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(Signed) K. TINTON.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

FEBRUARY, 1900.

No. 2.

Books of the Old Testament.

BY MISS VERMILEA NESBITT.

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy,
Joshua and Judges sway the land,
Ruth gleans her sheaf with trembling
hand,

Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah now,
Esther the beauteous wonders show,
Job speaks in signs, David in Psalms;
The Proverbs speak to scatter alms.
Ecclesiastes then comes on
With the sweet Song of Solomon,
Isaiah and Jeremiah then,
With Lamentations take the pen.
Ezekiel, Daniel and Hosea,
Joel, Amos, and Obadiah,
Jonah, Micah and Nahum come,
And the lofty Habakkuk finds room.
Zephaniah, Haggai calls,
And Zechariah builds his wall,
While Malachi, with garments rent,
Concludes the ancient Testament.
Kerfoot, Man.

The Home Department.

We learn how to do things from the examples of others. The following letter from Mrs. Frances L. Proctor, the superintendent, shows how a successful Home Department at Canton was organized, and how it is carried on. Those who have been hesitating about beginning a Home Department, should go and do likewise:

Our Home Department was organized in the fall of 1894, beginning its real work January 1st, 1895. We first made a list of all members of our church not attending Sunday-school, and added to it the names of the parents of children in the main school. To them was sent, in advance of the visitors, circulars explaining the purpose of the work, and preparing the way for the coming of the visitors.

The Department began work with a membership of 126. During the first year, the officers and teachers of our Sunday-school tendered the members of the Home Department a reception, and later sent them tickets to a stereopticon entertainment, also invitations to the "Rally Day" exercises of the main school.

We had, at one time, quite a large number of members out of the city, to whom we mailed quarterly supplies.

Later, some of them were organized into a local Home Department under the care of a school near by. We have a dozen members in a little mining town, five miles distant, under the care of one of our own visitors. Our membership is now 197.

We consider the Home Department work one of the most important ever undertaken by our church and Sunday-school. We believe it offers wonderful opportunities for missionary work. Some of our visitors are doing most faithful work, doing it not only willingly, but with great joy. We find that those visitors who most enjoy the work are the ones who are most faithful in every particular. They lose very few members, and receive from them many evidences of appreciation of the work done in their behalf for the Master's sake.

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Sunday-school Banner, monthly	0 60
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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, FEBRUARY, 1900.

The Home Department.

NEW BRUNSWICK.

Northumberland County reports nine Home Departments with a membership of 173. The work is increasing. One superintendent reports that the Home Department has helped the Sunday-school numerically and financially. Another says: "Our Home Department brings our whole neighbourhood in touch with Sunday-school work."

MANITOBA.

At the annual convention the Home Department secretary reported an increase in the number of Home Departments and in membership, the number now being 27 and the total membership 1,095. The largest department is in the Newdale Methodist school, the member-

ship of which is 135, but the Brandon Methodist school follows hard after with an enrolment of 120.

WINTER HOME DEPARTMENTS.

At this season of the year, when many neighbourhood Sunday-schools are compelled to be closed on account of the severity of the winter, the plan of converting them into Home Departments for the season is worthy of consideration. This is done in some localities, and always with profit. It is an easy matter to supply the scholars with lesson helps for the winter months, and by the continuance of their studies they keep in closer touch with the work, and the way is open for resuming the school in the spring with greater interest. If there must be summer Sunday-schools, let there be an equal number of winter Home Departments.

A GOOD REMINDER.

A Home Department worker who is watching for opportunities to promote an interest in the work has printed, on slips of paper, the following, which he encloses in letters, or places in the hands of people as he has opportunity:

Is it your desire—

To interest adults in your Sunday-school?

To interest parents in your Sunday-school?

To increase attendance in your Sunday-school?

To promote more Bible study in your Sunday-school?

To secure a wider influence in your Sunday-school?

To develop workers in your Sunday-school?

To awaken new interest in your Sunday-school?

Then start a Home Department.

HOW ONE PASTOR HELPED.

On a recent Sunday morning the pastor of the Lewis Avenue Congregational church, Brooklyn, N.Y., made an earnest appeal to all members of the congregation who do not attend Sunday-school in his church on Sunday afternoon to spend at least a half hour each week at home in the study of the regular lessons. Cards were distributed through the congregation, and all who were willing to become members were given an opportunity to sign the same. As a result of this movement over five hundred persons have already signed the cards.

