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Number 1

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# Home Department Magazine

**SOUTHERN BAPTIST  
CONVENTION SERIES**

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I. J. VAN NESS, D.D., EDITORIAL SECRETARY

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# LIST OF LESSONS

FOR

## Second Quarter, 1917

April 1—JESUS GIVES SIGHT TO THE BLIND.

LESSON PASSAGE, John 9: 1-38.

MOTTO TEXT—"I am the light of the world." (John 9: 5.)

April 8—JESUS RAISES LAZARUS FROM THE DEAD.

LESSON PASSAGE, John 11: 17-44.

MOTTO TEXT—"Jesus said unto her, I am the resurrection, and the life." (John 11: 25.)

April 15—JESUS THE GOOD SHEPHERD.

LESSON PASSAGE, John 10: 1-18.

MOTTO TEXT—"I am the good shepherd, the good shepherd layeth down his life for the sheep." (John 10: 11.)

April 22—JESUS ANOINTED AT BETHANY.

LESSON PASSAGE, John 12: 1-11.

MOTTO TEXT—"She hath done what she could." (Mark 14: 8.)

April 29—JESUS WELCOMED AS KING.

LESSON PASSAGE, John 12: 12-26.

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

May 6—JESUS THE SERVANT OF ALL.

LESSON PASSAGE, John 13: 1-17.

MOTTO TEXT—"Whoever would be first among you, shall be servant of all." (Mark 10: 44.)

May 13—JESUS THE TRUE VINE.

LESSON PASSAGE, John 15: 1-16.

MOTTO TEXT—"I am the vine, ye are the branches." (John 15: 5.)

May 20—THE IMPORTANCE OF SELF-CONTROL.  
(Temperance Lesson).

LESSON PASSAGE, Isaiah 28: 1-13.

MOTTO TEXT—"Every man that striveth in the games exerciseth self-control in all things." (1 Cor. 9: 25.)

May 27—THE HOLY SPIRIT AND HIS WORK.

LESSON PASSAGE, John 15: 26-16: 14.

MOTTO TEXT—"He shall teach you all things." (John 14: 26.)

June 2—JESUS BETRAYED AND DENIED.

LESSON PASSAGE, John 18: 1-18.

MOTTO TEXT—"He was despised and rejected of men." (Isaiah 53: 3.)

June 10—JESUS CRUCIFIED.

LESSON PASSAGE, John 19: 16-30.

MOTTO TEXT—"Christ died for our sins." (1 Cor. 15: 3.)

June 17—THE RISEN LORD.

LESSON PASSAGE, John 20: 1-18.

MOTTO TEXT—"Now hath Christ risen from the dead, the first-fruits of them that are asleep." (1 Cor. 15: 20.)

June 24—A LESSON ABOUT CHRISTIAN EDUCATION.

LESSON PASSAGE, Matthew 23: 19, 20; Acts 7: 22; Luke 2: 40, 51, 52; Col. 2: 2, 3.

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

# Home Department Magazine

VOLUME VIII.

SECOND QUARTER, 1917.

NUMBER 1.

## Picture Postals and the Quiet Years.

ELIZABETH L. GEBHARD.

MANY of our homes hold a mother or a grandmother, who is the center of every interest that circles around the home. The years are not long past when they carried the heaviest responsibilities of the household, were the ones whose spirit never failed, and efforts never flagged for the well being and uplift of all the rest.

They have accomplished some mighty things for their families—these mothers and grandmothers who have reached the quiet years. Often their eyes are as bright, their minds are as active, and their interests as eager as in the earlier years, but because of falling bodily strength, they inhabit the quiet places. Sometimes these quiet places are possessed of many lonely hours. Just what can we do to fill them with interests and activities that do not tire?

Most of us are so familiar with the wealth of picture postals, different and indifferent, that adorn the store windows, that we may not grasp at once what personality lies in careful selections. One old lady whom her friends dearly loved, was in the habit of receiving cards from them as they traveled from place to place.

Sitting in her sunny window, she traveled for four years by picture postals, with some young relatives, over Europe. The cards from the different countries were beautiful with their wondrous castles and sky-blue lakes, their historical monasteries and picturesque mountain passes, their peasants in brilliant costumes, and children at play. The postals always contained on their correspondence side, some bit of news, some word of personal remembrance, or happy incident. "It is Christmas eve," read one card. "K— and I have been sitting on the stones of the Colosseum in the moonlight, and thinking of all that happened here. K— picked a dandelion growing between the crevices of the rocks." A picture of the ruins of the Colosseum adorned the other side of the card.

The village of Interlaken, with the snow-crowned Jungfrau in the distance, came in the same envelope with a view of Capri, which bore this message: "Wish I could send you the warm air and skies and views, and the lovely flowers." They brought the

breath of summer to the little lady in the quiet corner of a snowy world.

Easter ushered in unique visitors in the persons of a bright-gowned young egg-vender from Italy, bearing a large flat basket of eggs in one hand, and two brilliant roosters in the other. An Italian goat-herd driving before him a flock of goats, carried on its white border, "Love and Easter Greetings".

A card from Lausanne pictured a man in a tunnel with an Alpine horn six feet long.

"We heard this man play as we walked through the tunnel. I never had greater joy," wrote a friend to the little mother.

"I have a card from a new traveler," would be the greeting waiting for a caller at times. "I am going to make the trip through the Fjords of Norway with these dear friends." With a twinkle in her bright, black eyes, came the added remark as she held up a card for inspection. "See, I'm beginning my journey with two Norwegian lovers. They have a day almost twenty-four hours long to make love in."

Again "The world is very small. A has gone with a party to the Holy Land. I always wanted to go. Now I shall see it with my dear A—'s eyes." The little lady held out a card from Lebanon, with native Syrian women baking their thin cakes of bread in the open. "This is the kind of bread the natives eat throughout Syria." A— had written.

"Presently I shall have traveled all around the world without leaving my corner," the little mother said one day. "Where do you think my card came from this time? Do you remember wee Mary Warren, who grew up and became a missionary? Here's a Buddhist temple in Yokohama. What do you think she says? 'Thanks for the candy. Five months on the way, and through the Red Sea affected its form, but not its taste or consistency, and we are eating it with great enjoyment.' The girls sent her some candy in my name."

The cards that touched the warmest corner of the old lady's heart, by no means all came from across the seas. One post marked "Bridgeport, Conn.," brought this news: "Dear Grandma, I'm walking to Boston." The writing was irregular, and

came from a little fellow who was resting his short legs by walking between trolleys. There was a whole set of pictures from a school boy at Northfield, dearer than the most wonderful scenery.

Up the beautiful Hudson the cards stopped to see Washington Irving at Tarrytown, the nation's heroes at West Point, the old man of the mountain at Catskill, with a peep at Rip Van Winkle's old haunts in the gorges and on the mountain peaks, ending in the Senate Room of the Capitol at Albany.

Someone sent an Adirondack camp, another Louisa Alcott's front doorstep with its friendly welcome. Still another friend remembered that the little mother went to Friends' Meeting when she was a girl, and sent the interior of the meeting house at Nantucket, accompanied by beautiful surf views, and charming old vine-covered homes.

"Wouldn't you like to ride in this car?" questioned a card from Denver. "The old horse pulls us up the grade to a beautiful mountain view, then he rides back the down grade, standing on the rear platform. The oldest car in Denver."

"I'm glad the old horse had a ride one way," smiled the little mother, with a warm heart for dumb animals.

Beautiful Monterey, and a one-story California house almost hidden in flowers, took the quiet corner clear across the continent. "But I'm back again," announced the little lady the next day, "for here is a ship on the ways at Portsmouth, and another card with a grand building, with this inscription:

"In this building  
at the invitation of  
Theodore Roosevelt  
President of the United States  
was held the  
Peace Conference  
between the  
Envoys of Russia and Japan  
and  
September 5, 1905, at 3.47 P.M.  
was signed  
The Treaty of Portsmouth  
Which ended the war between the two  
empires."

Just a little thoughtfulness and a little care in selection, and one may carry the loved ones in the quiet corners all over this wonderful world of ours, can fill the minutes and hours with big interests, and the hearts full of the sense of being remembered and beloved.

## What Is Your Abode—A House or A Home?

L. A. W.

Nor long ago I was attracted by a conversation between two middle-aged men on a street car.

"What would you say a real home was?" one of the men was saying when I first noticed the conversation.

"I think I know what a real home is," the other replied, "for our abode is a home, and to my way of thinking," he continued, "there's all the difference in the world between a house and a home. A home is a place where each member of the family is a willing, eager worker for the other fellow's comfort and happiness, and where the whole bunch lives in harmony with each other and their surroundings."

"Then I surely live in just a house," the other man answered, "for there's absolutely no harmony among my children, and our house is a place of actual toll to my wife, and we can't even enjoy the few comforts we possess for fear of musing up the house."

"Well, our house is a home," the man who knew replied. "We live all over it; there's no closed doors at our place, and nothing we have is too good for the family to use."

The car stopped, and both gentlemen got off; but the memory of their conversation lingered in my mind, and, somehow, the sentence of house and home struck me very forcibly. I began thinking of the numerous houses—not homes—I knew of that existed among my acquaintances.

The man was right; there is a world of difference between a house and a home. Quite true, we must have a house in order to have a home; but haven't you seen a number of houses that were inhabited by families, and yet were anything but homes?—houses in which you didn't dare move a chair, leave any unnecessary article on the table, tremble if you discovered a speck of dirt on your shoes, look in awe at the parlor door which contained the piano and comfortable chairs, and yet you wouldn't dare go in and enjoy them unless there was company. Haven't you seen houses in which the table was set with cracked dishes and steel cutlery for the family use, while silver and dainty china reposed behind the glass doors of the china closet, and was brought out only when the parlor doors were opened for visitors? Haven't you seen a number of houses where

father and the boys enter the house through the back door to save tramping up the front porch? I have; but I had always thought of them as carefully kept homes until I heard the old man's version on the street car, and then I changed my mind. He was right; such places as that are houses, not homes.

Why should we save our comforts and pretty things for company? Doesn't the family need them more? Isn't their happiness really more necessary than that of a friend who calls only for a few moments?

Mothers, let me say this to you: Houses are not attractive to young folks, and if you want to keep your children with you, and see them happy, let their house be a home;

use the best you have got every day for the comfort of the family, for no matter whether the structure is a cabin, cottage, bungalow, or palace, it's built to protect the mothers and the sisters, and it's their place to say what it shall be.

Look about, take inventory, and decide for yourself. If your present abode is a mere house in which you eat and sleep—a place for only show—change your way of living, and at the earliest possible moment open the doors of the parlor, bring forth the silver and china, scatter a few magazines about in comfortable chairs, and immediately you'll feel the change, for, as the man said: "There's all the difference in the world between a house and a home."

## How the Parents Can Help the Sunday School.

MAURICE MEREDITH.

Lack of interest on the part of the parents is one of the things that is today helping to keep the Sunday school from taking on its divinely appointed honor and glory. One sometimes finds a curious and regrettable indifference on the part of even Christian parents when it comes to the Sunday school. It is safe to make the assertion that there are many Christian parents who would not know their children's Sunday school teachers if they met them on the streets. This is far from being as it should be. The relationship between parents and Sunday school teachers should be far closer than it is in most cases. The Sunday school so well deserves the support it does not receive from many parents. Parents can help the Sunday school in many ways if they will. Some parents seem to feel that their duty is done if they merely send their children to Sunday school. The superintendent and teacher must do the rest. Often the children are allowed to remain at home on the slightest pretext. In the vast majority of cases the parents make no attempt at all to have their children study the Sunday school lessons, with the result that hundreds of boys and girls go to Sunday school without the least idea of what the lesson is about. It would be a great help to the teacher and a great benefit to the pupils of the Sunday school if their parents sent them to Sunday school knowing all about the lesson. Now and then one finds a godly mother who sees to it that her children receive home instruction when it comes to the Sunday school lesson. The writer knows one mother who spends an hour and a half every Sunday afternoon teach-

ing the Sunday school lesson to her four children who range in ages from ten to fourteen years, and these children are never permitted to remain at home from Sunday school excepting in cases of real illness. Unable to attend the Sunday school herself, this mother is a real help to the cause of the Sunday school.

Parents can help the Sunday school by giving a little thought to its financial needs, and by seeing to it that their children give regularly when the collection envelope goes its rounds. The children should be taught to give regularly and systematically to the Sunday school. Again, the parents can help the Sunday school by cooperating with the superintendent in every way possible. The writer remembers that a few years ago he attended a convention of Sunday school workers and one of the speakers was a superintendent. In the course of his remarks this superintendent held up a letter and said:

"If there were more parents like the one who sent me this letter two weeks ago, what a tremendous help they would be to both teachers and superintendents. Let me read this letter to you, omitting nothing but the name of the writer, which I feel that I should not give without her permission."

The letter was from a mother who had sent her three children to this superintendent's Sunday school for the first time. In her letter this mother expressed her wish to cooperate with the superintendent in every way possible, and said that she would regard it as a privilege to be helpful to the school, although it would be impossible for her to

attend it because of the attention she must give to her invalid mother who lived with her. She invited the superintendent to call some evening when her husband and children were at home, and she also requested the teachers of the classes to which her children should be assigned to call. She enclosed payment for a Sunday school quarterly she wanted sent to her that she might study the

lessons in order to teach them to her children. It was a letter calculated to cheer and encourage any Sunday school superintendent. The gulf between the home and the Sunday school is still far too wide in hundreds of cases. The relation between the home and Sunday school must be made closer if the Sunday school is to render the highest service to the children.

## Resting Places.

WM. WINSTAR HAMILTON, D. D.

REST! Rest for the tired body! Rest for the weary soul! How charming is the suggestion of the very word itself! The Princess Elizabeth, of England, evidently knew where to find rest. When she did not appear, as usual, they found her dead, with the Book of God for her pillow, and on the open page on which her head was resting were the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes, Jesus said, "Come unto me, and I will be your rest, I will rest you!"

There is rest in the place of worship from the floods of worldly care and anxiety, if only we find Jesus there. The word Noah means rest, quiet, and in one of the Psalms the call is made to us, "Return unto thy rest (thy Noah). O my soul; for the Lord hath dealt bountifully with thee." The ark and Noah rested on Mount Ararat, and we shall find our rest, too, if we climb the mount of worship. From that invigorating height we may look down on the things of time and sense with clearer and more comprehensive view. We can see that the mists which hide heaven from the toilers of the valley are lifting, and soon will pass away. The Sabbath, the Christian Sabbath, with its restful worship, is the day of all the week the best; it is the golden clasp which binds together the volume of the week; it is, or should be, the emblem of eternal rest. Tired and weary one, think not to find rest in the hurry and rush of Sunday desecration, or in the lazy selfishness of forgetting God, but as Jesus had custom of going to the place of worship, so let yours be, and you will find rest as you there wait with him.

There is rest in the sick room, if Jesus be the Great Physician, and the Celestial Surgeon. Worldliness, earthly treasure, gems, gay clothing, folly, sinful pleasure, find themselves much out of place in the time when we are passing through the valley of the shadow of death. The young woman finds sorrow becoming sacred, and the young

man has time to give things their proper value. Emotion stirs the heart, and is too sacred to put into words. Discipline is there with calm and quiet face, and we learn to love her restful presence. The strong man carries long amid the shadows, away from the busy throng, and thereafter life and loved ones and time and eternity take on new meaning to him, if he found Jesus there. The wife comes back from that mysterious land of motherhood with a little one all her own, and from this time on she will have a new purpose in her life and a new song in her heart. Floods of selfishness will never again reach to her devoted soul.

There is rest in the Bible, for the tempted soul, if only with Jesus we can say to Satan, "It is written. It is written." In the promises of these pages the weary and storm-tossed have found rest through all the ages past. Like some frightened bird, fascinated by the light, we have found ourselves seeking exit from strange and unfriendly surroundings. We have wounded our poor selves against this window and that, only to find no escape through what seemingly promised deliverance. At last wearied and bruised and coming lower still lower, we found that Jesus was the door, the Bible door, through which the imprisoned soul could find freedom from the world and its glaring and deceptive lights. This Book will keep us from sin, or sin will keep us from this Book. The more we know it, the more we love it; and the less we know it, the less we love it.

There is rest in prayer, if we talk with him who was tried in all points as we are, and who knows how to succor those who are being tested. Jesus knew loneliness, and sorrow, and suffering, and want, and we have in him a true Friend to whom we can come in prayer. From every stormy wind that blows, from every swelling tide of woes, there is a calm, a sure retreat! That man and that woman are to be pitied who do not

know that this restful place is found beneath the mercy seat.

Alexander the Great was once asked how it was that he could sleep and rest so well when he knew so great dangers were near, and his reply was that he had no fears when Parmenio was watching. How sweet then should be the sleep, the peace of the Christian, whose whispered petition finds omnipotent response, and whose eyes of faith can see the charlots and the hosts of God encamping near those who love and fear him!

S. B. F. Morse, when asked if he ever came to a place when he did not know which way to go, said: "Yes, often." "What do you do at such times?" was the added inquiry. His answer should be our answer, too, "I pray for more light."

There is rest at the cross, and the floods of sin have never yet reached to those who seek refuge there. A mother, with heart nigh to breaking, was trying to take the terror out

of death for the dying child. She told the little one of the golden streets, and the beauties of heaven, but the reply was: "I am so tired, mamma, I do not want to see the streets." Then she suggested the music, the singing, but the little one said: "I don't want to hear any music, I am so tired." Then the mother spoke of what Jesus had said to the tired and weary: "Come unto me, and I will give you rest." And the child said: "That is what I want, mamma, I am so tired."

"People of the living God,  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort nowhere found.

"Now to you my spirit turns—  
Turns, a fugitive unblest;  
Brothers, where your altar burns,  
O, receive me into rest."

## Which Street?

REV. W. THORNBURN CLARK.

"I AM heartstuck and completely discouraged," sighed little Mrs. Winston, as she hung up the dish-pan and shook out and hung the dish-cloth on the line running across the kitchen.

Mrs. Winston had no audience save the kitchen paraphernalia, and no sound broke the stillness except the soapy water as it swirled and gurgled down into the sink.

"Yes," she continued, as a tear trickled down her cheek and dropped in the sink, "if I hadn't been so busy, I shouldn't feel so bad about it; but I left everything—a great pile of clothes to be ironed, the kitchen floor to be scrubbed, the dining-room windows suffering for a washing, the guest room to be dusted and aired for visitors tomorrow afternoon; I left all of these things loudly clamoring for my attention, and spent the entire morning running around, and have nothing, absolutely nothing, to show for it." And another tear made its way down the other cheek and joined its companion in the rippling dish-water.

Mrs. Winston was a Home Department visitor, and her usually bright and sunny disposition was seldom clouded, but today she felt that she had ample reason for feeling discouraged, and as she performed the delayed tasks, she reviewed the morning's disappointments.

"I have asked, nay I have pleaded with my members to have their reports ready when I call," she went on; "but this morn-

ing I called at *nine* homes on Maple Street and did not get *one* report.

