

## Marguerites.

BY RACHEL E. MOORE

There are flowers more bright, and  
blooms more rare  
Than the lily-marguerite,  
For where will you find a flower more  
fair  
Or one more modestly sweet?

Or their slender stems the white disks  
blow  
In a sweet, contented way,  
As if it were pleasure indeed to grow  
And blossom from day to day.

In field or on lawn, it matters not,  
They bloom in beauty the same,  
Nor trouble about the soil or spot,  
Or whether they're winning a name

Each marguerite as its leaves unfold,  
Imprisons a sunbeam bright,  
And there in its heart, like a bit of gold,  
It glitters day and night.

Oh, ministry hidden, tender and sweet,  
In the petals of daisies fair,  
There are souls who need their lesson  
replete,  
With his gracious love and care.

There's a natural sun for the daisies  
bright,  
But a Sun divine for you;  
The daisies' sun goes out at night,  
But yours shines always true

And whether you live to be great or not,  
Or over are known to fame,  
Let quiet contentment be your lot,  
His love is ever the same.

Open your heart to the Sun divine,  
One ray of the heavenly light,  
And your life, as the daisy, will glow and  
shine,  
In darkness as well as light.

## LESSON NOTES.

## FIRST QUARTER.

## STUDIES IN THE LIFE OF JESUS.

## LESSON VI.—FEBRUARY 11

## JESUS AND NICODEMUS.

John 3. 1-18. Memory verses, 14-17.

## GOLDEN TEXT.

For God so loved the world, that he  
gave his only begotten Son, that whoso-  
ever believeth in him should not perish,  
but have everlasting life.—John 3. 16.

## OUTLINE.

1. Man's Great Need, v. 1-12.
2. God's Great Gift, v. 13-18.

Time.—A.D. 27, possibly May.  
Place.—Jerusalem.

## LESSON HELPS.

1. "A ruler"—A member of the Sanhedrin, a body which consisted of priests, rabbis, and "elders."
2. "By night"—Perhaps for fear of the



Jews, perhaps to avoid interruption.  
"Rabbi"—Master. "Miracles"—These  
were intended to be, as Nicodemus re-  
garded them, evidences of the divine mis-  
sion of Jesus.

3. "Jesus answered"—Answered Nico-  
demus' thought. "Born again"—An en-  
tirely new life must begin in him. "The  
kingdom of God"—Nicodemus thought  
he was a citizen of that kingdom by right  
of birth. Jesus tells him that to be  
God's heir he must have a higher birth-  
right than any that Abraham could give.

4. Nicodemus' question indicates won-  
der and perhaps incredulity.

5. "Verily, verily"—A term used by  
our Lord for emphasis. "Born of water  
and of the Spirit"—A man must begin a  
new life in the sight of others by pub-  
licly acknowledging and confessing his

sin, and a new life in the sight of God  
by having the Spirit of God work a direct  
change in his character.

6. "Flesh" denotes the outward, ma-  
terial part of man. "Spirit" denotes  
that part of man's nature which is most  
like God.

7. "Marvel not"—Wonder not. "Ye"  
—Even ye, the Wise Men and Pharisees

8. "Canst not tell whence"—Just where  
it comes from, and just how far its forces  
will extend, the most advanced science  
cannot tell. "So is every one"—Such  
is the case of every one. We can feel  
God, though we are unable to comprehend  
him.

9. "How can these things be"—How  
is this new birth to be had, what is the  
cause, and where may it be found?

10. "Art thou a master"—A teacher,  
which is the old sense of the word, re-  
tained by us in "schoolmaster" and  
"master of arts."

11. "We . . . we . . . we"—The am-  
bassadors of God give their "personal  
experience."

12. "The Son of man"—A term used  
in the Old Testament, which Jesus was  
fond of applying to himself. "In heav-  
en"—In spiritual conditions.

