* v. 15.  
This mind be in you. Phil. 2. 5.
3. *If ye know....ye do.* v. 17.  
Likens him to a wise man. Matt. 7. 24, 25.

### EXPLANATORY AND PRACTICAL NOTES.

There is hardly another passage in the Bible where the charity that suffereth long and is kind is so magnified as here. It was a Jewish custom to bathe immediately before partaking of the passover meal, and it became the duty of each rabbi, who exercised over his disciples the supervision of a father over his family, to see that this custom was maintained. In large cities, especially in those under Roman influence, great public baths were erected, and we may think of Jesus as having walked with his disciples to the public bath, and afterwards from it to the place where the passover meal was eaten. This supposition sheds fresh light on the statements "Ye are clean," and "He that is washed needeth not save to wash his feet." Returning through the dusty streets, with feet either quite bare or merely sandaled, the disciples became types of those Christians who, washed from their sins by Christ, and kept by his providence in this world, are, nevertheless, "in their daily walk" tarnished and soiled. Now, what is to be done with such Christians? Critics outside of the Church, and too many inside, sarcastically tell them, and tell others, too, of their faults. But Jesus says, "As I have washed your feet, ye also ought to wash one another's feet;" that is, As I have effaced the record of your sins, you ought to cover with charity the faults of your fellow-Christians.

**Verse 1. Before the feast of the passover.** On Thursday of the week in which our Saviour died Jesus went with the twelve from Bethany to Jerusalem. About sunset they sat down together at table. **When Jesus knew that his hour was come.** "Because he knew." Up to this time he had evaded all the plots of his enemies; and the explanation repeatedly given for plans inscrutable to his disciples was his "hour had not yet come." But now he knew that the time had arrived when he should **depart out of this world unto the Father.** It should comfort the Christian who shrinks from death to know that his Lord, sure that when he died he would be received into the bosom of the Father, nevertheless shrank with untold anguish from the cup of sorrow which he had to drink; and "He knoweth our frame." **His own.** Those who had given themselves up to him with teachable affection. **Unto the end.** "To the uttermost." His love for us is as unchanging as it was for them. Not John, nor Lazarus, nor Mary was more fondly loved by Jesus than are we. Not Zaccheus nor the Samaritan woman, nor any other Hebrew outcast was more tenderly cared for in sin and sorrow than we have been. The divine and human affections of Jesus cling about each of us.

**2. Supper being ended.** "During supper," or, possibly, "supper being prepared." After

this he sat down to supper, and gave the sop to Judas (verse 26). **The devil having now put into the heart of Judas.** Judas had been for hours, if not for days, watching for an opportunity to fulfill his contract of betrayal. He may have been provoked to his treason by the reproof that his Master gave him at Bethany.

**3. Knowing that the Father had given all things into his hands.** Perfectly conscious of his origin and his destiny; thoroughly aware of the sweeping conclusions which faithful Christians must ever draw from what he was now about to do. **Went to God.** "And cometh unto God."

**4, 5.** These two verses are written with a vividness that shows an eyewitness. **He riseth from supper.** From the table. **And laid aside his garments.** Unfastened his girdle, took off his long outer garment, which was made not unlike our night robes. **And took a towel, and girded himself.** Tied a long towel around his waist, leaving its ends hanging loose. **He poureth water into a basin.** A large copper basin, in oriental fashion, placed there ready for the various Jewish ablutionary customs. No oriental would plunge his feet or his hands into a basin, however; rather would the water be poured upon them from a pitcher. **Began to wash the disciples' feet.** The con-



test among the twelve for the leading place in the kingdom of God seems to have taken place not long before this.

**6. Then cometh he to Simon Peter.** Peter had many faults, but he was one of those very refreshing people of whom one is sure that whatever person or event "cometh," their individuality will show itself. **Lord, dost thou wash my feet?** "Thou" is the emphatic word: "Thou, the Christ, the Son of the living God, wash my feet," the feet of "a sinful man?" The others had been washed, full of silent wonder, but Peter could not be silent.

**7. Thou shalt know hereafter.** "I will explain this after I have washed the feet of all the disciples." At best our knowledge of God's designs is fragmentary, but we may be sure that all the questions that try our faith will eventually be satisfactorily answered.

**8. Thou shalt never wash my feet.** Peter had begun by a noisy declaration of humility, but his avowed humility now shows itself to be partly pride and arrogance. Humility that is advertised, if not consciously hypocritical, is nearly always self-deluded. **If I wash thee not, thou hast no part with me.** "Humility not shown in obedience is in truth no humility at all."—*Churton*. The natural heart is "not subject to the will of God, neither indeed can be." This is as true of the amiable and moral as of the outcast. What is called "good nature" is not Christianity. "Come, follow me," is the Master's call. Submit, and all riches, grace and happiness follow.

**9. Lord, not my feet only, but also my hands and my head.** Peter is still on the wrong track. He wants to make out a program for the Lord.

**10.** We are now approaching the kernel of the lesson. Read carefully our introductory note. **He that is washed needeth not save to wash his feet.** "He that is bathed needeth not save to wash his feet." **Ye are clean, but not all.** A rebuke which only Judas of all the twelve could understand. It is possible, indeed, that Judas, intent on his plottings with the priests, had been absent when the rest of the disciples accompanied their Master to the public bath.

**11. He knew who should betray him.** "Who was betraying him?"

**12. Was set down again.** Was reclining again. **Know ye what I have done.** Do you fully understand?

**13. Ye call me Master and Lord.** Exalted titles of Jewish rabbis. **Ye say well.** Their deference to him is right.

**14. Ye also ought to wash one another's feet.** Naturally this whole story has profoundly affected Christendom. Some small branches of the Church of Christ have regarded it as enjoining a sort of sacrament, and teach that Christians are in duty bound to wash one another's feet, just as they are to partake of the Lord's Supper; and lofty saints in the Roman Church have washed the feet of beggars in their endeavor to fulfill this command. But our Lord's own explanation in this and the following verses shows that his act was typical—an acted parable. The constant purification from the daily stains of life can be in a sense performed by Christians to each other, and as such it is a duty which their Lord bids them to perform. If the verse we are now commenting on were devoutly read every day in every Christian household, there would never again in all Christendom be a Church quarrel.

**15. I have given you an example, that ye should do as I have done.** Not what I have done, but as I have done. "Mutual cleansing is the obligation of Christ's disciples."—*Hammer*. The word in the original for "example" describes a  *sampler* , a thing to be traced over, like a child's first copy in writing.

**16. The servant is not greater than his lord.** Over and over does our Saviour utter this truth. We need not consider ourselves above any work which he was willing to do. **He that is sent.** An apostle.

**17. If ye know these things, happy are ye if ye do them.** "If we are content to forsake the literal interpretation of our Lord's action as belonging to other countries and earlier times, we ought to be more careful to act up to the *spirit* of the precept, abounding in the loftiest acts of love, by which we can do good to the bodies or souls of those who need our love."—*Churton*.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1.** John interprets the consciousness of Jesus on this last night before his crucifixion. There were two things which Jesus held clearly in his mind and his heart as he came to that upper room: First, he was aware that "his hour," which he had so often said had "not yet

come," was now finally arrived. He was about to "depart out of this world unto the Father." This was the intellectual side of his consciousness. In addition, he was filled with an absorbing affection for his disciples. All his heart went out to them. We must interpret in the

light of this verse all he said to them that night, and all of his revealings of himself to them after his resurrection. And not only so—he held, also, in his heart all who to the end of the world should believe on him (chap. 17. 29).

**2.** The evil spirit of Judas serves as a dark background to the love of Christ, as it had a few days before served as a background for the love of Mary (12. 4). But as the love of Jesus was deeper for disciples than Mary's was for her Master, so the evil in Judas now is intenser than on the former occasion. Then it was greed; now it is the purpose of treason. The devil had gotten the thought of betrayal into his heart. That thought had risen into the consciousness of Judas as he saw Mary break the alabaster box of costly ointment on the Lord's head and feet. Immediately after that extravagance of love, so offensive to his covetous spirit, he went to the rulers and entered into the covenant of death with them (Matt. 26. 14-16). His resolution was taken then; he had been waiting his opportunity to carry it out. At this paschal supper, learning where Jesus purposed going at its conclusion, he saw his chance. At the last, not unlikely, he may have hesitated to go forward, and for a time struggled with his dark thought. But Satan had his way at last, and entered himself into his agent's heart (verse 27) and took possession of his will. Now, indeed, he was in fact "a devil," as Jesus a full year before (chap. 6. 70) had seen him to be latently. For a long time Judas had been getting his heart ready for the coming in of the devil. And men yet are unconsciously making similar preparation. The man who entertains the devil's thoughts will shortly find the devil himself at the door, and will not be able to keep him out.

**3-5.** Only John records this incident of the feet-washing, and only John could have given it over against the background of the exalted state of Christ's consciousness expressed in verse 3. Some one has suggested that if there was a break in our manuscripts at the end of this verse, and we had been left to conjecture what Christ did or said at that time when he knew "that the Father had given all things into his hands, and that he was come from God, and went to God," no one would ever have conceived of such a sequel as is actually recorded. It teaches us that the loftiest dignity of God is compatible with the lowliest service. "It is this kind of action that is suitable to one whose consciousness is divine. Not only does the dignity of Jesus vastly augment the beauty of the action, but it sheds new light on the divine character."—*Dods*.

**6-10.** Peter was rash and impetuous and presumptuous, but he was honest. His blun-

ders sprang out of good motives. It was very presumptuous of him when he took it upon himself to rebuke Jesus (Matt. 16. 22), but his love prompted him to it. He meant it, every word, when he said, "Though I should die with thee, yet will I not deny thee" (Matt. 26. 35). So here, when he said, as if in willfulness and rebellion, "Thou shalt never wash my feet," a right feeling lay back of it. Herein was the difference between Peter and Judas. Peter was honest; he was "clean" (verse 10), but Judas was not. Satan had "asked to have" Peter (Revised Version, Luke 22. 31), as he had sought after Judas. Judas he got, but Peter he did not. And the devil never finally gets a man whose heart at its core is honest, however much he may blunder.

From refusing to be washed at all, Peter, with characteristic impulsiveness, begged that not only his feet but his hands and his head also might be washed. He doubtless discerned something of the spiritual meaning of Christ's words, "If I wash thee not, thou hast no part with me." Christ's reply to Peter's request is very significant (verse 10). The Revised Version should be followed: "He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." That is, a man whose whole body has been made clean by bathing, when he comes in, requires only that his feet, which have been soiled by travel, shall be washed. Manifestly Christ was here speaking a parable which, being interpreted, means this: A person whose whole nature has been made clean through the "washing of regeneration" (Tit. 3. 5), while, through contact with the world, and through ignorance and weakness, he may become partially polluted, requires not again to be regenerated as at the beginning, but only to receive local cleansing. Regeneration is to the spirit what the full bath is to the body—a complete washing away of uncleanness; the subsequent forgiveness of sins is as the repeated washings of the feet. Peter's whole record is a remarkable illustration of this principle.

**12-17.** Undoubtedly the immediate occasion which prompted Jesus to wash his disciples' feet was the fact noted by Luke (22. 24) of the strife among them as to which of them should be greatest. Jesus, however, had a deeper purpose than teaching humility, though that was the most they were then prepared to understand. They would understand the deeper meaning thereafter (verse 7). So, leaving that for their future perception, he made the direct, practical application of the incident by telling them that what he had done was an example unto them. Once before he had given them an object lesson

on this same subject (Mark 9. 33-37). And for all time "the little child in the midst," and Jesus with the basin of water and the towel, washing and wiping his disciples' feet, will remain as the highest rebuke to self-seeking and strife for place.

### Thoughts for Young People.

#### The Lessons of the Feet-washing.

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

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

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

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

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

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

#### Orientalisms of the Lesson.

The place of the events of this lesson is said to have been the "upper room" in which Jesus ate the "last supper" with his disciples.

It is not and cannot be certainly known what was the location of the upper rooms of the last supper. "Upper rooms" were commonly enough found in Jesus's time, as in Elijah's day, as well as in our day. Dr. Thompson reminds us that even the Hebrew name for this chamber remains in the common Arabic word "allijah," which is the most desirable part of the house, given to guests as an honor, while the women and servants occupy the ground floor.

There is special emphasis to be laid on the statement that, "supper being ended," the "devil" put it into the heart of Judas to betray the Master. Nothing short of diabolical suggestion

would account to an oriental for such a dastardly act after having eaten "salt" or broken bread together. It is the most sacred and inviolable law of the oriental world that eating together is a solemn covenant of protection at the cost of the last drop of one's blood. Eating together is a sort of sacrament of blood. Hence Moslems, always implacable enemies of pagans, will under no circumstances eat with them. They are *Kitabis* and *Abasis* (bookless or without a revelation or a religion). But they will sometimes eat with Christians and Jews because they are *Kitabis* (have a revelation). Of them they say, "We are all brothers of the dust."

Dr. Tristram says often as he has been entertained in houses or under tents he never found the usage to vary in the manner of eating. "A great circular dish, generally wooden and shallow, with a rim not more than two or three inches deep, was piled with wheat, rice, or vegetables, over which was spread the lamb or poultry that had been boiled for our entertainment, and upon this was poured the broth in which it had been boiled, and then the whole sprinkled with capicum, savory and bitter herbs, and sometimes dried apricots. Into the broth the guests simultaneously dip a morsel of the meat, which they have torn off with the thumb and two forefingers of the right hand, or, it may be, gather up the broth with morsels of barley cake."

The feet-washing was necessary for cleanliness, as the sandal afforded little protection from dust and not much from the filth of the street or roadway. There was still less protection in the leather slippers, feet as well as arms of both women and men being bare. It was customary to have a servant pour water on the feet held over a basin. It was a very lowly service. Even when not specified as needing purifying ceremony, as for temple worship, a regard for propriety required the washing of hands and feet. With soiled feet a Moslem would count it an indecency to perform his prayer service; the prostrations, risings, kneelings, and other genuflections would expose him to shame if his feet were unclean, and the odor from feet soiled on the road, where hundreds are assembled, would be offensive. The high priest's whole body was washed at his consecration and on the day of atonement. In the daily ministrations of the priests they washed only their hands and their feet. The Pharisees washed their hands before eating and the whole body after being in a market. Washing the feet, however, was commonly practiced by the people before eating and sleeping; even he that had bathed often needed, before meals or on entering a house and specially religious precincts, to wash his feet.

### By Way of Illustration.

*Judas, the traitor.* He was one of the twelve, but no good thing is ever recorded of him. He must have been naturally shrewd, careful, and influential, for he was their treasurer. But his name is not mentioned save in connection with his sin or with Satan. He comes down through history as "that man by whom the Son of man is betrayed." Luke calls him a traitor, John, a thief, Jesus, a devil. Ten times and more the Gospel writers designate him, "Judas, which betrayed him." Luke, after his tragic death, softens the words and says, "Judas, who was guide to them that took Jesus." One may be a member of the church, hold official position, associate with the godly in charitable work, and yet not be a Christian.

*Jesus washing the disciples' feet.* Love to God and love to man transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. Much that a mother does for her child, a doctor or nurse for his patients, is very lowly service, that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard, and many others shine like stars in the sky.

