

The O. L. S. C.

"ENCIRLING our fair globe, behold a band
Of tens of thousands, turning eager eyes
To that fair lake, and to that leader wise,
Who formed the generous plan, far reaching,
grand,
Circle to circle, stretches each a hand,
With hope and faith, the student lone replies.
And down the ages still the echo flies;
No work is lost. There sweeps o'er sea and
land
The influence of those mystic letters four,
From west to east, Ontario to Cathay,
What empty hearts are filled. Let us recall
Chataqua's gifts,—Scienc; and Art's rich
store,
History's bright page, and Poesy's wild ray,
Religion purifies and sweetens all."
NIAGARA. —Janet Carnochan.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE WRITINGS OF JOHN.

A.D. 28.] LESSON VII. [May 16.

THE NOBLEMAN'S SON.

John 4. 43-54. Commit vs. 48-51.

GOLDEN TEXT.

Jesus saith unto him, Go thy way; thy son liveth.—John 4. 50.

CENTRAL TRUTH.

Jesus is always ready to help those who go to him.

DAILY READINGS.

M. John 4. 43-54. T. Matt. 8. 1-17. W. Ps. 103. 1-17. Th. Ps. 107. 1-21. F. Heb. 11. 1-3; 32-39. Sa. Jas. 5. 10-20. Su. Ps. 91. 1-16.

TIME.—January, A.D. 28. Soon after the last lesson.

PLACE.—Cana and Capernaum in Galilee.

CIRCUMSTANCES.—Jesus remained two days at Sychar in Samaria after his conversation with the woman at Jacob's well. Then he went on to Galilee as he proposed when he left Judaea, and continuing his journey northward, he arrived at Cana in Galilee, where Nathanael, one of his disciples, had a home.

HELPS OVER HARD PLACES.—1. 43. Thence.—From Sychar. 44. A prophet hath no honour, etc.—Jesus gives this as a reason for coming into Galilee. (1) Either his own country means Judaea, his religious home; or (2) it means Nazareth, and gives the reason why he went to other parts of Galilee; or (3) it means Galilee, and means that Jesus had no honour there till he had acquired it in Judaea. Then the Galileans received him. 45. At the feast. Chap. 2. 13-25. 46. Water wine.—Chap. 2. 1-11. Nobleman.—One who belonged to the king's court. 47. Come down.—Capernaum was 1,350 feet lower than Cana. 48. Except ye see signs.—They did not care enough for the truth itself, but wanted outward wonders. Wonders were good to aid faith, but the mind longing for spiritual life and for God, was better. 52. Yesterday, at the seventh hour.—7 o'clock in the evening, Roman time, as is usual in John. (The Jewish notation would be 1 o'clock, 7 hours from sunrise.) The nobleman and his servants started the next morning, and met between Cana and Capernaum. 53. The father knew.—The sameness of the hour showed that the healing was through the power of Jesus. Himself believed.—Not only believed his word as before, but accepted him as the true Messiah, as his Saviour and teacher.

SUBJECTS FOR SPECIAL REPORTS.—v. 44. —Signs and wonders as aids to faith.—The nobleman.—The progress of his faith.—Jesus healing at a distance, then and now.—Jesus still healing and helping.—What is it to believe on Jesus?

QUESTIONS.

INTRODUCTORY.—Where was the scene of our last lesson? On what subject did Jesus give a lesson to his disciples? How long did Jesus remain at Sychar? What was the result of his labours there?

SUBJECT: FAITH AND ITS REWARDS.

I. FAITH'S FOUNDATION (vs. 43-45, 48).—Where did Jesus go from Sychar? To what town? What reason does he give in v. 44 for going there? Where was his own country? How was he treated in Galilee? What reason did they have for their faith? Are signs and wonders a good reason for believing?

II. FAITH LEADING TO JESUS (vs. 46-49).—What man in a distant city heard of Jesus?

What need had he of help? Did he have any faith? What did it lead him to do? How long was the journey? At what time of the day did he arrive? (v. 52.) How did he show the earnestness of his faith?

III. FAITH REWARDED (vs. 50-54).—What did Jesus do for him? How could he heal a person so far away? Did he believe Jesus? How did he show his faith? Who met him on the way home? With what message? How did he learn for certain that it was Jesus who had healed his son? How did this increase his faith? What is the difference between the faith when it is said *himself believed* and the faith referred to in vs. 48 and 50? Did he now become a real Christian? What do you learn from this as to what it is to believe on the Lord Jesus Christ?

LESSONS FROM THE CAPERNAUM NOBLEMAN.

1. That we should take our cares and sicknesses and troubles to Jesus.
2. That as he did so much for his sick son, so our heavenly Father is ready with his loving help to us in our needs.
3. All that God has done for others strengthens our faith that he will help us.
4. He that has any true faith will act upon that faith.
5. He that acts up to his faith will gain more faith.
6. God will give us our desire if it is best for our spiritual good.
7. God's answer to our prayers for temporal blessings increases our faith in him as our Saviour and teacher.

REVIEW EXERCISE.

1. Where did Jesus go from Sychar? ANS. He went to Cana in Galilee.
2. Who heard of his arrival? ANS. A nobleman of Capernaum, who had a son at the point of death.
3. What did he do? ANS. He went up to Cana to entreat Jesus to go and heal his son.
4. What did Jesus do for him? ANS. He made his son well without going where he was.
5. What was the result? ANS. The whole family became Christians.

A.D. 28.] LESSON VIII. [May 23.

