



LESSON,—SUNDAY, JANUARY 5, 1908.

**The Word Made Flesh.**

John i., 1-14. Memory verse, 3. Read John i., 1-18.

**Golden Text.**

The word was made flesh and dwelt among us. John i., 14.

**Home Readings.**

- Monday, December 30.—John i., 1-18.
- Tuesday, December 31.—I. John i., 1-10.
- Wednesday, January 1.—Eph. iii., 1-21.
- Thursday, January 2.—Heb. i., 1-14.
- Friday, January 3.—Luke i., 26-33, 46-55.
- Saturday, January 4.—Luke ii., 1-20.
- Sunday, January 5.—Luke ii., 21-38.

**FOR THE JUNIOR CLASSES.**

Who knows the golden text for to-day? Well, you say it, Fred. Can any one now tell me what those words mean? Perhaps that is a little hard, but you all use so many words that we will think first about what a 'word' is. When you are thinking about something that is all shut away in your mind, I can't tell what it is, but if I say 'what are you thinking of?' and you tell me, you have to use words. Words then, are really the only means by which we can communicate with each other, that is understand one another. Now you know we cannot see God any more than I can see your thoughts, and although God wanted us to love and serve Him, and tried to make us understand, yet we could not until Christ came to earth to tell us all about God. So that in our golden text, 'the Word' just means Jesus, because it is through Jesus that we learn to know and love God just as we understand your thoughts through your words. You will all remember the beautiful story of our Christmas lesson about how Jesus was born a little baby in Bethlehem, and the rest of our golden text refers to that—that Jesus became a human being just like one of us and lived here on earth. Had Jesus ever lived before he was born in Bethlehem?

Get one of the children to read the first verse of the lesson, and from that speak of Christ's divinity as well as His humanity. Just as a missionary will go to-day far away to some strange country where all the people are savages, and there bear the difficulties of the land and the climate and learn to speak as the poor people themselves do, so in some way they may understand why it was necessary for Christ to come and suffer on earth in order to bring us to God.

**FOR THE SENIORS.**

In taking up the studies for the new year, it is always well to consider for a time the whole course mapped out. In this case the first six months are to be given to a study of John's Gospel and a consideration of the book, its purpose, its origin, and its author should occupy a part of the time given to the first lesson. The country is, of course, the same that we have been studying of late, yet it may be well to give a glance at its dimensions and situation, for small though it is, Our Lord never went beyond these regions, with the exception of the early stay in Egypt. The study of St. John alone would profitably occupy several times the short half hour given to the whole lesson, so that so long as there is a fairly good understanding of his principle characteristics that will be all there is time for. He was an old man at the time of the writing of this gospel, as it is generally believed to have been written at Ephesus some time between 80 and 95 A.D. The three other gospels were known and in use, and it is a

fair presumption that John had in mind a rounding out of these in the writing of a fourth. Its peculiar style has set it in a place by itself, and there is scarcely any more beautiful piece of writing than the prologue which forms our lesson to-day. The book was written in Greek, and its purpose, nowhere lost sight of throughout, is given in John xx., 31. In the preceding verse and the last of the Gospel, John intimates that this is to be by no means considered a complete account even of Christ's life during the years of His ministry. The opening verses are a fascinating study, and the teacher who has looked earnestly into their wonderful depths will realize that the lesson time affords scant opportunity for their consideration. Christ's divinity (verse 1), His humanity (verse 14), His part in the creation (verse 3), His blessing even of unconscious humanity (verse 5), His control of all life (verse 4), His recognition of man's free will (verse 11), the one condition of our salvation (verse 12), and its wholly divine origin (verse 13), are subjects that might all be considered in connection with this one lesson study. How impossible it will be to compass them all is evident.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

The union of the soul and body in man is inexplicable to us, just as the union of the human and divine natures is in Christ. Both are mysteries, and if one is rejected on the ground of its mystery, we are bound to reject the other on the same ground.—Thomas C. Easton, The Incarnation.

To say that Christ showed to the world the 'Very Self' of God is to say something that most people will understand. We may have heard of a man for years before we see him. Accurate observers may have described him; his biography may be known to us in every detail; and yet when we meet him face to face we know more of him in the first five minutes than we have gathered from all other sources put together. Individuality is its own interpreter. The crowning spiritual contribution of Jesus Christ to human kind was the declaration, 'I and my Father are one.'