"There was Mrs. Ware, she said, 'Why, I wasn't expecting you this morning. I haven't my report ready; you will have to come again.' Mrs. Watson said, 'I lost my envelope; if you will give me another, I will try to think to send it to you by Johnny when he comes from school.' But she *won't* do it; she has promised the same thing before, but always forgot it, and if I get her report I will have to go again. Mrs. Royal said, 'Oh, I have been so busy washing, ironing, mending, and cooking that I forgot all about the report, and I haven't had time to study more than half of the lessons this quarter; if you will come back again in about a week I will try to have my report ready.' And it was the same story with some variations all the way down Maple Street; they seem to forget that I have cooking, washing, mending, and all such things to do, and treat me just as if I was one of the 'come-back' balls which the children enjoy so much. I always have to go to the members on Maple Street two and three times before I get the reports, and I just don't feel that I can go so many times. I *know* what I'll do," she said suddenly, straightening up from the ironing board, "I'll go out on King Street tomorrow and visit all the members I have out there, and then I'll *return*. I don't believe my services as visitor are appreciated, the members

don't encourage or try to help me. I shall always think of Maple Street as *Never-Ready* Street, and in my mind I'm going to give it that name, too."

And she smiled with satisfaction as she thought of the appropriateness of the adjective.

This busy little woman hurried through the ironing, and washed the dining-room windows, but it was too late to scrub the kitchen floor—that must wait, she decided.

Next morning, after a hastily prepared breakfast, she started out on what she felt was her last trip as a Home Department visitor, and her heart was heavy, for she loved the work, and had tried hard to be faithful.

When she rang the bell at Mrs. Wilson's home, that lady met her with a hearty hand-clasp, saying: "I have been expecting you for several days, my report is ready for you; I studied every lesson during the quarter."

The next home was that of Mrs. Lawrence. "I was afraid you were sick," she exclaimed as the visitor came in. "I miss you so if

you are not on time; my report has been ready for almost a week."

Mrs. Reynolds said: "The report is ready, the lessons for this quarter have been so interesting, and I read the quarterly from cover to cover, and it gets better and better; the little stories are all good. It is so sweet of you to come to see us so regularly and bring our books. I often wonder what we would do without such a faithful visitor."

By the time Mrs. Winston had visited the last member on her list there was a glad light in her eyes, a song in her heart, and a happy smile on her lips.

"How dear they are!" she exclaimed. "What a joy and inspiration it is to work for them. I wouldn't give them up for anything now; and I can take fresh courage and try to be more faithful in the future."

Everyone was ready with her report. "Oh," she said, joyfully, "I shall call King Street *Ever-Ready* Street, the name just fits my members living there."

My dear Home Department member on which street do you live?

## The Old Objections.

JAMES ELMER RUSSELL.

HOME DEPARTMENT workers as they start out to win new members may safely assume that human nature everywhere is pretty much the same. The objections which are offered by those invited to join the Home Department in Tennessee will be pretty much the same objections that are offered in California. In a week's work it is doubtful if the Home Department worker will hear one really new objection. Some old objection may be dressed up in new clothes, it may be given a local habitation and a name, but it is the same objection after all.

The visitor, therefore, can without difficulty prepare in advance how to meet those who raise objections. She can have her plan of campaign all mapped out without any likelihood of having it seriously disarranged, or any necessity for using much new ammunition.

When an objection is offered she will listen to it politely, admit that the argument may have some weight, and then swiftly go on to state the other side of the argument.

The first objection she is likely to hear from those approached with regard to the Home Department is, "I haven't the time". To which the fitting reply is, "There is no doubt that we are all busy, but the Home

Department takes only half an hour a week, and most of us have as much odd time as that every day".

A second objection will be, "I don't need the Home Department; I am already studying my Bible." Here a wise answer would be, "Then, you are just the person we need in the Home Department. So many seem not to realize the worth of the Bible. I can refer any such persons to you, and, besides, you will enjoy feeling that you are studying the same portion of the Bible with thousands of others."

From a third person the objection of the procrastinator will come, "I will think about it; I would rather not decide today." To this person the visitor should reply, "The best way to find out whether you like the Home Department is to join for three months on trial."

Others will say, "I can't afford it," or "I am too old for a new plan," or "We take plenty of papers now with explanations of the Sunday school lessons."

Let the visitor expect objections; let her be prepared to answer them in a kindly way, let her be persistent and eventually she will win most of those she invites.

## The Larger Service.

SUSAN HUBBARD MARTIN.

SHE was little and thin and stoop-shouldered. She had borne the burden of life for nearly sixty years, eking out as best she could a meager living by her needle. Many times all she had for supper was a bowl of bread and milk. She had few clothes, fewer pleasures.

She lived in a little weather-beaten, brown house that in summer time bloomed riotously with flowers. In winter, the snow clung in festoons to the pine tree that grew in the front yard and to the sweet-smelling shrub out by the gate. She never had much money and in consequence she could give but little to the church. It had been a great grief to her. But during the long years when they struggled over the question of how to raise the minister's salary, when ice cream socials and chicken-pie suppers became a stern necessity in order to obtain funds for expenses, it was she who always said:

"I can't give any money, but let me wash the dishes—please, let me wash the dishes."

And during the hard years, how nobly she had stood at her post. It was something no one else cared particularly to do, and she had worked nearly always to herself. She was so humbly glad to do it, since she could not give any money. In the long years that followed, what stacks and stacks of dishes emerged clean and shining from her hands. Not a social or a supper but that she was there, a patient, bent little figure in her clean print dress, busy over the big dishpan. She took care of the communion service, too. She had begged for the privilege. She had gone to Mrs. Deacon Strong herself. Mrs. Deacon Strong, who lived in the largest house in Emmetville, and who kept a servant.

"You know," she had explained, gently, "I can't give money, but I can keep the communion glasses bright." And so the task had been delegated to her. Indeed, no one else wanted it.

And then, one morning she fell sick. She had been so active and willing all these years that the first ice cream social of the season did not quite know how to propel itself without her.

"Dear me!" said Rosemary Ellis, a pretty golden-haired girl of eighteen, "do I have to wash all these dishes? Where is Miss Anne?"

"Sick," replied Mrs. Deacon Strong, as she deposited a pile of sauce dishes on the table.

"Miss Anne has washed all the dishes for our suppers and socials for so long, I can't even remember when she began. It seems she ought to be entitled to a rest."

Rosemary plunged her white hands into the dish water unwillingly.

"Perhaps," she admitted. "Nevertheless, I can't help wishing she was here now. I hate washing dishes."

"By the way, Alice, you'll have to wash the communion glasses this week. I'm not going to do everything."

Alice Parks, dark-eyed and slender, pouted. She was cutting cake at a table near-by.

"Where's Miss Anne?" she asked.

"Miss Anne is sick," replied Rosemary.

"In that case I suppose I'll have to," said Alice, unwillingly, "but I don't want to."

"By the way," remarked Mrs. Merriam, coming in with a dish of strawberries, "that bookcase in the primary room will simply have to be put in order before we our next convention. Its all in disorder."

"Who's been looking after it?" asked Mrs. Price, a gray-eyed, rosy-cheeked matron, as she dished up the ice cream.

"Oh, Miss Anne," was the reply, "but she's sick now, and can't help as usual."

"Dear me," exclaimed Mrs. Price, "I wish she'd hurry and get well. I never saw a person missed so much in my life. I suppose I can do it, but I know it won't look half so well as if Miss Anne had attended to it herself. Rosemary, how does the dish washing go?"

"Like everything else with Miss Anne out of it," replied Rosemary, with a sigh.

"Well, Miss Anne," said the minister, cheerily, as he took a seat by the bedside, "better?"

Miss Anne smiled. She looked pale and weak, but the pain was gone.

"Yes, I suppose so, but do you know as I've lain here its come to me how little I've done—just the small humble things that haven't counted. I've never had any money. All I could do has been of so little consequence—taking care of the communion service, washing dishes for the ice cream socials and suppers, and keeping in order the bookcase in the primary room. It all seems so pitifully small as I've lain here. I've so longed to do the bigger things. I'm ashamed to face my Master with so few sheaves."

And then the minister suddenly took the little, toil-worn, frail hand in his.

"Ashamed, Miss Anne," he cried. "How can you say it? Don't you realize that all these years yours has been the larger service? What have the other members done in comparison with you? Oh, yes they've given money, I grant you that; but what is that compared to what you have done? You've given of your slender stock of strength. You've been weary and spent in the service of the Master. Oh, Miss Anne, I know how many times you've washed dishes that your pastor's salary might be paid. I know how beautifully you've kept that communion service. I know how you've washed and ironed and kept the white cloth immaculate that covers it. Dear Miss Anne, never say that again.

"You are going to have a royal welcome by-and-by. You know many Christians are ready enough to buckle on a sword and call themselves soldiers of the Lord, but it is another thing to accept the basin and the towel from the hands of the Master. You know what I mean. The grace of humility, and how few have it. Never fret over what you haven't done, Miss Anne. Yours, after all, has been the larger service."

## Thank God for Fun.

PHILIP BURROUGHS STRONG

A MEDICINE indeed is mirth  
And better far than pills and potions.  
And in its place as truly worth  
As are our offerings and devotions

And so I say thank God for fun,  
The gleeful quip that lightens labor;  
The quaint conceit when skies are dim;  
The greeting of some jolly neighbor:

Al, these and all that no regret  
Leave to rebuke us on the morrow,  
To heaven we owe in gracious debt  
A boon in joy, a balm in sorrow

## That Old-Fashioned Library.

CHARLES H. ROMINGER

Do you remember that collection of books from which father used to read when the entire family, visitors and relatives, were gathered together for an old-fashioned Sunday afternoon? The reading matter was heavy, and sometimes we did not understand what father read, but some of it clung to our memories of childhood. There were

Long after he had gone, Miss Anne lay there quietly happy. "The larger service—Could it be true? Was it possible that out of her poverty and weariness, her many handicaps, she had been able to do something? That up yonder there would be a 'well done' for her, Anne Prescott, sixty years old? The larger service, that was what he had said. Oh, she blessed him for the comforting words."

At that moment Mrs. Deacon Strong bustled in.

"Well, Anne," she began, "I just met the minister. He told me he had been here. I hope his visit helped you."

Miss Anne's faded eyes were solemnly sweet.

"Yes, it did," she answered quietly. Not even to her kind friend could she speak of what he had said to her.

But as Mrs. Deacon Strong put down the bowl of broth, suddenly Miss Anne could not see it for her tears.

"The larger service," she whispered the words as if they had been a prayer.

The wit without sarcastic sting;  
Too kindly ever to be biting;  
The quick response that bears no "fling";  
The story told for pure delighting.

The merry moments spent with friends,  
So full of glad contagious laughter;  
The nonsense that with wisdom blends  
To live in happy thought thereafter.

things in those old, worn volumes that would not be forgotten. They had a high ideal of Christian character, and they were not backward in teaching boys and girls what was right and what was wrong. Many of the books would be styled "goody-goody" nowadays, and, for that reason, they do not attract the average Sunday school reader.

nevertheless, it might be well to ask the pertinent question: How much of our own character, and our instinct for right thinking on moral questions, can be traced to those early days, when the Bible, and books which elucidated the Bible, were read to us in the home?

There is only one answer to this question. Then why should we not encourage the reading of similar books? Perhaps grandfather's and father's collection of used volumes is still in the garret of our modern home. Wouldn't it be wise to stray up under the rafters on some bright Sunday afternoon, and give these old books an honest looking

over? They may solve a few of our questions about the conduct of a "hearth hour" with the children. It is just possible that the older portion of the Sunday school library has a group of such volumes as boys and girls would not dream of taking out to read—books which seem to them to be so long out-of-date that they should be assigned to the scrap heap for a pleasant evening bonfire. A little guidance on your part, dear reader, might bring them into use again. And who knows what good they may do in counteracting the tendencies toward light and frivolous reading, which our children have adopted in this slipshod age?

## The Morning Grouch.

JENNIE CAMPBELL DOUGLASS.

ELIZABETH looked around the breakfast table at the assembled family, and sighed contentedly. Then she snuggled up against her father's arm with the remark, "I know how a stray kitten feels when it finds itself at home again."

Father treated the daughter just returned from visiting friends to a pat that would have satisfied the purring kitten, as he said, "Didn't you have a good time, daughter?"

"A glorious time, father, from ten A.M. until ten P.M., but an awfully solemn time at breakfast. Every member of the family indulged in a morning grouch. I was told that breakfast was served at eight, but that I might have it in my room if I preferred. Of course I said I would be on hand at eight. But when I went down Mr. Price was eating all alone and reading his morning paper. He never said a word beyond 'good morning', and rushed off just as soon as he could. Mrs. Price was served with rolls and coffee in her room, and the rest of the family sauntered in when they felt like it, and looked unhappy. I never saw anything like it."

Elizabeth's father laughed as he said: "You may thank your mother that there is no such condition prevailing here. I was raised in a family where breakfast for woman-kind was served in the rooms, largely because neither man, woman, nor child had the force of character to waken good natured. It was something of a shock to me to have my wife open her eyes with a smile, and when the same expression greeted me at breakfast, I supposed it was a part of the honey-moon, and could not last. But that smile was an enduring dower, and you children have inherited it. Pretty nice start for the day I find it, too."

Elizabeth flushed as she confessed: "Oh, but father, I didn't inherit it! When I was a tiny girl I never gave mother a morning smile, and I wouldn't have been pleasant when I came down here if she had not told me that I could never say good-bye to you unless I came down on time and was pleasant. Mother said you had enough disagreeable contact in business, and she meant you should not have any unnecessary solemn looks at home."

Father and mother exchanged real honey-moon glances as father said: "And all this was your secret, and mother's. How did you manage to work up your comfortable habits, Bettie?"

"Well, when I could not read, mother had real jolly 'waking-up picture books' on my crib, and I'd go at those the first thing. Then she would come rushing in to say I had just time to dress, and the first thing I knew she was having a frolic with me over the cold bath, and after that it was easy. When I could read for myself, my morning books were at my bedside, and mother was always so funny and bright when she came in that I forgot to be cross. I almost always read something real pleasant in bed even now, and then my cold bath brightens me. We always have such a good time at breakfast that I wouldn't be late for anything."

"It was always appalling to me to think of the perfectly good hours, the best in the day, that are wasted in bedrooms or in silent breakfasts," said mother. "Why should a family expose its weaknesses to each other, or deny themselves each other's society lest they do so? Why can't they learn self-control that will make them pleasant at home as well as in public? I suspect, as father suggests, that this habit of break-

fasting in bed has been adopted so generally in large measure because women are ashamed of their morning manners, or afraid of their husbands', and both are too indolent to correct them. But I am too fond of my husband and children to miss their company during these hours, and surely uncertain breakfasts materially complicate the servant problem. I'm sure Elizabeth likes our cozy talks so well that if she some day presides over a home of her own she will not encourage morning grouches."

"Indeed, I won't," was Elizabeth's hearty response. "I like our family breakfasts."

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### Seeing God.

SHE was a little girl of an inquiring mind. She wondered over many things, as children will, and asked questions that were not easily answered. She had been told that God took care of her and watched over her wherever she was, but the information had been vague and unsatisfactory.

"Did you ever see God?" she asked her father one day.

He was busy, and he considered it only "one of Margaret's queer questions". He answered very briefly in a tone to stop further inquiries.

"No, child, of course not. No one ever has seen God."

Silenced but not satisfied, the little girl waited. A relative, a young theologian, was at the house one day. He was to be a minister sometime, and Margaret viewed him with awe, and supposed he knew everything. She seized her first opportunity when there was one to interfere, and asked with an abruptness that startled and confused the young man: "Did you ever see God?"

"Why—why, little cousin, I—you know God is a Spirit; we do not see him the way we see people around us. No one can see him and live," he answered, groping for the right thing to tell her, and not finding it at hand. He knew more about books than he did about children, and the supper bell ended the conversation to the relief of both parties. The little girl dropped the inquiry in despair, and never ventured upon it again until the summer she was with old Aunt Hannah—Aunt Hannah of the white hair and serene face, not overburdened with the lore of the schools, but wise in many a lesson of life and the Spirit. Her thoughtful eyes often seemed to hold blessed secrets, and it was really of them that Margaret asked: "Auntie, do you ever see God?"

The old eyes brightened, and the reply came happily: "Child, sometimes it almost

seems as if I didn't see anything else! Everywhere I look it's—God. In the beauty of the sunshine and the flowers, the hills and the river, in the sunrises and the starry nights. Who else could have made such things? God is everywhere. I see him in all the pleasant things that happen to me, the comforts, the friends, the little surprises. It took me a long time to learn to see him in the sorrows and disappointments, but I can do that now, many a time."

"Is it your heart you see him with?" asked the child.

"With your heart—the self inside of you. Why, child, that's the way you see every thing you love. If you saw only your mother's face and body she wouldn't be any more to you than a picture. You see her in her care of you, in the things she does for you every day, in everything that makes your home happy. That's the way we see God."

It is learning to see God everywhere, to feel his presence as we come and go, to recognize him as the Friend at our side, interested in all our interests, quick to hear the faintest prayer, ready to help in every need—it is this that makes us truly Christians and our religion real.—*Exchange.*

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### Mother.

ONE true heart is mine today.  
Mine tomorrow; mine always.  
One heart always patient, blind,  
To faults and follies; loving, kind,  
Forgiving, tender. Where find another  
So true, unselfish, good, as mother?

—*Selected.*

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### A Real "Comfort".

A GROUP of girls, well-dressed, and with warm winter coats, were talking together while they waited in the car station, while the snow fell swiftly outside. Apparently things were not going well with them, for one of them said, "Sometimes it seems to me as if life wasn't hardly worth living."

"That's so, Gertie," said another; "why, I actually have to stop and think how much anything costs. I never had to do that before."

And so they went on telling of their misfortunes and troubles, until at last one they called Marion said: "Well, there's one great comfort about it; you can always think that there are others worse off than you are."

"Yes." "That's so." "I don't know what we would do if it wasn't for that," the other

girls agreed, and they leaned back quite contentedly against the settee.

While they had been talking a girl sitting near them watched them with deep, dark eyes, set in a rather thin, pale face. She couldn't help hearing what they said. When they finished, her cheeks flushed, and as if moved by some sudden impulse she arose and began to speak to the astonished girls.

"I heard what you were talking about," she said, "and I thought I would give you a little of that 'great comfort' that you mentioned. I am sixteen years old, and live with my mother. We have a very hard time to earn our living. I am out of work twice a year, during the dull seasons, and mother is out of work also in the summer."

The girl stopped a moment, glanced at the warm coats and fresh dresses of the the group, and then at her own shabby figure. Then she went on:

"Mother and I have forgotten how new clothes look. Mother doesn't mind as I do, or rather she never complains. I'll admit I'm sometimes wretched, for I've worn this serge suit spring and fall for three years. I've had my winter coat even longer, but it doesn't shine. When I look at girls like you, all I can think of is your clothes.

"Please don't think I'm deliberately envious and condemn me for it. Just say to yourselves, 'I am thankful I'm better off than that girl!' and it will be a great comfort to you. There's my car," and she hurried out of the waiting-room.

The girls looked at one another in silence for some time before anybody spoke. "Do you suppose," Gertie said at last, "that girl really meant what she said, or was she only sarcastic?"

"Don't know," nodded Marion, "but one thing I do know; never again shall I take comfort from thinking somebody else is worse off than I am. I think it's mean."  
*Exchange.*

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### That We May Find Rest.

"I FIND he never rests," said the mother who was taking her little son upstairs for his noonday nap, "unless I take away his playthings before I put him in his cot. He used to want something to hold when I laid him down. But I found he would not rest as long as he had his treasure to look at."