In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but those who are doing the work are not mortals in old dresses, but beautiful angels. One is putting the kettle on the fire to boil, and one is lifting up a pail of water, and one is at the kitchen dresser reaching up for plates. The painter depicts everyone as so busy, and working with such a will, that you forget pans are pans and pots are pots, and think only of the angels and the work that seems so beautiful.—*Plonbet.*

*Versé 10.* A man who has bathed does not need to bathe again when he reaches home, but only to wash the dust off his feet, then he is wholly clean. So also in the spiritual life, a man whose moral nature has once been thoroughly purified need not think that this has been all undone if, in the walk through life he contrasts some stains; these must be washed away, and then he is once more wholly clean.—*Cambridge Bible.*

"I have given you an example." A teacher gave a boy an example in arithmetic, with the printed explanations. Perseveringly the boy tried, but failing, laid his head upon the desk and sobbed. Then the teacher sat down beside him, patiently worked out the example and showed him how. God gave the command, "Be ye holy." But when men utterly failed to keep it he sent the Lord Jesus Christ to show them how. He is the

pattern for our imitation. Let us ask in every difficult place, "What would Jesus of Nazareth have done if he had been in my place?" Then let us look at our Pattern and follow him.

### Heart Talks on the Lesson.

The busy life of Jerusalem was going on as usual. Men and women intent upon pleasure, gain, selfish pursuits, were passing to and fro utterly indifferent to the little company shut in with Jesus in that upper room. Yet above the thought of the self-seeking world was the teaching which he there gave to his own. Having loved his own which were in the world, he loved them to the uttermost. Service is the irrepressible expression of affection. Love is ready always to serve. Love is the one motive which never fails. Washing the disciples' feet was only one more proof that the Master had given himself for them. He said, "I have given you an example"—not of the act itself, but of the spirit in which it is done. These men whose feet he washed were poor workmen. Dull in apprehending his teaching, they often tried his forbearance very much. He knew that every one of them would forsake him in his coming hour of trial. One of them would deny him; one would betray him. Yet his love was so full of dignity and tenderness that he could do the most menial thing even for Peter and for Judas. What a rebuke is this for those who feel themselves above doing what they consider "menial," and for those who are too resentful to show a kindness to one who has wronged them! Jesus knew that he came from God and went to God, and with this high consciousness he did the work of a servant.

Nothing is menial which comes in the way of our duty or our opportunity to be helpful to others if it be done in the right spirit. It is far more self-respectful to do any kind of work cheerfully and well than to shrink from it because we feel it beneath us. The example of Jesus shows us a great principle dignifying small duties, and giving to every act of daily life a moral quality. Love service is the only kind the Lord cares for. It is the final test by which all work done in his name will be judged. "Inasmuch as ye did it unto me," therefore come, take your place among the blessed. For love is the only thing that can be trusted. "Love never faileth." "She loved much" is the best that can be said of us.

I am quite sure that this spirit of unselfish service for love's sake is growing in the world. There were never so many sweet charities as now. Men and women of

fluence and wealth are ministering to humanity more generously every year. The time will come when the disgrace of selfish living will be generally felt and acknowledged. The spirit of Jesus is melting the hard crust of the world's selfishness. We are ashamed of our pride and vain-glory when we see him in that upper room.

### The Teachers' Meeting.

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

### OPTIONAL HYMNS.

Just as I am.  
Take my life.  
I thirst, thou wounded Lamb of God.  
My Jesus, as thou wilt.  
Lord Jesus, I long to be perfectly whole.

I bring my sins to thee.  
I bring to thee.  
Teach me, O Lord.  
Look up to Jesus.  
Learning of Jesus.

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Verse 7.—Sample, Robert F., "Providence Interpreted," *The Treasury*, vol. iv, page 335. Alexander, J. A., *Sermons*, vol. i, page 46. Hamma, H. W., "The Hidings of God's Providence," *The Homiletic Monthly*, July, 1879, page 580.

Verse 14.—Conybear, W. J., "Humility," *Sermons*, page 134.

Verses 15, 16.—Edwards, Pres., "Christ the Example of Ministers," *Works*, vol. viii, page 455.

FREEMAN'S HANDBOOK: Ver. 4, The outer garment, 205. Vers. 4-15, Feet-washing, 10, 813.

### Blackboard.



Jesus came not to be ministered unto, but to minister. He rebuked the pride and self-seeking of the disciples by humbly performing for them the meanest tasks. If he, then, our Lord and Master, has given us an example of lowly, loving service for humanity, and we are his, we ought also to follow his steps (1 Pet. 2: 21). It is not enough that we believe; we must follow. Thus only can we enter that kingdom in which who-soever will be great must minister, and the chief must be the servant. Jesus, and not the world, associated honor with humility.

### LESSON IV. JESUS THE WAY AND THE TRUTH AND THE LIFE. [April 23.]

**GOLDEN TEXT.** Jesus saith unto him, I am the way, the truth, and the life. John 14. 6.

**AUTHORIZED VERSION.**

[Study also Acts 4. 8-12.]

**John 14. 1-14.** [Commit to memory verses 2-6.]

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, show us the Father, and it sufficeth us.

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, Show us the Father?

10 Believest 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 that dwelleth in me, he doeth the works.

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

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

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

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

**REVISED VERSION.**

- 1 Let not your heart be troubled: ye believe
- 2 in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a
- 3 place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye
- 4 may be also. And whither I go, ye know the
- 5 way. Thom'as saith unto him, Lord, we know not whither thou goest; how know we
- 6 the way? Je'sus saith unto him, I am the way, and the truth, and the life: no one com-
- 7 eth unto the Father, but by me. If ye had known me, ye would have known my Father
- 8 also: from henceforth ye know him, and have
- 8 seen him. Phil'ip saith unto him, Lord, show
- 9 us the Father, and it sufficeth us. Je'sus saith unto him, Have I been so long time with you,
- 10 and dost thou not know me, Phil'ip? he that hath seen me hath seen the Father; how say-
- 11 est thou, Show us the Father? Believest thou not that I am in the Father, and the Father in
- 12 me? the words that I say unto you I speak not from myself: but the Father abiding in
- 13 me doeth his works. Believe me that I am in the Father, and the Father in me: or else be-
- 14 lieve me for the very works' sake. 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
- 15 I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the
- 16 Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do.

**Time.**—Thursday evening, April 6, A. D. 30.

**Place.**—Jerusalem.

**Home Readings.**

*M.* Jesus, the Way and the Truth and the Life.

John 14. 1-14.

*Tu.* The life. John 17. 1-10.

*W.* The truth. John 17. 11-19.

*Th.* The way. John 17. 20-26.

*F.* Way to the Father. Eph. 2. 13-22.

*S.* The only way. Acts 4. 1-12.

*S.* The living way. Heb. 10. 11-22.

**Lesson Hymns.**

No. 58, New Canadian Hymnal.

Thou my everlasting portion,  
More than friend or life to me.

No. 212, New Canadian Hymnal.

Jerusalem the golden,  
With milk and honey blest.

No. 246, New Canadian Hymnal.

In the Christian's home in glory,  
There remains a land of rest.

**QUESTIONS FOR SENIOR SCHOLARS.**

**1. The House, v. 1-3.**

Why should not the heart be troubled?

What is it to believe in God?

What is meant by believing in Christ?

What do many mansions imply?

For what purpose will Christ "come again"?

How has Christ prepared a place for his people?

**2. The Way, v. 4-6.**

What is the way spoken of in verse 4?

How can we know the way?

What does Christ declare himself to be?

**GOLDEN TEXT.**

In what sense is Christ truth and life?

What is the nature of the life spoken of?  
What is meant by coming to the Father?

**3. The Father, v. 7-14.**

How have we seen the Father?  
Why does a sight of the Father satisfy?  
Of whom did Jesus testify?  
What are the works the Father doeth?  
What are the greater works, done after Christ's departure?  
How is the Father "glorified in the Son?"  
Is there a limit to our asking in prayer?

**Teachings of the Lesson.**

1. Much trouble comes from lack of faith in God. He who feels God is his Father and heaven is his home, and that all things, even afflictions, work for his good, is thereby sustained. Faith ought to grow with growing years and with ripening experience.

2. We should think much of the "many mansions." Our feet should touch the earth, but our hearts should not rest on it. Better Christians we would be if the light of heaven were to shine more clearly on our pathway. Only a step for the good man from the earthly house to the heavenly and eternal home.

3. Have grand views of the works which Christian hearts and hands fully consecrated can accomplish. Much fails to be done from lack of willingness. Prayer opens the eyes to duty and opportunity. Prayer strengthens the purpose. Prayer gives courage to live or to die. Join with it faith in the promise "I will do it."

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The House, v. 1-3.**

What caution did Jesus give?  
What reason for faith in him?  
What did he mean by "my Father's house?"  
What does it contain?  
Why did Jesus leave his disciples?  
What promise did he make them?  
What will be the purpose of his coming?  
What is said of his coming in 1 Thess. 4. 17?

**2. The Way, v. 4-6.**

What two things did the disciples know?  
What did Thomas say to Jesus?  
What did Jesus say of himself? GOLDEN TEXT.  
To whom is Jesus the way?

**3. The Father, v. 7-14.**

How were the disciples to know the Father?  
What revelation of the Father did Jesus make?  
What request did Philip make?  
What question did Jesus ask of him?  
What assurance did he give him?  
What did he ask them to believe?

What reason for belief did he give?  
What reward of faith is promised?  
What promise of help is given?

**Practical Teachings.**

Where in this lesson are we taught—

1. The resurrection of believers?
2. The divine unity of Father and Son?
3. The prevailing Name in prayer?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where was Jesus now? **In Jerusalem.**  
When did he speak these words to his disciples? **At the time of the passover supper.**  
Why were the disciples troubled? **Because Jesus told them that he was going away.**

What did he say he would prepare for them?  
What beautiful promise did he give them?  
Did the disciples know where Jesus was going?  
**Yes, if they believed that he was the Son of God.**

What question did Thomas ask?  
How did Jesus answer him? **GOLDEN TEXT.**  
What did Philip say?  
What did both Thomas and Philip show by their words? **That they had not really understood Jesus.**

How may we understand Jesus? **Ask him to give understanding hearts.** Verse 14.

**THE LESSON CATECHISM.**

(For the entire school.)

1. Whom does Christ tell us to believe in? **"Believe in God."**
2. What was the purpose of his departure? **"I go to prepare a place for you."**
3. What did Philip ask? **"Lord, show us the Father."**
4. What promise is given to prayer? **"If ye shall ask anything in my name, I will do it."**
5. What reply did Jesus make to Thomas? **GOLDEN TEXT: "Jesus saith unto him," etc.**

**NEW CHURCH CATECHISM.**

64. Who are the proper subjects of baptism?  
The proper subjects of baptism are infants and adult believers.
65. What is the mode of baptism?  
The Scriptures do not prescribe any mode as exclusively valid. The mode commonly practised by our Church is sprinkling.

## THE LESSON OUTLINE.

## "I am the Way,"

## I. THE WAY OF COMFORT.

*Let not... be troubled.* v. 1.

Comfort ye my people. Isa. 40. 1.

All your care upon him. 1 Pet. 5. 7.

## II. THE WAY TO REST.

*Many mansions... a place.* v. 2.

A building of God. 2 Cor. 5. 1.

Remaineth... a rest. Heb. 4. 9.

## III. THE WAY OF FELLOWSHIP.

*Where I am... ye may be.* v. 3.

Ever with the Lord. 1 Thess. 4. 17.

Shall see his face. Rev. 22. 3, 4.

## IV. THE WAY TO KNOWLEDGE.

*I am... the truth.* v. 6.

Truth by Jesus Christ. John 1. 17.

The word was made flesh. John 1. 14.

## V. THE WAY TO LIFE.

*I am... the life.* v. 6.

Give eternal life. John 17. 2.

Heath the Son hath life. 1 John 5. 12.

## VI. THE WAY TO GOD.

*Unto the Father... by me.* vs. 6-9.

I am the door. John 10. 9.

We have access. Eph. 3. 12.

## VII. THE WAY TO POWER.

*Greater works than these.* v. 12.

Take up serpents. Mark 16. 17, 18.

Bind on earth... heaven. Matt. 18. 18.

## VIII. THE WAY OF PRAYER.

*Ask in my name.* v. 13, 14.

If two of you... agree. Matt. 18. 19.

He heareth us. 1 John 5. 14.

## EXPLANATORY AND PRACTICAL NOTES.

The words of Christ at the supper table sent sorrow to his disciples. He had spoken of his approaching departure, and that of itself was enough to fill their hearts with gloom, as they saw themselves left alone amid bitter enemies. He had said that one of those who had walked by his side for years, and were even then reclining around him at the table, should betray him to his enemies. He had just spoken to the boldest, most ardent soul among them all, the recognized leader in the company, and declared that before sunrise even Simon Peter would deny that he knew him. Doubtless there was the shadow of a coming sorrow upon his own face; the darkness of the agony already gathering over him; and the eleven disciples felt a nameless terror closing in upon them; so the Saviour offers to them needed comfort. He tells them that, true enough, he was going from them, but only to prepare for them a place, and in due time he would return and bring them to dwell with him in the mansions that awaited them there. He shows them that he had come to point to men the way to the Father, and that ere long they would realize in him the revelation of God the Father. They could look forward with expectation to his return, and with joy in the thought of an eternal dwelling place with him in his glory. By his departure they would possess all his power as his representatives in the world; they should perform all his wonderful works, and even greater in his absence. And though absent from them in body, he would hear their prayers and present them to the Father with almighty intercession, so that they would be the richer by his separation, and might therefore no longer sorrow, but rejoice.

**Verse 1. Let not your heart be troubled.**

"Agitated." No men ever had more reason to be agitated than the eleven to whom these words were spoken. They had just heard that their Master was to leave them, after one disciple had betrayed him and another had denied him. All their ambitions and plans for the future had been ruined by these abrupt revelations. If the Messiah were to go away, what about the Messianic kingdom? What would become of him whom they so greatly loved? What about their own future? But he who foretells the disaster proceeds to give the great reason why neither they nor any other Christians whose hopes are dashed and whose lives are apparently blasted should be agitated or troubled. **Ye believe in God, believe also in me.** In the Greek both verbs

are in the imperative; therefore the best rendering is, "Believe in God, and believe in me." Meet increasing difficulties by a broader faith.

**2. My Father's house.** The "my" is full of meaning. His Father is our Father. The "house" includes the whole creation, which is God's dwelling place. **Many mansions.** Or "abodes," as the word is translated in verse 23. This life is one abiding place; the eternal life, which he was about to prepare, is another. **If it were not so, I would have told you.** It is not in me to deceive you with vain hope; what I promise, I will surely perform. **I go to prepare a place for you.** (See Heb. 4. 14; 6. 20.)

**3. I will come again, and receive you.** (Heb. 9. 28; 1 Thess. 4. 14-17.) In many ways the Saviour came again, and is coming—by the



resurrection; by the inner experience of the believer's heart; by death; by the end of the world, and we know not by how many advents besides, he comes. **That where I am, there ye may be.** The thought of dwelling with our Saviour should be the great hope held up before us in the future life.

**4. Whither I go ye know, and the way ye know.** (See the Revised Version here.) Jesus had often spoken to them of his return to the Father (John 7. 33); and his whole life had been spent in instructing men how to go to the Father.