AN INTERESTING INSTANCE.

The following instance, illustrative of Home Department work, is reported by Mrs. E. M. Ferguson, of New Jersey :

"A young man and his wife, who were formerly active in church work, had drifted away so far that the Bible was an unopened book, until one day the wife was approached by a Home Department visitor and asked to become a member. Her conscience was aroused, and as a result she and her husband began to study the Bible together, and both gladly became members of the Home Department."

Mrs. Ferguson also reports that at a recent Sunday-school picnic, the Home Department members were supplied with ice cream tickets free. The superintendent also saw that they were supplied with fans on which was printed the programme of the school for the summer. These were practical methods of identifying the Home Department more closely with the school.

A SOURCE OF BLESSING.

What a source of blessing a well-organized Home Department can be to a community, as well as to the main school! People just settling in the locality are at once visited in the interest of the school, entire families invited to the church and school, a hearty welcome extended in the name of the Master, a church and a Sunday-school home offered at once.

But the primary object of the Home Department is to interest every one in the study of God's Word, and especially those who for any reason are denied the privilege of attending the regular Sunday-school service. Are all the people in any neighbourhood members of the Sunday-school? Are all the people systematically studying God's Word? If the answer to either question is in the negative, there is positive evidence of the necessity of the Home Department.

The benefits derived are many. To the individual, the family, the neighbourhood, the Sunday-school, and the church come many unlooked-for blessings. The Sunday-school teacher who has scholars whose parents are members of the Home Department will readily testify to the marked improvement in the scholars' knowledge of the lesson. The superintendent owes much to the efficient and patient labour of the visitor of the Home Department. The pastor is indebted to the visitor for keeping him informed of new-comers and of cases needing his attention.—Inter. Evangel.

Sunday-school Statistics of All Nations.

The following table of statistics was presented to the International Sunday-school Convention, held in Atlanta, Ga., in April, 1899 :

	Sunday Schools	Teachers	Scholars	Total Membership
<i>Europe.</i>				
England and Wales	43,632	613,036	6,843,072	7,456,108
Scotland	6,338	63,939	713,360	762,299
Ireland	3,620	27,980	319,316	347,296
Austria, including Bohemia	208	533	7,340	7,873
Belgium	83	403	4,616	5,019
Bulgaria	35	140	1,576	1,716
Denmark	819	4,275	71,371	75,646
Finland	7,611	12,028	165,140	178,068
France	1,475	3,876	61,200	65,076
Germany	7,131	39,872	814,175	854,047
Greece	4	7	180	187
Holland	1,900	4,962	168,110	173,072
Italy	336	1,482	15,787	17,269
Norway	749	3,311	65,311	68,622
Portugal	18	70	1,419	1,489
Russia	83	785	15,679	16,464
Spain	48	220	4,275	4,495
Sweden	5,369	18,144	252,247	270,301
Switzerland	1,762	7,490	122,567	130,057
Turkey in Europe	30	170	1,420	1,590
<i>Asia</i>				
India, including Ceylon	5,578	13,937	247,472	261,409
Persia	107	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	150	390	7,019	7,409
Turkey in Asia	516	4,250	25,833	30,083
<i>Africa</i>				
North America.	4,246	8,455	161,394	169,849
United States	137,293	1,399,711	11,327,858	12,727,569
Canada	10,174	79,500	657,442	736,942
Newfoundland and Labrador	353	2,374	22,766	25,140
West Indies	2,306	10,769	111,355	122,104
Central America and Mexico	550	1,300	15,000	16,000
South America	350	3,000	150,000	153,000
<i>Oceania.</i>				
Australasia	7,458	54,670	595,031	610,701
Fiji Island	1,474	2,700	42,909	46,609
Hawaiian Island	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
World	252,510	2,388,449	23,049,069	25,437,458

Those parents who neglect the home training of their children in divine things have no claim upon the promises, and cannot complain if they early depart from the Sunday-school and forsake both it and the church. If their children are saved to the church, it is a miracle of grace, and if they wander away, it is not hard to fix the responsibility.

What Does It Matter?

It matters little where I was born,

Or if my parents were rich or poor;
Whether they shrank from the cold
world's scorn,

Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my
clutch,

I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay

In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can,

To soften the weight of adversity's
touch,

On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,

Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes
down

And ransack my brow with his loving
touch,

As one that shall wear the victor's crown,
It matters much!

—From the Swedish.

