

Pledge for Boys.

Miss Willard's pledge for boys, and the next temperance pledge she signed in the family Bible at Forest Home, Janesville, Wis.

I pledge my brain God's thoughts to think
My lips no fire or foam to drink
From alcoholic cup
Nor link with my pure breath tobacco's
taint!

For have I not a right to be
As wholesome, pure and free as she,
Who through the years so glad and free,
Moves gently onward to meet me?
A knight of the new chivalry
For Christ and temperance I would be
In nineteen hundred, come and see

FOREST HOME PLEDGE.

A pledge we make no wine to take,
Nor brandy red that turns the head,
Nor fiery rum that ruins the home,
Nor whiskey hot that makes the sot,
Nor brewer's beer, for that we fear,
And elder, too, will never do
To quench our thirst. We'll always bring
Cold water from the well or spring.
So here we pledge perpetual hate
To all that can intoxicate.

HIS NAME IS MOLE.

BY MISS ANNA BREATH.

A snug little home we have here, the architect, builder, and tenant is a soft little brown fellow about five inches long, with no eyes to speak of, and ears inside of his head, if they are anywhere. The galleries and halls are burrowed out of the brown bosom of our earth; over its roof in summer the daisies nod, and in winter the soft snowflakes wrap it in a dainty white coverlid. There is no chimney, for mother Nature so cares for the children dependent upon her that they need no fire; and no window has it, for of what use is a window underground?

No front door can be seen; but if there were one, the doorplate would bear the word Talpa for that is the family name of the owner and builder of the house, the little creature we call the mole, a name contracted from the old English word mould-wrap, the Saxon form of which meant to throw up mould or earth.

How the gardener fights him and detests him! For over his smooth-shaven lawn he raises ridges of soft earth, and if in his path he meets any bulbs or roots, his sharp little front teeth and broad grinding back ones make short work of the obstruction.

His coat is softer than the richest fur mantle a king can boast; his fur stands straight up, and, stroke him as you will, there is no "wrong way" about it; thus it smooths and yields to whichever course he takes, whether backward or forward.

His forepaws or hands are beautifully fitted to get him a living. They are so strong and turn outward, as you see, so that he throws the dirt aside as he burrows, his nose, too, which is to be used as a spade, is broad and flat, and moved by powerful muscles. And why all this burrowing?

He is a most voracious little beast. His alimentary canal being very short it takes little time to digest his food, so he is always hungry, and dies very soon if he cannot get food. Earth-worms he enjoys very much as food, and marketing is safe underground, while if he goes above for a snake or a toad or a bird, an owl may pounce upon him at any moment and invite him to a supper, which he will provide but will not share.

In addition to providing his food he digs with his great strong hands to make his home, which you see in the cut.

From the main gallery nine highroads branch off in different directions, and at the least hint of danger (his hearing is very acute) he slips into any one and is off. You see he also has a basement way out from his home, which joins the front hall some distance beyond the door of entrance.

This elaborate arrangement of halls and galleries is not the cradle for his babies, that is a simple soft nest at the

junction of two or more of his runways under some especially large hillock of earth. Here Madam Mole nurses and rears her little ones, but they are soon independent and ready to care for themselves.

LESSON NOTES.

FIRST QUARTER

STUDIES IN THE LIFE OF JESUS.

LESSON V. FEBRUARY 4.

THE FIRST DISCIPLES OF JESUS.

John 1 35-46 Memory verses, 35-37.

GOLDEN TEXT.

They followed Jesus.—John 1. 37.

OUTLINE.

- 1 John Directs Two Disciples to the Messiah, v. 35-39.
- 2 One of These First Two Disciples Brings a Third, v. 40-42.
- 3 The Messiah Himself Calls a Fourth Disciple, v. 43, 44.
4. The Fourth Disciple Calls a Fifth, v. 45, 46.

Time.—February, A.D. 27. Probably on Saturday, the Jewish Sabbath.

Place.—Bethabara, or Bethany (according to the Revised Version), but this little town near the Jordan is to be carefully distinguished from the Bethany of the Mount of Olives, where Lazarus and Martha and Mary lived.

LESSON HELPS.

35. "The next day after"—Referring back to verse 29. "Two"—One was

time to have followed the Roman usage, not the Jewish usage, like the other evangelists.

40. "Simon Peter's brother"—"In church history Peter is everything and Andrew nothing; but there would have been no apostle Peter but for Andrew."—Plumptre. Andrew belonged to Bethsaida, and lived at Capernaum.

41. "His own brother"—Religious activity, like charity, should begin at home; but often "the intimate knowledge our brothers have of our unworthiness makes us pause." "We have found the Messiah"—The greatest of all discoveries. "The Christ"—Both words mean the Anointed or Chosen One.

44. "Philip" was another of John's disciples.

45. "Nathanael" lived in Cana of Galilee, where Jesus was now going.

46. "Can there any good thing come out of Nazareth"—The reputation of Nazareth seems to have been bad, and Nathanael lived not far away from it.

HOME READINGS.

- M. The first disciples of Jesus.—John 1. 35-42.
- Tu. The first disciples of Jesus.—John 1. 43-51.
- W. Prompt obedience.—Mark 1. 14-20.
- Th. True following.—Luke 9. 57-62.
- F. Counting the cost.—Luke 14. 25-33.
- S. The reward.—Matt. 19. 23-30.
- Sa. The follower's triumph.—2 Tim. 4. 1-8.

