

HER GRANDPA.

My gran'pa is a funny man,  
 He's Scotch as he can be;  
 I tries to teach him all I can,  
 But he can't talk like me;  
 I've told him forty thousand times,  
 But 'tain't a bit of use,  
 He always says a man's a "mon,"  
 An' calls a house a "hoose."

He plays with me 'most every day,  
 And rides me on his knee;  
 He took me to a picnic once,  
 And dressed up just like me.  
 He says I am a "bonnie bairn,"  
 And kisses me, and when  
 I ask him why he can't talk right,  
 He says, "I dinna ken."

But me an' him has lots of fun,  
 He's such a funny man;  
 I dance for him and brush his hair,  
 And love him all I can.  
 I calls him Anjrew (that's his name),  
 And he says I can't talk,  
 And then he puts my plaidie on  
 And takes me for a walk.  
 I tells him forty thousand times,  
 But 'tain't a bit of use,  
 He always says a man's a "mon,"  
 And calls a house a "hoose."

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE WRITINGS OF JOHN.

LESSON X.—MARCH 5.

JESUS AT THE FEAST OF TABERNACLES.  
 John 7. 37-46. Memory verse, 37.

GOLDEN TEXT.

Never man spake like this man.—John  
 7. 46.

THE LESSON STORY.

It was the time of the Feast of Tabernacles at Jerusalem, and the people were going from Galilee. The "brethren" (cousins) of Jesus were going and urged him to go, but he did not go with them. They did not believe his Gospel. There would be great numbers at the feast who were unbelievers, and some who would try to destroy our Lord. But when the feast was at its midst Jesus went, and there was much dispute and angry talk about him. Some said, "He is a good man," while others said that he had a demon, and still others said that he was the Christ; so the people were divided.

All this was not like the loving heart of Jesus. He wanted to gather them all into his kingdom of love and peace and truth, but they would not. On the last day, the great day of the feast, he stood and cried to the masses of people who crowded the courts of the temple: "If any man thirst, let him come unto me, and

drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." This was a little parable, meaning that when the Holy Spirit should be given to his disciples it should be a river of life from God, flowing down through them to all who would receive it. Some believed in his Gospel when they heard this, but others began to quarrel among themselves, saying that no prophet had said that the Christ should come out of Galilee, but from Bethlehem of Judea instead. They did not know that he was born in Bethlehem. Finally, when the Pharisees scolded the officers because they did not arrest him, they said, "Never man spake like this man." They too were ready to believe.

QUESTIONS FOR THE YOUNGEST.

What feast did Jesus go to? The Feast of Tabernacles.

Where was it held? At Jerusalem.

When did he go? About the middle of the feast.

What did the people begin to do? To quarrel about him.

How? Some believed in him, and some did not.

Did this disturb Jesus? No.

What did he do? He called thirsty people to him.

What had he to give them? The water of life.

What did he promise? That it should flow from them like a river.

When was that promise made true? On the day of Pentecost.

What is the water of life? The Spirit of God.

To whom is it given now? "Whosoever will, let him take . . . freely."

LESSON XI.—MARCH 12.

THE SLAVERY OF SIN.

John 8. 31-40. Memory verses 31, 32.

GOLDEN TEXT.

Whosoever committeth sin is the servant of sin.—John 8. 34.

THE LESSON STORY.

Jesus was many days teaching in the temple, while the priests, the scribes, and the Pharisees were growing more and more angry with him. Their hearts had grown hard with pride and self-love, and they would not listen to the Carpenter from Galilee who acted as if he were wiser and better than they. He had called himself the "Light of the world," and they were sure that he had lost his mind or had an evil spirit. Some, whose minds were not so dark, believed on him, and to these he said some cheering words. He told them that if they kept their faith in him they should be his disciples, and he said, "Ye shall know the truth, and the truth shall make you free." They did not understand all that he meant, for they thought they had never been the slaves of

any man. Then Jesus explained to them that the only thing that can make anybody a slave is sin, and he becomes a "bond servant," or slave, who commits sin. He told them that a servant did not "abide in the house for ever," but "the son abideth for ever." Then he spoke of himself when he said "If, therefore, the Son shall make you free, ye shall be free indeed." He meant that we should be counted in with him—the Son of God—in the great household of faith. Though he was truly God, his human nature was called the Son of God.

There were many there who loved to call themselves the "sons of Abraham," and later Jesus told them that he had lived before Abraham was born, and then they tried to stone him. "He came unto his own, and his own received him not."

QUESTIONS FOR THE YOUNGEST.

Who was the greatest teacher in the world? Jesus Christ.

Where did he often teach? In the temple at Jerusalem.

Who hated him? The priests, scribes, and Pharisees.

Who heard him gladly? The common people.

What did he say a disciple must do? Keep his words.

What did he say about the truth? It will make us free.

What will make slaves of us? Sin.

What has he called himself? The Way, the Truth, and the Life.

What did he come to do? To set his people free.

What have we to do? Only to follow him truly.

What is better than being a servant? Being a son or a daughter.

Who may belong to him? "Whosoever will, let him come."

TRAINING CHILDREN IN BENEVOLENCE.

Parents have a mighty responsibility in this direction. The work cannot be done by making a child merely the bearer of a contribution to the Sabbath-school treasury; nor yet by teaching the child that if he will do a certain thing or yield a certain privilege, he can give a certain sum to a certain object. Children should be taught the duty and privilege of giving, and the responsibility should be on them early of denying themselves for the performance of this duty and the attainment of this privilege, that out of their allowance or possessions of gifts or earnings they may give unto the Lord that which they before counted their own, and for the use of which they must finally be answerable.

Children who roam the streets will learn much that is evil, and that will unfit them for the duties of good citizens.