**5. Thomas saith.** A disciple who found it impossible to believe without clear evidence; and his desire to understand is very edifying. **We know not whither thou goest.** None of the disciples could yet have any clear understanding of the coming Passion. **How can we know the way?** This is not a declaration of unbelief; it is rather an expression of confusion of mind and vague apprehension.

**6. I am the way, the truth, and the life.** "The way," says Kempis, "to them that are entering upon the path of holiness; the truth, to them that are advancing in it; the life, to them that are perfected."

**7. If ye had known me.** Just in the measure in which men apprehend Christ they apprehend God. He who sees in Christ only an ordinary, fallible man utterly fails to find God. He who sees in Christ a divine-human personality is led by the knowledge of the Son to a knowledge of the Father also. **Known my Father.** "God in Christ became manlike, that he might show man how to become godlike."—*Whedon.* **From henceforth.** Not meaning "from that moment," but after Christ shall have been glorified, which is the point of view in his thoughts. **Ye know him, and have seen him.** It was only after the departure of Jesus, and then only by slow degrees, that they realized that he was "the image of the invisible God."

**8. Philip saith.** He speaks under a sense of his own imperfect apprehension of what he had heard of the spiritual nature of God. (See John 4. 24.) **Show us the Father, and it sufficeth us.** He either desired some such vision as that of Moses on Mount Sinai and of Isaiah in the temple, or else his prayer was in spirit, "Lead us to a nearer and clearer knowledge of him to whom thou hast taught us to pray; and so satisfy the desire of our souls."

**9.** (See John 1. 18; 12. 45.) **So long time.** Three years of close intimacy. **Seen me... seen the Father.** The highest revelation of God which this world has ever received is that of Jesus the Christ.

**10. I am in the Father, and the Father in me.** These two statements it is difficult to separate and analyze apart from each other. Christ spoke and acted as God would speak and act in human nature; for Christ was God manifest in the flesh, and God is Christ dwelling in glory. **I speak not of myself.** Revised Version, "not from myself;" that is, as originating in the human mind.

**11. Believe me.** Jesus here addresses not only Philip, but all the disciples; in the Greek, "Believe me, ye."

**12. Greater works than these shall he do.** The spiritual is greater than the physical. Jesus had made storms, vegetation, disease, and death obey him by saying to each, "Do this," and it did it. His followers, by saying in their hearts, "In the name of Jesus of Nazareth do this," have wrought greater changes in the world of spirits. Even the few miracles wrought by the apostles in Christ's name after his ascension, and by the power of his Holy Spirit, were, as Dr. Churton reminds us, greater in their effects than any wrought by Christ, as was seen by the rapid extension of the Church and the victorious faith of saints and martyrs. Every year the Church's history witnesses conversions more wonderful than the raising of Lazarus. **Because I go unto my Father.** Temporary separation is the condition on which all these promises hang.

**13, 14. Whosoever ye shall ask in my name.** Not merely by adding the formula, "For Christ's sake," to our prayers, but by believing in his merits and trusting to his love. **That will I do.** To this promise no conditions are here appended in word, but the whole discourse implies one great condition—that figured in the vine and the branches of Lesson VI. If we dwell in him and he in us, our wills will be lost in his; we will still have our preferences and longings, but with our whole natures we will seek first the kingdom of God and his righteousness; and in such case we have but to ask and receive. **Anything in my name.** All classes of prayers are included, for temporal no less than for spiritual objects. This puts no premium on a Christian's whims, but it does most solemnly declare that under the conditions above described every need of our nature, put into prayer, will be granted. We must remember, however, that in our human short-sightedness we often ask for things which, if we knew all, we should not want. Then our petitions are best answered by being denied. A baby boy cries for a bright-colored liquid which he sees in a glass; what he wants, and what he thinks he is crying for, is a delicious and strengthening drink. But the contents of the glass are poison. So the mother in her love disappoints

her son by putting it out of his reach; and then gives him a nourishing drink from another glass.

So Christ treats us—else the promise of this verse would be broken.

### CRITICAL AND HOMILETICAL NOTES.

We have come now to the heart of John's gospel. We feel sure that his chief motive in writing these memoirs of his Master was that he might record these last great teachings. We can feel in the rapidity of his sketches of the last year of Christ's life, and even of the events of the last days, that he was pressing forward eagerly to this upper room, where Jesus opened all his heart to his disciples, and lifted them up to his Father in strong and tender prayer. Into this holy of holies of the life of Jesus John alone enters, the love-anointed high priest of the apostolate. He alone had the spiritual faculty for the adequate understanding and report of such exalted discourse; and even he did not attempt to write it down in permanent form until, after more than fifty years of meditation upon the sacred words, he had entered into their deepest meaning.

**Verse 1.** The paschal meal was ended, the sacramental memorial in the bread and the wine had been instituted, the traitor had gone out, and, having arisen from the table, the disciples were gathered with anxious faces about the Lord. There were many things which saddened and disturbed them. When they had returned with Jesus from beyond Jordan it was with the sense that a tragedy was impending (chap. 11. 16). For a full year Jesus had been referring repeatedly to his approaching death. At his anointing by Mary at Bethany he had said, "She did it for my burial" (Matt. 26. 12). At this supper he had said of the cup which he gave them, "This is my blood" (Matt. 26. 28). Then, too, he had been saying to them that he was about to go away, and that they could not follow him (chap. 13. 33, 35). Besides, he had declared that one of them should betray him (chap. 13. 21), and they had cause to fear that he who had gone out had gone on that traitorous mission. Another of their number, he had declared, before the crowing of the cock that night should deny him; and of all of them he had said (Mark 14. 27) that they should be scattered like sheep whose shepherd was smitten. Little wonder that their hearts were troubled. Jesus addressed himself to comforting and strengthening them. And knowing that faith is the only thing that can soothe trouble and allay fears, he said, "Believe in God; believe also in me."

**2, 3.** These are the tenderest and most heart-inspiring words ever spoken to human sorrow. Of the unseen world into which our loved ones have passed, and before which we sometimes

foolishly stand in fear, nothing better could be told us than that it is our "Father's house," containing many dwelling places prepared for them and for us. Have we had fears that man's hope of immortality, however eager and intense, may after all be only a dream? But Jesus says he would not have left the world to be mocked by a delusion. "I would have told you." If death ends all, Jesus would have said so. That he did not say so, but, on the contrary, said what these verses contain, should satisfy our hearts. It is asked, "When will Christ come again?" The answer is, for each believer at his death, and for all at the "last day," in the general resurrection of the dead.

**4-9.** There is such a thing as knowing without knowing that we know—that is, one may know two or more things without knowing their relations to each other. That was the state of the disciples' knowledge. Their knowledge was not properly correlated. They knew in reality the whither of Christ's going and the way of his going (verse 4); only they had not put the two things together. He was about to go to his Father, and through him all believers might come to the Father, and they knew him, and they knew the Father; but they needed yet to know that Jesus was the way to the Father, and that no man could come to the Father except through him (verse 6). Those were the two disconnected factors of Thomas's knowledge which Jesus joined together. Having done this, he called their attention to another great thing which they knew without knowing that they knew it. He declared that they both knew and had seen the Father (verse 7). As Thomas had protested against the statement of verse 4, Philip now protests against this statement, and declares they have never seen the Father (verse 8). And yet they had. They had seen and known Jesus; only they had not understood that in seeing him they had also seen the Father (verse 8). This he now tells them (verse 9). He had before said to the unbelieving Jews, "I and my Father are one" (chap. 10. 30), and the disciples had probably heard him; but the Jews sought to stone him for the saying, and the disciples evidently had not understood it.

**10-14.** The supreme fact that he is in his Father and his Father in him he then proceeded to urge upon his disciples' faith. Two things he stated in confirmation and illustration of this: (1) His teachings were from his Father; (2) his works were done by the Father dwelling in him

(verse 10). This he had repeatedly affirmed from the beginning. (See John 7. 17; 8. 28; 12. 49). The divinity of his works certified to the divinity of his teachings, as long before he had said to the Jews (chap. 5. 36). So now he urged upon his disciples that they should believe the things he had just been saying, if his word itself did not convince them, "for the very works' sake" (verse 11). But he indicated a confirmatory proof beyond that, good for all men and all times—namely, that those who should believe on him should do the works which he did, and even greater works (verse 12). And that because he should go to his Father, and having gone, would send the Holy Spirit, who should endue them with power (Acts 1. 8). And still further and continuously, the fact of his being in his Father and his Father in him should be demonstrated in the answer to prayer offered in his name (verses 13, 14).

### Thoughts for Young People.

#### Our Benefits from Christ's Departure.

1. *By the departure of Christ from earth and his dwelling in heaven we have an object of faith.* We can see him by faith's insight, and thus have our faith ennobled and strengthened (verse 1).

2. *By Christ's departure we are led to look upward to heaven.* Were he with us, we should be content with earth; but now our thoughts are turned toward a better country (verse 2).

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

4. *By Christ's departure we find the way to the holiest and to heaven,* so that we may enter in (verses 4-6).

5. *By Christ's departure we receive a clearer knowledge of him as the revelation of God.* The disciple of to-day knows far more than did Thomas or Phillip, or even John, in the days of Christ's incarnation (verses 7-11).

6. *By Christ's departure we possess power among men as his representatives, and can do even greater works than he wrought.* The Church of to-day sees greater miracles than those witnessed while Jesus was on earth (verse 12).

7. *By Christ's departure we enjoy the privilege of coming to God and presenting our petitions in Christ's name, sure of a successful suit* (verses 13, 14).

#### Orientalisms of the Lesson.

There were in Christ's time some great highways, six of which are known to us. Four of them started from Jerusalem; one led to Perea;

another to Galilee and to Damascus. But these were Roman paved roads. A third road was that to Egypt by Gaza and Hebron; a fourth road led to Joppa, and thus to the Mediterranean Sea. In the Old Testament there are roads called "the king's highway." Staper says in the time of Josephus there were some very ancient highways in Palestine paved with basalt and black stones supposed to have been made in the time of Solomon. But it is not easy for us to appreciate what these great highways were to a people that as soon as they left these went into blind footpaths, where they had to pick their way over rough places, and over rocks that blocked the way. The way presented a constant difficulty to the traveler. But when he reached the great highway all was plain. The Mohammedans speak of the Koran as "the path," "the right path." Thus orientals would appreciate Christ's metaphor, though they might not comprehend him as the "way" to the Father.

Jesus's saying, "I will come again," is preserved far beyond the pale of Christendom. The Mohammedans, who acknowledge Jesus as a prophet, are free to speak of his coming again, and they even point out the mosque in Damascus at which they say he will appear.

#### By Way of Illustration.

*Jesus comforting his disciples.* The last words of Jesus to his disciples declare that the grave is but the portal to life, that death is the period when the plant breaks the sod and lifts its head into the sunlight. What do the roots think, slumbering down there in the earth, when a companion is taken away into the world above? If they could reason, would not their conversation be similar to ours when our friends depart? Would not the border land that lay between them and the light seem like extinction and death? But Jesus has given us this comfort in our sorrow, "I go to prepare a home for you."—*Lathbury.*

*Heavenly mansions.* He promises that they shall have "mansions," which in the margin of the Revised Version is translated "abiding-places." This was a great comfort to those who soon were to be cast out from among men, so that, as Paul afterward wrote, they were to be looked upon as the offscouring of all men, and were to have no place to lay their heads. To Peter in prison, to John in exile, and to Paul chained to a Roman soldier this promise must have been one of the very sweetest in God's word.—*A. F. Schauffler.*

"Jesus saith, I am the way." In a mountain

climb I found myself in a strange and dangerous steep, suddenly enveloped in cloud, all trace of direction lost, not knowing but that a yawning gulf was at my feet. But I was not lost. Our guide was in advance of the party. He had passed the cloud and reached the ridge, and he called back, "It is all clear here; I can see the way right to the summit; follow me, and you will be safe." Astray in the mazes of our own wrongdoing, or bewildered in mists of doubt that blot out the landscape for us and chill our hearts, we hear the confident tones of One who is indeed to us "a voice from the heights." It is the voice of Jesus calling, "Follow me."—*C. L. Noyes.*

*Verse 12. Greater works.* After Christ's death and the gift of the Holy Spirit it was possible for far more wondrous works to be done than were possible before. More were converted in one day at Pentecost than during all Christ's ministry of three years; and nation after nation has since been converted to God. Christianity has done more for the healing of the sick and for the physical comfort of men than all the miracles Jesus did when on earth. A new benevolence has arisen that builds hospitals and asylums. Jesus, through his disciples, has conquered the Roman Empire, is controlling the mightiest nations on earth, and has gained a wider and mightier kingdom to-day than any emperor or conqueror could ever boast.—*Select Notes.*

*Verse 13.* Dr. A. T. Pierson says: "Have you ever wished that some rich friend of yours would hand you a blank check, properly indorsed, asking you to fill it in with any amount you wish? This wish is fulfilled in this thirteenth verse. It is a blank check made by a rich Friend which we may fill in. The condition of asking is in faith, 'that the Father may be glorified in the Son.'"

### Heart Talks on the Lesson.

What Jesus told his disciples to comfort them in view of his departure from earth is all so very clear and satisfactory to people of simple faith that heaven is as real to them as earth, and death is only the passing to more abundant life. Happy for us if we so receive these precious words of Jesus. Is heaven real to you? Is the way to heaven plain? Or are you, like Thomas, perplexed about it? Let us think carefully of what Jesus says, and see if we cannot get settled peace and comfort. Philip truly said, "Show us the Father, and it sufficeth us." If we find God, we find heaven and all that heaven means, whether in our hearts here or in a place where we may live with those we love forever. Is

not a child well cared for, happy, contented when living obediently, lovingly, and in perfect harmony with a father abundantly able to supply all his wants and gratify his noblest desires? To know our heavenly Father in this way is heaven begun upon earth. We can know him thus only through Jesus, who is "the image of the invisible God," and who has revealed him to us. We never get a full, satisfying knowledge of God the Father without a knowledge of Jesus the Saviour. He said, "I am the truth." He not only told the truth unmixed with fancy or falsehood, but he is the truth itself. Is it living the heaven life to find the Father? That real life, not ideal, but actual, practical, we see in Jesus. He always saw the face of the Father. He was in perfect harmony with him. He did always the things which pleased him. He was the beloved Son in whom the Father was well pleased. Jesus, a person, came from and went to heaven, a place. He passed through death to life. His doctrines were all exemplified and verified in himself. If he himself was a reality, his teachings can be relied upon as the soul's security for the fulfillment of all its desire. He said, "I am not only the way to heaven, the truth of heaven, but I am also the life of heaven." What is life? Plants grow and bloom because they have life. We say of a vigorous, happy child, "How full of life he is!" The child cannot tell you why he laughs and leaps and shouts; he feels it. The soul has life when it grows and soars Godward. It feels the rejoicing thrill when Christ the Life abides within it. How can we know the way? It begins right here where you give your heart to Jesus.

### The Teachers' Meeting.

Show what were some of the troubles in which Christ undertook in this lesson to comfort his disciples... What are some of the troubles in which we need comfort?... The comforts which Christ offered to his disciples: (1) *A comforting faith* (verse 1). In trouble there is nothing like having some one in whom we can trust. So Christ says, "Believe in me." (2) *A comforting peace* (verse 2). The wanderer looks on home as a place of rest. (3) *A comforting hope* (verse 3). That is, the hope of meeting Christ, and being with him. (4) *A comforting way* (verses 4-6). How many comforts we find in the way which Christ reveals to us! (5) *A comforting Father* (verses 7-11). When we know Christ we know God as our Father. (6) *A comforting work* (verse 12). There is joy in the consciousness of power to do Christ's work in the world. (7) *A comforting privilege* (verses 13, 14). Though Christ may be absent, yet we

have the privilege of prayer in his name.... Another plan of treatment may be found in the Thoughts for Young People, "Our Benefits from Christ's Departure."