Yet this one Life was also the revelation of human nature to itself. Man knows what he was meant to be since the world has seen Jesus Christ. To be true to our highest selves is to be like him.—R. J. Campbell.

I say, the acknowledgment of God in Christ Accepted by thy reason, solves for thee All questions in the earth and out of it. —Browning.

Give human nature reverence for the sake Of One who bore it, making it divine With the ineffable tenderness of God. —Whittier.

(FROM PELOUBET'S 'NOTES'.)

Spiritual life means more than mere existence, and Eternal Life means more than eternal existence. It is the kind of life for which the soul was created. It is the condition where every part of the soul fulfils the functions for which it was made in the image of God. It is the life that has in it all of good, of blessedness, of richness, which makes any life worth the living; and at the same time this glory of living does not fade away and change into the bitter fruit, the apples of Sodom, as do so many of the pleasures and golden dreams of the worldly life, but the glory brightens, the blessedness increases forever and ever. It is the life which makes heaven to be heaven. It is the life which will make earth heaven. The descriptions of the New Jerusalem are full of it. It is the life of Angels. It is the life of God. It is the life of Love.

Jesus in his teachings, and in his works, shows us just what God is doing for men; he lives the divine life amid human things. He walks before us in the grace and glory of the heavenly Father. So that Mr. Lecky says that he 'has not only been the highest pattern of virtue, but the highest incentive to its practice . . . The simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all

the exhortations of moralists. This has, indeed, been the wellspring of whatever has been best and purest in the Christian life.—'Hist. European Morals.' Thus Jesus could say, 'He that hath seen me, hath seen the Father.'

'The Owlet Atheism

Sailing on obscene wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And hooting at the glorious Sun in heaven,  
Cries out, "Where is it?"—Coleridge.

BIBLE REFERENCES.

- Psa. xxxiii., 6; I. Cor. viii., 6; Col. i., 16, 17;
- I. John i., 1-3; Psa. xxxvi., 9; John viii., 58;
- John xiv., 8, 9; Heb. i., 1; John viii., 12; xvii., 5; I. John iv., 2, 3; v., 11, 12; I. John iii., 1-3.

**ABOUT THE 'WITNESS.'**

What Other Newspapers have said Within the last few days about it.

'PROGRES DE L'EST, (SHERBROOKE).  
(Translation.)

The 'Witness' is one of the most progressive and most widely circulated English journals of Montreal.

THE 'GAZETTE,' DUNNVILLE, ONT.

The 'Witness' (daily and weekly) is the cleanest and most reputable newspaper on the continent, a paper whose elevating influence on the moral tone of the community is universally recognized.

What the Subscribers Say of it.

Mille Isles, Que.  
I am, and always will be, a great admirer of the 'Daily Witness,' which I took while residing in the city for 36 years, and have taken for six years as an annual subscriber since leaving Montreal.

C. R. WIESENBORN, J.P.

Cupar, Sask., Nov. 8, 1907.  
Messrs John Dougall & Son, Montreal Que.:

Dear Sirs,—I herewith enclose one dollar for 'Weekly Witness' subscription. The 'Witness' has become my national newspaper, and the weekly perusal of your excellent editorial page gives me confidence in discussing current events.

JAMES McROBBIE.

179 Johnston street, Kingston, Ont.  
In order to keep easily abreast of the times I find the 'Witness' indispensable. I am always glad to commend it to others.

D. LAING.

Whitecross, Shanklin, Isle of Wight,

The 'Weekly Witness' is read and enjoyed by many English friends, and ever increasingly appreciated by yours sincerely,

G. M. BELL SMITH.

River John, N.S.

You are to be congratulated upon the excellent paper you publish. Clean in morals and independent in politics. May you continue to prosper.

A. E. INGRAM.

Halifax, N.S.

With renewal:—  
Dear Sir,—For many years the 'Witness' has given us satisfaction and pleasure as week by week it comes into our home. I like it more and more, for it improves as it grows older. May its good work continue.

Yours truly,  
R. T. BRAINE.

Guelph, Ont.

Dear 'Witness,'—In our household your paper is very highly appreciated by old and young. Long may the 'Witness' advocate the principles of justice, good-will, and temperance. Yours very truly,

J. B. HOOD.