There are many of us who never find real rest of heart till the Father in his wisdom takes from us the treasures to which we cling. Sometimes it is the educational opportunity on which we have so set our hearts; sometimes it is merely the summer

outing that we had planned for; sometimes it is the key to the gateway of what seemed an altogether pleasanter kind of life.

But the taking away of the treasured thing was often necessary that our restless spirits might find in the Father alone the real rest of heart that makes us strong for service.—*Exchange.*

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### Thoughts.

WORN, and soiled, and faded, it's only a baby's shoe;

For years, in its nest in my treasure-chest, It has brought me thoughts of you.

Dog-eared, and torn, and pencilled, I kiss the little book—

Your primer, dear, that cost me a tear, For the baby that it took.

Muddy, and ragged, and shapeless, I fold your football clothes;

It cost me pain, but you're playing the game.

The same as you did in those.

Bonnie and strong and fearless, I kiss your picture, dear.

You're khaki-clad, but you're still my lad, And I leave you in His care.

—*Irene C. Monkman, in The Westminster.*

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### Necessity as a Friend.

"I'M not doing this because I like it," said a boy. "I'm doing it merely because I am compelled to do it. I cannot get out of it."

Like the boy, a great many of us sometimes have work literally forced out of us. Compelled to do a thing, we do it; but with mental impatience, if not outspoken objection. Why should we spend our time on a piece of work for which we have no inclination? We may consider it too hard—it takes too much skill! It may be too easy—we feel humbled in the doing of it!

We hear this: "Oh, if only I could be freed from doing work under compulsion, because it is expected of me, because it rises before me and necessity bids me do it! If it were possible for me to engage only in work which I enjoy, how much more I could accomplish!"

We hug to our hearts the belief that if we could free ourselves from this bondage of necessity and work only along lines running parallel to our own wishes, the results

would be so much better, both for ourselves and the world.

But wait! We may be mistaken. Take a piece of work. We say it is too hard. Perhaps our ambition needs keying up, our energy needs prodding, our pride needs stirring. It takes the black whip of necessity to locate the trouble, to prove to us that we have the ability to perform the hard task. We quail before the work; we keep whining that it is impossible; but the whip is at our back, and we do it. Our ability has been underestimated. Through necessity we have learned our lesson. We think better of our abilities ever after. We welcome difficult problems.

Take the work which we consider too easy. It will amount to nothing when it is done—a mere waste of time and energy. To do that seemingly easy thing may take more ability than we think at first sight. At least it will take faithfulness—the commonest work is worthy of that. It will take patience—the duty we call little often takes calm endurance and perseverance. It may take sacrifice—devotion to duty frequently means a surrender of ourselves. It will take love—in one way or another love enters into all work.

Faithfulness, patience, sacrifice, love—a quartet of virtues which the world is sadly needing. We are the better for possessing these virtues, and it may be that they are ours only because necessity said: "Do this work whether you like it or not." *The Visitor.*

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### Our Part.

"Oh, David, do show me how to strike out, just once more. I do so want to learn, but I'm afraid to move for fear I'll fall," and Ethel clung with all her might to the skillful skater who came good-naturedly to her rescue. He gave her a laughing scolding, along with his support and repeated instruction.

"Here, give me your hands—so. Now, see, go this way, and this way," and he tried to demonstrate and get her to follow. "Try it—try it! You'll never learn if you don't move your feet!" And finally he had her making timid strokes and thrilling with the joy that comes to beginners when they find they can actually stand up and glide along on their slippery footwear.

When we pray with the Psalmist: "Order my footsteps in thy word," we want to remember the skater's advice. Someone has put the thought: "When we ask God to direct our footsteps, we are to move our feet." Praying for guidance must be followed by

action on our part. Only so can God give us an answer. And though we may be fearful of falling and full of doubt in our own powers, if we trust him, and strike out, we will find his strong arm upholding us, and his word full of wisdom and encouragement; and before we know it, we will be thrilling with a new joy in achievement: a new ability to do something worthy and fine for him.—*Exchange.*

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### Life's Teachings.

I LEARN, as the years roll onward  
And I leave the past behind,  
That much I counted sorrow  
But proves that God is kind,  
That many a flower that I'd longed for  
Had hidden a thorn of pain,  
And many a rugged bypath  
Led to fields of ripened grain.

The clouds that cover the sunshine,  
They cannot banish the sun,  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;

And often through wrong's own darkness  
Comes the weary strength of light

The sweetest rest is at even.  
After a wearisome day,  
When the heavy burden of labor  
Has been borne from our hearts away,  
And those who have never known sorrow  
Cannot know the infinite peace  
That falls on the troubled spirit  
When it sees at last release.

We must live through the dreary winter  
If we would value the spring;  
And the woods must be cold and silent  
Before the robins sing.  
The flowers must be buried in darkness  
Before they can bud and bloom,  
And the sweetest, warmest sunshine,  
Comes after the storm and the gloom.  
—*Exchange.*

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### See the Light that is in the Cloud.

I do not say that you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that

the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—*George Macdonald.*

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### Today.

Let me today do something that shall take  
A little sadness from the world's vast store.

And may I be so favored as to make  
Of joys too scanty sum a little more.

Let me not hurt by any selfish greed,  
Or thoughtless word, the heart of foe or friend,  
Nor may I pass, unseeing, worthy need,  
Or sin by silence where I should defend.

However meager be my worldly wealth,  
Let me give something that shall aid my kind,

A word of courage or a thought of health  
Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span  
'Twixt dawn and dark, and to my conscience say:

"Because of some good act to beast or man  
The world is better since I lived today."  
—*Exchange.*

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### Filling His Place.

"No, it isn't going to be Christmas at all this year. It couldn't be, of course, with John away. No matter how many friends and relatives we ask there will still be John's vacant chair."

"Why not fill it?" asked the practical friend, realizing more deeply than her direct words implied the heartache that she knew the mother of the absent soldier had was enduring.

"Oh, we couldn't. No one could fill that place."

But, strange to relate, and stranger still to understand, it seemed to the sorrowing mother, the spot was filled, trebly filled, when the family gathered about the board on Christmas day. True, the boys in khaki—three of them, and all strangers in the big city—were not John, neither did they for one minute allow the mother heart to forget the boy who for eighteen years sat at her side, but the realization that three other mothers—sisters in sorrow with herself—were not to suffer the knowledge that their

boys went homeless on Christmas day, wore away the keen edge of grief.

We cannot fill the places, the home places, of the brave boys who have gone out from us, even if we would. The gap will be there even were the Christmas circle crowded to the limit, but we can reach out the hand—the mother hand, the sister hand, the father hand to someone who is spending his first Christmas away from home.

We need not ask how the boys themselves will feel about it. The boys who ask mothers to "put in enough for my pal next time," when speaking of boxes from home, and who make it a point of honor to share home treats, home papers, even home letters, are not going to object to sharing for one day or many days the home circle itself with another brother in arms. And although we do not give invitations any more than we offer gifts with ample return in mind, perhaps the great hand that holds the armies of the world is even now making an opening in some other family circle for your soldier to fit into.—*Exchange.*

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### Too Busy to Count.

A WOMAN in a mountain home of a southwestern state had reached, in wonderful vigor of mind and body, the age of more than a hundred years. Her life had been simple, honest, and useful. When asked to what she attributed its length, she said: "I was always so busy thinking of others and caring for them that I never had time to worry whether I was getting old or not."

She had not given much thought to the years, many or few; her mind had been filled with the need and the work around her, and her hands had been busy with loving tasks. It is only the old lesson which we are constantly repeating, and few of us learning. It is not the watchful eye against time and the anxious fingers on the pulse which keep life young and strong, but the self-forgetfulness which has no time to worry about its own toils or birthdays. "Which of you by being anxious can add one cubit unto the measure of his life?" asked our Lord. Years do not make one old or young except incidentally.—*Exchange.*

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WHEN we are weary or discouraged, how a cheering word will brighten the day and lighten the load for us? Knowing this in our own experience, why are we so chary or so forgetful of the help we might give to others?—*Selected.*

## International Sunday School Lessons.

### STUDIES IN THE NEW TESTAMENT.

LESSON 1.

APRIL 1, 1917.

### Jesus Gives Sight to the Blind.

MOTTO TEXT.—"I am the light of the world." (John 9: 5.)

LESSON PASSAGE, John 9: 1-38.

MEMORY VERSES, 2-5.

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#### Lesson Text.

1 And as *Je'sus* passed by, he saw a man which was blind from his birth.

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

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

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

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

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

7 And said unto him, Go wash in the pool of *Si-lo'am*, (which is by interpretation, *Sent*.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

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

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

11 He answered and said, A man that is called *Je'ans* made clay, and anointed mine eyes, and said unto me, Go to the pool of *Si-lo'am*, and wash: and I went and washed, and I received sight.

35 *Je'sus* heard that they had cast him out; and when he had found him, he said

unto him, Dost thou believe on the Son of God?

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

37 And *Je'sus* said unto him, Thou hast both seen him, and it is he that talketh with thee.

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

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#### Increasing Wrath.

It is October, and Jesus is in Jerusalem attending the feast of Tabernacles. Six months ago he was at the feast of Purim, when he outraged the rulers by healing on the Sabbath the paralytic at the pool of Bethesda. That widened the breach between Jesus and his foes. In the clash that followed they picked up stones to kill him. With terrible arraignment he had said, "I cannot be that a prophet perish out of Jerusalem." That city was under the domination of priests and Pharisees, whose interpretation of religion, and whose system of beliefs, rules, and worship, the people blindly and loyally accepted. Under their close organization and strict discipline the city and Judæa were securely sealed against new views and practices of spiritual religion. They were the lion's den of fierce intolerance, and the Master knew the peril of teaching within their borders. Unbelief greeted him at the outset, and speedily developed into hate and deadly plots. Six months have passed since the rage over the paralytic's cure. Jesus has been working in Galilee. Now, another work of mercy adds fresh fuel to unslumbering wrath. The most murderous foes of religious liberty and expanding knowledge have been established priesthoods and schools of infallible Pharisees. The very sincerity of their claims of finality in religion, but the more fatally blinds them to God's increasing light, and to the fact of the continuous growth of the human spirit.

#### Blind Man Healed.

The absurd mistake of the disciples is often repeated. They assumed that sin was at the root of the calamity, and wanted to know whose sin it was. So Job's friends judged concerning his misfortunes. Jesus speaks for comfort and correction. He does not deny sin in the man or his parents, but does deny its connection with the present case. Who are we that undertake to solve the mysteries of life's sorrows? It is heartless and ignorant impertinence. The trouble calls for human sympathy and help. That is the work of God. Relief of suffering is our instant duty, not curious inquiry as to its source. Jesus followed the medical prescription of the time, which is displeasing to modern taste. He knew there was no efficacy in it, but the action was designed to awaken hope. The smear of mud on the eyes was an artificial addition to the man's real blindness, and a symbol thereof. *Silo'am's* waters will wash it away, and he will do the healing. These symbolic actions were common among the old prophets.

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#### The Investigation.

The man obeyed and came seeing. It was the Sabbath day. The Pharisees resolved not to concede that Jesus had really opened blind eyes. They raised doubts as to the man ever being blind, but the parents affirmed it. Thwarted here, they resorted to argument from the violated sabbath. "He made clay on the sabbath; he is a bad man. No bad man can open blind eyes. Give glory to God." How pious! Anything to rob Jesus of honor. They rebuked the grateful man's view that his benefactor was a prophet, and asked the parents how the son came by his sight. The parents feared excommunication, and said: "Ask him; he is of age." There were three degrees in excommunication: (1) Suspension from religious and social privileges for thirty days. (2) Continuance of suspension for thirty days more if the offender remained impenitent. (3) If still impenitent, the curse. The hostile investigators held it a crime to confess Jesus as the Christ. The man who had been blind was the only brave spirit on this occasion. He boldly asserted his faith, and confuted the Pharisees with remorseless logic. They put on him the curse of excommunication. Jesus met him and blessed him, confirming his faith. He charged the Pharisees with moral and spiritual blindness without excuse.

MONDAY'S SCRIPTURE READING.—Jesus Gives Sight to the Blind. John 9: 1-12.

MONDAY'S VERSE.—"The night cometh when no man can work."

Jesus brushed aside the useless and heartless curiosity of the disciples in the presence of human suffering. This man's trouble is our opportunity to do God's work for him. Neighbor love is the present duty. We must help this man. Christianity takes the burdens of the world. Human troubles round about us call us to the work of relief. True, we should study causes and means of prevention, but the instant call is to help the cases of need. The pressure of this work is always at hand. Do it now. Your opportunity is passing; the night, your night, is coming. Your neglected work will remain undone forever. Note the practical religion of Jesus. Follow him. That way salvation comes.

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TUESDAY'S SCRIPTURE READING.—Courageous Confession. John 9: 13-25.

TUESDAY'S VERSE.—"He is a prophet."

The Pharisees dreaded the increasing influence of Jesus. Here was a case for immediate investigation and suppression. The man's frank story sprang a division among them. Some said, "This Jesus is a bad man, for he has broken the sabbath." Others said, "How can a man that is a sinner do such miracles?" The opponents were not all equally unreasonable and harsh. Half baffled and impotent, they appealed to the healed man for his opinion. Boldly he announced his confidence in his benefactor as a prophet. He understood the unpopularity of his friend and the venom of his enemies. He knew the danger of this avowal of faith, but he made it. He was no ungrateful, timid coward. Stand up for Jesus.

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WEDNESDAY'S SCRIPTURE READING.—Be-friending the Outcast. John 9: 26-41.

WEDNESDAY'S VERSE.—"And he worshipped him."

The Pharisees question the man further, and his reply waxes bolder, his testimony grows deeper and more emphatic. The forcible reasoning of honesty and common sense is resented as an invasion of their authority, and their reply is reviling and persecution. They excommunicate him. Jerusalem is bent on extinguishing faith in Jesus. The Master meets him and enlightens his soul as to the character and mission of himself. This is the direct purpose and

happy fruit of his coming into the world; enlightenment of those who are conscious of spiritual darkness. The indirect result is the darkening of those who think themselves already enlightened. Truth which enlightens and sanctifies, also blinds and hardens.

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THURSDAY'S SCRIPTURE READING.—Blind Bartimeus. Mark 10: 46-52.

THURSDAY'S VERSE.—"Thy faith hath made thee whole."

This story comes at the end of Jesus' ministry. Many days the news of blind eyes, opened by the Master, had been coming to Bartimeus, exciting fond hope. Now he hears the tramp of a throng on the way. Hearing that Jesus is passing, he breaks into passionate cries for pity and help. Faith inspires the loud appeal; faith prompts the headlong rush in the Master's direction; faith brings him in touch with saving power. It was the last time that Jesus passed that way. A week later he was crucified. Many of the spiritually blind are in the world today, and all of us are dim of sight. Lord, open our eyes that we may see thee as thou art.

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FRIDAY'S SCRIPTURE READING.—A Blind Man Healed. Mark 8: 22-26.

FRIDAY'S VERSE.—"He sent him away to his house."

This incident fell in the days of Jesus' retirement from Galilee. Persecution, bitter and relentless, was on his track. The crisis was fast approaching, but his sympathetic work was not relaxed. Friends brought this blind man to him. To avoid all publicity and excitement, Jesus took him outside the town. The growing peril demands secrecy. The healing in this case was gradual, not immediate. At the first touch he saw dimly; at the second, he saw clearly. Possibly the

man's faith was slow in its action. Recovery complete, Jesus would not allow him to go back to the town, but sent him home, requiring that he keep silent about the matter. This caution shows his sense of danger.

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SATURDAY'S SCRIPTURE READING.—Walking in the Light. 1 John 2: 1-11.

SATURDAY'S VERSE.—"He that loveth his brother abideth in the light."

We all want to know whether we are really Christians. It is a natural wish, and Jesus gives us the true moral standard for decision. Do you love people? Do you give reverence to all men? Do you give to every neighbor and friend a sincere good will? Do you seek to bestow justice and sympathy on high and low alike? Then you are walking in the light. Love is the life of God and the law of human life. Love one another as I have loved you. Your daily submission to the law of love is the true Christian experience. He that loves men abides in the light and life of God.

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SUNDAY'S SCRIPTURE READING.—Worldliness Condemned. 1 John 2: 12-17.

SUNDAY'S VERSE.—"He that doeth the will of God abideth forever."

Worldliness is opposed to spirituality. It stands for all the moral evils that appear in a man's life who leaves God out. Envy and strife, selfishness and pride, lust and hate are diametrically opposed to the will of God. A worldly life is the disease of soul. It cuts the bond that unites us to God; it severs the branch from the vine; it uproots the plant from the soil. It is the wither and death of the good in character. Many people think of worldliness as indulgence in the pleasures and amusements of life. It goes a great deal deeper than that.



## LESSON 2.

APRIL 8, 1917.

## Jesus Raises Lazarus from the Dead.

MOTTO TEXT.—"Jesus said unto her, I am the resurrection, and the life." (John 11: 25.)

LESSON PASSAGE, John 11: 17-44.

MEMORY VERSES, 25, 26.

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## Lesson Text.

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

18 Now Bethā-ny was nigh unto Jē-rō'sā-lem, about fifteen furlongs off:

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

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

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

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

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

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

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

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

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

43 And when he thus had spoken, he cried with a loud voice, Lāz'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. Jē'sus saith unto them, Loose him, and let him go.

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## Sad News.

He whom thou lovest is sick. What delicacy of appeal in this message from the sisters. It is enough; they know he will do what is right. There is no request that he come. Knowing the deadly hostility of the

Jerusalem officials, how can they ask him to venture so near, at the hazard of his life? All is left to his discretion and his undoubted love. Two days he tarries in the place where the messenger found him. Why? Just to kill time? Far from it. He was intensely occupied with his ministry in Perea. His work held him. Besides, he knew what he would do at Bethany. The delay would enhance the glory of God and work deeper faith in the sisters and his disciples. The glory of God is sympathy and help, and all shall see it in due time. It comes through the work of the Son, who is thus made a divine center of human love and adoration. It may not be in our time, but in his own time the Lord will provide.

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## The Going.

"Let us go again into Judæa." He will go to his friends in their sorrow. He always does the same yesterday, today, and forever. The disciples protest in alarm. "Master, the Jews were trying to stone you only the other day; are you going back again?" Let us walk in the way of duty, for there alone is the path of safety. Such was the meaning of his reply. When we timidly excuse ourselves from duty, we walk in darkness and stumble. A man is safe in God who dares to do right. Lazarus sleeps, and I go to awake him. Then, Master, here is no need of going; he is doing well. He explained that a good man's death is only sleep. The result of this sickness will not be death, but the glory of God. Let us go. Then Thomas said, despairingly: "Let us go, too, that we may all die with him." The decision was brave, but the view was needlessly gloomy. They went impelled by their love for him, rather than by their faith in the wisdom of the step he was taking.

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## I am the Resurrection.

On arrival at Bethany he learned that Lazarus had been in his grave four days; Mourning friends filled the house, and the broken-hearted sisters were wondering that he came not. He comforted them with the hope of the resurrection. "I know," said

Martha, "that he will rise on the last day." Jesus said, "I am the resurrection and the life." He does not give or procure the resurrection, but is himself the resurrection. Taking humanity on himself, he reveals the permanence of man's individuality. Life is a present possession, not a future hope. This is one of the profoundest and most characteristic doctrines of Christianity. So the Incarnation of the Logos brought life and immortality to light. Christ lives, death is abolished, and the grave loses its victory. He is the resurrection because he is the life. One of our best interpreters thinks that Jesus wept at the thought of calling Lazarus back to the narrow conditions of our present life. A prayer at the grave, and the dead brother was restored to his sisters.