13. "Must"—The atoning sacrifice of  
Christ was a necessity. "Be lifted up"  
—Nicodemus probably did not at once  
understand that this was a prophecy of  
the death of Christ.

14. "Whosoever"—Nicodemus would  
have said, "What Jew soever."

15. "Everlasting life"—Eternal life;  
the life of the soul.

17. "Not . . . to condemn"—This



JESUS AND NICODEMUS.

teacher not that sinners are not con-  
demned by the Lord, but that the pur-  
pose of Christ's coming was their sal-  
vation.

## HOME READINGS.

- M. Jesus and Nicodemus.—John 3. 1-10.  
Tu. Jesus and Nicodemus.—John 3. 11-21  
W. The brazen serpent.—Num. 21. 4-9.  
Th. A new creature.—2 Cor. 5. 14-21.  
F. The new life.—Rom. 6. 1-11.  
S. In the Spirit.—Rom. 8. 1-14.  
Su. Wondrous love.—Rom. 5. 1-11.

## QUESTIONS FOR HOME STUDY.

1. Man's Great Need, v. 1-12.  
What visitor came to Jesus by night?  
To what Jewish sect did Nicodemus be-  
long?  
What did he say he knew?  
Upon what did he base this opinion?  
How only can one see the kingdom of  
God?  
What change occurs in this new birth?
2. Cor. 5. 17.  
What two questions did Nicodemus  
ask?  
How did Jesus explain the new birth?  
What difference is there between nat-  
ural and spiritual birth?  
What should not cause surprise?  
What do we know about the wind?  
What do we not know about it?  
What is this mystery like?  
What then did Nicodemus ask?  
How did Jesus question him in turn?  
What did he say of his own testimony?  
To what greater mystery did he refer?
2. God's Great Gift, v. 13-18.  
Who alone can testify of heavenly  
things?  
What symbol of his death did Jesus  
give?  
What does faith in him secure?

How has God shown his love?

What commends this love to us? Rom.

5. 3.

What was the purpose of this gift?  
See 1 John 4. 11.

What will follow the rejection of  
Christ?

## PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. The meaning of miracles?
2. The need of being born again?
3. The blessedness of being born again?



God's love. Our father in heaven loves  
the whole world. See on the blackboard  
this picture of a globe. We will write  
"God so loved" upon it. How much  
did he love? Oh, it was "so" much  
that he gave Jesus to die for all. Heav-  
en is large enough and the welcome is  
large enough for the whole world, for  
every living person to come in.

to trust himself, and when a man left his  
seat on the other side to get off the car,  
the little boy slid quickly down, left the  
temptation behind, and climbed into the  
vacant place.

A pair of prettily gloved hands began  
almost unconsciously to clap, and then  
everybody clapped and applauded until it  
might have alarmed Bob, if a young lady  
sitting by had not slipped her arm around  
him and said, with a sweet glow on her  
face—

"Tell your mamma that we all con-  
gratulate her upon having a little man  
strong enough to resist temptation and  
wise enough to run away from it."

I doubt if that long, hard message ever  
reached Bob's mother; but no matter, the  
note got to his grandmother without ever  
coming out of his pocket.—Presbyterian.

An Irishman who was out of work  
went on board a vessel that was in the  
harbour and asked the captain if he could  
find him work on the ship. "Well,"  
said the captain, at the same time hand-  
ling the Irishman a piece of rope, "If you  
can find three ends to that piece of rope,  
you shall have some work." The Irish-  
man got hold of the end of the rope, and,  
showing it to the captain, said, "That's  
one end, your honor." Then he took  
hold of the other end, and, showing it  
to the captain as before, said, "And  
that's two ends, your honor." Then,  
taking hold of both ends of the rope, he  
threw it overboard, saying, "And, faith,  
there's another end to it, your honor."  
He was immediately engaged.

"Did you divide your bonbons with  
your little brother, Mollie?" "Yes, ma.  
I ate the candy and gave him the  
mottos; you know he is awfully fond of  
reading."

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