Methodist Magazine and Review for January.

The Methodist Magazine and Review for January begins its fifty-first volume with a noteworthy number. The initial paper of Sir John Bourinot, one of a series on the "Progress of Canada During the Queen's Reign," by that distinguished writer, strikes a philosophic and patriotic note. This series will be of great interest and importance. It is beautifully illustrated, many of the prints being very rare. Dr. Blackstock has also a very handsomely illustrated article on "Picturesque Spain," and Dr. Maclean one on "Wallace Wight, the Hero of Scottish History," with several half-tone pictures. "The Progress of Canadian Methodism During the Century," by the Editor, has several excellent portraits and other illustrations. Dr. Lathern, of Halifax, writes vigorously on "Crownwell

and his New Statute," a cut of which is given. Dr. Ross, of Guelph, in his "Side Lights on Methodism," sketches the romantic career of the Rev. William Savage, in stirring times in the Old Land. Dr. Rose writes gracefully on the "Wit and Wisdom of George Eliot," and Chancellor Burwash on "The University and the Nation." The new serial story, "Your Little Brother James," strikes a fine note of blended humour and pathos. A vivid sketch and portrait are given of Cecil Rhodes, the founder of Rhodesia, now impounded at Kimberley. The progress of the war is vividly presented, with map and numerous excellent half-tone cuts. Now is the time to subscribe for this oldest Canadian monthly. November and December numbers given free. One of our ministers, the Rev. W. Savage, orders fourteen copies for his friends. Some schools have taken from ten to forty copies for circulation. Try it. It is better, fresher, and cheaper than books.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

A Systematic Plan.

BY SALLY CAMPBELL.

We had a big missionary rally in our town a month ago. Somebody came to me yesterday to help fill out an account of the afternoon programme. Very promptly I reminded her of two items to which I had listened with wonder and envy. One of the speakers had reported a boys' society of ten members with an average attendance of ten! A later speaker, referring to this, said that she could do even better, for her society of girls had a membership of forty-six and an average attendance of forty-six!

What figures these are when we remember our Sunday-school classes!

There are plenty of hard questions for Sunday-school workers to answer: How are we to learn the best lessons each week? How shall we persuade our scholars to learn for themselves? How may we bring them to be taught of God? But of necessity the first problem is to get the scholars to the school week by week. No matter how carefully and prayerfully we are prepared, we plainly cannot teach a boy anything who is two

mies away up the river. Let us do our best by Tom and Dick, who are pretty regular in their places, but let us not forget that we have a responsibility, too, to Harry, who three weeks out of four is absent, both in body and spirit.

These are platitudes, you say. I acknowledge it. Please let me repeat them. There is a certain class of little girls, we will say. Five or six of them attend regularly; they are intelligent and enthusiastic, they like the school and love their teacher, and she rejoices in them, as she would be very ungrateful not to do. But she is a happy teacher if, when she looks at her class roll, she does not find the names of two or three scholars who are conspicuous by their absence. Such little straying sheep belong in the fold, and she must answer for them to the head Shepherd. Shall she not echo His own words, "Them also I must bring, and they shall hear my voice"?

How are we to win these indifferent and irregular scholars? It is no holiday job. I have no facile remedy to offer, and any suggestion from me must be made in the spirit of meekness, considering myself and how desperately discouraged I, too, often am in just this matter. What I wish to do is to play the part of interviewer, and let others share with me the benefit of a few sentences from an energetic primary teacher who has been laying out her plans for the year.

"I have fifty scholars," she said, "or rather, fifty names on my roll. That means fifty families; not quite so many, either, for some of the children are brothers and sisters, but they all make a big parish for one woman. You see, I mean to consider those families as my special field. I am going to see them and get acquainted and try to help them."

She did not enlarge on the subject. What she said was thrown into our talk by way of explaining some position, and she has no doubt forgotten that she told me anything about it; but I have been wondering what the result would be if all Sunday-school teachers took the same "field" and put the honest, persistent labour upon it that this teacher will. Do we know the fathers and mothers of our scholars, their brothers and sisters and homes? Do we follow them up during the week in any practical, actual way? Never mind what our theories may be; what is our practice? When have we gone the rounds of our class in

a pleasant, friendly, profitable visit to each?

This, again, is commonplace. But there was something novel in the clean-cut, business-like shape in which my primary teacher had the idea in her mind. And I take it that in these days of "methods" there can be few found better suited to raise our school averages than this very simple one.