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Result.

Jesus and his disciples went away, leaving a heavenly rapture in the home. But some of the Jews went and told the Pharisees what Jesus had done. Then there was a new explosion of wrath in the camp of his enemies. A council was immediately called, and the death warrant of Jesus was sealed. The vessel of hate was full; this drop made it overflow. We must act speedily, or the Romans will come and destroy the city. Better one man die than the whole people perish.

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MONDAY'S SCRIPTURE READING.—Death of Lazarus. John 11: 1-16.

MONDAY'S VERSE.—"To the intent that ye may believe."

Faith grows. It is power of trust that is designed to pass from more to more. Increase our faith. They shall find occasion for it in his most decisive victory over death and the grave. Jairus' daughter was lying on her bed growing cold in death; the widow's son was on his bier, being borne to the tomb; Lazarus was four days in the tomb. Here are progressive stages of death's reign. This last is most pronounced of all. Is there competency in the power of the Son of God to waken Lazarus out of sleep? He comes forth wrapped in his grave clothes. The disciples see and understand, and believe. He is the power of God unto salvation.

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TUESDAY'S SCRIPTURE READING.—The Resurrection and the Life. John 11: 17-27.

TUESDAY'S VERSE.—"If thou hadst been here."

As they met the Master, this was the expression of both the sisters. This shows what had been their hope in sending to him. "But I know, that even now," said Martha, "whatsoever thou wilt ask of God, God will give it thee." She does not venture to name it, yet she has some hope of the speedy resurrection of her brother. Jesus refers her to the comforting doctrine of the resurrection held by the Jews. Now, he directs her to himself as the author of the life which is beyond the reach of death. Everyone who believes in me has it as a present possession. Whosoever liveth and believeth in me shall never die.

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WEDNESDAY'S SCRIPTURE READING.—Sorrow of Jesus. John 11: 28-37.

WEDNESDAY'S VERSE.—"Behold how he loved him."

Jesus was tenderly moved as he approached the tomb and tears filled his eyes. It seems a little far-fetched to say that his grief was due to the thought of bringing back his friend from the blessedness of the other world, yet from the divine point of view it may be reasonable. But it is also more evidently true that human sorrow stirs the sympathy of our divine-human Brother. When we are afflicted, he is afflicted. He is touched with the feeling of our infirmities. He is in all our solemn funerals. He always keeps us company, when we walk in the valley of the shadow.

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THURSDAY'S SCRIPTURE READING.—Jesus Raises Lazarus. John 11: 38-46.

THURSDAY'S VERSE.—"Take ye away the stone."

Why did our Lord say, "Where have ye laid him?" and "take ye away the stone?" and "loose him and let him go?" Why did he not at once raise Lazarus? Because he designed to make those to whom he gave the commands to be so many witnesses, by eye and touch, to the reality of the miracle. We are not to stand still and see the salvation of God. We must co-work with him. In calling us into a higher spiritual life, he works a moral resurrection. This is his great and perpetual work in us. There are stones of indifference, selfishness, and unbelief that we must roll away.

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FRIDAY'S SCRIPTURE READING.—Plot to Kill Jesus. John 11: 47-57.

FRIDAY'S VERSE.—"What do we?"

Many believed in Jesus as a result of the mighty work. The report stirred a sensation in Jerusalem among the rulers. Jesus' fame grows, and it seems as though all men will believe in him. Panic-stricken, they cry out, "What are we doing to stop this dangerous fanaticism?" Caiaphas, the insolent, blustering high priest, utters the thought in all minds; better that one man die than that the whole nation should perish at the hands of the Romans. As he meant it, it was a lie. Better the nation perish than murder its noblest citizen. They resolved what to do. There is eternal irony in the fact that in killing Jesus they destroyed their nation.

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SATURDAY'S SCRIPTURE READING.—The Risen Christ. Matt. 28: 1-10.

SATURDAY'S VERSE.—"Go quickly and tell his disciples."

Though he had plainly foretold his death and resurrection, not one of the disciples hoped to see him again. The resurrection itself was seen by no human eye, but its evidences are numerous and complete. The women find the grave empty; they meet Jesus and worship him; the soldiers report

the vacant tomb; Peter meets him, then the two going to Emmaus, then all the eleven. Later he appears to more than five hundred in Galilee. Two thousand years of Christianity is an overwhelming proof. In the absence of a Risen Christ it is inconceivable to us that Galilean fishermen could have continued and established the kingdom of God in the world.

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SUNDAY'S SCRIPTURE READING.—Resurrection Triumph. 1 Cor. 15: 50-58.

SUNDAY'S VERSE.—"O death where is thy sting?"

The human body is corruptible, being composed of flesh and blood. It cannot enter the heavenly state of eternal glory. This mortal shall put on immortality, this corruptible body shall put on incorruption. Sown in dishonor, it is raised in glory; sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body. Then the life-giving blessings of the gospel shall have a more illustrious and perfect fulfillment. No death can touch that life, and hence no grave can fetter it. Therefore let us be steadfast, immovable, always abounding in the work of the Lord.

## LESSON 3.

APRIL 15, 1917.

## Jesus the Good Shepherd.

MOTTO TEXT.—"I am the good shepherd, the good shepherd layeth down his life for the sheep." (John 10: 11.)

LESSON PASSAGE, John 10: 1-18.

MEMORY VERSES, 11, 12.

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## Lesson Text.

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

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

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

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

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

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

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

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

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

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

18 No man taketh it from me, but I lay it down of myself. I have power to lay it

down, and I have power to take it again. This commandment have I received of my Father.

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THE feast of Dedication began on December 25th, and continued eight days. Jesus speaks for the consolation of the man who had been excluded from the temple and its privileges on the ground of his declaration of faith in Jesus. The Master counts him dear, and will show him that he has really lost nothing by the tyrannical treatment of the Pharisees. He speaks three parables.

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### 1. The Shepherd.

The leaders of Israel are false, incompetent shepherds. They are selfish and unfeeling, not loving the people, and wholly unloved by the people. They are not worthy to be called ministers of God. You have done no evil. Yet they have shut the doors of God's house in your face. They are usurpers of authority never granted them. Their spirit is bad, and their ministry in God's flock is an offense to him. They shall not hurt your soul. I am your shepherd. I will guide and bless you. You will follow me, which is far better than being driven and wronged by these thieves and robbers. It is a terrible indictment of the religious guides of Jerusalem, made in their hearing, but strangely not understood by them. It is a noteworthy fact that the men most sternly denounced by Jesus were the preachers and priests.

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### 2. The Door.

Again he says to the excluded man, "I am the door." Jesus is organizing a new flock. The false shepherds are misleading the nation, the great flock, and working its ruin. They are perverting religion and destroying the people. They have thrust themselves into the holy offices of God's kingdom, caring only for themselves, and so are become thieves and robbers. They cannot lead you to God. I am the door to reconciliation with God, and salvation through faith in my name. They steal and slay and destroy; I have come that you and all may have life, and have it to the full. Your eyes were blind, now you see; your soul was starved, now you feed on the bread of life. You are a member of my new little flock, of renewed spiritual disciples. This blessedness comes through me. I am the door to blessedness, peace, and hope. Be not afraid of them. Come unto me, I will give you rest.

### 3. The Good Shepherd.

Jesus makes advance on the other two similitudes or allegories. I am the shepherd, not a thief, was his first contrast between himself and his foes. I am the only door to the grace of salvation, was the second. In a rising gradation of thought he declares himself the Good Shepherd. These Jerusalem guides are interested only in themselves. They are like hirelings, cowardly keepers of the sheep. When the wolf of danger appears, they flee away, leaving the sheep to be scattered and torn. I lead you into green pastures, and when peril comes, I lay down my life for you. So he comforted and assured the excommunicated man, in the hearing of the very men who had robbed him of sacred privilege.

They caught the Master's meaning, and became furious with rage. The cowards lifted hands to smite him. They would have stoned him, but he escaped and went away beyond Jordan. The breach between him and Jerusalem is complete. The city has resolved to kill the Good Shepherd.

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MONDAY'S SCRIPTURE READING.—The Good Shepherd. John 10: 1-10.

MONDAY'S VERSE.—"All that ever came before me are thieves and robbers."

All religious teachers who came pretending to that authority, which belongs to none but myself. He refers to these men who, requiring implicit submission to themselves, had cast the man born blind out of the temple; to those men who, hungry for honors, demanded the chief seats in the synagogue, and exulted in being called Rabbi. Ministers of religion belie their vocation when they become proud and selfish; when they seek to be masters rather than servants of the people. Pharisaism is a great hypocrisy. It shuts the kingdom of God to those who would enter. The Good Shepherd alone is Master.

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TUESDAY'S SCRIPTURE READING.—Jesus the Good Shepherd. John 10: 11-18.

TUESDAY'S VERSE.—"Other sheep I have."

The disciples of Jesus, whether Jews or Gentiles, shall be essentially one flock, united by their relation to the one Shepherd. Our Lord does not say one fold; for their unity is not that of external organization. There are many folds, but one flock. Here is the real unity of Christian brotherhoods. Mechanical, organic union is much talked of

these days, but it is really undesirable and impossible. The growing sense of spiritual unity, now happily on, misleads some good men into effort for one great organization. I think that the very way to check and defeat the higher and richer forms of unity.

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WEDNESDAY'S SCRIPTURE READING.—Darkness of Unbelief. John 10: 19-30.

WEDNESDAY'S VERSE.—"How long dost thou make us to doubt?"

Their unbelief began at our Lord's first appearance in Jerusalem. It has grown steadily until now; it is a fixed habit of mind, struck through with personal hate. Does not their question look like moral insanity? They actually blame Jesus for their state of doubt. Their pre-determined standard for Messiah has wrought the trouble. Jesus has given ample signs of Messianic dignity and grace, but he has come far short of their worldly conception of God's Messiah. They are the victims of their own blind and obstinate misinterpretations. Make us to doubt! He showed himself to darkness, and it comprehended him not.

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THURSDAY'S SCRIPTURE READING.—Evidence of Works. John 10: 31-42.

THURSDAY'S VERSE.—"Many good works have I showed you from my Father."

Religion in Pharisaic hands turns to the doctrinal, and especially to the ceremonial. They put its soul in forms and rites and externals. Jesus reversed all this. His doctrines were few, simple, and deep, and his religion was the putting of them into daily practice. Religion is love to God and man expressed in justice, truth, humility, mercy, and goodness. Jesus insisted that religion is godlikeness in thought, word, and deed. All these he had lived before these men, and they rewarded him with scorn and hate. Let us not be Pharisees, as it is so easy to be, but let us live the divine life in Christ.

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FRIDAY'S SCRIPTURE READING.—The Foolish Shepherd. Zech. 11: 15-17; 13: 7-9.

FRIDAY'S VERSE.—"The instruments of a foolish shepherd."

In Zechariah's day there was the curse of deceitful leaders and wicked prophets. He calls them foolish, meaning false and selfish. The representation of the class has the proper equipment, rod and staff, knife, flute, and wallet for provision, but back of this is an empty heart. He will not attend to those that are perishing, he will not seek the straying, the healthy he will not feed; but he will fatten himself on the flock. Woe shall fall upon him. The sword shall smite him, his arm shall be clean, dried up, and his right eye shall be utterly darkened. The selfish, unfaithful minister shall be withered in his soul.

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SATURDAY'S SCRIPTURE READING.—Lost Sheep. Matt. 18: 7-14.

SATURDAY'S VERSE.—"Woe unto the world because of offenses."

Jesus is talking earnestly and warningly against the temptations of the ministry. It is natural for men, appointed to leadership, to be ambitious, self-seeking, envious. Here is the weakness and danger of the Pharisaic spirit. See the preacher who is fond of eminence, who maneuvers for compliment, who is sparing of compliment to his fellows, who feels a secret pang at another minister's praise. He lives in a region of offense. He will make trouble some day, somewhere. He will get his reward in disappointment, in poverty and bitterness of soul. Likeness to Christ is the preacher's supreme duty.

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SUNDAY'S SCRIPTURE READING.—Joy of Finding. Luke 15: 1-10.

SUNDAY'S VERSE.—"Joy shall be in heaven over one sinner that repenteth."

Jesus put immense value on the individual man. Christianity stresses the worth of one human being. The popular religion of Jerusalem felt little interest in the common people. The ignorant and poverty-stricken were human rubbish, to the priests and Pharisees. Publicans and outcasts were cast to the scrap-heaps of society. Jesus saw in each and all men and women his own brothers and sisters, each welcome to the grace of God, each capable of becoming an approved child of God. The Son of man came to seek and save that which is lost.

## LESSON 4.

APRIL 22, 1917.

## Jesus Anointed at Bethany.

MOTTO TEXT.—"She hath done what she could." (Mark 14: 8.)

LESSON PASSAGE, John 12: 1-11.

MEMORY VERSES, 2, 3.

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## Lesson Text.

- 1 Then Jē'sus six days before the passover came to Beth'a-ny, where Lāz'a-rus was which had been dead, whom he raised from the dead.
- 2 There they made him a supper; and Mir'tha served: but Lāz'a-rus was one of them that sat at the table with him.
- 3 Then took Mā'ry a pound of ointment of spikenard, very costly, and anointed the feet of Jē'sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
- 4 Then saith one of his disciples, Jū'das Is-ch'ri-ot, Sī'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 Jē'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 Jē'sus' sake only, but that they might see Lāz'a-rus also, whom he had raised from the dead.
- 10 ¶ But the chief priests consulted that they might put Lāz'a-rus also to death;
- 11 Because that by reason of him many of the Jews went away, and believed on Jē'sus.

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## The Banquet.

This chapter marks the transition of our Lord's public ministry to his suffering. After an absence of about three months, he returns to the dangerous neighborhood of Jerusalem. The passover is at hand. Without any recorded protests, on the part of his disciples, though apprehensive and uneasy, they bear him company. Now, the high

priests and Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him. As an answer to this edict, the Bethany community spread a banquet to the outlawed Nazarene. It was a brave thing to do. Cowards can't be real friends to Jesus. At this feast sat Lazarus, and his sister Martha served. Many guests were there, invited in honor of Jesus.

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## The Anointing.

As the banquet progressed, Mary came in and anointed the Lord's feet with an expensive perfume and then wiped his feet with her hair. Matthew and Mark say the costly nard was poured on his head. There is no contradiction. Voiceless love expresses itself in more eloquent action. The homage lacked nothing in quantity and quality. Every guest became aware of the exquisite odor filling the room. Only a woman's taste and intuition could have chosen thus to symbolize a deep affection. The incident drew attention from the feast and fixed all eyes on Mary.

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## The Protest.

The company was surprised and not a little shocked at the immodesty of the woman's unbound hair. Whispers and frowns expressed the general displeasure. Love has dared to do the unconventional thing, to meet a prompt rebuke. Judas is disgusted, not with the immodesty of Mary, but with the wastefulness of the act. No practical good has been done. Why was not the perfume sold for fifty dollars and the money given to the poor? That sounds like a just reproof of reckless extravagance and feminine display. The others concurred. Mary must have felt keen embarrassment at this sudden gale of criticism. Has love blundered, or has masculine judgment erred?

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## The Commendation.

The Master speaks. His unerring, chivalrous courtesy comes to the woman's relief.

Imagine the change on the faces of the self-approving disciples, when Jesus says, "This is a beautiful work that she has done." Mary's free inventive affection has made no mistake, the confident critics have. Jesus bestowed on the act just what it lacked in the eyes of Judas—an aim, a practical usefulness. It is not for nothing, as you deem, that she has poured forth this perfume. Love's exhibitions cheer my heart. In this act she has unconsciously embalmed my body for burial. He was pleased to see in it, her gentle hands performing the last act of love, anointing his body for the tomb. "Let her alone, it is a beautiful work." Mary is grandly vindicated and rewarded. There and then, Jesus commanded the censuring disciples to tell this story everywhere, as a memorial of her. They did it.

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## The Traitor.

Judas was gravely offended. He said nothing, but on the spot he made dark resolutions. He was a thief, and his pious lamentation over the waste was a piece of theatrical hypocrisy. From that banquet, with a resentful heart, he went stealthily to the high priests and entered with them into a league for the betrayal of his Master into their hands. The words that vindicated Mary and nullified his criticism, stung him to the soul. He will be revenged. This is the one infamy that grew out of the banquet in honor of Jesus. Mary's love is set in a niche of immortality; Judas' greed and hate hurry him headlong to ruin and eternal shame. Our hearts' relation to Jesus is the touchstone of our destinies.

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MONDAY'S SCRIPTURE READING.—Jesus Anointed at Bethany. John 12: 1-11.

MONDAY'S VERSE.—"The priests consulted that they might put Lazarus also to death."

The authorities in Jerusalem were excited to a desperate pitch. The work of the humble Nazarene had stirred the rulers to a tempest of rage. The excitement over that man Lazarus of Bethany had marked him also for destruction. Though harmless and quiet, he had become the occasion of increasing power to Jesus. These jealous-hearted men, fearing loss of power, were insane with wrath. The hour had come to crush the Galilean movement. Strange to tell, they had decided not to kill Jesus until the passover closed, but when Judas tendered them

his treachery, their plan changed, and they set themselves instantly to their criminal work.

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TUESDAY'S SCRIPTURE READING.—Friends of Jesus. Luke 10: 38-42.

TUESDAY'S VERSE.—"Mary hath chosen that good part."

This home at Bethany was one of the few havens of rest open to our Lord. Martha was an active woman who gladly gave him loving hospitality. She grew worried in her duties and half complained to the Lord that Mary, seated at his feet, was leaving her to do all the work alone. "Tell her to lend me a hand." Doctor Moffatt's translation thus renders his answer: "Martha, Mary has chosen the best dish, and she is not to be dragged away from it." Jesus means that Mary has chosen well in selecting the nourishment of his teaching. Both are serving the Master, but there is no question as to which one is giving him the deepest satisfaction.

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WEDNESDAY'S SCRIPTURE READING.—Service of Love. Mark 14: 1-11.

WEDNESDAY'S VERSE.—"She hath done what she could."

She hath loved much, because she hath been forgiven much. Some of our best scholars think Mary had been reclaimed by the Lord from a sinful life. They identify her with the fallen woman who bathed his feet with her tears, in the Pharisee's house in Galilee. Beyond question, there are grounds to support this view. If it be true, that experience of his grace, together with the resurrection of Lazarus, gives ample warrant for and explanation of her deep devotion and clinging love. She hung on his words, she anointed him with her most precious perfume. She hath done what she could.

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THURSDAY'S SCRIPTURE READING.—Precious Ointment. Matt. 26: 6-13.

THURSDAY'S VERSE.—"She did it for my burial."

Jesus sees more in a good woman's action than she herself knows. Love gives value and meaning to the humblest deeds. Mary was hardly expecting to do more than give the Lord a symbolic expression of her love. Nothing she had was too good to sacrifice for his sake. It meant that every thought of her mind, every affectionate feeling of her

heart, and every purpose of her will was consecrated to him and his service. Interpreting it thus, no wonder he said, "She has done what she could." All women should do the same. All people ought to give him their best.

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FRIDAY'S SCRIPTURE READING.—Example of Love. Luke 7: 36-50.

FRIDAY'S VERSE.—"Did wipe them with the hair of her head and kissed his feet."

