

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE WRITINGS OF JOHN.

A. D. 27.] LESSON XIII. [June 27.

REVIEW AND TEMPERANCE LESSON.

REVIEW.

(Scripture Lesson.—John 1. 1-17.)

GOLDEN TEXT.

And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1. 14.

DAILY READINGS.

M. John 1. 1-51. Tu. John 2. 1-25. W. John 3. 1-36. Th. John 4. 1-54. F. John 5. 1-47. Sa. John 6. 1-71. Su. John 7. 1-53.

TIME.—This quarter covers nearly three years of Jesus' earthly ministry, from Jan., A. D. 27, to Oct., A. D. 29.

PLACE.—Jerusalem, Cana, Capernaum, Bethsaida, Sychar. John leaves out a large portion of the ministry in Galilee, because recorded in the other Gospels, which were written before his, and he dwells chiefly on the ministry in Jerusalem and Judea.

SUGGESTIONS.—(1) Read the first eight chapters of John's Gospel at one sitting. (2) Trace out the movements of Jesus on the map in order to make his life real and vivid to you. (3) Study up the state of the country in the time of Christ. (4) Review the *Titles*, *Golden Texts*, and *Central Truths* of the quarter.

QUESTIONS.

INTRODUCTORY.—What Book of the Bible have we been studying? Who wrote it? When and where? Tell all you can about the book. Give some account of the apostle John. How much time do the lessons of this quarter cover? Where did the events take place? Name the principal persons mentioned.

SUBJECT: THE REDEEMER OF THE WORLD.

I. HIS NATURE (Lessons 1, 11, 12).—Who is the Redeemer of the world? How long has he existed? What great works did he do before he became man? When did he become man? How is he the Light of men? the Life? the living water? Meaning of "Christ." What reasons have we to rejoice that our Saviour is divine? that he became man?

II. THE BEGINNINGS OF HIS KINGDOM (Lesson 2, 3, 4).—Who were his first disciples? How were they led to him? What great results have grown from these small beginnings? What was his first miracle? When and where? What was it meant to teach?

What was the first great doctrine he taught? To whom? Why is this placed first.

III. HIS MIRACLES (Lessons 3, 7, 8, 9).—What are miracles? Why did Jesus perform them? What was the first one, and its teachings? What is the next recorded one? What was that meant to teach us? Describe the next one. What does this teach us? What one the following night? What miracle did we study in Lesson 9? What are its teachings?

IV. HIS TEACHINGS (Lessons 4, 5, 6, 10, 11, 12).—What great doctrine was taught to Nicodemus? What comforting truths to the Samaritan woman at the well? What did he teach her about worship? What instructions did he give his disciples on the same day about working for God? What did he teach about the bread of life? About the living water? About the liberty of the Gospel? About eternal life?

TEMPERANCE LESSON.

(Scripture Lesson.—Mark 5. 1-20.)

INTRODUCTORY.—Read over the story given in the Scripture Lesson. In what two other places is the same story given? (Matt. 8. 28-34; Luke 8. 26-39.) Who were the principal actors in it? Where did it take place? And when?

SUBJECT: THE DEMONS OF INTEMPERANCE, AND HOW TO CAST THEM OUT.

I. THE POSSESSED OF DEMONS (vs. 1-5).—Who met Jesus on the shore of the Sea of Galilee? Where was his home? What is

meant by being possessed of demons? How did men come to be under such control? Why is strong drink like these demons? How do men come to be under its control? Are they to blame for it? Can they escape?

II. THE RUIN WROUGHT BY THESE DEMONS (vs. 4-13).—What injuries did the demons do to the man possessed? How would this affect his home-life? his happiness? his usefulness? his life and health? What injury did they do to property on the shore? Did they injure everything they touched? What is said of their number? Their power?

What injury does strong drink do to the drinker himself? What to his family? to his usefulness? to his happiness? to his life and health? to the community by inciting to crime? to property?

Are the demons of strong drink also legion? What do you know of the difficulty of binding and restraining this evil? What of its opposition to all good?

III. THE POWER BY WHICH THESE DEMONS ARE CAST OUT (vs. 8, 15).—Who cast the demons out of this man? By what power? Had other efforts been in vain? What was the effect on the man?

By whose power must the demons of intemperance be cast out? Will any other power alone do it? Name some of the ways in which Jesus uses his power for this purpose. How does Gospel *Relation* aid? What can be done by *Temperance Literature*? What by *Temperance Societies*? What by *Instruction and Training*, and in what places? What by *Public Meetings*? What by *Law* and its enforcement? What by *example*? What by *signing the pledge*?