Let us set before us the ideal of an average attendance of the whole class, and let us put as a limit to our efforts after that ideal the "seventy times seven" of our Lord.

Points for Teaching.

Pray while you teach.

Be sure and be thorough.

Make your teaching vivid and practical.

Make the opening words of each lesson impressive.

Know what answer you desire before asking a question.

Teach many texts of Scripture and verses of beautiful hymns.

When the scholar has not learned, the teacher has not taught.

Come before your class every Sunday with a message for them.

It gives confidence to know that you know what you are teaching.

Make the lesson so short and simple that you will have ample time for review.

Correct mistakes kindly; sometimes praise where questions are answered correctly.

Study the lesson carefully, but study no less diligently the children whom you teach.

The primary teacher should above all things teach the children to love God and hate sin.—Our Young Folks.

One of our American exchanges announces a Harmony of the Gospels, which it declares essential for a comprehension of the Sunday-school lessons. Price, \$1.50. Withrow's Harmony sells for just one-third that price. One teacher ordered twenty copies for use in the school, another a larger number, and one gentleman ordered one hundred and thirty copies for gifts to his Bible-class. Agents wanted in every school. Special discounts offered. Address, Rev. Dr. Withrow, Toronto.

A Prayer

While sounds of war are heard around,
And death and ruin strew the ground,
To thee we look, on thee we call,
The Parent and the Lord of all !

O see with what insatiate rage
Thy sons their impious battle wage,
See guilty passions spring to birth,
And deeds of death deform the earth.

Great God, whose powerful hand doth bind
The raging waves, the furious wind,
O bid the human tempest cease,
And hush the maddening world to peace.

Book Notices.

"The Monuments and the Old Testament." By Ira Maurice Price, Ph.D. Chicago: The Christian Culture Press. Toronto: William Briggs. Price, \$1.50.

It has been said that now-a-days the spade is the best commentator, that the discoveries recently made in Bible lands throw more light upon the sacred Scripture than any others. It seems as if God had sealed up in the earth these wonderful monuments till the time was fully ripe for their decipherment and explanation. Amid the wreck and ruin of ancient monarchies it is marvellous that such striking testimonies have remained which so strikingly corroborates the Word of God.

With the very beginning of this century came the deciphering of the Rosetta Stone, so named because it was found near the Rosetta mouth of the Nile. It had a threefold inscription, one in Greek, one in hieroglyphs, and one in what is called the Demotic language of Egypt. This enabled Champollion and other scholars of Egyptian history to read the riddle of ancient Egypt that never had been read before.

The subsequent discoveries of Layard and Rawlinson at Babylon and Nineveh and the deciphering of the Cuneiform Tablets, turn a new, brilliant page in the story of the past. Another very important find was recently made in Egypt—the Tel-el-amarna Tablets—which completely refute the ideas generally held as to the civilization of early times. These discoveries show that away back in the time of Abraham there was a copious literature. Thus the objection of the higher critics against the alleged author-

ship of the Pentateuch by Moses on account of the alleged ignorance of writing at the time, falls to the ground.

The accumulated evidence on these subjects is scattered through a number of volumes and reports of the exploration societies, but in this book they have been condensed and co-ordinated in a very admirable manner. One riddle of the past that has till recently defied interpretation was the question, "Who were the Hittites?" This question is very largely solved in this volume.

An important feature of the book is the copious illustration and reproduction by photography of its ancient tablets. Some of them are evidently portraits. In one group of the Hittites we discern a very striking likeness to a distinguished Canadian judge. In another group the self-satisfying smirk of the faces is very realistic and funny.

The book throws much light upon that Old Testament history which the Sunday-schools of Christendom have recently been studying.

"Judea from Cyrus to Titus—537 B.C.—70 A.D." By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg and Company. Toronto: William Briggs. Price, \$2.50.

It is strange that so little is known by "the average reader" about the history of Judea during the interval between the inspired records of the Old and New Testament. To very many Matthew seems to follow Malachi after a very brief interval. Even such a veteran student of history as Mrs. Latimer says that this was her own feeling till she was engaged to translate the fourth and fifth volumes of Renan's "History of the People of Israel." It is curious to note that although she knew no Greek or Hebrew she copied in manuscript all the copious Greek and Hebrew notes of Renan with only two or three mistakes.

