

his missionary work. He is said to have been crucified on a cross shaped like the letter X. **41. He findeth first** (R. V.)—Both the disciples hastened to find their brothers, and Andrew finds Simon, before John can find James. Both are an example to us. Our brothers and sisters have the first claim upon us. **42. He brought him to Jesus**—See others whom he brought to Christ. John 6: 8; 12: 22. **Beheld him**—"looked upon him fixedly." He read him through and through. He named him before Andrew had time to introduce him. **Jona**—R. V. "John." **Cephas**—in the language of Palestine in our Lord's day, this meant "a stone" and corresponded to the Greek name *Peter*. This re-naming is referred to in Matt. 16: 18.

III. BRINGING A FRIEND TO CHRIST. **43. Would go forth**—Proposed to return to Galilee. We next hear of him at Cana. **Philip**—He with the others had come to hear John's preaching. **Follow me**—He was the first who was told to do so. **44. Bethsaida**—situated at the mouth of the river Jordan where it enters the sea of Galilee. The name means "house of fishing," or "fishville." **45. Nathaniel**—same as Bartholomew ("son of Tolmai.") The name means the same as the Greek "Theodore," "the gift of God." They were probably old friends, and are al-

ways named together in the lists of the Apostles. He belonged to Cana, ch. 2: 1-2. **Moses... and the prophets**—the whole Old Testament is full of Christ. He is the one theme of promise, and sacrifice, and sacred song. **Jesus of Nazareth, the son of Joseph**—He identifies Jesus with the promised Messiah. He uses the common name and probably does not yet know about his miraculous birth. **46. Nathaniel's poor opinion** of the people of Nazareth is confirmed by their conduct towards Christ. Luke 4: 28-30; Mark 6: 6; Matt. 13: 58. **Come and see**—the only way to find the worth of Jesus is to come to him yourself. Facts will dispel prejudices. **47. An Israelite indeed**—whose moral nature corresponds to the ideal of the nation. Rom. 9: 6; 2: 29. Again Jesus shews himself to be the searcher of hearts. **No guile**—A truly sincere man, not sinless but guileless. **48. Under the fig tree**—in his own garden, engaged in prayer or devout meditation. "The" fig tree denotes that this place had been an accustomed oratory. **49. The reference of Jesus shewed Nathanael that He knew what he had supposed was known only to God.** His most secret and sacred thoughts were "naked and opened" to him. Hence his devout reply. It denotes an unreserved acceptance of him as the Messiah.

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

1.—By what name did John point out Christ? (3)

2.—What two disciples heard him do this? (5)

3.—Who was the next disciple mentioned, and what new name was given him? (4)

4.—Who brought Nathanael to Christ? (3)

5.—What did Jesus say when he saw him coming? (5)

6.—What was Nathanael's confession? (5)

Name

Dear Teacher.—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church. I send with this my Weekly Offering of cents.