Does the religion of Jesus aid, inspire, and encourage all these?

IV. THE OPPOSITION OF MANY TO THE WORK (vs. 14-17).—What did some who had seen the wonderful change in the man do? What harm had come to them? What did they fear? Was their conduct evidently selfish?

Why are many opposed to the Temperance reformation? How does it injure them? Does this counterbalance the good? Is their opposition selfish?

V. THE TESTIMONY OF THE SAVED (vs. 15, 17-20).—What change was wrought in the man? Whom did he tell of the change? With what effect?

What changes has temperance wrought in many? Why should they tell others what the Lord has done for them?

REVIEW EXERCISE.

LEADER.—What injuries are done by the demons of the cup?

SCHOOL.—They destroy life. They squander property. They injure the hearth. They destroy happiness. They incite to crime. They ruin families. They are a curse to the State. They lead the young astray.

LEADER.—By what means can they be cast out?

1. By the Gospel. 2. By temperance literature. 3. By temperance societies. 4. By instruction in temperance. 5. By public meetings. 6. By prohibitory laws. 7. By good example. 8. By signing the pledge. 9. By personal effort. 10. By the power of the Lord Jesus inspiring and working in all these ways.

THIRD QUARTER.

STUDIES IN THE WRITINGS OF JOHN.

A. D. 29.] LESSON I. [July 4.

JESUS AND THE BLIND MAN.

John 9. 1-17. *Commit vs. 1-4.*

GOLDEN TEXT.

One thing I know, that, whereas I was blind, now I see.—John 9. 25.

CENTRAL TRUTH.

Jesus Christ is the light of the world.

DAILY READINGS.

M. John 9. 1-17. Tu. John 9. 18-41. W. 2. Cor. 12. 7-11; Heb. 12. 6-11. Th. Is. 35. 1-10. F. Is. 42. 1-16. Sa. John 1. 1-14. Su. Luke 6. 1-11.

TIME.—Oct., A. D. 29. Probably the next Sabbath after the feast of Tabernacles. Less. 11 and 12, 2d. Quar.

PLACE.—Jerusalem, near one of the gates of the temple.

JESUS.—About 33 years old, about six months before his crucifixion

ROLEERS.—Tiberius (cesar, emperor of Rome (16th); Pontius Pilate, governor of Judea (4th). Herod Antipas over Galilee (33d).

CIRCUMSTANCES.—In our last regular lesson Jesus was discoursing with the Pharisees in the temple, and they had taken up stones to kill him, when he passed quietly out among the throngs. The events of this lesson took place soon after, probably on the Sabbath following.

HELPS OVER HARD PLACES.—1. *As Jesus passed by*—Not the same verb as the one translated "passed by" in the last verse of the last chapter. Hence it need not refer to the same occasion. *Blind from his birth*—And therefore more difficult to cure. 2. *Who did sin?* Whose sin was the occasion of this great sorrow? The Pharisees taught that each trouble was the punishment of some particular sin. *This man*—Of course blindness from birth could not be the punishment for the man's own sin. Therefore was it in consequence of his parent's sin. 3. *Neither hath this man sinned*—This was not on account of any sin of either the man or his parents. It does not mean that they never had done wrong. Such evils as blindness are the results of sin in general, but you cannot always trace a trouble to a particular sin, nor judge of character by the amount of trouble. *Works of God*—His works of love, goodness, salvation; that these might be shown in the man's spiritual good, and thus also be revealed to others. 4. *While it is day*—While the opportunity lasts. 6. *Made clay*—Used some means to awaken the man's faith and test his obedience. *Siloam*—A pool south of the temple area. 14. *Sabbath day*—Both making clay, and healing the man, broke their interpretation of the Sabbath law, but did not break the fourth commandment.

SUBJECTS FOR SPECIAL REPORTS.—What is mortal and spiritual blindness?—Connection between sin and suffering.—Works of God.—Working while it is day.—Jesus the light of the world.—v. 16.

QUESTIONS.

INTRODUCTORY.—What was the last regular lesson about? At what time were those words spoken? How long after did the events of to-day's lesson take place? Where? In what part of Jesus' ministry are we now studying?

SUBJECT: JESUS THE LIGHT OF THE WORLD.