This Magdalene ventured in without license to where Jesus reclined at table with his host. She anointed his feet, bedewed them with tears, and wiped them with her hair. His gentleness and compassion had broken her impetuous heart and won her to pure and holy living. He opened to the wretched fallen woman the door of hope and peace. How like this scene is the act at the Bethany feast. The first scene is practically duplicated in the second, save that there are no tears. I am disposed to think Mary is the prodigal girl reclaimed in Galilee, now happy in her Judean home.

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SATURDAY'S SCRIPTURE READING.—Divine Anointing. Isaiah 61: 1-3.

SATURDAY'S VERSE.—"To proclaim liberty to the captives."

Here is great Isaiah's religious optimism. In apostate Israel is a true Israel, a rem-

nant loyal to God. Its prophet comes to usher in a new day of deliverance and joy. He is declaring his anointment by Jehovah, his mission and its object. This points to Messiah and the beneficent results of his reign. He will bring good tidings to the meek, will bind up the broken-hearted, open the prison to them that are bound, comfort all that mourn and give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Jesus is the fulfillment of this glorious prophecy.

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SUNDAY'S SCRIPTURE READING.—The Great Commandment. Mark 12: 28-34.

SUNDAY'S VERSE.—"Thou shalt love the Lord thy God with all thy heart."

How Jesus simplified religion. It is not believing a great many doctrines; it is not doing a great many things by rule. Each of these things can be done, and yet no religion. Jesus defines it as a right relation with God and the neighbor. He goes to the core and heart of the subject for all time. That right relation is in one simple word, "Love." Love God supremely, and your neighbor as I have loved you. How much religion have you? Exactly as much as there is real love for God and your neighbor in your heart, in your thought, speech and deed. Out of that love will spring beliefs and deeds, but love is the chief thing. Oh, that we believed it!

## LESSON 5.

APRIL 29, 1917.

## Jeaus Welcomed as King.

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

LESSON PASSAGE, John 12: 12-26.

MEMORY VERSES, 12, 13.

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## Lesson Text.

12 On the next day much people that were come to the feast, when they heard that Je'us was coming to Je-ru'sa-lem,

13 Took branches of palm trees and went forth to meet him, and cried, Ho-san-na! Blessed is the King of Is-ra-el that cometh in the name of the Lord.

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

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

16 These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called La-z'a-rus out of his grave, and raised him from the dead, bare record.

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

19 The Phar-i-sees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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## Excitement in Jerusalem.

THE raising of Lazarus mightily increased the fame of Jesus, and it had much to do in bringing about the triumphal entry. For three months it had been the talk of the city, much to the grief of the priests and rulers. The incoming multitudes of pilgrims had heard of the miracle, and with them it was the constant theme of conversation. They hoped that Jesus would not absent himself from this passover, as he did a year ago. Doubt was set to rest when news came that he was already at Bethany, and would come into the city on the morrow. His resurrection of Lazarus was regarded by the people as his most marvelous work. Enthusiasm ran high and expectation was on tiptoe. This state of things inflamed the wrath of the ruler, and they resolved to put Lazarus to death, who was the innocent cause of this intense excitement. The multitude determined to go forth on the morrow to meet Jesus and escort him into the city.

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## The Procession.

The situation lent itself to our Lord's design of making a final appeal to the impetuous city. It was of his patient, long-suffering love that he consented to the spectacular demonstration, about to ensue. A mighty exhibition of the people's love and confidence in his Messianic dignity will constitute another appeal to Jerusalem to accept his claims. He resolved to improve this advantage, as his last argument with the city that kills the prophets. It was not his method to cry in the streets; he shrank instinctively from noisy publicity, and one wonders if this scheme did not do some violence to his feelings. But he knew the power of a vast popular enthusiasm to impress the hearts of rulers, and so he used it for his gracious ends. An old prophecy, well known, ran thus: "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee, riding on an ass." He adopts the device. Now, this animal was not despised in the East, as it was among the Greeks and Romans, and among ourselves. When kings went on peaceful errands, they rode on asses. So, would come into Jerusalem the Prince of Peace. A large company started with him out of Beth-

any, and these were met by crowds on the slope of Olivet, coming out of Jerusalem. The multitude, moving toward the city, broke into songs and shoutings, while casting palm branches and even their garments in the way. Zeal and devotion broke into a boundless exultation. That bright spring morning a river of praise flowed into Jerusalem. The great human heart gave welcome to its King, crying, "Hosanna to the Son of David!"

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## The Lord's Lament.

As the procession wound its way down the mountain side, Jesus looked across the valley to the city, and a sudden emotion of sorrow rose in his heart. Lamentation broke forth from his lips, "O that thou too hadst recognized during this day the things that make for peace. But, as it is, they have been hidden from thine eyes." At that moment, he knew that the tribute of the mighty throng to himself would only intensify the hate and harden the hearts of his enemies. Jerusalem's hostility to the gospel of the Son of God is fixed. This demonstration will serve simply to heat tenfold the fires of wrath. It is true. The scene distresses the rulers beyond measure. The Pharisees speak rebukingly to each other: "You see that you can do nothing. Look! The whole world has gone after him." For an hour gladness overflows the streets and the temple. The triumphal entry is over. Still night comes on; Jesus sleeps; the rulers whet their swords; Judas is their tool.

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MONDAY'S SCRIPTURE READING.—Jesus Welcomed as King. John 12: 12-19.

MONDAY'S VERSE.—"The world is gone after him."

The disciples of John the Baptist, under the spell of envy, said to him: "All men go to him thou didst baptize." John nobly responds: "I wish they did, but really no man goes to him." He meant that, compared with all who ought to go, too few were doing so. In far different mood the Pharisees say, "The whole world is gone after him." The pity is that many in that large procession had not really given themselves to him intelligently and devoutly. Great numbers were only shallow, half-instructed people, borne along in a wave of enthusiasm. But the world must come to him. Thy kingdom come, thy will be done.

**TUESDAY'S SCRIPTURE READING.**—The Voice from Heaven. John 12: 20-33.

**TUESDAY'S VERSE.**—"Father glorify thy name."

Jesus is now at the end of his earthly ministry, and he knows he cannot escape the death planned by his foes. He fronts the supreme law of sacrifice. The giving of life itself for the cause of God's righteousness and the salvation of men, he recognizes as the law of his being. To evade that principle of sacrifice, for the saving of one's life, is to lose life. All men are under its sway. Jesus shrank from the horrors of suffering. Gladly would he have that cup pass. Shall he pray that it do so? No. Father, glorify thy name. Thy will be done. Then the voice of assurance and comfort spoke, and our Saviour was satisfied.

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**WEDNESDAY'S SCRIPTURE READING.**—Spiritual Blindness. John 12: 34-43.

**WEDNESDAY'S VERSE.**—"Yet they believed not on him."

He wrought many miracles before them, yet they remained in unbelief. But himself was the chiefest miracle. That wisdom and power, that patient love, that helping sympathy, that courage and self-sacrifice, that unruffled dignity and unstained purity of character. Where and when did there ever appear in this world such a man? Defect and frailty, weaknesses, faults and sins you find in all others, but none in him. A man morally and spiritually perfect, is the supreme miracle. All his mighty works are the natural outflow of this sublimest fact. God's most wonderful achievement.

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**THURSDAY'S SCRIPTURE READING.**—Jesus and the Father. John 12: 44-50.

**THURSDAY'S VERSE.**—"He that seeth me, seeth him that sent me."

Thou makest thyself equal with God. That was the accusation of the Pharisees. They were strict theologians, and very deadly to heretics. They were blind sticklers for creed, and unaware that loveliness of character is the aim of God. Jesus claimed to live the life of God among men. When you see his gentle spirit, his sympathetic love, his manly dignity and purity, his unselfish devotion to duty, you see the traits of a divine life. You see God's character expressing itself in the conduct and work of Christ. He that hath seen me, hath seen God. The Christian life is a divine life. We are to be like Christ, we are to be Godlike.

**FRIDAY'S SCRIPTURE READING.**—Triumphal Entry. Mark 11: 1-11.

**FRIDAY'S VERSE.**—"Many spread their garments in the way."

The common people heard him gladly. The poor, the distressed, the outcast, heard and saw in him the sympathy and friendship for which the universal human heart hungers. They felt in him the sure touch of reality. The rulers' pride, egotism, selfishness and power felt no need of the Nazarene. The two states of mind stand out in mutual repulsion on that triumphal day. Faith and unbelief look each other in the face. Faith spreads garments in the way and sings a glad song. Unbelief scowls and plots murder of the friendliest man who ever trod the streets of Jerusalem.

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**SATURDAY'S SCRIPTURE READING.**—Hosanna in the Highest. Matt. 21: 1-11.

**SATURDAY'S VERSE.**—"This is Jesus, the prophet of Nazareth."

How differently he was estimated and esteemed in his own day. Not one rose up to the recognition of his dignity and glory. To some he was a kind neighbor, true friend, good man, wise preacher, prophet, Messiah, Son of God, Saviour of the world.. Of this man, they said Hosanna, which means "glory to." To others, he was a pretender, a Sabbath breaker, a drunkard, a blasphemer, a colleague of the devil. Of this man, they said crucify him. In a way, this same variety of opinion exists for every aggressive good man or woman in the world.

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**SUNDAY'S SCRIPTURE READING.**—Coming of the King. Luke 19: 29-40.

**SUNDAY'S VERSE.**—"Master, rebuke thy disciples."

Some of the Pharisees mixed with that rejoicing throng. Shrewdly they were bent on keeping in touch with all that was said and done. The unseemly shouting and confusion was intolerably offensive to their ears. For sake of reverence, Teacher, say they, check your disciples. He replies, "I tell you, if these should hold their peace, the stones would immediately cry out." God's life fills the world. Nature is full of his life, and her voice sounds her Maker's praise. The only place where his goodness and love find no response is in the heart of a Pharisee.

## LESSON 6.

MAY 6, 1917.

## Jesus the Servant of All.

**MOTTO TEXT.**—"Whoever would be first among you, shall be servant of all." (Mark 10: 44.)

**LESSON PASSAGE,** John 13: 1-17.

**MEMORY VERSES,** 14, 15.

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## Lesson Text.

3 J<sup>h</sup>s knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

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

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

6 Then cometh he to S<sup>i</sup>m<sup>o</sup>n P<sup>o</sup>l<sup>o</sup>s: and P<sup>o</sup>l<sup>o</sup>s saith unto him, Lord, dost thou wash my feet?

7 J<sup>h</sup>s answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 P<sup>o</sup>l<sup>o</sup>s saith unto him, Thou shalt never wash my feet. J<sup>h</sup>s answered him, If I wash thee not, thou hast no part with me.

9 S<sup>i</sup>m<sup>o</sup>n P<sup>o</sup>l<sup>o</sup>s saith unto him, Lord, not my feet only, but also my hands and my head.

10 J<sup>h</sup>s 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.

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## Transition.

We now enter the study of the third part of John's Gospel. In the prologue is stated the theme and aim of the work. The theme

is: The Word, or Logos, in Eternity, in Creation, in History, in Incarnation. The aim is: The presentation of Christ's self-manifestation in a ministry of life and love. The other Gospels dwell on the life and labors of the man of Nazareth. John's Gospel deals with the transcendent majesty and glory of his personality, which makes it a deeper, richer and more wonderful book. In the first part (chapters 1-4), we have the birth of faith and the first symptoms of unbelief. In the second part (chapters 5-12), we have the full development of unbelief, in the plot of murder. Now in the third part (chapters 13-17), we find the development of faith in the disciples. Part fourth (chapters 18, 19), deals with our Lord's passion; and part fifth (chapters 20, 21) gives the story of his resurrection. The prologue is the text and the book is its discussion and proof. At the close, John says, these "signs" I have recorded, "that you may believe Jesus is the Christ, the Son of God, and, believing, may have life through his name."

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## Having Loved His Own.

Unbelief has reached its maturity and has resolved to do its worst. Jesus, seeing his hour at hand, devotes himself to culturing and strengthening the faith of the disciples. Over against the dark picture of Jewish unbelief John sets this bright picture of growing faith. Jesus knows that faith is the victory—faith that grasps himself as Son of God and Saviour of the world; faith that identifies men's lives with his own, committing them to the duplication of his own character; faith, that scourges pride, envy and selfishness out of human hearts, and stirs hunger for the perfection of God's righteousness. To such precious vital faith as this, he will commit the interests of his kingdom soon, so he devotes the time that remains to the deepening of that all-important grace. That is love's work, continuing to the end.

He proceeds to wash the disciples' feet, and to dismiss Judas from the apostolic circle. The going of the traitor purged the group of low carnal ideas of Messiah. He had become an oppressive burden, and the Master breathed freer when his presence was withdrawn.

## Lesson in Humility.

They were in the upper room, where the passover meal was prepared. On entering the disciples fell into a disgraceful dispute over the chief seats. Selfishness is always ill-mannered and disreputable. It cannot be trusted with the interests of the kingdom. Silently, patiently the Master ignores the melancholy exhibition. Presently he rises and with bowl and towel proceeds to wash their feet. It was the lowliest order of service. He did this servile office, not *though* he was Lord, but *inasmuch* as he was Lord. He did it because he was great. If any will be great, let him be the servant of all. It was an acted parable, in rebuke of the conceit of superiority which had disfigured the occasion a little while before. He puts an eternal brand on low, selfish ambition, which he knows will be one of the constant perils of his church. This vulgarity belongs to the unworthy earthly conception, entertained of the Messiah of God, in that generation. The true Messiah stands for humility, service and self-sacrifice. I, your Lord and Master, have washed your feet. I have given you an example. Happy are you if you do likewise. Thus he disclosed his greatness, that their faith might appropriate it.

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MONDAY'S SCRIPTURE READING.—Jesus the Servant of All. John 13: 1-11.

MONDAY'S VERSE.—"Thou shalt never wash my feet."

It was really Peter's reverence that spoke. His very respect led to a want of respect. It is the Master's doing. Why not, in silent wonder, submit and wait the explanation? Trust his purpose, which you do not see. Unwittingly, Peter is refusing to enter into the spirit of his work; is rejecting the lesson of humiliation which Jesus is imposing on himself, and which Peter must impose on himself. Turn from this principle of self-surrender, and self-emptying, and "you have no part with me." Peter's reaction is characteristic. No; he is clean, as reconciled to God through Jesus; he needs only the removal of that defilement which makes him eager for earthly power and greatness. Be great in humility and service.

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TUESDAY'S SCRIPTURE READING.—True Greatness. John 13: 12-20.

TUESDAY'S VERSE.—"I speak not of you all."

Jesus did not intend that they should think him unaware of Judas' hypocrisy. The traitor shall not fancy that his character and treachery are unknown. Judas was present; he ate the passover meal, and his feet were washed. On proceeding to institute the Lord's Supper, the Lord dismissed him. It was done so tactfully that not a suspicion was raised in the minds of the other disciples. Each evidence the Lord gave Judas of acquaintance with his treason was a call of grace to repentance. In each instance of disclosed knowledge, Jesus was keeping open the door of mercy to the wretch. His evil heart was fixed, and he went his way into the night.

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WEDNESDAY'S SCRIPTURE READING.—The Betrayer Revealed. John 13: 21-30.

WEDNESDAY'S VERSE.—"One of you will betray me."

The words pained and shocked the group. Not a man suspected Judas. In a rare exhibition of humility and self-distrust, each began to ask, "Is it I?" Judas had to ask it as a means of concealment. Even when Jesus designated the betrayer and commanded his departure, it was done so graciously as to leave him untouched by suspicion. When Judas withdrew, they actually thought he was sent on a mission of Christian service. But Judas knew, and he was gone, leaving a deep sense of relief in the mind of the Master. Now he can unbozom himself to those he trusts and loves.

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THURSDAY'S SCRIPTURE READING.—Peter's Denial Foretold. John 13: 31-38.

THURSDAY'S VERSE.—"I will lay down my life for thy sake."

When the solemn Lord's Supper ended, Jesus entered on his last deep and tender discourse. They gained the sad impression that he was making a farewell address. "Where are you going, Lord" asked the distressed Peter. "Why cannot I follow thee? I will lay down my life for thee." Jesus shows the ardent disciple his ignorance of himself. "Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." It was a horrible prediction, and no one blames Peter for declaring it impossible of fulfillment. Jesus must first lay down his life for Peter, then Peter will be prepared to lay down his for the Master.

FRIDAY'S SCRIPTURE READING.—Greatness Through Service. Mark 10: 32-45.

FRIDAY'S VERSE.—"Ye know not what ye ask."

The ambition that lived in the group of Jesus' disciples, innocently threw off its guise to the Master. Here are two eager aspiring brothers, who have their carnal eyes set on the honors of the kingdom. They are dense in their ignorance of the nature of the kingdom of God. The one redeeming factor in their case is genuine love of Jesus. Out of love and faith will come a truer knowledge of spiritual religion. The last thing a Christian overcomes is inborn selfishness. How wonderfully patient is our divine Lord! Long he waits for dull eyes to see; for slow minds to believe. You are great as you serve.

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SATURDAY'S SCRIPTURE READING.—Lesson in Humility. Luke 14: 7-11.

SATURDAY'S VERSE.—"Sit not down in the highest room."

Our Lord could see the working of important principles in the most ordinary incidents. He often noticed the behavior of peo-

ple at feasts, and was impressed with the selfishness of their manners. When he mentions the matter to these preachers, it is not merely to stress a point of good manners, but rather to enforce the value of humility as an invaluable human excellence. Don't push yourself into prominent places, for humiliation is certain. Strive to be deserving of honor, and wait for others to see it, and promote you.

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SUNDAY'S SCRIPTURE READING.—Humility and Service. 1 Peter 5: 1-11.

SUNDAY'S VERSE.—"Be clothed with humility."

Peter, in old age, is insisting on the plain and simple lesson he heard instilled so often by the Master. Humility does not mean that you are to have no spirit, no aggression, no driving force. It does not mean self-depreciation, nor bashful shrinking. It insists that you do not think about yourself at all. Let yourself alone, think of your tasks and the welfare of others. Humility means the death of your conceit, your pride, your selfishness. Please don't talk about yourself. It is dreadfully tiresome to your friends. Be clothed with humility.

## LESSON 7.

MAY 13, 1917.

## Jesus the True Vine.

MOTTO TEXT.—"I am the vine, ye are the branches." (John 15: 5.)

LESSON PASSAGE, John 15: 1-16.

MEMORY VERSES, 7, 8.

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## Lesson Text.

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

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

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

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

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same

bringeth forth much fruit: for without me ye can do nothing.

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

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

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

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

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

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

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

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

## Abide in Me.

AFTER the going of Judas and the institution of the Memorial Supper, Jesus poured out his heart in words of consolation and assurance. He had spoken terrible words to his disciples that evening, and now he turns to speak to them as a dying father to sorrowing children. His discourse throbs with emotion and unutterable tenderness, freighted with the consolations of God to the troubled souls of all this world. That upper chamber has become a "Holy of Holies" for the distressed and broken-hearted. His words are balm, they are spirit and they are life. His discourse runs far into the night, as a streaming, fathomless river of comforting love, reluctant to come to its close. The words have a sweet and melancholy charm, toned to an indescribable, immortal dignity; and over them hangs a luminous haze of mysticism, in which mystery seems clear, and clearness itself is mystery. Ignored are his own great sorrows, while he girds the faith of his servants, and calms them into hope and peace.

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## I Am the Vine.