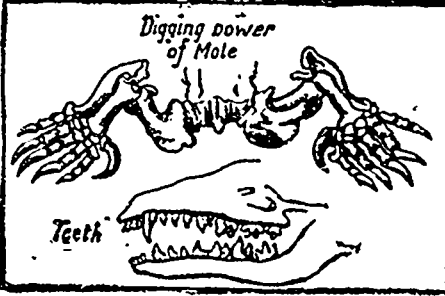
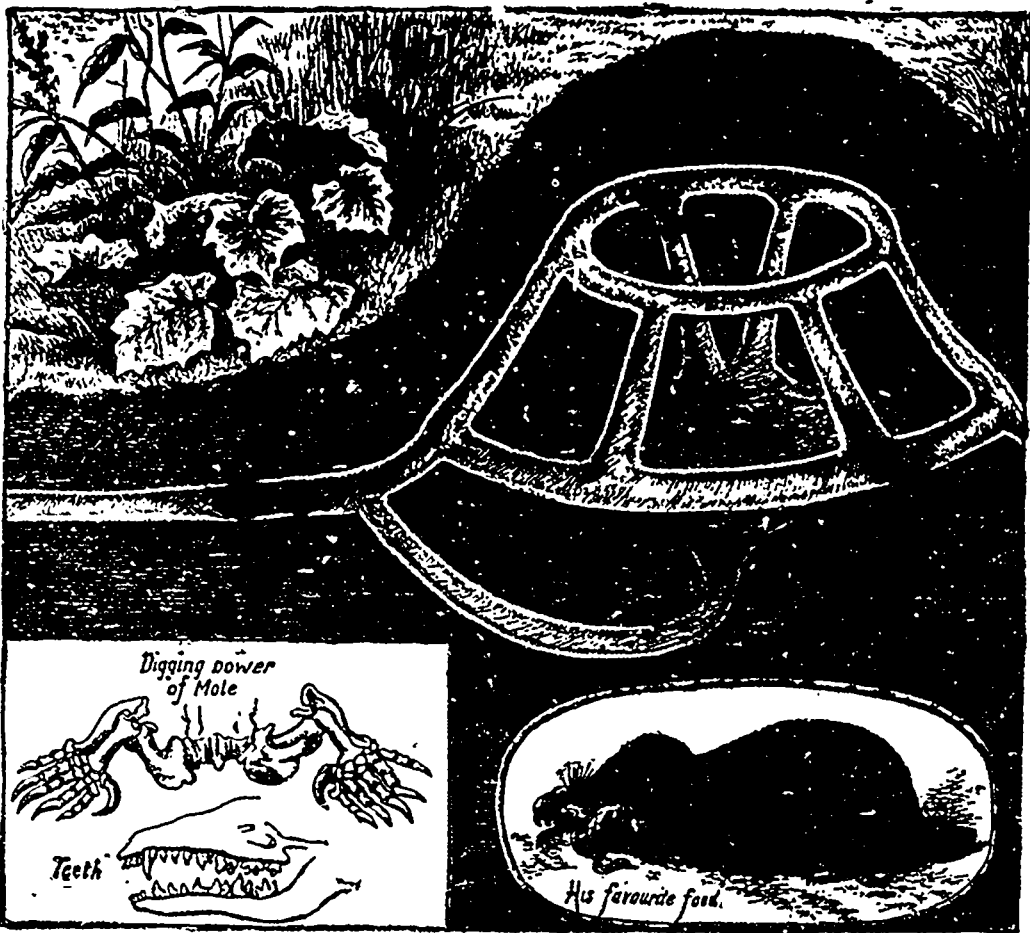
QUESTIONS FOR HOME STUDY.

1. John Directs Two Disciples to the Messiah, v. 35-39.
After what event was this the "next day" ?
Who were with John ?
To whom did he call their attention ?

- What was their answer ?
- What invitation did they accept ?
- 2. One of These First Two Disciples brings a third, v. 40-42.
What was the name of one of the disciples ?
Whom did Andrew first seek ?
What did he tell him ?
Where did he lead him ?
What name did Jesus give to Simon ?
- 3. The Messiah Himself Calls a Fourth Disciple, v. 43, 44.
What townsman of the brothers was next called ?
What other Christian named Philip is mentioned in the New Testament ?
- 4. The Fourth Disciple Calls a Fifth, v. 45, 46.
Whom did Philip bring to Jesus ?
What sensible advice did Philip give to Nathanael ?



SEE LESSON FOR JANUARY 28.



AN UNDERGROUND HOME.

Andrew (see verse 40), the other was, in all probability, John himself, who wrote this gospel.

36. "Lamb of God"—When we see a lamb nowadays we think, perhaps, of its growth in the meadow, of a market price, or of a butcher's stall; but in John's day a large number of all the lambs in Jewry were God's, having been solemnly set apart to be sacrificed for the sins of man. Because they were regarded as a type of purity they were thus sacrificed. Jesus, the sinless One, was the Lamb of God.

37. "They followed Jesus"—The beginning of the Christian church.

38. "What seek ye"—This means not, "Whom do you seek?" but, "For what do you seek me?" Jesus knew, but he made the way easy for them to follow him if they wished. "Rabbi"—Master. "Where dwellest thou"—Not, where do you live? but, where are you stopping?

39. "Come and see"—Christians, like their Master, should be kind, accessible, and ready to help. "Abode with him"—Stayed with him. "The tenth hour"—Probably about ten o'clock in the morning, for John seems in his notation of

- What title did he give to Jesus ?
- When previously had he given him this title ?
- What did John's disciples do ?
- Who noticed their following ?
- What question did he ask them ?



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