✠

**OPTIONAL HYMNS.**

I've found a joy in sorrow.  
O holy Saviour.  
Lead, kindly Light.  
Thine forever.  
I'm but a stranger here.

Come, every soul.  
Jesus all my grief is sharing.  
Beautiful country.  
In from the highways.  
One sweetly solemn thought.

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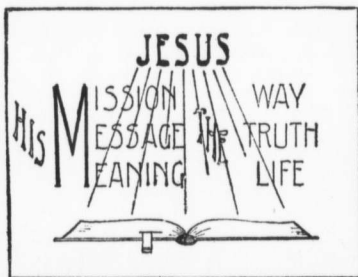
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**Blackboard.**

The shadow of death was thrown darkly across the Saviour's pathway, and his sorrowing disciples needed the comfort their Master gave. He looked beyond Calvary to the life to come, and told them of himself, the way to God and heaven. This is his mission. Comprehending all truth in himself, he is the message and perfect manifestation of the Father. The meaning of his coming was to impart the spiritual life, of which he is the source. He is not now present as with the disciples, but his word and Spirit still reveal the Way, the Truth, and the Life—that is, Jesus.



## LESSON V. THE COMFORTER PROMISED.

[April 30.]

GOLDEN TEXT. I will pray the Father, and he shall give you another Comforter. John 14. 16.

## AUTHORIZED VERSION.

[A Lesson for Pentecost. Study also John 16. 1-15.]

John 14. 15-27. [Commit to memory verses 25, 26.]

15 If ye love me, keep my commandments.

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

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

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

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

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

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

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

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

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

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

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

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

## REVISED VERSION.

15 If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he

17 may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall

18 be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my

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

22 Ju'das (not Is-car'i-ot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23 Je'sus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto

24 him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while

26 yet abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

27

Time.—Thursday evening, April 6, A. D. 30.

Place.—Jerusalem.

## Home Readings.

M. The Comforter Promised. John 14. 15-27.

Tu. To testify of Christ. John 15. 17-27.

W. The Spirit of truth. John 16. 1-15.

Th. The Revealer. 1 Cor. 2. 9-16.

F. Led by the Spirit. Rom. 8. 12-17, 26-28.

S. The prophecy. Joel 2. 23-32.

S. The Spirit given. Acts 2. 1-13.

## Lesson Hymns.

No. 415, New Canadian Hymnal.

Standing on the promises of Christ my King,  
Through eternal ages let his praises ring.

No. 421, New Canadian Hymnal.

Jesus is tenderly calling thee home—  
Calling to-day, calling to-day.

No. 417, New Canadian Hymnal.

Our life is like a stormy sea  
Swept by the gales of sin and grief.

## QUESTIONS FOR SENIOR SCHOLARS.

1. The Comfort of the Spirit, v. 15-20.

How do we show love to Christ?

Name some of his commandments.

For what did he pray?

Who is the Comforter?

Why cannot the world see him?

What is the kind of life spoken of in verse 19?

**2. The Comfort of Love, v. 21-25.**

What is meant by keeping the commandments?

How does Christ manifest himself to those who love him?

Why does he not manifest himself unto the world?

What is meant by "make our abode with him?" Verse 23.

Whose were the words Christ spoke?

In what sense were they not his words?

**3. The Comfort of Knowledge, v. 26.**

Who sends the Comforter?

What is the work of the Comforter?

Name some of the "all things" taught.

What does the Comforter bring to remembrance?

**4. The Comfort of Peace, v. 27.**

What did Christ leave with his disciples?

Define the nature of "peace" in verse 27.

Why cannot the world give this peace?

How did Christ get it?

How can he impart it?

Recite the angelic chorus at Bethlehem.

For what did Christ promise to pray? **GOLDEN TEXT.**

**Teachings of the Lesson.**

1. Love prompts obedience. Obedience is the test of love. "To obey is better than sacrifice." God looks at the heart and measures the value of the gift by the spirit which prompts it. Not first what we do, but first the spirit of love, strengthened by gratitude to God for his goodness.

2. Prayer brings the Comforter and comfort. Christ says, "I will pray," and so should we say. But to receive we must first have the heart ready for the gift. Spiritual sight is needed to see spiritual gifts.

3. Peace is of many kinds. The peace which Christ gives abides. It is most precious. It lives in the heart when all without is troubled. It conquers fear. It cannot be bought or sold for money. The world cannot give it, cannot take it away.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Comfort of the Spirit, v. 15-20.**

What proof of our love does Jesus ask?

For what does he promise to pray? **GOLDEN TEXT.**

What other name for the Comforter is here given?

Who cannot know him?

What assurance does Jesus give his disciples?

What prophecy does he make in verse 19?

What does that mean?

What, then, would the disciples know?

**2. The Comfort of Love, v. 21-25.**

What reward is promised to those who love Jesus?

What question did Judas (not Iscariot) ask?

What was Jesus's answer?

Whose commands do the unloving neglect?

Can a true Christian cherish hatred in his heart?

**3. The Comfort of Knowledge, v. 26.**

Who sends the Comforter?

What other name is here given?

What will the Holy Ghost do?

In this life, with the everlasting life to follow, do we need intellectual knowledge or spiritual knowledge more greatly?

Is there any school or college where spiritual knowledge can be acquired?

Can we get it even from the Bible without the help of the Holy Ghost?

Is he promised to all Christians? Yes. Verses 16, 17.

**4. The Comfort of Peace, v. 27.**

What blessing did Jesus leave to his disciples?

How does the peace he gives differ from that of the world?

Is it possible for an ordinary Christian boy or girl to have heavenly peace in his heart at all times?

What final encouragement does our Lord give?

**Practical Teachings.**

Where in this lesson are we taught—

1. The source of true comfort?

2. The test of love?

3. That the Christian will be divinely led in paths of peace?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What did Jesus say the Father would send to the disciples after his death? **GOLDEN TEXT.**

What if Jesus had stayed here himself?

Would that have been best for the disciples (and us)?

Why not?

What other name did Jesus give to the Comforter? **The Spirit of truth.**

Where did Jesus say this Spirit should dwell?

What did Jesus say the Comforter would do?

**Teach us all things.**

What will he help us to remember? **All that Jesus taught when he was here.**

Who keep the sayings of Jesus? **Those who love him.**

What beautiful possession did Jesus leave with the disciples? **Peace.**

Do you know any of the last words of Jesus?  
Would you like to learn some of them?

### THE LESSON CATECHISM.

(For the entire school.)

1. How do we show love for Christ? **By keeping his commandments.**
2. What is the prayer of Christ? **GOLDEN TEXT: "I will pray,"** etc.
3. What is the work of the Comforter? **To make the truth Christ has spoken effective.**

4. What blessing does Jesus leave to the world? **The blessing of peace.**

### NEW CHURCH CATECHISM.

66. What are the obligations imposed upon us by our baptism?  
The obligations imposed upon us by our baptism are renunciation of sin, faith in Christ, and loving obedience to Him.  
Acts xxii. 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

## THE LESSON OUTLINE.

### The Comfort of Christ.

#### I. THE COMFORT OF PRAYER.

*I will pray the Father.* v. 16.

*I pray for them.* John 17. 9-11.

*Intercession for them.* Heb. 7. 25.

#### II. THE COMFORT OF THE HOLY SPIRIT.

*The Spirit of truth.* v. 16, 17.

*The Spirit itself.* Rom. 8. 16.

*Dwelleth in you.* 1 Cor. 3. 16.

#### III. THE COMFORT OF PROMISE.

*I will come to you.* v. 18-21.

*This same Jesus.* Acts 1. 11.

*The . . . Lord so cometh.* 1 Thess. 5. 2.

#### IV. THE COMFORT OF LOVE.

*Love of my Father.* v. 21.

*God is love.* 1 John 4. 16.

*Under the shadow.* Psa. 91. 1.

#### V. THE COMFORT OF COMMUNION.

*Make our abode with him.* v. 23.

*Will come in.* Rev. 3. 20.

*Our fellowship.* 1 John 1. 3.

#### VI. THE COMFORT OF KNOWLEDGE.

*Teach you all things.* v. 26.

*He will guide you.* John 16. 13.

*Searcheth all things.* 1 Cor. 2. 9, 10.

#### VII. THE COMFORT OF PEACE.

*My peace I give.* v. 27.

*The peace of God.* Phil. 4. 7.

*In perfect peace.* Isa. 26. 3.

## EXPLANATORY AND PRACTICAL NOTES.

The discourse which began with the last lesson (or more strictly began with John 13. 31), and extending to the end of chap. 16, contains our Lord's last instructions to his disciples, not so much touching on his death, however, as on his departure into heaven. "The true remedy for the trouble which his departure would bring upon them, as it is the true remedy for all trouble and sorrow, was to fix in their hearts a firm faith and confidence in their Creator and their Redeemer."—*Churton*. "His words admonish us," says Hugo de St. Victor, "that our God is to be adored not only in that Godhead in which he created us, but in the manhood in which he redeemed us." To get the full meaning of any part of this marvelous last discourse of our Lord we must read it all together—a precious task which the very preciousness of isolated passages tempts us to neglect. When Judas went out into the night it must have been as if the world and sin and Satan had suddenly taken their leave, while to the little group of lingering friends the Saviour poured forth his heart. It is questionable whether ever there has been less restricted intercourse with the Saviour than the eleven now for an hour or two enjoyed. Jesus gave them to understand, as well as their confused hearts could understand, how and why he was about to leave them, and their duty in his absence. But their eyes were mercifully holden that they could not promptly and clearly see. An abrupt revelation of his approaching death of infamy would have crushed hope and faith from their hearts. With our superior spiritual information it sounds unspeakably pathetic for Peter to ask eagerly why he could not follow now, even at the cost of life; for Thomas to ask about the way; Phillip, about the Father; and all of them in unison to say, "What is this that he saith? We cannot tell what he saith." It was divinely merciful thus to veil from their trembling souls the approaching catastrophe. But it opens new far vistas in spiritual wisdom to discover how inexpressibly comforting to our souls in A. D. 1899 are the words of comfort spoken to the disciples in A. D. 30.



**Verse 15. If ye love me, keep my commandments.** "Let your love for me be shown not in tears because of my departure, but in obedience to my commands. True love always leads to obedience. "The love of Christ constraineth us."

**16. I will pray the Father.** The mysterious relationship of Son and Father can never be comprehended by mortal mind. Don't spend time in trying to explain it. **Another Comforter.** The word here rendered "Comforter" is in 1 John 2, 1, translated "Advocate." "Helper" has been suggested as nearer in meaning to the Greek word. In John 16, 8-14 the work of the Spirit is described as pleading, arguing, convincing, instructing, guiding, and witnessing. He is "Another" who will do what Jesus himself had been doing. **Abide with you forever.** Lifelong fellowship.

**17. The Spirit of truth.** Only a few minutes before Jesus had said, "I am the truth." **The world.** Those whose life is in bondage to the desires of the world. **Cannot receive.** "They shrink from the grace of the Holy Spirit as one that is infirm of sight shrinks from the brightness of the sun."—*Churton.* **It seeth him not.** God gives to every man a susceptible spiritual nature as well as sensitive physical and intellectual natures. And just as perverse ignorance and folly will dwarf intellectual growth, and just as abuse of the laws of health will paralyze physical energies, so a life sordid and base will tend to extinguish spiritual discernment, so that the worldling may be in the presence of the Holy Spirit and "know him not." **Ye know him.** "Are knowing him." **Dwelleth with you.** By your side. **Shall be in you.** Is in you.

**18. Comfortless.** "Desolate;" "as orphans." There is no connection of thought between the "Comforter" (Paraclete of verse 16) and the "comfortless" (orphans) of this verse. No one can study the words and deeds of the disciples while Jesus was with them and not feel how like fatherless little boys they would be with their Rabbi in the grave; "sheep in the midst of wolves," indeed, and utterly helpless when Sadducee and Pharisee should unite for their ruin. Jesus here assures them that their bereavement, the cause and manner of which they cannot yet understand, will be but temporary. **I will come to you.** "I come;" am always coming.

**19. Yet a little while, and the world seeth me no more.** "Beholdeth me no more." Not to "the world" but only to "witnesses chosen before of God" did our Lord appear after his resurrection. **Ye see me.** "Ye be-

hold me;" not only the few to whose eyes the wonders of the forty days were manifest, but every Christian. Spiritual life brings spiritual vision. **Because I live, ye shall live also.** "And ye shall live also." This is a promise of the resurrection; and more, it is a promise of eternal life—a life over which death has no power—given to all who trust their souls in the hands of their Saviour; of such a life the resurrection of saved souls is a necessary episode.

**20. At that day.** The day of my victory. **Ye shall know.** It shall be demonstrated to you. **I am in the Father.** By unity of nature. **Ye in me.** As members of my body (Eph. 5, 30). **I in you.** So Paul says, "Christ liveth in me" (Gal. 2, 20), and John, "He that keepeth his commandments dwelleth in him, and he in him" (1 John 3, 24).

**21.** The conditions under which the promise is realized are here once more laid down. This is the fifteenth verse turned backward. There Jesus tells his disciples that they that love him will certainly keep his commandments; here he says that they that keep his commandments do it from love to him. **Shall be loved.** A richer promise even than the similar one in John 12, 26. **Will manifest myself to him.** (Refer again to 1 John 3, 24.)

**22. Judas saith unto him, not Iscariot.** The apostle called by Matthew (10, 3) Lebbeus or Thaddeus; by Luke (6, 16) "the brother of James." **Lord, how is it that thou wilt manifest thyself unto us, and not unto the world.** "Why hast thou so loved us as to account us worthy of a manifestation of which the world is not accounted worthy?"

**23.** This verse perfectly answers Judas's question. It may be thus paraphrased: "I will manifest myself to you, and not to the world, because that is the very nature of things. You love me, and obey me, and my Father loves you as a consequence, and the result is we abide in your hearts. That is the divine manifestation."

**24. He that loveth me not keepeth not my sayings.** And absence of love makes revelation impossible, for it means disobedience.

**25.** "With this verse the discourse takes a fresh start, returning to the subject of the Paraclete."—*Plummer.* **These things.** All the wonderful revelations, benedictions, and prophecies which they had been listening to. **Being yet present with you.** The fellowship of the present, so precious to the eleven, must soon end; no more "things" of this sort could be spoken to them by the Lord; but that is only because an everlasting fellowship is to be

ushered in, and the Holy Ghost (as we are presently told) is to "teach all things, and bring all things to remembrance."

**26. The Comforter.** The Paraclete, "The Advocate," which is the Holy Ghost. In my name. Instead of my personal presence. Teach you all things. The human spirit enlightened by the Spirit of God sees unmeasured truth and beauty in the Holy Scriptures, in the acts of Providence, and in personal communion with God, to which truth and beauty an unenlightened soul is absolutely deaf and blind. Protestants, in their stout maintenance of the right of every human being to the word of God without note or comment, are sometimes tempted to ignore, if they do not quite forget, that we need the Spirit of God to understand the things of God.