In this figure, he reasserts a former saying, "I am the life, the truth, the way." You are the branches. Here is the affirmation of spiritual unity between himself and his disciples. Faith is the bond that joins soul to soul, that makes the human partaker of the divine nature. Profound utterance Jesus never made. The Christian is kinsman to God, brother of the Lord, and susceptible of all the fullness of God. Sharing in a divine life, he is capable of attaining the perfections of the divine character. This is the point, the divine husbandman plans to gather. Bear much fruit, be ye perfect. The precious Master has finished his work. He commits the cause of the kingdom to his servants. His effectiveness on mankind must henceforth be exerted through them. The vine bears the branches, the branches bear the fruit of devotedness and good works. To do this, ye must abide in the Vine. Abide in me, and I in you, and you shall bear much fruit. Christ bases all on the preserved union between himself and his people. Why does spiritual life make such slow progress in the world? Because the branches so often check and paralyze, instead of promoting, the action of the vine. We fail to keep his words. We take it for granted that we are disciples once for all, when the fact is, we must always be *becoming* such. We enter the Christian life by faith, and that com-

mits us to an expanding, growing life in God. Our salvation is begun, but not complete. Stop, contented with first stages, with infancy in spiritual things, and the branch bears little fruit. He makes it clear as the sun, that remembering and meditating on his words is the condition of remaining united to him. Continue in my love and keep my commandments. There is the Christian life in a nutshell.

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## You Are My Friends.

Love assigns a nobler title. The word "servant" does not meet the generous demands of his great heart. I call you "friends"; my love has chosen you to high privilege; it endures the pangs of death for you; it is your dwelling place. Abide in my love. How? By loving one another, even as I have loved you. How lofty the life he plans for us; how Godlike the goal he sets! He wants his friends to be like himself. Nothing else can satisfy him. Do Christians take him seriously? They hope to get to heaven some day; but what about living the Christ-life *now and here!* That is the practical heaven to which Jesus calls us.

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MONDAY'S SCRIPTURE READING.—Jesus the True Vine. John 15: 1-11.

MONDAY'S VERSE.—"Apart from me ye can do nothing."

Jesus came into this world to declare the Father. He was the world's light, giving men a true knowledge of God's grace, wisdom and power. Not in words alone, but in his daily life he disclosed to us the holiness, goodness and love of our Father. God was in Christ reconciling the world to himself. He that hath seen me, *hath* seen God. Now, how shall a man live a good life, well pleasing to God? Jesus answers, "Abide in me," "follow me," "keep my commandments," "love one another." Apart from me, that is, refusing to believe on and to obey me, you cannot be good; you cannot please God; you cannot be saved to a divine life.

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TUESDAY'S SCRIPTURE READING.—Friends, not Servants. John 15: 12-26.

TUESDAY'S VERSE.—"The servant knoweth not what his Lord doeth."

In that last holy conference, Jesus is devoting himself to strengthening the faith of his brethren. The shock of his death must not shatter his influence with them. Tactful and almost imploring divine love twines itself with their heartstrings. I have dealt with you as confidential friends, withholding not one of the secrets of my heart. I have made you soul-companions, and sharers of all my plans and hopes. The wealth of patient love I have lavished on you, and now I ask for friendship in return. Do not forget me. This supper I institute that you may keep me in eternal remembrance.

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WEDNESDAY'S SCRIPTURE READING.—Abiding in Christ. 1 John 2: 18-29.

WEDNESDAY'S VERSE.—"Hereby know we that we are in him."

Many good souls have been anxious to be certified as to their conversion. Now, John thinks it far better to know that we are linked to Christ, knowing that we may dismiss concern as to the trustworthiness of conversion, for that settles the matter in our favor. If we are honestly trying to keep his commandments, trying to walk, even as he walked, we are in him, we are Christians. John insists on the practical evidence, rather than the emotional evidence. He is right about it. If a man hates his brother, it is plain that he is not converted to Jesus, who loved all men. Yes; Christlike *living* is the only proof of a genuine conversion.

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THURSDAY'S SCRIPTURE READING.—Marks of God's Children. 1 John 3: 1-12.

THURSDAY'S VERSE.—"Now are we the sons of God."

This is a most comforting and assured confidence. Does he mean that we are now the completed, perfected saints of God? Not at all. But he is sure that we shall some day be manifested in the glorious likeness of our Saviour. To that goal of finished character we are marching on. That is the end appointed for us by God's love. That is our great hope. One thing marks us as sons of God: That we are purifying our lives by daily consecration in his service. We are struggling against sins of envy, selfishness and hate; we are striving to love our brethren and do works of righteousness. Such people are the true children of God.

FRIDAY'S SCRIPTURE READING.—Test of Love. 1 John 3: 13-24.

FRIDAY'S VERSE.—"He laid down his life for us."

Do you think in laying down his life for us he was giving an example for our imitation? So the apostles believed. Paul says we ought to lay down our lives for the brethren. The followers of Jesus are committed to human service and all helpfulness. Is your neighbor hungry, cold or sick? Then the Christ in you impels to help. If you shut your heart against him, how can you call yourself a Christian? Hear the practical John: "Love not in word, neither in tongue, but in deed and in truth." You ministered unto me in prison and when sick, says Christ. When? The time when you helped the poor and needy.

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SATURDAY'S SCRIPTURE READING.—Spirit of Truth and Love. 1 John 4: 1-11.

SATURDAY'S VERSE.—"God is love."

Love is not only an attribute of God; it is his essential being. All his acts are the revelations of his love. The supreme manifestation of this love for us, is the gift of his Son. Jesus said, I am the light of the world because he knew himself as discovering to men the true knowledge of the loving God. Then men, the creation of his loving wisdom and power, must respond to him in thought and word and deed. All spiritual life is in God; spiritual life is love. Hence, our Lord appeals to us for love, which really becomes the fulfilling of all God's law. He that loveth God and his brother is born of God. Love must be our atmosphere, our vital breath.

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SUNDAY'S SCRIPTURE READING.—Supremacy of Love. 1 John 4: 12-21.

SUNDAY'S VERSE.—"We love him because he first loved us."

John's thought ranges through a universe of love. That is a sublime thought, full of comfort to men who want to live in the holy fear of God. All that signifies in human life is the element of love. Learning is good, culture is beautiful, prominence in the community is pleasing, but not one is comparable to love. The loving ones are God's jewels on the earth. Love does not exclude all these other graces and influences, but it is their crown and glory. Love is the chief thing, because love is of God.

## LESSON 8.

MAY 20, 1917.

## The Importance of Self-Control.

(Temperance Lesson.)

MOTTO TEXT.—"Every man that striveth in the games exerciseth self-control in all things." (1 Cor. 9: 25.)

LESSON PASSAGE, Isaiah 28: 1-13.

MEMORY VERSE, 7.

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## Lesson Text.

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

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

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

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

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

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

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

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

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

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

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

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

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

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## Ruin of Ephraim.

SUPPOSE a preacher in Georgia should denounce drunkenness in Tennessee. Don't you fancy the Tennesseans would resent it as impertinence, and remind the preacher that he should attend to the sins of his own state? Very likely. Well, Isaiah in Jerusalem, of Judaea, does this very thing, against the degrading dissipation of Samaria, the capital of the northern kingdom, Israel. No doubt he angered the drunkards of the northern state by exposing their shame, and foretelling the terrible doom to which they were hastening. No matter for that; he was telling the truth and the predictions of national disaster were speedily fulfilled. Besotted leaders, always incompetent, do but open the gates of desolation to their native land. Prohibition was unpopular in Ephraim, and foreign foes trod the crown of her pride under foot.

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## Judea's Shame.

Isaiah did not spare his own state. His unsparring exposures stung to rage the bearded and red-nosed priests and prophets who staggered in the streets of Jerusalem.

The bloated princes and citizens and rulers gnashed their teeth upon him. Think of the moral wreck of society, where even the priests and preachers are swept away in the tide of intemperance. Isaiah's grievance against Ephraim was, that her beastly sins had so deeply and fatally infected his own people of Judah. There is an argument for national prohibition. Unrestricted liquor business in one state imperils the temper-

ance resolutions of the state adjoining. Make a clean sweep of the ruinous traffic. Isaiah's voice still cries aloud; victories of sobriety increase, and that national foe, the saloon, is wearing the brand of an outlaw.

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## Progress of Reform.

That tiresome old saw, "Prohibition does not prohibit," is swiftly passing into the limbo of outworn falsehoods. Long it has been a potent taunt of the whiskey interests, imposing neutralizing doubts on our well-meaning, sober citizens. The illusion fades, and solidified moral sentiment thunders, "Prohibition can and shall prohibit!" Twenty-five of our forty-eight states have voted out the curse of the home and family. Today, in every hundred of our immense population, sixty per cent live in prohibition territory; and for every hundred counties in the United States, eighty-five have joined the temperance column. The end is not yet. The thankful courageous hosts of prohibition are marching on. The enemy is surely being pressed into his last line of entrenchments. He fights cunningly and desperately. His trust is in impertuous appetite, and the omnipotence of money. Our faith is in God; our confidence is in men's common sense, love of happiness and virtue.

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## Law Enforcement.

Put prohibition on the statute book of your state, leave it to operate itself, and you will be disappointed. This has too often been done, to the chuckling delight of the saloon interests. Triumph at the polls, registry of the law in the books, is not enough. You must put teeth in the ordinance. Expired enthusiasm and foolish trust in the law's self-operation, have taught Virginia a salutary lesson. Her wise temperance leaders secured another supplementary victory in the creation of the office of "Prohibition Commissioner". That state official is busy today in seeing that the ever active insidious law-breaker, the whiskey traffic, does not nullify the state's temperance legislation. He watches keenly the sworn officers of the commonwealth, to see that the new law is properly enforced. Put some bite in your law.

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MONDAY'S SCRIPTURE READING.—Importance of Self-Control. Isaiah 28: 1-13.

MONDAY'S VERSE.—"A spirit of judgment to him that sitteth in judgment."

To Isaiah, the Lord is the crown of glory and a diadem of beauty to a nation. God is an ornament and a defense to a kingdom. He gives justice and strength, the two great essentials of national prosperity. But he acts in and through his people. Sobriety is a noble indispensable virtue and is part of his fundamental law. Now, if rulers and people despise it, if they turn loose the passion for drink; if they love wine and carousal, then justice is outraged, good social order is deranged, and national weakness is entailed. Drunkenness is a fountain of woe. God's anger burns against it.

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TUESDAY'S SCRIPTURE READING.—Watchfulness. Luke 12: 35-48.

TUESDAY'S VERSE.—"Will cut him asunder."

God's ministers are set to watch all the moral and religious issues of a people's life. Much nonsense has been uttered about the preacher "sticking to the gospel," and letting politics alone. Evil business is fond of that pious propriety. Morality covers all human conduct, as the sky overarches the earth. Partisan politics, the preacher ought to beware of, but when business and public policy venture into wrong schemes and methods, they cross into the preacher's sphere. As a true servant of God, he has the right and duty of crying aloud against all unrighteousness. That is the gospel, in protest. It calls to the good, it smites the evil. The old prophets dominated the moral life of kings, governors and people.

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WEDNESDAY'S SCRIPTURE READING.—Giving No Offense. Rom. 14: 13-23.

WEDNESDAY'S VERSE.—"Whosoever is not of faith is sin."

A man must obey his conscience. If he does an act, doubtful of its moral character, he offends God, and violates the integrity of his own nature. This is what Paul means when he says, "Whosoever is not of faith is sin." He stands tenaciously for the rights of Christian conscience, which he regards the voice of God within us. Some brethren ate the meat that had been offered to idols, having intelligence of its harmlessness. Others regarded it wrong, having less intelligence. Now, Paul forbade the first to eat it, if it tended to tempt the second to eat,

contrary to his conscience. Surrender rights rather than lead a brother to act without faith.

THURSDAY'S SCRIPTURE READING.—Character Building. 1 Cor. 3: 10-17.

THURSDAY'S VERSE.—"It shall be revealed by fire."

We live and move and have our being in God. His moral government is sovereign over all. God's character of love, justice, purity, truth, is the atmosphere in which our characters are formed and bullded. His eternal purpose is that every man shall reflect his honor by obedience to these divine principles. If men will but obey their own passions and pursue their own selfish ends, they lose the ends of life in disastrous failure. The fire of God's purity consumes all impurity. Good and evil cannot live together in his empire. The memory of the wicked shall not, but the righteous shall be in everlasting remembrance.

FRIDAY'S SCRIPTURE READING.—Seld-Denial. Cor. 8.

FRIDAY'S VERSE.—"There is not in every man that knowledge."

In the church at Corinth there were brethren, intelligent and unintelligent, in things permissible in Christian conduct. Some were strong, others weak. The issue was sprung on eating meat offered to idols. The contention was sharp. Paul took sides with both. He approved the view of the former, yet defended the position of the latter. Conscience barred the weak. Good, obey conscience, says the apostle. You strong brethren deny yourselves in this matter and wait the fuller knowledge of the untaught. Give instant respect to other's conscience, and yet

try to remove the needless ignorant scruple. That law of conscience binds forever, and you dare not grieve it.

SATURDAY'S SCRIPTURE READING.—Guarding Against Temptation. Prov. 1: 7-19.

SATURDAY'S VERSE.—"If sinners entice thee, consent thou not."

This is a verse that parents should deposit in the memory of their children. Repeat it to them often, and it will rise to their minds in days to come. More and more they are passing out of your guardianship into the mixed currents of this world's good and evil. Corrupt and dangerous solicitations are sure to greet them. The boy will remember mother's and father's warnings, "If sinners entice thee, consent thou not," and the tempter will be foiled. Encourage sons and daughters to read the book of Proverbs. It will be a defense to their souls.

SUNDAY'S SCRIPTURE READING.—Christian Conduct. Rom. 13: 8-14.

SUNDAY'S VERSE.—"Thou shalt love thy neighbor as thyself."

You know what displeases and pains yourself. See that your conduct inflicts no discomfort on your neighbor. Your own experience is your guide. The slights and wrongs you have suffered are your teachers in civility and good manners. Be just, be courteous, be kind and loving to all. Christ's new commandment is, "love one another as I have loved you." The Christ-model is higher than ours. Proper self-love is set by him on the still loftier plane of his own sublime unselfishness. The Christ-life in us is the safety; peace and happiness of this world. Thy kingdom come in us.



## LESSON 9.

MAY 27, 1917.

## The Holy Spirit and His Work.

MOTTO TEXT.—"He shall teach you all things." (John 14: 26.)

LESSON PARAGRAPH, John 15: 26-16: 14.

MEMORY VERSES, 12, 13.

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## Lesson Text.

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

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

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

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

9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more;

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

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

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

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

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## The Promise.

JESUS has given them the blessed assurance of union with himself in a divine life, and laid on them the obligation of much fruit-bearing. "I am the vine, ye are the branches." You will bear the fruit of growing spiritual intelligence. Sweetness of temper, good will to men, unselfishness and consecration; you will bear witness of me, lead men to the knowledge of God, and humble submission to his will. This is the good fruit the branches must bear.

Expect no aid or sympathy from the world, though you are the best friends of men. The world will hate you, because it hates me, and it hates me because it hates God. The world will oppose and seek to kill you. How frankly the Master discloses the perils. The servant is not above his Master in the matter of immunity from hostility. What is this world of antagonism? It is the ignorance, prejudice and superstition of men. It is the envy, selfishness and pride of the human heart. It is the love of money; old, corrupt habits, customs and beliefs. All these shameful things constitute the world you are to oppose and overcome. Set in its evil, it will hate and kill the men who insist on a nobler and higher life.

Now, to comfort his friends, he assures them of a help the world cannot give. You shall have heavenly reinforcements. In this greatest campaign ever projected on earth you shall have the enlightening, giving and guiding power of the eternal Spirit. I will send him to you. Sorrow has filled your hearts because I have spoken of going away. I will not leave you comfortless.

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## The Spirit's Work.

Three things he will do for you:

1. He will bring to your remembrance all things whatsoever I have spoken to you.
2. He will lead you into all truth.
3. He will show you things to come.

That means the Spirit will glorify Christ in the minds and hearts of his disciples. He shall abide with you and dwell in you forever. He shall not speak of himself, but he shall bear witness of me. The Spirit will refresh your memories in all that I have taught you; he will show all the treasures of my truth, and give you glorious views and anticipations of the triumphs of my gospel. He will so entwine himself in the texture of your souls that he will think in your intellects, feel in your emotions, and resolve in your wills. His inspirations will be in you and upon you, giving a victorious power to your ministry. The prospect puts comfort in the heart of Jesus as he speaks, and the sadness of disciples yields to the spell of

hope and good cheer. In this new, mysterious, sublime venture for God, against an evil world, we shall have the constant presence and support of the triune God. It is enough.

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### The Victory.

The Spirit of God moves into the battle. Do not fail to note that it is the indwelling Spirit that does the convicting work. Not apart and separate from the apostles, but by and through their lips and lives, the principles of Jesus are to be proclaimed and established.

1. This evil world that hated Jesus will learn that it has killed the holiest and dearest friend, and turn in penitence from its sin of unbelief.

2. This unbelieving world that puts Jesus to death as a malefactor shall discover itself as the malefactor, the murderer of the Just One. Resurrection and ascension to God is the supreme vindication of his character. Men shall know that he is righteousness.

3. Eternal judgment is pronounced against the god of this world. Unbelief with all its train of iniquities and sins, is the fountain-head of ruin. As the god of this world, it is judged, condemned. It is shown by the Spirit to be the disastrous foe of men. Faith is human victory through the Spirit.

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MONDAY'S SCRIPTURE READING.—The Comforter Promised. John 14: 15-30.

MONDAY'S VERSE.—"Let not your heart be troubled."

Another Comforter, who will be to you all that I have been while I have been with you. Jesus means more than consolation by the word Comforter. It carries with it, in the fullest sense, instruction, encouragement, guidance, strength, elevation of desire and purpose. Bereaved you shall not be, for I am coming to you, not indeed in bodily presence, so that the world may see me; but in the Spirit of truth, so that I can be seen by you, the living source of your life. My peace I give unto you, which is the antidote for all trouble and fear. You will better believe and understand all this when I have suffered and ascended, and sent forth the Comforter.

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TUESDAY'S SCRIPTURE READING.—The Holy Spirit and His Work. John 15: 26-16: 11.

TUESDAY'S VERSE.—"Ye also shall bear witness."

They did at Pentecost, in about two months after these words were spoken. Peter testified; they all testified, and Jerusalem was stirred by a heavenly cyclone. The barriers of unbelief were stormed and thousands in one day were turned to faith in the Lord. That was distinctly the apostles' work; it was distinctly the Holy Spirit's work. How are you going to distinguish here? You can't. It is one divine life, one divine testimony, one divine activity. I in you and you in me; the Spirit in you, and you in the Spirit. It is the mystic union of saint and Saviour, which is true, but has not been explained.

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WEDNESDAY'S SCRIPTURE READING.—Jesus Going Away. John 16: 12-24.

WEDNESDAY'S VERSE.—"A little while and ye shall see me."

Delicately he hints at his death and resurrection. Bewilderment sat on the faces of the disciples. "We cannot tell what he saith." Never were men so brooded by tender mystery or so moved with pathetic wonder. The ominous words of the dear Master, hinted at the speedy break of intercourse with him. The calm of heaven is on his soul, and his efforts at comforting the disciples, serve only to deepen their gloom. Their stunned hearts remind us of children who listen to a dying mother's last message of love. It is an awful heart experience. Truly, what I do now, thou knowest not. Time alone can bring solution. Later they did know and understand. So with all God's servants.