JESUS AT BETHESDA.

John 5. 5-13. Commit vs. 6-9.

GOLDEN TEXT.

Wilt thou be made whole?—John 5. 6.

CENTRAL TRUTH.

Jesus Christ is the good physician.

DAILY READINGS.

M. John 5. 1-13. Tu. John 5. 19-47. W. Luke 5. 17-28. Th. Luke 7. 17-35. F. Matt. 10. 16-25. Sa. Mark 2. 15-28. Su. Mark 3. 1-11.

TIME.—Early in April, A.D. 28. Probably at the Passover.

PLACE.—Jerusalem, the pool of Bethesda, just outside of the wall, near St. Stephen's gate just north of the temple area. Others think it to be the fountain of the Virgin, south of the temple.

JESUS.—31 or 32 years of age, beginning the second year of his ministry.

INTERVENING HISTORY.—The three months between the healing of the nobleman's son and the present lesson were probably spent in quiet labours in Galilee without a record.

CIRCUMSTANCES.—When a feast of the Jews drew near (probably the Passover) Jesus left Galilee, and went up to Jerusalem to attend the feast. One Sabbath morning, he was quietly walking near the city when he came to a crowd of sick people under a portico, around an intermittent spring, called Bethesda. There are several such around Jerusalem. The people thought (for this part of v. 3. and all of v. 4 do not really belong to the Bible) that when the water bubbled up it was done by an angel, and whoever got into it first would be healed.

HELPS OVER HARD PLACES.—5. *Infirmity*—Probably some kind of paralysis, for he could not walk. 7. *No man to put me in*—The bubbling lasted only for a short time. 8. *Thy bed*—A quilt or thin mattress, perhaps on a stretcher. 10. *It is not lawful*—According to their traditions, for it was called work. 13. *Wist*—Knew. 14. *Sin no more*—Implying that his disease had been brought on by wrong-doing, and that he was repentant. 17. *My Father*—My own father, in a peculiar sense. *Worketh*—Does deeds of mercy, carries on the world and processes of nature on the Sabbath. *And I work*—In the same loving, helpful way that God does.

SUBJECTS FOR HOME STUDY AND SPECIAL REPORTS.—Bethesda.—The popular feeling

about this spring.—The impotent man.—The selfishness at the pool.—Why Jesus healed only this one.—The Pharisee's ideas of keeping the Sabbath.—The true ideas of Sabbath keeping (v. 17).

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? How long did he remain in Galilee after this? Where did he then go? On what occasion?

SUBJECT: A PARABLE OF REDEMPTION.

I. WAITING FOR A CURE (v. 5).—What pool did Jesus visit one Sabbath day? Where was it? Whom did he find there? Was he going about seeking to do good? What were these sick people waiting for? Could this water really cure them? What things that people sometimes do to be saved are represented by this pool?

II. THE GOOD PHYSICIAN (vs. 6, 7).—Why did Jesus pity this man? What did he ask him? Can you conceive of his not wanting to get well? Are there those who do not wish to be saved from their sins? Why? Can they be saved till they are willing? What did the impotent man reply to Jesus' question? What mark of selfishness do you find among these sick persons?

III. THE DOUBLE CURE (vs. 8-14).—What did Jesus next say to the sick man? Did this require an act of faith on his part? Why was he told to take up his bed? What kind of a bed was it? What was the result? Who found fault with him for carrying his bed? Why? How did the man learn who had healed him? What was Jesus' last counsel to him? Did he become a Christian? Can we be Christians and retain our sins?

IV. TROUBLE FROM DOING GOOD (vs. 15-18).—Of what did the Jews accuse Jesus? Did Jesus break the Sabbath? Did Jesus annul the fourth commandment, or only remove the Pharasaic additions to it? What do you learn from Jesus as the true way of keeping the Sabbath? (Mark 1. 21; 2. 23-28; 3-4.) How did Jesus defend his cause? (v. 17.)

PRACTICAL SUGGESTIONS.

1. Multitudes of people are waiting for some singular emotion, some special revival, some miraculous impressions,—waiting by the pool of ordinances, vows, forms, and do not find healing for their soul.
2. In worldly things but few have the prizes, and there is a contest and emulation as to who shall be first.
3. The fountain of healing Jesus opens is abundant for all.
4. Some do not wish to be saved from their sins.
5. Christ in saving men requires an act of faith.
6. Faith that leads us to obey Jesus is the faith by which we are saved.
7. People sometimes become so absorbed in externals that they forget the souls for which externals are made.
8. The best of deeds will sometimes be misinterpreted.

REVIEW EXERCISE.

6. Where did Jesus go from Galilee? ANS. To Jerusalem to attend a feast of the Jews.
7. Whom did he find there? ANS. A man who had been sick 38 years.
8. What did he say to him? ANS. "Rise, take up thy bed, and walk."
9. What counsel did he give him afterwards. ANS. "Sin no more, lest a worse thing come unto thee."

What Business Men Think.

W. J. SPICER, superintendent of the Grand Trunk Railway of Canada, in his circular to his employees of the road, says: "You have the lives of the public and the safety of persons and property entrusted to your care, requiring at all times the utmost caution and vigilance in the performance of your duty. Men subjected to such temptations at any time are safe only as total abstainers. The 'one glass more' often has the effect of making a man careless, sleepy, and indifferent to danger, if not worse, at a time when he most needs to have his senses clear and wide-awake for his own and others' safety."

It is now claimed that pork is a brain food, being the product of thousands of pens.

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