**27. Peace I leave with you.** "Peace he leaves us in this world," says St. Augustine; "his peace he will give us in the world to come; peace he leaves us, in which, by abiding the rein, we may overcome the enemy; his peace he will give us when we shall reign without any

enemy; peace he leaves us, that here we may love one another; his peace he will give us, when it will be no more possible for us to disagree. In him, and from him, have we our peace, whether it be that which he leaves with us at his going to the Father, or that which he will give us when he brings us into the presence of the Father." **My peace I give unto you.** "A peace that is mine." **Not as the world giveth.** How the world giveth, thank God, the bright-faced little boys and girls do not yet know. But many a teacher and many an older scholar—even many whose hearts are not broken and whose cheer is not gone—nevertheless know from experience "how vain are all things here below." But there is no disappointment in any of the gifts of Jesus, least of all in his peace. **Let not your heart be troubled.** He who leans on God for protection and guidance, and who has learned about God through the revelation of the Lord Jesus Christ, has no right to be melancholy about the past or apprehensive of the future. He is with us to the end. Be not afraid.

### CRITICAL AND HOMILETICAL NOTES.

Consider again very carefully what Jesus has already said, as given in the preceding part of the chapter, the substance of which consists in the declaration of the unity of himself and his Father, and that his disciples, in knowing him, knew also the Father. But the discouraging fact remained that he was to go away. Was their knowledge of him, and so their knowledge of the Father through him, to be henceforth merely a memory? What was to fill the great void which his going away would make in their lives? Could they have no more companionship with him until he should at some distant time "come again?" And how should those who had not seen him in the flesh ever know him at all if he was to withdraw from the sight of the world? The comprehensive answer to all these questions is the promise of the gift of the Holy Spirit.

**Verse 15.** Obedience, the obedience of love, was the condition on which the Holy Spirit should be given. It is stated again in verses 21 and 23, in 15. 10, 14, and in 1 John 5. 3. So Peter subsequently said to the council, "We are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that 'obey' him." God only gives his power, natural or spiritual, to them that obey. Jesus said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." More than sixteen centuries afterward Francis Bacon, the father of modern sci-

ence, said: "The kingdom of man, which was founded on the sciences, cannot be entered otherwise than the kingdom of God—that is, in the condition of a little child. Human science and human power coincide, for ignorance of a cause deprives us of its effect. For nature is not conquered 'except by obedience.'"

**16.** The distinct personality of the Father, Son, and Spirit is here clearly implied. "I," "the Father," "the Comforter"—the first prays, the second sends, the third is sent. The Greek word *Paraklanton* (Paraclete) here translated "Comforter," means more than any single English word expresses. The word "Advocate" perhaps more nearly than any other is its equivalent. The word is used only by John, in this verse, in chap. 16. 7, and in 1 John 2. 1, where it is translated "Advocate." But it means comforter, helper, patron, sympathizer, consoler, defender, pleader. He would come and abide with them forever.

**17-19.** He was called "the Spirit of truth" because he should be the great teacher of truth (verse 26), and should guide the disciples into all truth (chap. 16. 13). Jesus declared himself to be "the truth" (verse 6), and the Spirit would testify of him (chap. 15. 26). As it had been the work of the Son to declare what he had heard of his Father (verses 10, 24; chap. 7. 16; 8. 28), so it should be the work of the Spirit to glorify the Son, and declare his words (chap. 16. 14). "The world"—that

is, unbelieving men—could not receive this Spirit of truth, even as they had been incapable of knowing Jesus and the Father (chap. 8, 55). But the disciples already knew him, though it might be unconsciously; and they should know him more fully, for though all the while he had been dwelling "with" them, directly he should dwell "in" them. In this great and blessed Advocate Jesus very soon would come again unto them, and so (verse 18) they should not be left as "orphans"—for so the original for "comfortless" means. The "world"—the people who could see only with the natural eye—would shortly cease to see him; but they, who had spiritual sight, should continue to see him, and even more clearly than they had seen him in the flesh. The rendering of the latter part of verse 19 is misleading. The "because" does not refer to what follows, but to what goes before. The exact meaning will be expressed by transposing the parts and reading thus, "Because I live, and ye shall live, therefore ye shall see me." Because his disciples were partakers of the life that was in Jesus they would know him.

**20-23.** A new factor is here added to their knowledge. He had already told them that he was in his Father, and the Father in him. But when "that day"—the day of Pentecost—should come they would understand that they were also included in this divine unity. "I in 'you.'" Then follows the general declaration of the wonderful way in which Jesus would "manifest" himself to his disciples as he could not to the world. Evidently this coming and abiding of the Father and the Son with believers is accomplished through the Spirit. The experience in the individual heart of the fulfillment of this promise can scarcely be explained so as to be even partially intelligible to one who has not entered into it; and to those who have experienced it it requires no explanation. It is the "fourth dimension," which to those who have the faculty for it is as simple as the three other dimensions, but which is inscrutable to those whose inner vision has not been unsealed.

**25-27.** This much he had said to them for their heartening, "being yet present" with them. Still other things he went on to say to them for their consolation and instruction, that his joy might be in them (chap. 15, 11), and that they "should not be offended" (chap. 16, 1). Still other things he would have said to them, but they were not then able to bear them (chap. 16, 12). But it was not necessary that he should say all. "The Comforter, which is the Holy Ghost, whom the Father would send in his name," would complete their instruction (verse 26). As a friend taking leave of friends was accustomed to in-

voke peace upon them, so Jesus, taking leave of his disciples, gave them his peace; but his giving was something infinitely more than the perfunctory and shallow invocation of the world, often hollow and insincere, and at best incapable of securing the blessing wished. His peace was the peace of God, and back of the invocation was infinite power for its realization; and afterward they experienced that peace as an unbroken inner calm through all the external conflict in which they were involved; and in the hearts of all believers still abides "the peace of God which passeth understanding."

## Thoughts for Young People.

### Four Comfortable Thoughts.

**1. Concerning the comfort of fellowship.** When Jesus was about to leave his sorrow-stricken disciples, and within an hour or two of his own agony in the garden, he was still able to say from his heart and with enthusiasm, "Let not your heart be troubled; be of good cheer." But when his disciples lingered more on the sad immediate future he was gradually revealing to them than on his cheering words he emphasized (in the first six verses of our lesson) the comforts of fellowship with God—fellowship with the Father, who watches over us with providential tenderness, who numbers the hairs of our head, and whose good pleasure it is to give us the kingdom; fellowship with the Son, who will not leave them (nor us, either) orphaned, desolate, or bereft, but will come again and remain with them; fellowship with the Holy Spirit, the Spirit of truth, who will be our Advocate and plead our cause, and at the same time will guide us in all truth.

**2. Concerning the comfort of love.** Our intercourse with Jesus is not merely that of persons consecrated to the same great purpose, it is rather that of the most tender love. He that keepeth our Saviour's commands loves him, and he that loves him is loved of the Father, and "I will love him," says Jesus, "and will manifest myself to him." Now, all who love other people love to be with them. If we love Jesus, our affection for him will assert itself in our desire to be with him, and his love is shown in the same way to us.

**3. Concerning the comfort of knowledge.** There is a great comfort in such knowledge as is promised directly by our Saviour in verse 26, where the Holy Spirit is promised to teach us all things and bring all things to our remembrance. So that the Christian is not left in any doubt, for though he himself cannot see the end from the beginning, he is clasping the hand of him who can.

**4. Concerning the comfort of peace.** Only those

without peace know its value. Many a man would give all he has in this world for peace. The peace of our Lord Jesus Christ is the peace that passeth all understanding, and it is given to all who trust in him.

### Orientalisms of the Lesson.

The "Comforter," Dr. Whedon says, is the "Advocate" in us, and he says: "In ancient times there existed the relation of patron and client. The office of patron included the various ideas of protection against arbitrary power, advocacy in lawsuits, and consolation in difficulties and trouble." In sorrow on the death of a friend the orientals attach great importance to the presence of comforters. We should think them as "miserable comforters," as Job did those who argued with him. We value quiet and but delicate consideration of the feelings. The orientals trust to noise and confusion to divert the mind of the bereaved from the situation. Large companies fill the house, many of whom may be strangers, to do the benevolent act, lest the sorrowing ones might beat the head against stones or the floor, or otherwise do themselves personal harm. These are quite other than the hired mourners, who bewail the departure of the deceased. Repugnant as these public and noisy intrusions would be to a sorrowing home with us, they are greatly valued by orientals. A man or woman in bereavement who was left "comfortless" would be an object of great pity. In this oriental view it was no small promise that when Jesus should be taken from them they would not be left without a "Comforter" in all times of sorrow and trouble.

### By Way of Illustration.

*The fourteenth chapter of John.* It is said that a young man once asked Daniel Webster, in the later years of his life, if he did not admire the poetry of the Old Testament, and that Mr. Webster replied, "Yes, I do admire the sublime poetry of the Psalms and the prophets; but, my young friend, when you have come to my time of life you will find more of help and comfort in the fourteenth chapter of John's gospel than in all the poetry of the Old Testament."—A. R. Wells.

*Verses 15, 21. Obedience.* A child who declared that he loved his mother, and yet was persistently disobeying her, would find that his declarations of love were very much discounted. How do we prove our love to our friends? By doing as they wish to have us. Jesus asks for this proof of our love for him. Luther said he would

rather obey than to work miracles. "To obey is better than sacrifice," said Samuel.

*God reveals himself to those who keep his words.* Somebody once asked concerning his preacher, "How is it that Mr. B. has always something new to tell us when he preaches?" The answer was, "Brother B. lives so near the gate of heaven that he hears a great many things that we don't get near enough to hear anything about."

Each morning of General Gordon's sojourn in the Soudan there was a half hour during which a handkerchief lay outside his tent. No one, no matter what his business, dared to enter the tent until this signal was removed. Everyone knew that God and Gordon were in there together.—W. A. Dickson.

*Verse 27. "Peace"* is an ordinary salutation in the East at meeting and parting. Like our "good-bye," it is commonly little more than a form of speech. Jesus took their common conversation and filled it full of new and blessed possibilities. So he will take our common lives and fill them full of glory and significance. The carbon of the electric light has neither beauty nor significance until the electricity fills and thrills it with a glory not its own.

### Heart Talks on the Lesson.

The hearts of the disciples were sad because Jesus was going away. What would they do in perplexity, in sorrow, in any time of need without him? They had been so long accustomed to talk with him the world would seem desolate indeed when he was gone. Jesus knew they were troubled, and he knew that many sorrows and difficulties lay before them which they could not bear alone. So he said, "I will pray the Father, and he shall give you another Comforter." What Jesus asks of the Father is sure to be given. The Comforter came; he came to abide; he is with us to-day. I suppose we often think if we could see the Lord Jesus face to face and talk with him as his disciples did when he was with them, that life would be much easier. But you remember he said it was better that he should go away, and that the Comforter should come. What a blessed gift that must be which is better for us than the personal presence of our Lord! The history of those disciples after the Holy Spirit came at Pentecost proves that it was better. Peter was a different man after he was filled with the Holy Ghost. Not for friend or foe would he deny his Master then. All who heard those last loving words in the upper room—yes, even those whose feet he washed—forgot him and fled in selfish terror from his enemies. But after Pentecost

they were full of holy boldness, and rejoiced that they were counted worthy to suffer shame for his name.

When Jesus talked with them they constantly misunderstood and misapplied his words. He had many things to say to them, but they could not hear them; their minds were incapable of receiving them; but Jesus said when the Spirit should come he would guide them into all truth. They understood the power of his resurrection; what he meant when he said, "I am the way, the truth, and the life;" and how he would manifest himself to them and not to the world, when the Spirit showed these things to them. None of us need instruction in the truth. We have been taught it all our lives. Why, then, are we not strong, believing, overcoming Christians? Some of us, after years of fellowship in the Church, are afraid to say with joyful assurance, "I know!" Some are living with a consciousness of sin which cuts the nerve of service and robs us of peace. Why? Because we have not had the things of Christ made over to us, to be our own rich, full possession, through the Holy Spirit. I have just been reading a most thrilling experience of a company of explorers in the desert in Asia. The awful thirst; the drying up of the fountains of life in the body; the slow, agonizing death for lack of water, is terrible to think of. Most of them died. But, O, the joy of one when at last, nearly dead, he came to fresh, living water! The Holy Spirit is the life-giving water for the soul. The joy of its possession is as far beyond the joy of finding water for the perishing body as the spiritual is above the material. Let us ask and receive that our joy may be full.

### The Teachers' Meeting.

From the *Illustrative Notes* we condense the following: The theme of this lesson is the Holy Spirit, especially in his relation to the disciples of Christ. I. He is a person. All the allusions to the Holy Spirit point not to an "emanation" or an attribute, but to a living, spiritual personality. He who comes to Christ's people is more than a message. He is the messenger. II. He is a Comforter (verses 15, 16). Literally, "a Helper," one who bears up and assists another by personal ministrations. III. He is an Indweller (verses 17-23). Notice how strong is the illustration of this indwelling employed by St. Paul in 1 Cor. 6. 19, and in 2 Cor. 6. 16. IV. He is a Teacher (verse 26). How much more clearly the disciples understood Christ's teachings and the Old Testament oracles after their Lord had ascended than before! This was because on

the day of Pentecost the Spirit gave them his own enlightenment. V. He is a Peacegiver (verse 27). He who has the Spirit within his soul has peace. VI. Turning back to the first verse of the lesson, we notice the condition of all these privileges (verse 15). That condition is love and obedience. Only those who love Christ and keep his commandments can possess his Spirit.

### OPTIONAL HYMNS.

Come, Holy Ghost, in love.  
Holy Spirit, faithful guide.  
Arise, my soul, arise.  
My faith looks up to thee.  
Prince of peace.  
Saviour, teach me, day by day.

Lift up your hearts.  
Come, Holy Spirit.  
Our blest Redeemer.  
Come, let us use the grace divine.

### Library References.

The doctrine of the Holy Spirit is perhaps the most widely discussed of all the doctrines of the Christian religion. The literature is simply enormous, especially when the presence of the Holy Spirit in the heart leads to a consideration of outward and inward sanctification. I can only indicate a few of the books upon the subject.

If you desire to make an exhaustive study of the subject in its historical growth, two treatises are of especial value:

Swete, H. B., *History of the Doctrine of the Procession of the Holy Spirit from the Apostolic Age to the Death of Charlemagne*, Cambridge, 1876, and also by the same author, *The Early History of the Doctrine of the Holy Spirit, with Especial Reference to the Controversies of the Fourth Century*, Cambridge, 1873. Supplement this by a study of the statement of the creeds as found in Schaff's *Creeds of Christendom*, and you will then have a good historical basis for your study. One of the best doctrinal discussions is that of George Smeaton—"The Doctrine of the Holy Spirit," in the *Cunningham Lectures*, Edinburgh, 1882.

For a discussion of the mission of the Holy Spirit there are two books, Hare, J. C., *The Mission of the Comforter*; Dunn, L. R., *The Mission of the Spirit*.

In the results of the work of the Holy Spirit all Methodists look to Wesley's *Christian Perfection* as a classic. In the interpretation of Wes-

ley's position two schools have arisen among us. One side is represented by James Mudge—*Growth in Holiness*; the other by the writings of Dr. Daniel Steele.