I. THE DARKNESS (vs. 1-3).—Whom did Jesus see one day as he was walking with his disciples? Why is it mentioned that he was born blind? What question did the disciples ask? What led them to ask it? Is suffering always the fruit of sin? (Ezek. 18. 20. Rom. 5. 12. John 5. 14.) What was Jesus' reply? Did he mean that these people had never done wrong? Is suffering the proof of special sin? (Luke 13. 1-5.) What is meant by the "works of God"? How were these made manifest in this man? What other darkness is in the world besides blindness? Why is sorrow called darkness? Why is ignorance like darkness? Why is the state of sin called darkness?

II. THE LIGHT (vs. 4-6).—What did Jesus call himself? In what respects is he like light? How does he take away the darkness of sin? of trouble? of ignorance? What is meant by "the day" and "the night" in v. 4? Give an account of the cure of the blind man. Why did Jesus use such means?

III. THE CONFLICT BETWEEN LIGHT AND DARKNESS (vs. 8-17).—What did the neighbors say about this cure? What was the man's testimony? Why did they take him to the Pharisees? What wrong did they think Jesus had done? Had he broken the Sabbath? What two opinions prevailed? Which one was right? How did this discussion result?

JESUS THE LIGHT OF THE WORLD.

1. *The blindness*, of the body, of sin, of ignorance, of sorrow; because the light is absent

2. *The causes*. (a) In general it is the fruit of sin. But no one can infer great sin from great calamity (Luke 13. 1-5). The best of people are often great sufferers. (b) God permits this suffering, and he transforms people by it. He makes it work out spiritual goodness and joy. He makes it to show his love, his goodness, his power, his redemption.

3. *The light* signifies all that makes us see God, truth, goodness, culture, purity; all that brings brightness and peace into the soul, all that takes away sin, sorrow, ignorance.

4. *Jesus is the light* of the whole world.

5. *Our part*. We should receive the light. We should reflect it to all people. We should use all the means God has provided. We must do each duty in its time. We must expect that the coming of the light should make commotion in the darkness.

REVIEW EXERCISE.

6. Whom did Jesus see one day? *ANS.* A man blind from his birth. 2. What question did his disciples ask? *ANS.* (Repeat v. 2.) 3. What did Jesus reply? *ANS.* (Repeat v. 3.) 4. What did Jesus do? *ANS.* He gave sight to the blind. 5. What was one result? *ANS.* The Pharisees hated and opposed Jesus.

LYCEUM LIBRARY!

OF

Fifty Books, Octavo Page, Manilla Covers.

The YOUTH'S SERIES is composed of thirty volumes, mostly historical. The CHILDREN'S SERIES comprises twenty volumes, and is made up of intensely interesting, healthy, and instructive histories and stories. Though sold at

TWELVE CENTS NET,

each number contains matter which would sell at from seventy-five cents to one dollar and a half, in the ordinary book form. The strong manilla cardboard binding will prove very durable with ordinary care.

The following titles will show the character of the books:

CHILDREN'S SERIES.

1. Little Henry and his Bearer. Silver Bloom.
2. Nora the Flower Girl. "Bob." Some Chapters in His Early Life. Mary Ashton: a True Story of Eighty Years Ago.
3. Talks to the Children. By Alexander M. Leod, D. D.
4. Anna Ross.
5. Pearls for the Little Ones.
6. The White Rat, and some other Stories. By Lady Barker.
7. Nurse Brame; or, How a Cold Heart was Warm'd by Learning to Feel for Others.
8. The Blind Basket-Maker and his Little Daughter.
9. Charley and Edith; or, How Two Selfish Children were made a blessing to a Lame Boy. By the Author of "Ministering Children."
10. Little Sue and her Friends. By the Author of "Ministering Children."
11. Gertrude's Birthday, and other Stories.
12. Wee Donald: a Story for the Young.
13. Robert Dawson; or, The Brave Spirit. The Meadow Daisy.
14. Harry Blake's Trouble. Little Strokes fell Great Oaks.
15. Sermons for Children.
16. Little Ray and Her Friends. Nils' Revenge: a Tale of Swedish Life.
17. Pearl; or, Lost and Found. Tot, the Child Pilgrim. Talks with Uncle Morris; or, The Friend of my Boyhood.
18. Margery's Christmas Box. The Little Orange Sellers.
19. The Eldest of Seven Cosmo and his Marmoset.
20. Davy's Friend, and other Stories. In his Father's Arms; or, The Three Little Ones.

THESE BOOKS CAN BE HAD SEPARATELY OR IN SETS.

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, Montreal, Que.

S. F. HUESTIS, Halifax, N. S.