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THURSDAY'S SCRIPTURE READING.—Comforting the Disciples. John 16: 25-33.

THURSDAY'S VERSE.—"Be of good cheer; I have overcome the world."

Truly he had lived the victorious life of God among men. Not one of the evil things of this world had ever held power over him. In word and deed and thought there had been not one touch of sin. He had felt the appeal of temptation, but had overcome by the power of faith in God. This world's principle of unbelief, this world's god of selfishness has been conquered. Fear not, my beloved. You struggle against a vanquished foe. Your achievement of a beautiful life is assured, because I am in you and you are in me. Then let all his disciples

cheerfully follow and trust him, and they also shall overcome.

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FRIDAY'S SCRIPTURE READING.—Prayer for the Disciples. John 17: 1-13.

FRIDAY'S VERSE.—"That they might have my joy fulfilled in themselves."

His own joy he plays against the gloominess of his disciples. Jesus was not melancholy; he was not mournful over the vicissitudes of human life. Disappointment and trouble he had met, but with a brave and manly spirit. He asked no pity. He found human life good, its labors and associations healthful, sweet and joyous. He had touched on the rich delight of doing good for others; self-sacrificing toil for his neighbors had been a well of happiness. For such a life he found a crown of joy. He prayed that his disciples might have it to the full.

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SATURDAY'S SCRIPTURE READING.—One with the Father. John 17: 14-26.

SATURDAY'S VERSE.—"That the world may know that thou hast sent me."

Unity in loving brotherhood, Jesus says is the argument the churches owe to the unconverted world. Debate, logic, controversy,

will not convince. The spirit of love and unity, of service and honor, illustrated in the daily life of Christians, is the best form of evangelization. Christian unity is a growing force in the world today. In the matter of the Christian duties and graces, we are all practically agreed. The supremacy of Christ as Prophet, Priest and King we all acknowledge. Moral resemblances to him the highest obligation and glory, is the belief of all. We must be one, or we remain strangers to his grace.

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SUNDAY'S SCRIPTURE READING.—The Spirit Given. Acts 2: 1-18.

SUNDAY'S VERSE.—"With one accord in one place."

Obedient to Christ, they tarried in Jerusalem, in meditation and prayer. The spiritual experience of the great day was marked by increased understanding of Jesus, and unaccustomed power in commending him to men. Their earnest thought and reflection about the ascended Lord, together with their importunate prayers, led to higher views of him and his mission. It was spiritual discovery, irradiated with heavenly joy. Then they were clothed with power. It was the Spirit's doing. It was their work; it was the Spirit's work. Good revivals are still wrought in the very same way.

LESSON 10.

JUNE 3, 1917.

## Jesus Betrayed and Denied.

MOTTO TEXT.—"He was despised and rejected of men." (Isaiah 53: 3.)

LESSON PASSAGE, John 18: 1-18.

MEMORY VERSES, 10, 11.

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### Lesson Text.

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

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

3 Ju'das then, having received a band of men and officers from the chief priests and

Phar'isees, cometh thither with lanterns and torches and weapons.

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

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

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

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

8 Je'sus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

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

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

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

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

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

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

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#### The Betrayer.

We now come to the fourth part of John's narrative, the Passion of our Lord, contained in the 18th and 19th chapters. The long, solemn conference in the upper chamber ended, probably, a little after midnight, and the company went out of the city to the garden of Gethsemane. There Jesus divided the disciples into two groups, and put them on watch against interruption, while he went forward a short space to be alone in the anguish of prayer. He did not want them to see the tumult of his sorrow. They went to sleep. Even the select three left him unguarded. "Sleep on now," said he to them, on his third return from the spot where the great sweat-drops fell. It is too late now to do the service I desired. Judas comes. He has thrown away his faith and renounced his love to do an act of supreme treachery. That kiss is the crown of his infamy. Peter, ashamed of his unfaithful watch, will fight to redeem his credit, as well as to protect his Master. It is too late. The Master declines the service. It violates the peaceful methods of his kingdom to resort to force. Put up thy sword. The wound inflicted is healed, and Jesus in bonds is led away, while all the disciples fled. Their action is due to weakness, not to wickedness. Why does Judas commit this shocking sin? His heart has never been in the cause. His ambition and greed have been disappointed. He looked for an earthly kingdom, whose privileges and honors he hoped to enjoy. He wanted revenge for the rebuke administered at Simon's supper in

Bethany, when he criticized Mary's extravagance. Seeing the failure impending, he resolved to make fair weather with the authorities, and put a little blood money in his pocket. That night it looked as though the Galilean movement was breaking down in utter ruin, betrayed by one of its closest friends.

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#### The Denier.

While it was yet night, the outrages and brutalities of the Jewish trial were in progress. The authorities are in furious haste. This horrible business of murder, under the forms of law, must be speeded up, while the city and the multitudes of visitors are asleep. They bear the people, under the cover of night, in gross violation of Jewish law, the proceedings are rushed in the high priest's court. By the rising of the sun, the prisoner must be hurried to the Roman judgment seat, and Pilate's approval of the death verdict secured. Before the general public is aware, the hated Nazarene must be hanging on a cross. John and Peter, recovered from the panic in the garden, have ventured into the scenes of the trial in the high priest's court. Peter stands among the servants, warming at the fire, amazed at the turbulent scene, and the calmness and meekness of his Master. An atmosphere of doom oppresses him. A servant asks him if he is not one of the prisoner's friends. "No, I am not." Presently another asks the same question. Peter says, "I don't know the man." A third time he is asked, and then, to disarm suspicion, he swears that he knows not the man. At that moment Jesus looks at him. That look of the disowned Master broke his heart, and he went out and wept. The cock crew. The night about him was symbol of a deep blackness in his soul. Surely hopeless wreck has overtaken the Galilean movement, and consigned its leader to the ignominy of a cross, and two of his closest supporters to eternal infamy. Satan has sifted the company of followers, and nothing remains but chaff. So it seemed to the priests and rulers. Peter's sin lacked the criminal element of deliberation, as was the case with Judas. With him it was sudden danger, cowardice, and the instinct of self-preservation. He repented, Judas was hardened.

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MONDAY'S SCRIPTURE READING.—Jesus Betrayed. John 18: 1-11.

MONDAY'S VERSE.—"With lanterns, and torches, and weapons."

The moon was full; its soft beams bathed a guilty city. Judas knew where to find him. In the garden there were dark recesses among the trees and rocks. Roman shields and spears glistened in the light of the torches. Unerringly the traitor led the band to the spot. But how shall we recognize the right man, for the individuals of the group look much alike? "The man I shall kiss is he." No need of that. The intrepid shepherd stood out in front of his little flock demanding, "Whom seek ye?" The calmness of his courage and dignity overcame the band, and they fell away from him. Then he voluntarily submitted to arrest, and they bound and led him away.

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TUESDAY'S SCRIPTURE READING.—Jesus Denied. John 18: 12-18, 25-27.

TUESDAY'S VERSE.—"Immediately the cock crew."

That hour was the death of Peter's pride and self-confidence. His sin was impulsive and unintentional. He went to Gethsemane with no definite idea of what was coming. He was a raw recruit on the edge of battle, and knew it not. He had no forethought, and hence no readiness for surprise, though he had been duly warned. He still clung to his false view of Messiah's mission, though the Master had often corrected it. He had little self-knowledge; did not dream of his weakness. He regarded himself a man of fidelity and valor. Again, he was inexperienced. Only veteran soldiers are cool in the midst of dangers. Even Frederick the Great ran away from his first battle.

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WEDNESDAY'S SCRIPTURE READING.—Jesus Tried. John 18: 19-24, 28-32.

WEDNESDAY'S VERSE.—"In secret I have said nothing."

Hoping to get a ground of accusation, the priest asks Jesus about his disciples and his doctrine. "My teaching has always been public," replies Jesus. "Ask them which heard what I said." He is simply demanding a legal inquiry. An attendant gives him a blow for his answer. Then they take him to Caiaphas. Here they bring in false witnesses who contradict each other. The priest becomes desperate and adjures Jesus to say whether he is the Christ, the Son of God. Jesus affirms the truth, which mightily pleased Caiaphas. In mock horror he rends his clothes, and declares the pris-

oner guilty of blasphemy, which is punishable with death. Jesus is made to convict himself. Another illegal outrage.

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THURSDAY'S SCRIPTURE READING.—Jesus and Pilate. John 18: 33-40.

THURSDAY'S VERSE.—"My kingdom is not of this world."

Pilate was a moral coward. He knew the jealousy of the Jews and the innocence of Jesus. I find no fault in him. Then release him; that is Roman justice. But the time-serving governor must take care of himself. He does not wish to incur the wrath of the Jewish rulers. He scourges the innocent prisoner, and appeals to the mob for pity. The beast, seeing blood, cries for more. He then hopes to release Jesus rather than Barabbas, the acknowledged murderer. No; give us Barabbas. That mob had its own way. They were in a hurry. They threatened Pilate with accusation to Caesar. The coward fell down, and sided with the great criminals. He signed the death-warrant of the Son of God.

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FRIDAY'S SCRIPTURE READING.—Jesus Condemned. John 19: 1-16.

FRIDAY'S VERSE.—"He made himself the Son of God."

The accusers seem to have almost defeated their object by saying that he made himself the Son of God. Already he had been warned by his wife to have nothing to do with "that just man". Her dream in the night had alarmed her. Don't you pity the weak, irresolute official who prefers to do right, and yet is too cowardly and selfish to do it? You are not Caesar's friend if you let this man go. He saw the threat of danger to his own interests in that speech. So he took a bowl of water and symbolically washed his hands of the coming murder. Then he delivered him over to them to be crucified.

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SATURDAY'S SCRIPTURE READING.—A Vacillating Judge. Luke 23: 13-25.

SATURDAY'S VERSE.—"I will therefore chastise and release him."

When Pilate makes that compromise with honor and justice, he concedes all the demands of envious, iniquitous priests and rulers. He can never restore the lost balance of justice. Together with them he topples into a hell of guilt. It is a devil's doctrine that tempts us to do evil that good

may come. The temptation comes to every man in the issues of life. Save myself some peril or loss by sacrifice of some principle of right. Consent to do a wrong, that benefit may ensue. There is no benefit to offset a horrible outrage on one's character. Let us resolve to do right, whether it be popular or not; whether it be personally profitable or not.

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SUNDAY'S SCRIPTURE READING.—Deceived and Rejected. Isaiah 53: 1-9.

SUNDAY'S VERSE.—"He was bruised for our iniquities."

## LESSON 11.

JUNE 10, 1917.

## Jesus Crucified.

MOTTO TEXT.—"Christ died for our sins." (1 Cor. 15: 3.)

LESSON PASSAGE, JOHN 19: 16-30.

MEMORY VERSE, 26, 27.

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## Lesson Text.

16 Then delivered he him therefore unto them to be crucified. And they took Jē'sūs, and led him away.

17 And he bearing his cross went forth into a place called *the place of a skull*, which is called in the Hebrew *Gōl'gō'tha*:

18 Where they crucified him, and two other with him, on either side one, and Jē'sūs in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JĒSUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jē'sūs was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

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

22 Pilate answered, What I have written I have written.

25 ¶ Now there stood by the cross of Jē'sūs his mother, and his mother's sister, Mary the wife of Cle'ophas, and Mary Mag'da-lē'nē.

26 When Jē'sūs therefore saw his mother and the disciple standing by, whom he loved,

The Just One suffered the extremities of injustice; the innocent bore the pangs due to guilt. The Good Shepherd laid down his life for the sheep. It is no figure of speech to say that our sins smote him. Our sins sprung the agony of Gethsemane, and drove the nails on Calvary. Sin is an awful unity; one principle of moral evil. Your sins and mine issue from the one black source of unbelief and enmity to God. They are expressions of the unity of evil. That is the sin of the world. The weight of it fell on Jesus and crushed him. Yes, truly our sins were accomplices in his death. Believe on him and thou shalt be saved.

he saith unto his mother, Woman, behold thy son!

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

28 ¶ After this, Jē'sūs knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

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

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

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## Chief Criminal.

It was not Pilate. He did not want to take up this case, but the rulers compelled him. He was at their mercy, and they knew it. His relations with his Jewish subjects had long been strained, and he would gladly have crushed them, had he dared. He scorned the accusers, pronounced Jesus innocent, and yet the hated accusers made him sign the death warrant of their prisoner. The monstrous decision made, Jesus generously said to the weak and guilty governor: "Your sin is less than his who delivered me to you." Who delivered him? Not Judas, not Caiaphas, but the Sanhedrin, the representative body of Jerusalem and the nation. Here is the great criminal. Poor, ignorant Pilate is made the tool of Jewish malignity; and yet, the unwilling tool is also a deeply guilty man. A man un-

fixed in moral principle, of feeble will, is always on the perilous edge of some dark iniquity. Some evil power will thrust him down to ruin. "My heart is fixed, O Lord, my heart is fixed." In this firm purpose of the soul alone is safety.

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## The Procession.

His hour had come. Jesus was condemned, and in the hands of sinners. Cruelly beaten and bleeding, he staggered on his way, bearing his cross. Pilate vented his hate against the Jews in the inscription he wrote and put on the cross: "Jesus the Nazarene, King of the Jews." They protested, but he scornfully answered: "What I have written, I have written." It was a piece of petty malice, and was keenly resented. Simon of Syrene was forced by the soldiers to carry the cross, under which the Master had fallen. Women following with lamentation and beating their breasts, were breaking the law which forbade such demonstrations for one sentenced to death. Their sympathy was sweet and comforting to his heart, yet he turned and bade them weep rather for themselves and their children, foreseeing the terror of the days to come to Jerusalem. On he went, supported by other hands, to Calvary. It was only nine o'clock in the morning when they reached the place, and instantly the brutal work began.

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## Closing Scenes.

A merciful potion, designed to dull his sensibility to pain, was touched to his lips, and he put it away. Not that he disdained relief, but he still had work to do, and he would not have his faculties beclouded. He prayed for the poor, rude soldiers who were simply obeying orders. They knew not that they were the instruments of the foulest crime ever perpetrated on earth. They nailed Pilate's mocking inscription above his head and divided his garments among themselves. He comforted a dying robber at his side. The priests wagged their heads and threw heartless insults into his face. He gave his mother into the care of the beloved John. It was noon, and a darkness overspread the earth. It continued three hours, and then Jesus uttered his cry of desolation, "Why hast thou forsaken me?" Then the cry, "Into thy hands I commit my spirit," and all was over. Jesus was dead. The Sanhedrin had completed the murder.

## The Burial.

A Roman centurion, having witnessed the trial, and the bearing of the Nazarene throughout the whole tragedy, uttered his conviction, "Indeed this man was righteous; truly he was the Son of God." The awe-struck people wended their way back to the city, beating their breasts. To test the fact of death, a spear-thrust was made in his side. Then Joseph of Arimathea, having gotten Pilate's permission, took the body from the cross, swathed it in linen clothes, and put it in a rock-hewn tomb, which he had designed as his own last resting place. Nicodemus, making some atonement for his secret and cautious loyalty, brought a hundred pounds weight of myrrh and aloes, and so Jesus was given a kingly burial. Thus they laid the Lord to rest. Women watched these last sad rites, observing where they laid him.

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MONDAY'S SCRIPTURE READING.—Jesus Crucified. John 19: 17-30.

MONDAY'S VERSE.—"Two others with him, on either side."

Why did they put Jesus between the two malefactors? It was the priest's arrangement: thus exhibiting him as the chief sinner of the three. This was the event long foreseen by our Lord. He saw from the first the hopeless clash between his new truth and old fossilized, consecrated, entrenched error—spiritual religion against formal outward religion. It was a fight of the "letter" on the "spirit." Nothing was ever so obstinately and viciously blind as a theological system that claims infallibility and finality. Such was the system that Jesus came to modify and enlarge. He did it, but it cost him his life. I am the truth, the way, and the life.

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TUESDAY'S SCRIPTURE READING.—Jesus Buried. John 19: 31-42.

TUESDAY'S VERSE.—"A new sepulchre."

Joseph and Nicodemus were members of the Jewish aristocracy, and were led to confess their faith in Jesus at the very moment of his deepest humiliation. Nicodemus threw off his old timidity and dared to put uncommon honor on the murdered man of Nazareth. His profuse gift to the grave reminds us of Mary's bountiful homage at Simon's feast. Myrrh is an odoriferous gum, aloes is a scented wood. After being pounded, they were made into a mixture which was spread over the sheet in which

the body was wrapped. So he made his grave with the rich, in his death. Nicodemus never forgot that interview in the night, nor the words. You must be born again.

WEDNESDAY'S SCRIPTURE READING.—King of the Jews. Matt. 27: 27-44.

WEDNESDAY'S VERSE.—"He saved others, himself he cannot save."

This was said in mockery by the priests. Meant as an imputation of weakness, the words hold a deep truth of which they were wholly unconscious. He could have saved himself from this hour by desertion of his divine mission. Morally it was impossible, because he came to do the will of God. Rather than be intimidated into silence by priests and rulers, he would sacrifice his own life. The adversaries confessed that he saved others from pain and sorrow. They were grossly ignorant of love's duty and power of self-sacrifice. His saving work is based on his fidelity even unto death.

THURSDAY'S SCRIPTURE READING.—Death Agony. Matt. 27: 45-56.

THURSDAY'S VERSE.—"Truly this was the Son of God."

It is a striking fact that our Lord was silent during the three hours of darkness. When the darkness cleared away he uttered his last words of desolation, and committal of his spirit to God. The violence of his sufferings caused him to die before the malefactors at his side. The Roman centurion who superintended the crucifixion heard the priest's taunt, "If thou be the Son of God, come down from the cross." He was so deeply impressed by the serene dignity of the dying man that he uttered his conviction, "Truly this was the Son of God." Meekness and majesty in death were his sufficient proof.

FRIDAY'S SCRIPTURE READING.—Consideration for Others. Luke 23: 26-43.

FRIDAY'S VERSE.—"Weep not for me."

These were not the women who had followed him from Galilee, but the inhabitants of Jerusalem who were tenderly moved at the spectacle of his sufferings. The expressions of sympathetic grief were grateful to him, but the self-effacing Christ refused to dwell on his own sufferings. He was thinking of the calamities impending over the guilty city, and of the woes that would certainly fall on these dear women and their children. The words must have struck them with awe and dread, yet they could not possibly anticipate the horrors that came to pass.

SATURDAY'S SCRIPTURE READING.—Triumph and Death. Luke 23: 44-50.

SATURDAY'S VERSE.—"Into thy hands I commend my spirit."

Thou shalt be with me this day in paradise. I am the life, which is the very contradiction of death. I lay down my life and I take it again. The going out of life has its pains, but death can touch nothing but the body. Life in the spirit is eternal. Death has no more power over the soul than a cloud over the sun. With a mighty courage Jesus drinks the dregs of this cup, but with an overcoming faith in God he is assured of resurrection and great glory. Jesus had no fear, because he had the fullness of love that casts out fear. Faith was the victory over death.

SUNDAY'S SCRIPTURE READING.—The Sealed Tomb. Matt. 27: 57-66.

SUNDAY'S VERSE.—"They went and made the sepulchre sure."