SERMONS ON THE LESSON.

Verse 15.—Robinson, Robert, "Obedience the True Test of Love to Christ," *Fish's Pulpit Eloquence*, page 350.

Verse 16.—Gordon, A. J., "The Endowment of Power," *The Homiletic Review*, March, 1889, page 243. Horne, George, "The Holy Ghost a Comforter," Works, vol. iii, page 172.

Verse 18.—Spring, Gardiner, "Not Comfortless," *Sermons*, vol. ii, page 7.

Verse 19.—Schaff, Philip, "Immortality," *The Pulpit Treasury*, October, 1883, page 321. Liddon, H. P., "The Natural Immortality of the Human Soul," *The Homiletic Monthly*, May, 1882, page 442. Arnold, Thomas, "Waiting for God in Christ," *The Christian Life*, vol. ii, page 324.

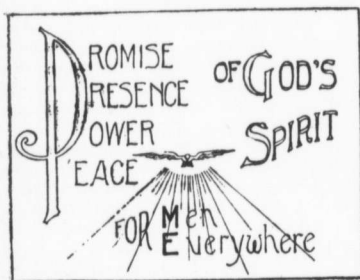
Verse 23.—Pressel, Dekan W., "Pentecostal Blessings," *The Homiletic Review*, May, 1893, page 433. Zittel, Emil, "Christ's Pentecostal Substitute," *The Homiletic Review*, October, 1897, page 333.

Verse 26.—Stanley, A. P., *Sermons in the East*, page 129.

Verse 27.—Brooke, Stopford A., "The Peace which Passeth Understanding," *The Homiletic Review*, December, 1883, page 153. Warburton, William, "Christ's Legacy of Peace to his Disciples," Works, vol. x, page 267. Edwards, President, "The Peace which Christ gives his True Followers," Works, vol. vi, page 125.

FEEMAN'S HANDBOOK: Ver. 27, Salutation, 823.

Blackboard.



Although Christ had revealed the mission, the message, and the meaning of his coming, the disciples still failed to discern the truth. Then he promised the gift of God's Spirit, the Comforter, through the teaching and indwelling of whom they would spiritually see and know their Lord

and understand his sayings. His abiding presence in the heart gives power and peace that "the world cannot receive, because it seeth him not, neither knoweth him." This promise is for men everywhere who obey and love and know the Saviour (verse 21), and therefore it is for M-E.

Thoughts for the Quiet Hour.

—Hast thou not heard His voice, O burdened heart?

Art still by hard and clinging fetters held? Hidest thou still in silence and apart?

Arise, come forth, by life and love compelled.

Burst thou the bonds that hold thee to thy dark!

Arise in freedom! Put thy past away!

His life is thine. His voice dost call thee. Hark!

Arise! Rejoice! This is *thine* Easter day.

—Arnold.

—Quietness before God is one of the most difficult of all Christian graces; to sit where he places us, to be what he would have us be; and this as long as he pleases.—*Cecil*.

—Let us tell Jesus all that presses upon us, whether joy or sorrow, and leave to him the determination of his action for our help.—*McLaren*.

—Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life. It is a noble thing to take that key and use it.—*Phillips Brooks*.

—Every time a man bethinks himself that he is not walking in the light, that he has been forgetting himself and must repent, that he has been asleep and must awake, that he has been letting his garments trail and must gird up the loins of his mind—every time this takes place there is a resurrection in the world.—*McDonald*.

—Those whom Christ has raised up to a spiritual life are made to sit together with him.—*Henry*.

—As the lark, that soars highest, builds her nest the lowest; the nightingale, that sings the sweetest, sings in the shade; the branches most laden with ripe fruit bend lowest, and the ship most laden sinks deepest in the water, so the holiest Christians are the humblest.—*Mason*.

—If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis he that humbleth himself.—*Evens*.

—Friendship with the upright, friendship with the sincere, and friendship with the man of observation—these are advantageous. Friendship with the man of specious airs, friendship with the insinuatingly soft, and friendship with the glib-tongued—these are injurious.—*Confucius*.

## PRIMARY TEACHERS' DEPARTMENT.

## Easter Voices.

BY MARY A. LATHBURY.

The voice of Easter—listen!  
It falls through all the sky;  
The April birds have heard it,  
And sing it as they fly.  
The flowers of wood and meadow,  
Asleep beneath the sod,  
Have heard the call, and rising  
Lift up their eyes to God.

O hark!—the voice of Easter—  
If you should listen long,  
With winds, and birds, and flowers,  
Your heart would hear a song.  
Above the bells of Easter  
It rises sweet and clear,  
"The Lord is risen—is risen!  
The Lord is here—is here!"

He rises with the crocus,  
He speeds the bluebird's wing;  
He fills the budding tree tops,  
With all the tints of spring.  
His life is in the sunshine,  
The grass, the springing green;  
And in the hearts that love him  
He lives—he lives again.

The world is full of voices  
For little ones to hear,  
But Christ our Lord is speaking  
Within you low and clear.  
And sweeter than the wind-songs  
And bird-notes in the sky,  
"Because I live, my children  
Shall never, never die."

## Easter.

Do you remember the time in your childhood when you found out that there was such a thing as death? How it chilled you—this cold iceberg, floating into the warm summer sea of your young life! Do you remember your sensations at the first funeral you attended—the feeling aroused by a shadowy glimpse of the dark coffin, the dark mourners,

the dark house, and then into the dark ground went that coffin? To this day the clods striking the lid of the coffin may not have ceased to echo through your soul. One may little apprehend a child's feelings in view of death and appreciate the possible suffering of a sensitive nature. We that are older, while we remember some things, may forget how very keenly we felt and suffered when younger. Now Easter comes to neutralize all these dreary associations. Death is not the storm that hides all lights, the great emptiness, the awful chasm swallowing everything bright, joyous, hopeful. Easter says: "Beyond death is life! Beyond is light! Beyond is beautiful service for God and souls! Rejoice!"

And standing just there on the line dividing life and death is the risen Lord coming up out of the tomb into a bright, beautiful world, himself its light and law. Show the child all this. What a heavy funeral pall you may lift from a shrinking soul, and into what freedom and joyousness you may lead it!

## Why Lack of Interest?

One cause of this lack of interest is that we have not aimed high enough. We have taken any one and every one as a teacher; the superintendency has been filled by electing somebody merely because of his social position, or in order to keep him connected with the school. The governing powers of our churches have not done all they might to keep their best men in the Sunday-schools; our work is too often looked down upon as being beneath the notice of, or incompatible with, the demands of society upon people who have risen above the social position in which they began the Christian life; at the very time when their position would give weight to their words and example, they withdraw, and leave teaching to the most inexperienced. Teachers should be selected as carefully as local preachers, elders or ministers, and teaching should be a life-long work.—Mr. A. B. Field, in the Australian Sunday-school Teacher.

### What is a Golden Text?

How many little children who have been, and are being, required to memorize and recite the Golden Text know what a "golden text" is? Why "golden"? There is no appearance of gold about it. "Oh, but that is figurative, and the adjective is used to signify something of peculiar value." If this is the explanation that must be made to a child, then the teacher must be prepared to show why this Golden Text is relatively so much more valuable than all the other texts in and out of the lesson not characterized as "golden." But if this Golden Text is really "golden," for the adult Bible class, and is not "golden" for the primary school—as may sometimes be the case—what then?—S. S. Times.

### The International Lessons for 1900-1901.

The outlook along the line of the International Lessons, for the near future, is very bright. The selections for the year 1900 are as follows:

The course begins with a Study of the Life of Christ, chronologically arranged from the four Gospels, which covers a period of eighteen months. It is a happy arrangement that gives the whole of the last year of the old century, and the first half of the first year of the new century, to the study of the life and the person of Jesus, the Christ; the central figure of all history, who as the centuries pass, continues to grow greater in the minds and hearts of men.—B. F. Jacobs.

### A Plan for Primary Department Library.

The librarian in a primary department has adopted a plan which expedites the work. In the place of a "record book," she uses two sheets of heavy white paper, enrolling upon each, in alphabetical order, the names of the boys and girls, respectively, who are members of the department. After a transverse ruling, she fastens these sheets upon the inside of the two doors of the library case. The ruled compartment opposite each name receives the number of the book borrowed, duly crossed off upon return. This arrangement has shown itself to be superior in many ways to the old-time record-book.—S. S. Times.

### The Children's Easter—A Sunday School Exercise.

BY OLIVE E. DANA.

1. Happy Easter—children's day!  
Lo! the blade, the bud, the bloom,  
Wreathed green, and roses' spray,  
Singing birds in forest gloom,—  
Incense that the lily folds,—  
All of these it takes to tell  
All the joy that Easter holds;  
Have not we a part as well?
2. Blessed Easter—children's day!  
From their lips the story hear.  
They the dear, glad words can say—  
"Christ is risen!"—sweet and clear.
3. Scripture Recitation: "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.  
"He is not here; for he is risen, as he said. Come, see the place where the Lord lay.  
"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."  
"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.  
"Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."
4. Children know the message, too,  
Echoing now in every ear.  
Entering every heart anew;  
They can tell—"Christ is here!"
5. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.  
"And when they saw him, they worshipped him. . . .  
"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.  
"Go ye therefore, and teach all nations. . . .  
"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."
6. Singing (Air, "I love to tell the story"):  
We love to tell the story,  
Of how, long, long ago,  
Our Christ, the Lord of glory,  
Rose from the grave so low.



*Refrain*: We love to tell the story,  
Because we know 'tis true;  
And that is just the reason  
We tell it now to you.

His own were sadly seeking  
Their Lord, that Easter Day;  
When, lo, he stood there speaking  
The words we love to say.

*Refrain*, as before.

We tell, once more, the story,  
So old, so true, so dear,  
That Jesus, Lord of glory,  
Is ris'n, and with us here!

*Refrain*, as before.

7. We would bring, as children may,  
While our Easter songs we sing,  
To the Lord of Easter Day,  
Some small, loving offering.  
Gifts that are the children's own,  
Offerings he will not refuse;  
What, O children, can we bring  
That our Lord can take and use?
8. Gentle lips and cheerful word.  
Response, by teacher or superintendent:  
"They wondered at the gracious words  
that proceeded out of his mouth."
9. Kindly thoughts both pure and true.  
"Grace and truth came by Jesus Christ."
10. Hearts, and hands that God hath stirred  
All his loving will to do.  
"He went about doing good."
11. Eyes that look unto him still.  
"Abide in me."
12. Feet in his own pathways fleet.  
"Follow thou me."
13. Minds intent to do God's will.  
"Jesus said, My meat is to do the will of  
him that sent me."  
These are gifts for Easter meet.
14. These shall be our gifts to thee;  
Hear us, Lord, on Easter day;  
Let thy grace e'er with us be,  
Help us follow thee, the Way!
15. SINGING: "Saviour, like a shepherd lead us."
16. Easter gifts, too, we would bring,  
That to those afar may bear  
This, the Gospel of our King,  
That his love all hearts may share.
17. EASTER OFFERING.

## INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

### LESSON I. (April 2.)

THE RAISING OF LAZARUS. John 11.  
32-45.

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

LESSON HYMN VERSE FOR QUARTER (Air, "I think when I read," *Gospel Hymns*):

The lessons are all about Jesus our Lord,  
The Saviour who lived among men,  
Of his dear loving call, of his death for us all,  
And his glorious rising again.

Review hymn verse for last quarter, and teach new one introducing present quarter's lessons.

### Primary Notes.

BY JULIA H. JOHNSTON.



APPROACH TO THE LESSON: Let the first sentence arrest attention. It need not necessarily be directly connected with the lesson, but must lead to it. Begin with the known and lead to the unknown is a recognized principle in teaching. Begin by asking the child something he does know and wishes to tell. Let teacher show vivid interest. All the alertness, intensity, and enthusiasm of the teacher should overflow in opening words, compelling and controlling attention.

THOUGHT FOR THE QUARTER: Have you ever seen a wall of stones going up? How many stones are laid at once by one man? How are the stones kept in their places? By mortar, of course. But there must be something else to hold the stones safely before even the mortar, or the stones will not stay; the wall will not be firm and safe. They must rest on something safe and strong. Yes, a foundation.

This quarter we will build a wall, one stone at a time, and fastened well. We will build a house or a wall to defend that part of us that thinks and that says "I will" and "I won't." These stones are to be "I will."

A little child can choose what he will do; he can make up his mind. Week by week we will learn what Jesus wants us to do, and we will try with all our hearts to say "I will." If we say it, and do it, this will be laying a stone in our beautiful wall. Here is the strong foundation for every "I will." Write on the board, "Jesus helping me." [Enlarge on this thought.]

We will make first a block of stone, writing letters of title, three words of Golden Text, and the "I will." For to-day the "I will" is "I will believe." Jesus helping me, I will believe. Believe whom? Jesus. Believe what? All he tells me. Once he asked the question, "Believest thou this?" We will hear about it to-day.

On this Easter day we have a lesson of Jesus's pity and love and power. It was at

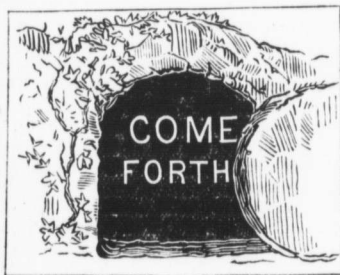
**THE BETHANY HOME:** Picture this home with the loving family there.

**THE SORROW:** Tell of the sickness and death of the dear brother, the message to Jesus, the delayed journey, the coming at last.

**MEETING JESUS:** Tell of the going of Martha to meet Jesus, and the talk they had. Emphasize "Believest thou this?"

**THE MIRACLE:** Jesus was on his way to the sorrowing sisters when they came to meet him, and now he goes with them to the place where the dear brother has been laid away. In his pity he weeps, too, at the grave. But he has something more than pity. He has power. He calls to the dead man, and he comes out of the rocky tomb where they had laid him. On the board we will make a little picture of the place as it might have been. But it is empty now. Jesus's word has called out the one who lay there. Now all can see his power. There stands the man whom he has made alive.

But we have never seen Jesus do such a thing as this. Can we believe just the same? Yes, we can believe what we never saw. We can believe the story Christ has kept for us, and believe his word when he says we, too, shall rise.



**Study and Occupation for the Sub-  
primary Department.**

BY ALICE MAY DOUGLAS.

**THE RAISING OF LAZARUS.** John 11. 33-45.

**MEMORY GEM:** "I am the resurrection, and the life." John 11. 25.

**LESSON STORY:** [Form a mountain of the

sand; on one side place several houses—pieces of paper formed into squares—to represent Bethany. Call one the home of Lazarus.]

Lazarus and his two sisters, Martha and Mary, were very dear friends to Jesus. They lived in Bethany. Lazarus was very sick and his sisters were afraid that he would die. So they sent a man to bring Jesus to Bethany to cure him. Jesus did not go at once to cure Lazarus, as a doctor would have done, but he waited two days. Then Jesus said to his disciples, "Lazarus is dead." Jesus knew this without going to the place where Lazarus was.

After Lazarus died the people wrapped him in linen cloth like this [hold up a piece], and put him in a cave for a grave, and closed it with a stone. [Form a rocky cave in the side of a hill and roll against it a pebble.] The house was now full of Jews, who had come to tell the two sisters how sorry they were that their brother had died and that Jesus had not been there to cure him.

It took Jesus a day to go to Bethany. Martha knew that he would come, and went to meet him. She said [repeat verses 21, 22]. She then went and brought Mary to Jesus. Many Jews came too. They found Jesus crying because Lazarus was dead.

Then all went to the grave of Lazarus, and Jesus said, "Take ye away the stone." Martha did not want this done, for her brother had been dead four days, and when people have been dead so long it is not pleasant to look at them.

But Jesus told her that if she would believe, he would do something which would show how great God is. So they rolled away the stone [do the same]. Then Jesus prayed this prayer [with uplifted eyes repeat reverently the latter part of verse 41, also verse 42].

Jesus next said in a loud voice [raise your voice], "Lazarus, come forth!" and Lazarus did come forth. The dead man became alive. He still had on his grave-clothes and there was a napkin over his face. How pleased Jesus was to have his friend alive again! How glad were Martha and Mary as they kissed their dear brother and led him home!

Jesus knew that Lazarus was dead before the sisters told him. He could have kept him from dying, but he let him die because he wanted to show the Jews that he could bring a dead man back to life, and this would make them believe that he is God. We must all die as Lazarus died. Jesus will some time call us all out of our graves as he called Lazarus out of his. If we are Christians, we shall be glad to hear Jesus say to us, "Come forth." Then we will want to be with him always in the beautiful heaven he is to make

for us. If we are not Christians, we shall not be glad to hear Jesus say, "Come forth." We shall wish to live in the cold, dark ground and not to come into sunlight and be alive with Jesus, for we shall feel so sorry that we would not take his name and live as he wanted us to after he had done so much for us. This coming forth of all people out of their graves is called the resurrection. Jesus's resurrection came three days after he died. Easter is the birthday of his resurrection time. We are so glad when Easter comes, for it makes us remember that Jesus will take care of all the good people who are in their graves.

**SUPPLEMENTAL:** Before Jesus lived on earth people were afraid to die, for after their bodies were put into the ground they did not know what became of them. They thought that graves were cold and dark and lonesome, and everyone had to go into his grave all alone. After Jesus came to earth he died, went into a grave, stayed there three days and came out again. People then knew that they all would come out of their graves as Jesus had, and now graves don't seem lonesome places, for Jesus has been in one.

Here is a seed [hold one up]. There is a little flower asleep in it. Some think it will never come to life, but it will. In the spring the sunbeams will say to it, "Come forth," and it will break open the seed and come out a beautiful blossom. If the sunbeams can cause a flower to come from its seed grave, God, who is greater than the sunbeams he made, can cause us to come out of our graves.

## LESSON II. (April 9.)

### THE ANOINTING AT BETHANY. John 12. 1-11.

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

#### Primary Notes.



Look at me, children, and let me look at you. When I say that I see you and you see me what part do we see? Outside or inside? We see the body, the outside, only. There is something inside that thinks and that learns,

that puts away things to keep, or, as we say, it "remembers." It is called the mind. You had Sunday school in mind this day, or you wouldn't have come. It is very easy to forget, and this is so sad a thing when any precious thing ought to be kept in the mind that we have what are called

reminders to put back into our minds what we almost let slip out of them. Here on the board is a reminder of last Sunday's lesson.

[Review plan of building wall, stone by stone, title, text, lesson story, and "I will," with the great reason for believing Jesus. Sing Lesson Hymn verse.]

**APPROACH TO THE LESSON:** Who remembers how a rose looks? It is not time for the garden to be full of roses, but you know how a rose looks. If you did not see the roses in the room could you tell that they were there? Yes; by the sweetness. Can you remember how a rose smells? You always think of its sweet smell when you remember a rose, though you never saw the smell, did you?

A young girl was going away from home. Mother said: "I will put these roses from the garden in the tray of your trunk. They will fade, but their sweetness will stay. When you smell the fragrance of the roses on your clothes, on your handkerchiefs in the tray, then think of home and mother."

The people where Elsie stayed tried to make her forget her home. There was much to make her forget; but when she opened her trunk tray the sweet smell of rose leaves made her remember home and mother. Nobody could keep her from smelling the rose leaves; nobody could catch that sweetness and take it away.

Now, there are things called sweet memories; because to think of them is as sweet as smelling roses in summer. There is a Bible story of a pound of sweet ointment poured out so that the whole house was sweet with the smell of it, which is remembered still. It is one of Jesus' sweet memories, and he has put it in his book for us to learn about to-day.

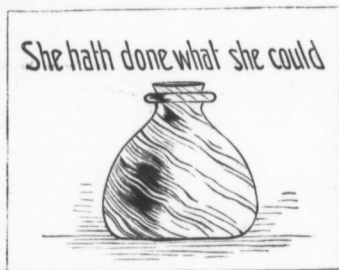
**THE PLACE:** Here is the place (see map) where it all happened. [Remind the children of the Bethany home, where Jesus loved to go. As this lesson text does not mention "Simon the leper" as host, better omit this possibility.]

**PERSONS:** Jesus, Martha, Mary, Lazarus, the disciples, and other guests at the feast. How full of joy this home was now! How glad the brother and sisters were to be together again, since Jesus called Lazarus from the dead.

**THE LOVING DEAD:** Describe the anointing. Dwell upon the love in Mary's heart that went out to Jesus as the sweetness of her ointment filled the room where they were, so that all knew that ointment had been poured out. Tell what Judas said and how Jesus answered, showing how love's gift pleased him. Draw vase or flask or box on the board to give some idea of the cruse, or vase, that Mary brought. Draw a heart beside

it to show that it is a heart full of love that Jesus wants most of all. Drill on GOLDEN TEXT.

Mary did what she could. It is remembered because it pleased Jesus. But Mary is gone, though she is remembered. What can we do? Shall we pour out a heart full of love? Shall we speak kind words and do kind things that will be sweet to Jesus now? Here is our stone for to-day. On it we write, "I will try." Shall we try this week to find out what will please Jesus, and try to do all we can—not what we can't? [Review lesson points.]



### Study and Occupation for the Sub-Primary Department.

THE ANOINTING IN BETHANY. John 12. 1-11.

MEMORY GEM: "She hath done what she could." John 13. 15.

LESSON STORY: Simon was a friend to Lazarus. After Lazarus came back to life he stayed at Simon's house. Simon asked some of Lazarus's friends to supper one night. Martha had nice things cooked for that supper, and Mary went to the store and bought for Jesus something like what I have in here. [Show a receptacle—its opening sealed—but do not tell what its contents are.]

We will call this room Bethany and this table Simon's house, and we will make believe that we are going to this supper there [have a regular march]. Jesus came to the supper too. The people there wanted to see him as much as to see Lazarus. Here is the table [show one]; all sit down to it but Martha. She stood here [point to the space surrounded by the three sides of the table] and waited on the table. See what they have to eat [put pictures of fruit on the table]. See these flowers too. They are some Mary was to put on Lazarus's grave, but now she has placed them at his plate.

One of the men said: "O, Lazarus, just the other day we came to your funeral. We were all

crying, we felt so sorry. Now we have come to eat supper with you, and all are so happy!"

Jesus said, "You will all have to die some time and I will take you out of your graves, and if you are Christians, I will take you to a supper in heaven where you can see one another alive again."

Judas was one of Christ's disciples who was at the supper. When the disciples had money for the sick and poor they would put it into a bag that Judas had. [Show one made of brown paper.]

Some of the company were saying to themselves: "How good Martha is to wait on us so well! I should think that Mary would help her. I should think that she would want to pass the food and water to Jesus, anyway."

Just then Mary took what she had brought and went to where Jesus was lying at the table. At the edge of the cushion she saw his feet—bare, for all on entering a house in this land leave their shoes at the door. She broke her alabaster box—that is, she broke the seal. It was full of ointment, and with this she washed her Saviour's feet. [At this point break the seal of the receptacle previously shown, permitting its contents—some aromatic—to escape. Do not use a cologne bottle.] Jesus's feet were tired, and this made them feel nice and cool.

It is not nice to go with wet feet, even if they are wet with perfume. Mary wanted to wipe Jesus's feet, but she had no towel, so she wiped them with her hair.

Now the company said to themselves: "We wish we had not had those wrong thoughts about Mary. Martha thought of Jesus as being hungry, Mary thought of Jesus as being hot and tired. One sister loved him as much as did the other."

Judas was a bad man. The other disciples did not know this. If they had, they would have tried to make him good, and if he would not have been made good, they would have said he could be a disciple no longer. Judas wanted to keep for himself all the money there was in that bag for the poor. The ointment cost Mary all these pennies [show three hundred denarii—a score or so of these can be cut at once from silver-colored paper]. Judas thought that if Mary had not bought the ointment, but had given this money for the poor, it would have been put in his bag, then he could have kept it all for himself. So he said [repeat verse 5]. Jesus knew that it was not the poor but the money that Judas loved [repeat verses 7 and 8]. Jesus meant that we must love him more than we do the poor. We must go to church first, and then to take things to the poor.

Mary could not wait on the table in as nice a way as could Martha, but she could spend for Jesus money that could buy pretty things for herself, so she did what she could.

In this country people put ointment—such as Mary had in her box—on the bodies of those who die. Jesus knew that he was soon to die, but no one else at the supper knew it, and he said that Mary had anointed his body for his burial. This was one of the best things that anyone could do for Jesus, and Mary had done it without knowing that she had.

### LESSON III. (April 16.)

#### JESUS TEACHING HUMILITY. John 13. 1-17.

**GOLDEN TEXT.** "I have given you an example." John 13. 15.

#### Primary Notes.

**REVIEW:** Who can point out on the map the place we learned about last week? What happened there? [Recall accurately title of last lesson and drill a moment upon it]. Why did Mary anoint the Saviour? Does love make everything sweet? What does the Golden Text tell us that Mary did? How much does Jesus ask us to do? What was the "I will" on our building stone last week? We must build these stones into the week days, you know. How many tried to do what they could for Jesus last week? Do not answer without thinking. Let us put our hands over our eyes a moment, and think hard about last week, to find out if we really did try. [Give a little time to fuller review and to experiences, if any are eager to tell them, but keep the proportion between review and present day lesson.]

**APPROACH TO THE LESSON:** Show a leaf cut out of paper. Once there was a little girl who wished to make a pretty penwiper for papa's birthday. She thought she would make it of several pieces of cloth cut in the form of leaves. She took her scissors and tried to make the leaves, but no two were alike and all were crooked and queer. She went to mamma in distress. Mamma said: "Why, Mabel, you need a pattern. Here is one. Now see. Cut out each piece exactly like this, and then there will be no trouble." Mabel laid the pattern down on the cloth and followed it exactly. Would it do to cut away outside of the pattern, or under-

neath it, or to cut without looking, or to cut one right and be careless about the others? O no. She must follow close to the pattern each time.

Now, our Lord Jesus knew that his children needed a pattern for the deeds they should do, and even for thoughts and feelings. Long ago he taught his disciples what to do by showing them himself. He gave a beautiful pattern. But a pattern does no good unless it is followed. Here drill on Golden Text. An example just means a pattern for doing things. Jesus said, "I have given you an example"—what for? "That ye should do as I have done to you." Do we want to follow the pattern Jesus gives? Then we will write first of all on our building stone, "I will follow." Now, having made up our minds, first of all, to follow, let us see what example, or pattern, Jesus gave, and what he taught.

**THE TIME:** It was on that last sad night before he was crucified.

**THE PLACE:** The upper room where he ate the last supper with the disciples.

**THE DEED:** Jesus rose from the table and took the place of a servant. It was a servant's business to wash the dusty feet of those above them. Jesus took basin and towel and did this for all in the room. [Give Lesson Story, making it real as possible.]

**THE REASON:** Jesus wanted his followers to learn from him to do anything and everything for others that might be needed, never saying or feeling, "I am too good to do that." He said, "Learn of me, for I am meek and lowly of heart." It is a pattern of lowliness that Jesus gives us.

See these hands on the board? They are helping hands. They are ready hands. They may be white and soft, but they are not too good to be put into dishwater, to gather chips, or even to be soiled, in helping others. The owner of these



ready hands does not say, "O, that isn't easy, that isn't nice, I don't want to; let somebody

else do that," but "What would the lowly Jesus do? I want to follow his example."

Are these your hands?

### Study and Occupation for the Sub-Primary Department.

JESUS TEACHING HUMILITY. John 13, 1-17.

MEMORY GEM: "I have given you an example." John 13, 15.

LESSON STORY: Our lesson is about the last supper that Jesus ever had with his disciples. [Show an Eastern table and assign each disciple to some place.]

In this country people wore on their feet sandals like these, and before they came into a house they would leave these shoes at the door [place the sandals at the door], and a servant would wash from their feet the dust that had got on them because their sandals were so low.

When Jesus had finished his supper he arose from the table, took off his outer seamless garment, tied a towel around him like this [fasten a large sheet of white tissue paper about yourself or one of the children], took a basin of water and washed the disciples' feet. It was easy for him to get at their feet, for they were lying on their dinner beds. He wiped their feet with the towel that was around him.

Jesus is God, and we expect God to do great things—to do what no one else can; but Jesus wanted to show that he is not proud, that he is not afraid of doing little things which would make people feel better, so, although he had helped God make the whole world and everything in it, he was glad to wipe the hot, tired feet of his disciples, so that their feet would feel better. This was work that servants were hired to do, but Jesus himself did it without pay; he did it just for love.

[Read verses 6-8]. Peter meant that his Lord should be doing something greater than to wash his feet. But Peter ought not to have told Jesus what not to do. He should have let Jesus do to him just what he wished. Jesus felt sorry at what Peter said, and told him that some time he would know why he—Jesus—washed the disciples' feet. Then Peter told Jesus that he could wash not only his feet, but his hands and his head. Peter ought not to tell Jesus what to do. Jesus always knows what to do without being told. Jesus told Peter that he wished to wash just his feet, and did so.

Jesus told the disciples that if he, who was their Lord, had done the work of a servant and washed their feet, they ought to be willing to wash one another's feet. They should not be

proud and say such work was not nice enough for them to do. One reason why Jesus washed their feet was to show them what they should do.

People often do what they see other people doing. [Call for instances of babies imitating the ways of the other children of the family.] When a person does a thing that another does this is called an example. Jesus says [repeat Memory Gem]. He meant "I have shown you what to do and you should do it." If all of us do for others little things that are not always pleasant to do, we shall be happy and God will do nice things for us. Jesus showing his disciples how to wash one another's feet for love was an example.

Directions for making objects to be used:

**SANDALS:** Cut these from leather or from brown paper. They resemble the soles of boots. Fasten twine into them and put them upon one of the children to show how they were laced. See *Freeman's Handbook of Bible Manners and Customs*, page 442.

**EASTERN TABLE:** This, as well as the seats, can be made of cardboard with toothpicks for legs. But in case of emergency pins can be used. Put red paper cushions upon the seats. Milton Bradley Co., Springfield, Mass., furnish a table model for \$1.

**PHYSICAL EXERCISE:** Let one set of children stand to form an Eastern table, and another outside of this to represent the seats. Let one representing the waiter stand within the inclosure formed.