The priests and Pharisees think they will have peace now, that Jesus is in his grave. To make sure against impostures and fanaticisms, in connection with him, they have the grave sealed and guarded. His words about rising from the dead have reached them, and that prediction might easily be the door to delusions and frauds. A Roman seal and a Roman guard set all fears to rest. Unwittingly they are supplying the grounds for an overwhelming proof of the resurrection. The open grave and the defeated guard will furnish eloquent witness to the fact that he is risen.

## LESSON 12.

JUNE 17, 1917.

## The Risen Lord.

MOTTO TEXT.—"Now hath Christ risen from the dead, the first-fruits of them that are asleep." (1 Cor. 15: 20.)

LESSON PASSAGE, John 20: 1-18.

MEMORY VERSES, 15, 16.

## Lesson Text.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

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

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

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie.

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

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

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

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

11 ¶ But Ma'ry stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell

me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rabboni; which is to say, Master.

## Faith Triumphant.

FAITH, intelligent, fixed and invincible, is the end aimed at in John's Gospel. Faith in Jesus Christ, unclouded, unbesetting and immovable, is the vital, all-significant thing. That is the attitude of mind and heart, in his disciples, the Lord constantly sought to establish. Strange to say, Jewish unbelief has defeated itself in the trial and doom of Jesus. Out of his death, resurrection has come, as the highest earthly manifestation of his glory, and by consequence, the largest expansion of his disciples' faith. It is marvelous in our eyes. The Lord makes the wrath of man to praise him. You recall why the Pharisees wanted a seal on the grave and a guard, lest his disciples steal his body, and say that he is risen, in which event the last error will be worse than the first. They mean that the end of this Nazarene fraud will be worse than the beginning of it; that is, be worse for themselves. They want no more of this Galilean movement. It is now dead and in its grave, there let it lie. But the grave is open, and its occupant gone. The fact demands instant explanation. The Pharisees put forth the consummately absurd report that the disciples have robbed the grave and hidden the body. Their last error and fraud is confession of the impotence of unbelief, and the desperation of Jewish malignity. Old degenerate Judaism has digged its own grave in which will never sit the angel of resurrection.

## He Is Risen.

1. The proof of it is, that empty tomb, and the unruined, orderly arrangement of the grave clothes, lying as though the body had evaporated. There is no sign of hasty removal. The theory of body-snatching is under all the conditions, inconceivable and impossible to human reason. The dejected,

heart-broken, despairing disciples knew him dead. That they, timid fishermen of Galilee, would assail a body of Roman soldiers and violate a Roman seal, is a supposition beyond all human belief. What conceivable use to them the corpse of their dead leader, when all their hopes were dead?

2. The honest witnesses. Mary Magdalene and other women come in the early dawn to visit the grave of their precious Friend. Mary sees him and clasps his feet in adoring love. Peter meets him, and a veil of sacred silence conceals from us the incidents of the tender interview that lifted an intolerable burden from a penitent soul.

Two disciples going to Emmaus, disconsolate, had their hearts warmed by his companionship and at the supper table they knew their risen Lord. That night ten of his excited, bewildered disciples, in a secret room in Jerusalem, were discussing the wonderful news, when, lo! the risen Master stood in the midst.

Later, the doubting Thomas was asked to touch the scars in his hands and side, and faith's exclamation followed, "My Lord and my God." In many other appearances, faith was confirmed, expanded and victoriously established forever.

The history of Christianity is proof. How could these men have revived the Nazarene movement in Jerusalem, with the conviction of a dead Christ in their minds? Candid thinkers, who deny the miraculous, frankly admit that the apostles must have *believed* in the fact of the resurrection. Without that inspiring, energizing confidence, they confess, that the building of the church would have been impossible. Exactly. If the disciples *believed*, then it was true. They were not fools, nor wild enthusiasts. They were on the scene, and they knew.

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MONDAY'S SCRIPTURE READING.—The Risen Lord. John 20: 1-10.

MONDAY'S VERSE.—"They have taken away the Lord."

Mary had no thought of resurrection. Evidently she believed his enemies had removed the body. In keen distress she tells Peter and John the horrible fact. Somebody has taken him away, and I know not where they have laid him. All Jerusalem knew he was dead and where he was buried, but not in Jerusalem was there one soul that ever expected to see him alive again. Often had he told his disciples he would rise on the third day, but not one believed. Peter rushed

into the grave impetuously and saw the clothes in order. Then John followed, and when he saw, he believed the Lord was risen. He remembered, and faith revived.

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TUESDAY'S SCRIPTURE READING.—Mary Comforted. John 20: 10-18.

TUESDAY'S VERSE.—"Supposing him to be the gardener."

He called her name. That was all. She knew that voice and fell at his feet and worshiped. Gently he asked her to desist, and sent her to tell his disciples. Handle me not, for I am not yet ascended to my Father. What does this mean? Does it mean that Mary is not to fancy that the old relations between himself and his disciples is to be resumed? That, henceforth, all shall deal with him as their glorified Lord? A new and spiritualized relation shall exist? A relation just as real and tender, but more exalted? Such is the interpretation that satisfies best my own mind and heart.

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WEDNESDAY'S SCRIPTURE READING.—Thomas Convinced. John 20: 19-31.

WEDNESDAY'S VERSE.—"My Lord and my God."

Thomas believed so little in the resurrection that he absolutely doubted the evidence of his brethren. They must be mistaken. It is an honest delusion, but it is delusion. I must touch the scars before I will believe. Jesus made the concession to sense. "Reach hither thy finger." Touch and see and know. "Be not faithless, but believing." The doubt was conquered; skepticism yielded to faith. "My Lord and my God." Then Jesus thought of you and me, who could never have the testimony of sight and touch. Blessed are they that have not seen, and yet have believed. Thomas' doubt was useful, in that it supplied occasion for completest demonstration of a glorious fact.

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THURSDAY'S SCRIPTURE READING.—Disciples Surprised. John 21: 1-14.

THURSDAY'S VERSE.—"Come and break your fast."

In dear old Galilee, where most of his ministry was performed, he met the disciples again. While waiting his will, they returned

to the former work of fishing. All night they caught nothing. In the dawn, Jesus stood on the shore. Said he, "Cast the net on the right side of the boat." The catch was large. John whispered to Peter, "It is the Lord." Love's insight identified the Master. Peter's impetuosity was again in action, and into the sea he plunged, to get first at his dear side. Jesus invited all to eat of a repast already prepared. By this time all knew that it was Jesus. This was the third time he had appeared to the whole group. He was cultivating faith.

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FRIDAY'S SCRIPTURE READING.—Resurrection Gospel. 1 Cor. 15: 1-11.

FRIDAY'S VERSE.—"He rose again the third day, according to the scriptures."

Another apostle, greatest of all, takes up the doctrine of the resurrection and impresses it on far-away men and women in Greece. It is now twenty-five years after the ascension of our Lord. Saul, first a bitterly persecuting Pharisee, has seen the Lord, and been converted to the Christian faith. Resurrection was the first subduing fact that conquered his unbelieving hate. He saw the risen Christ, and henceforth became his slave. To him, resurrection was the crowning proof of his heavenly character and mission. I preach to you Christ crucified and risen, the Lord of glory and the Saviour of the world.

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SATURDAY'S SCRIPTURE READING.—Resurrection Hope. 1 Cor. 15: 12-28.

SATURDAY'S VERSE.—"The firstfruits of them that slept."

He is the first to be reaped of them that sleep in death. In the risen Christ, Paul sees death robbed of its sting and the grave of its victory. The firstfruits are pledges of the whole following harvest. Those who die in Christ, those who sleep in Christ, shall be made partakers with him in a glorious resurrection. The risen Lord is a life-giving Spirit. "Whoso believeth in me shall never die." Here is the gospel's certificate of immortality. Faith, identifies us with Christ in his divine life. We are joint heirs with him in all that pertains to the immortal blessedness of the heavenly home.

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SUNDAY'S SCRIPTURE READING.—Resurrection Glory. 1 Cor. 15: 35-49.

SUNDAY'S VERSE.—"With what body do they come."

No objection to the doctrine of the resurrection can be founded on the wide difference between the mortal and the immortal body. There are celestial and terrestrial bodies, but they differ in degrees of glory. The sun, moon and stars show the same variety. Now the resurrection body is not flesh and blood, but a body, spiritual, indestructible and eternal. As we have borne the likeness of the material man, so we are to bear the likeness of the heavenly man. This victory over death and the grave, this putting on the body of glory, is through faith in our Lord Jesus Christ.



## LESSON 13.

JUNE 24, 1917.

## A Lesson About Christian Education.

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

**LESSON PARADE.** Matthew 28: 19, 20; Acts 7: 22; Luke 2: 40, 51, 52; Col. 2: 2, 3.

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## Lesson Text.

Matthew 28: 19, 20: *Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.*

Acts 7: 22: *And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.*

Luke 2: 40, 51, 52: *And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. . . . And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.*

Col. 2: 2, 3: *That their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.*

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## Right Attitude.

LET us talk about education a little, for that is one of the Christian privileges and duties. Our denomination has the right attitude to Christian missions, but too many individual Baptists are sadly indifferent. Our attitude toward Christian education is admirable, but unhappily, so many Baptist fathers and mothers are content with family ignorance. Most pathetic it is, to see children, mentally bright, doomed by parental neglect, to a narrowed intellectual and social sphere. It is said, and correctly, I think,

that the Baptists of the United States have more money invested in educational institutions than any other. This fact is immensely creditable, and it supplies us with just ground of pride. Truth is, our people have been prodigal of gifts to this sacred cause of intellectual salvation, and often has zeal outrun good judgment in the matters of location and methods of support of their schools. Our dead enterprises would fill a big graveyard. Still, these misguided and abortive attempts have shown praiseworthy sympathies.

Evangelization has been the ruling passion of our denomination, and we see its fruits in the multitudes of its members. Now, beloved, we must put a new emphasis on the education of our children. As you love your own, as you wish them good standing in church and society, as you hope some day to rejoice in their honor and usefulness, educate them. Never will I cease to love our pastor's memory, who in my early youth, said to my father, "Educate that boy." Father educated all his children, and we thank God at every remembrance of him. Put your money in the brains of your sons and daughters. Be a co-worker with God in the moral and intellectual redemption of your dear household. Sin and ignorance are the twin curses of this world. I take off my hat to every Baptist boy and girl with an educated mind, but from my heart, I put a crown of benediction on the heads of their fathers and mothers who stimulated them to the goal. I beg that you put good papers and books in your home. Praise the teachers to your children, and assure them of your confidence and appreciation.

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## Blessed Results.

A plain, poor New England farmer sent his boy to school and college, and gave a Daniel Webster to his country. I know country Baptist fathers, uneducated themselves, whose ambitious sons are professors in college. Gladly would I stoop down and unloose the shoes of such fathers. A poor widow owned mother trained and educated her children in the mountains of North Carolina. Governor Zebulun Vance was her son. Such

fathers and mothers are the kings and queens of our American democracy. Brother, sister, God bless the young souls sitting at your table, and laughing round your fireside, and in the coming years may they bring heaven's joys to your hearts!

Have you noticed how our poor ministers manage in some way to educate their children? In their larger vision they see the indispensable values of cultivated mind, and though the salary is small, they struggle on to the goal. Bless the Lord for every man who aspires to larger and better things for his family. Is educational interest deepening among our people? Not a doubt of it. Do you know that preaching to our churches gets harder every day? It is a fact, and the preachers know it. Why? Because the pew is filling up with improved and hungry minds, and the sermon has to meet the situation. The cry for better trained preachers simply means that the young people are becoming better educated. That makes an educated ministry a necessity, and it is well that it is so.

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**MONDAY'S SCRIPTURE READING.**—Jesus Gives Sight to the Blind. John 9: 1-11, 35-38.

**MONDAY'S VERSE.**—"Who did sin?"

The disciples had an old wrong notion about misfortune and its cause. Jesus educated them out of it. He was primarily a Teacher. Human ignorance is a great clog on the soul; is a dark accomplice with sin in human degradation. Jesus' work is redemption from the double curse. How can these men ever make sympathetic, helpful and effective preachers, unless their minds are cleared of erroneous views? Jesus' intellect was clear as his soul was pure. His own mind grew to its wealth of wisdom under the mental and religious culture of his mother and the teaching of the synagogue. Ideas of God are the most educative force in the world.

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**TUESDAY'S SCRIPTURE READING.**—Jesus Anointed at Bethany. John 12: 1-11.

**TUESDAY'S VERSE.**—"Let her alone."

Again the disciples made an absurd mistake. Unintelligence led them into criticism of an act that was entirely pleasing to Jesus. He educated them into intellectual modesty, and distrust of their own uninformed and

hasty judgments. He taught them the worth of love, and the freedom of its unconventional displays. These are lessons we need to learn ourselves. Our life is a school, and the servant of God must go on learning truer thoughts and high principles to the end of his days. We are not yet graduated in the school of Christ. Never count your education finished. Learn not to criticize, when you don't know motives nor the values of others' acts.

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**WEDNESDAY'S SCRIPTURE READING.**—Jesus the Servant of All. John 13: 3-15.

**WEDNESDAY'S VERSE.**—"He began to wash the disciples' feet."

Again the Teacher imparts another great lesson. Ambition, silly and repulsive, spoils the manners of these preachers. He will educate them out of it. He pours light on the moral ugliness of selfish ambition. That fact must be intellectually grasped before it can be morally renounced. Jesus' act shows to the understanding the beauty of humility, and then the conscience enforces it. So with all forms of sin. He discloses the evil nature of the thing to the intellect first; otherwise, there will be no revulsion of the conscience. Religion is a growth in knowledge and grace. Teach us, dear Master, the truth, that we may follow thee.

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**THURSDAY'S SCRIPTURE READING.**—Jesus the True Vine. John 15: 1-13.

**THURSDAY'S VERSE.**—"Ye are the branches."

Here is a vast, all inclusive truth, one of the most educative ever presented to the human mind. Jesus grasps the unity of spiritual life in the universe. God is its source, and men are capable of sharing in it. Faith in God unites men with himself in a divine life. This is a profound thought, it is a supreme truth, and Jesus offers it in a proposition to the intellect of man. How his thoughts do stretch the human mind! What sublime dignity it confers on the soul that believes on Jesus. All our life we have to struggle to rise up to the heights of the mighty thinker. You and I are branches. We must bear the fruits of righteousness.

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**FRIDAY'S SCRIPTURE READING.**—The Holy Spirit and His Work. John 15: 26, 27: 16: 7-14.

FRIDAY'S VERSE.—"He will guide you into all truth."

The Holy Spirit continues the teaching work of Jesus. He adds nothing, but renews, develops and enforces the truth already spoken. It is Jesus keeping up his educative work through his representative. His great thoughts, illustrated by word and deed, must ever be freshly pressed on the intellect and conscience of his followers. Salvation is the progressive growth of intellect and character in the school of Christ. God redeems intellect and conscience and will, filling all with the fullness of his knowledge and love. Right human education conspires with divine education in the completion of the soul.

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SATURDAY'S SCRIPTURE READING.—The Risen Lord. John 20: 2-16.

SATURDAY'S VERSE.—"As yet they knew not the scripture."

Forty days after resurrection the Great Teacher mingled with his disciples, opening the Scripture to their unintelligent minds. How slowly we take in the wonderful thoughts of God. What joy of heaven to get out of the bondage of old ignorance and to climb to the altitudes of God's high thoughts.

Religion is intellectual emancipation as well as moral cleansing. Oh, for a mind dissatisfied with the limitations of ignorance and hungry to know! Good Lord, deliver us from satiated narrowness and the conceit of finished knowledge. That is what makes men intolerant and dangerous. Give us the humble heart, the teachable mind and the resolute will to press on to higher things.

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SUNDAY'S SCRIPTURE READING.—The Purpose of John's Gospel. John 21: 15-25.

SUNDAY'S VERSE.—"That ye might believe that Jesus is the Christ."

John was last to write a biography of Jesus. His plan was to teach the sublime dignity and nature of his Person, rather than to narrate the story of his works. His theme is Christ the eternal Logos, creator of all things. Manifest in the flesh, Light of the world, and Saviour of them that believe. John clothes him with imperial serenity and majesty, together with the attractiveness of long-suffering, self-sacrificing love. His intensely practical purpose is to win men to faith in and obedience to him, "that, believing, ye might have life through his name." Even so, Lord Jesus.



Calendar

APRIL

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	...	...	...	...	...

MAY

Sun	Mon	Tue	Wed	Thu	Fri	Sat
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

JUNE

Sun	Mon	Tue	Wed	Thu	Fri	Sat
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

1917

# LIST OF LESSONS

FOR

## Third Quarter, 1917

July 1—ISAIAH'S CALL TO HEROIC SERVICE.

LESSON PASSAGE, Isaiah 6.

MOTTO TEXT.—"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." (Isaiah 6: 8.)

July 8—AHAZ, THE FAITHLESS KING.

LESSON PASSAGE, 2 Chronicles 28.

MOTTO TEXT.—"Without faith it is impossible to be well-pleasing unto him." (Hebrews 11: 6.)

July 15—HEZEKIAH, THE FAITHFUL KING.

LESSON PASSAGE, 2 Chronicles 30.

MOTTO TEXT.—"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Hebrews 11: 6.)

July 22—SERNACHIBUS'S INVASION OF JUDAH.

LESSON PASSAGE, 2 Kings 18: 13—19: 37.

MOTTO TEXT—

"God is our refuge and strength,  
A very present help in trouble." (Psa.  
46: 1.)

July 29—GOD'S GRACIOUS INVITATION.

LESSON PASSAGE, Isaiah 55.

MOTTO TEXT.—"Seek ye Jehovah while he may be found; call ye upon him while he is near." (Isaiah 55: 6.)

August 5—MANASSEH'S SIN AND REPENTANCE.

LESSON PASSAGE, 2 Chronicles 33: 1-20.

MOTTO TEXT.—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55: 7.)

August 12—JOSIAH'S GOOD REIGN.

LESSON PASSAGE, 2 Chronicles 34: 1-13.

MOTTO TEXT.—"Remember also thy Creator in the days of thy youth." (Eccl. 12: 1.)

August 19—FINDING THE BOOK OF THE LAW.

LESSON PASSAGE, 2 Chronicles 34: 14-33.

MOTTO TEXT.—"I will not forget thy word." (Psalm 119: 16.)

August 26—THE CAPTIVITY OF JUDAH.

LESSON PASSAGE, 2 Kings 25: 1-21.

MOTTO TEXT.—"As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked." (Ezekiel 33: 11.)

September 2—THE SHEPHERD OF CAPTIVE ISRAEL.

LESSON PASSAGE, Ezekiel 34.

MOTTO TEXT.—"Jehovah is my shepherd; I shall not want." (Psalm 23: 1.)

September 9—THE BENEFITS OF TOTAL ABSTINENCE (Temperance Lesson).

LESSON PASSAGE, Daniel 1.

MOTTO TEXT.—"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." (Daniel 1: 8.)

September 16—THE FIERY FURNACE.

LESSON PASSAGE, Daniel 3.

MOTTO TEXT.—"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isaiah 43: 2.)

September 23—DANIEL IN THE LIONS' DEN.

LESSON PASSAGE, Daniel 6.

MOTTO TEXT—

"The angel of Jehovah encampeth round about them that fear him,  
And delivereth them." (Psalm 34: 7.)

September 30—THE SUNDAY SCHOOL AND STATE MISSIONS.

LESSON PASSAGE, Acts 1: 6-8; Matt. 28: 18-20; Romans 10: 13-15.

MOTTO TEXT.—"But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)