### LESSON IV. (April 23.)

#### JESUS, THE WAY AND THE TRUTH AND THE LIFE. John 14, 1-14.

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

#### Primary Notes.



REVIEW: The lessons are all about—whom? Jesus, our Lord. Let us sing our little verse to keep us in mind of the One about whom all the lessons are written. Is Jesus the one to follow? Does he give us a pattern for everything that is just right? What was the "I will" for last Sunday? Who can tell what Jesus did when he said, "I have given you an example?" [Let one give Lesson Story, if possible, or draw it briefly from class, and impress again the

points, especially all contained upon building stone.]

APPROACH TO THE LESSON: How many here are happy to-day? Why, we can "be joyful together" in God's house, as he says he wants us to be. But how many were ever troubled and sorry? Even little people have troubles, it seems. Once a little girl came into the house carrying a bundle. "I'm so tired," she said, putting it down. "Why, that's not a very big burden," said one. "No, but then I'm so little," she answered. When we can't carry much little things are heavy, and it is so with children's troubles.

A little girl was lost. She could not find her way home to her father's house. It was dark and rainy. She was frightened and tired. Wasn't that trouble? But some one who knew her father and where he lived found little Madge. He said, "Never mind. I know the way. I'll take you home." Wasn't that comforting? All she had to do was to let the friend take her. Soon she was safe at home. The promise was kept.

In the lesson to-day we learn about Jesus's troubled disciples. They were in great trouble. Their Lord was going away. Could anything make them more sorry than that? It was the night before he was crucified, and after that last supper in the upper room with his dear friends. He said to them that he would be with them only a little while. Let us write on the board:

THE TROUBLE: Jesus was going away.

But after all he said, "Don't be troubled." It was like the friend saying to Madge, "Never mind." Now we will write:

THE COMFORT: He went to get ready a place for them. He would come again. He would show them the way.

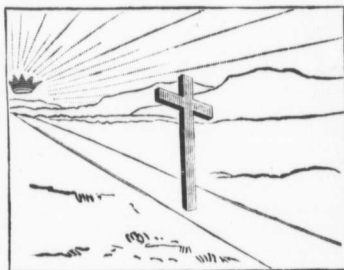
One of the disciples, Thomas, said, "How can we know the way?" Jesus told him in the words of the Golden Text. [Drill on this.]

Now we will make a picture of a path. By the side of this way we will put a cross. The way to heaven passes the cross, but it goes on. We will put a crown at the end to show that it does not stop at the cross, where Jesus died, but goes on to the crown of life, which means that he is alive for evermore.

There are many beautiful places which no one enjoys because there is no way to get to them. Unless there is a road, no one can reach a place. Unless there is a bridge, or some way to cross, no one can enjoy the lovely fields that may be seen across a river deep and wide. Heaven is beautiful, wonderful. But how shall we get there to enjoy it? Jesus tells us. He makes the way for us. He came and took our sins that we

might be free from them. He takes sin out of the way that it may not keep us from that lovely home. He shows us how to go to the Father's house. He makes the place ready, and makes us ready for the place. He tells us the truth. He is truth itself. He is life. He makes our souls live forever. But what good will it do to have a way shown us if we do not walk in it? No one can come to God but through loving and trusting Jesus. "Come to me," he says. He will bring us safe home. We will write on our stone for to-day "I will come."

We can't make the way, but we can walk in it. To come is to take Jesus at his word and to do as he says. Now is the time. O, come!



### Study and Occupation for the Sub- primary Department.

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

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

LESSON STORY (for the blackboard): Jesus was soon to go back to heaven, and he was eating his last supper with his disciples. [Let eleven of the children, representing the disciples, stand aside from the rest of the class. Let each choose which disciple he will represent. Stand a chair near them and call it Judas. Speak of John as the best loved of Christ's followers.] The disciples felt sorry to know that Jesus was to leave them, and Jesus gave them the nicest talk he ever gave to anyone. He said [repeat verse 2]. Jesus wanted heaven to be ready for the disciples when they got there, so he was going first to get things ready, just as you go into your playroom to get everything all nice and ready before some child comes there to be with you.

Jesus was to get heaven ready for the disciples and for all Christian people by telling God, his Father, about them and asking him to forget all the wrong things the people who were trying to

do better ever did, and then Jesus was to get homes ready for the people too.

Thomas asked Jesus the way to heaven. [Repeat verse 6.]

Jesus says that he is the way to heaven. This picture will show you what he meant.

Johannie lived in this house [a square]. His mother told him to go to the store for her. He went on to this street [a straight line], but before he could go to the store he had to know the way to the store. He did not know whether to go this way or that [point first to one end of the street and then to the other]. A man came along and told him the store was this way, so he went that way and got to the store.

Christ's disciples wanted to go to heaven. Here is a picture [make a square with yellow crayon, laying out the streets with the same, and placing upon them squares to represent the many mansions]. They did not know the way to God and to heaven. Jesus knew the way, for he had been over it, had come from heaven to earth. He said that he is the way to God. We will make a road which is the way to heaven [a broad road of yellow crayon]. Streets have names, so we will call this the Jesus Road and put his name upon it in crayon, red, to make us remember that Jesus shed his blood so that we can go to heaven. We do not mean that there really is a road leading to heaven. We mean that everyone has to go to Jesus before he goes to heaven, just as Johannie had to go to the street that was the way to the store before he could go to the store. That is why Jesus says that he is the way to God and to heaven.

Jesus says he is the truth. That was just a new name that he called himself. When people tell things just as they are we say that they tell the truth. He said that he is God, and since he is the truth we know he is God. He said he would get heaven ready for Christians and come again and take them there.

May always told just what is so, and when the little girls saw her coming down the street they said, "There comes Miss Truth." She was something like Jesus, wasn't she? We can all be like her. We will put this beautiful Jesus name on the board. [Color a space on the board with blue crayon and print on it with white the word "truth."]

Jesus has another name for himself too. He says that he is the life. We will write this name in green crayon to make us remember that while the grass is not always green, but must die and change, the Christian will never die. His body may die, but his soul—the God part of him—will never die, because he gets his life from Jesus.

Then Jesus told the disciples that he and God

the Father are one, and if they would do what Jesus told them to that God would give them anything that they would ask, if they would just remember to put Jesus's name in their prayers.

### LESSON V. (April 30.)

**THE COMFORTER PROMISED.** John 14. 15-27.

**GOLDEN TEXT:** "I will pray the Father, and he shall give you another Comforter." John 14. 16.

#### Primary Notes.

**OPENING:** [Review the building stones from beginning. These should be retained upon blackboard or manilla paper and recalled each week if possible.]



Will making these stones on the blackboard, and reciting these titles, texts, and "I wills," build up your wall? No. You must remember and do these things, each of you, or these lessons will not keep their places. They will be like stones falling apart without anything to rest upon or to hold them together. What did we say about the open path to any place last Sunday? Would anyone reach the place without walking in the way? [Explain again how Jesus is the way to our Father and to heaven, and impress the "I will come."]

**APPROACH TO THE LESSON:** Once upon a time a mother sent her little girl upon an errand. She did exactly as she was told, but coming home she fell and hurt herself so that for a long time she could not step on her foot, it was so bruised. By and by a little friend came along, and, leaning upon her, Susy managed to walk slowly on. The mother at home grew anxious and came out to meet Susy. She knew exactly which way to take, for she felt sure Susy had gone along the way she had bidden her. Both girls saw the mother coming, but Susy cried out joyfully, "There's mamma!" Sadie did not know it till she came nearer. Why did Susy so soon know the mother? O, she lived with her, saw her every day, and loved her so well that it was easy for her to recognize her, as we say, or to "know again" after being parted. Love knows a friend very soon.

In the lesson for to-day, which is part of the last talk Jesus had with his dear friends, he tells us that he will show himself or make himself known to certain people, and will come to them. We will write on the board:

**TO WHOM WILL JESUS COME?** The Lord answered this question there in that upper room to the troubled disciples who were feeling so sorry



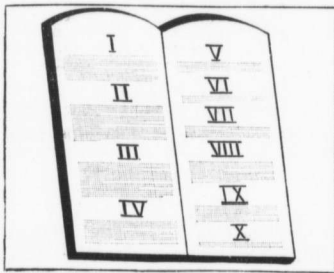
because he was going away. He gave them a beautiful and comforting promise. He said he would send a Comforter to stay with them. It would be the Holy Spirit who would come into the heart to stay. But he wanted them to be sure that they were the ones who should have this wonderful gift, so he said that to those who loved him he would send the dear Comforter, and to those who loved him he would come again and make himself known to them as their friend and Saviour. So we will write the answer to this great question: "To those who love him."

Will they know him when he comes into their hearts? Yes, because they do love him they will know him quickly, as Susy knew her mother. But there is another question to ask:

**WHO ARE THOSE THAT LOVE JESUS?** He answers this question too. It is very important to know. He told his disciples that night in the quiet talk. He said, "If a man love me, he will keep my words." We will make a picture of the tables of stone with the commandment on them. The ten are not all. Jesus has said many words to us. Do we keep them? Then we love him. Do we want to keep them? Let us write our "I will." It is "I will love." [Enlarge upon this, showing how love is proved.]

But there is another question. Jesus gave a wonderful promise. [Recall lesson title.] Now

**WHAT WILL THE COMFORTER DO?** Jesus tells us. The blessed Spirit will comfort, will teach us. We will remind us of Jesus. [Write these on board. Explain, illustrate, and apply.]



### Study and Occupation for the Sub- primary Department.

**THE COMFORTER PROMISED.** John 14. 15-27.  
**MEMORY GEM:** "Receive ye the Holy Ghost." John 20. 22.

**LESSON STORY:** God the Father, God the Son, who is Jesus, and God the Holy Ghost made everything. After God had made all things he made man. Then man had to be taken care of. God our Father loves to take care of people.

When the world was young people needed more care than they do now since they have learned to do so many things for themselves, so God himself took care of them. He talked to them right out of heaven and told them what to do. [Speak of instances of God's direct dealings with men.]

Jesus, who is God the Son, took his turn next taking care of people. He came down from heaven and lived with men. He wanted to know just how it seemed to be a person like us, so his Father gave him a body like ours.

While Jesus was on earth taking care of people he knew that he must soon go back to heaven, and he was taking his last supper with his disciples. This makes me think of Harold. He had been to auntie's visiting, and was going back to his father's house the next day. He had played with some very nice boys and girls while at auntie's. He wanted to say good-bye to them, so they all came to auntie's house and took supper with him. While they ate their last supper together Harold told them about his papa's house and how he wanted them to go there some time. They felt sorry because he was going away from them. He told them not to feel sorry, for as soon as he should reach home it would be his brother's turn to come to auntie's. He told them many things about his home, but he left some things for his brother to tell.

The disciples felt sorry that Jesus was going home to heaven to leave them, but he told them they must not feel sorry, for if he did not go away, God the Holy Ghost could not come, and it was time for him to come to earth and take care of people. Of course they wanted to know about the Holy Ghost, and Jesus told them that his name was Comforter. That was just a sweet home name that Jesus had for him, just as mother has a beautiful name for you—such as pet—that other people do not call you by. Jesus called the Holy Ghost the Comforter because a comforter is one who goes to another who is feeling sorry about anything and keeps that one from feeling sorry any longer. The Holy Ghost would be a comforter, for he was to keep the disciples from feeling sorry because Jesus was not with them.

Jesus had told many things about God and heaven, but he left some things for the Holy Ghost to tell, and all that he would tell would be truth.

Jesus was a young man. He knew that he would die in a few days, so his stay on earth would be very short, but he said that when the Holy Spirit, the Comforter, should come he would never go back to heaven and leave them without a God. He would be their God and take care of them always.

Jesus died and went home to God, where he now is, and the Holy Ghost came to earth after the people had been praying for him ten days in an upper room (point to one on the roof of the Eastern house model). When he came no one could see him, for the Holy Ghost is a spirit, and we cannot see spirits now, but we can when we die, for we will be spirits ourselves then. But people felt so glad when the Holy Ghost came to live with them and take care of them that their faces shone like the faces of angels. This was more years ago than we can count, but the Holy Ghost is on earth to-day. He is in this room this very minute. He sees us. He knows all that we do. He hears all that we say. He loves us, O, so much! He talks to us and we can hear him. Sometimes when we do what is naughty and some one we cannot see says, "Don't do it," that some one is the Holy Ghost. You pray in the morning for God to take care of you, and he tells the Holy Spirit to keep close by you.

Because people could not see the Holy Spirit when he came to earth God sent a dove to show that he had come. The Holy Ghost is not a dove, but when we see a dove God wants us to remember him, so I will put one on the board.

### Whisper Songs for April.

#### FIRST LESSON.

O, wake my soul  
If it should sleep,  
Thou Shepherd dear  
To all thy sheep.

#### SECOND LESSON.

O let my heart,  
Like Mary's, be  
Forever filled  
With love to thee.

#### THIRD LESSON.

O take my hands,  
And take my feet,  
To follow Thee  
In service sweet.

#### FOURTH LESSON.

Thou art the Way ;  
O Lord, be mine ;  
The Truth within,  
Thy Life divine.

#### FIFTH LESSON.

Within my heart,  
O Holy Dove,  
Make thou thy home  
Of peace and love.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

DOXOLOGY (said or sung). "Praise God," etc.

*Teacher.* O God, thou art my God,  
*Class.* Early will I seek thee.  
*T.* O thou that hearest prayer.  
*C.* Unto thee shall all flesh come.  
*T.* I will lift up mine eyes unto the hills,  
*C.* Whence cometh my help.

#### CONCERT RECITATION.

Father, lead thy little children  
Very early to thy throne :  
We will have no gods before thee,  
Thou art God, and God alone.

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

*Together :*

Like a shepherd Jesus will guard his children,  
In his arms he carries them all the day long ;  
Praise him ! praise him ! tell of his excellent  
greatness,  
Praise him ! praise him ! ever in joyful song.

SINGING : (A joyful song of praise.)

#### GIVING SERVICE.

*Teacher.* Who is the great Giver ?  
*Class.* God, our loving Father.  
*T.* What does he love to give to us ?  
*C.* All good things.  
*T.* What is the greatest gift of his love ?  
*C.* Jesus, our Saviour.  
*T.* What should we learn to do ?  
*C.* To freely and gladly give to him.

#### RECITATION.

Little children, come and bring  
Willing gifts to Christ your King :  
Many offerings, though but small,  
Make a large one from you all,  
Of the pennies God hath need,  
Sinful, hungry souls to feed ;  
Listen to his blessed word,  
Glady share with Christ your Lord.

OFFERINGS received, followed by consecration prayer.

BIRTHDAY SERVICE, with offering.

#### REVIEW.

#### SUPPLEMENTAL LESSON.

#### MOTION EXERCISE, OR SONG.

[So many helpful things in this direction may be found that each teacher can select what is best adapted to her class. "We will all rise up together," and "Two little eyes to look to God" are always helpful and pleasing.]

#### THE LESSON TAUGHT.

#### ECHO PRAYER.

#### SHORT REVIEW OF LESSON POINTS.

Closing words, distribution of papers, etc.

#### SINGING.

Together let us sweetly live,  
Together let us die :  
And each a starry crown receive,  
And reign beyond the sky.

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With princes and slaves at his command;  
But his health was poor and his temper vile—  
His badly cooked victuals brought on the bile.  
He called his servants and gave command:  
Go search every country and foreign land,  
And the one that discovers the road to health  
Shall have a title and princely wealth.  
So they searched every country and city and grange,  
Till at last they discovered the Souvenir Range;



They carried it back and demanded their wealth,  
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