The period covered by this book is one of much heroic adventure and romantic interest. It covers the times, which we have been following in the Sunday-school lessons, of Cyrus, Ezra and Nehemiah. It records the remarkable story of Alexander the Great, whose rapid conquest of the then known world surpassed the later victories of Napoleon. It describes the wide-spread dispersion of the Jews which began many centuries before Christ, and the great colony they established in Alexandria. It gives a vivid account of the patriotic revolt of the Maccabees.

It describes the rise of the evil house of Herod till its wickedness culminated in the inhuman monster, misnamed Herod the Great. It follows the sad story of Judea under the worst of the Roman emperors, Caligula, Claudius, and Nero, and vividly pictures the awful siege of Jerusalem when was fulfilled the imprecation, "His blood—the blood of the Innocent One—be upon us and upon our children."

A knowledge of the period covered by this book is absolutely essential to an intelligent understanding of both the Old and New Testament. We know no book that so clearly and succinctly sets it forth as the pleasant pages of Mrs. Latimer.

This writer is a born historian. She has issued seven volumes on the history of the nineteenth century, and hopes to add yet another, to be called "Up-to-date," sounding out the story of the most wonderful hundred years the world has ever seen.

This book contains ten full-page illustrations and a map.

The Westminster Teacher, one of the most valued of our exchanges, comes to us much enlarged and improved. It is one of the best of the lesson helps and worthy of the great Presbyterian Church which it represents.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. January 7.—THE BIRTH OF JESUS. Luke 2. 1-16. *Commit vs.* 8-11. (Read Luke 1; Matt. 1; John 1. 1-18.) GOLDEN TEXT: Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1. 21.
- II. January 14.—THE CHILD JESUS VISITS JERUSALEM. Luke 2. 41-52. *Commit vs.* 49-52. (Read Matt. 2; Luke 2. 21-38.) GOLDEN TEXT: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2. 52.
- III. January 21.—THE PREACHING OF JOHN THE BAPTIST. Luke 3. 1-17. (May be used as a Temperance Lesson.) GOLDEN TEXT: Prepare ye the way of the Lord. Luke 3. 4.
- IV. January 28.—THE BAPTISM AND TEMPTATION OF JESUS. Matt. 3. 13 to 4. 11. *Commit vs.* 16, 17. (Compare Luke 3. 21, 22 with 4. 1-13.) GOLDEN TEXT: This is my beloved Son, in whom I am well pleased. Matt. 3. 17.
- V. February 4.—THE FIRST DISCIPLES OF JESUS. John 1. 35-46. *Commit vs.* 35-37. (Read John 1. 19-51.) GOLDEN TEXT: They followed Jesus. John 1. 37.
- VI. February 11.—JESUS AND NICODEMUS. John 3. 1-18. *Commit vs.* 14-17. (Read John 2.) GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; John 3. 16.
- VII. February 18.—JESUS AT JACOB'S WELL. John 4. 5-26. *Commit vs.* 11-14. (Read John 3. 22 to 4. 45.) GOLDEN TEXT: God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4. 24.
- VIII. February 25.—JESUS REJECTED AT NAZARETH. Luke 4. 16-30. *Commit vs.* 17-19. (Read Matt. 4. 13-16. Mark 1. 14-15; John 4. 46-54.) GOLDEN TEXT: He came unto his own, and his own received him not. John 4. 11.
- IX. March 4.—JESUS HEALING IN CAPERNAUM. Mark 1. 21-34. *Commit vs.* 32-34. (Read Luke 5. 1-11.) GOLDEN TEXT: And he healed many that were sick. Mark 1. 34.
- X. March 11.—THE PARALYTIC HEALED. Mark 2. 1-12. *Commit vs.* 9. 12. (Read Matt. 4. 23-25; Mark 1. 35-45.) GOLDEN TEXT: The Son of man hath power on earth to forgive sins. Mark 2. 10.
- XI. March 18.—JESUS AT MATTHEW'S HOUSE. Mark 2. 13-22. *Commit vs.* 15-17. (Compare Matt. 9. 9-17.) GOLDEN TEXT: He said unto him, Follow me. Luke 5. 27.
- XII. March 25.—REVIEW. GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister. Mark 10. 45.

Order of Services.—First Quarter.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (1 John 4. 9-16.)
SUPT. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
- SCHOOL. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
- SUPT. Beloved, if God so loved us, we ought also to love one another.
- SCHOOL. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- SUPT. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
- SCHOOL. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
- SUPT. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- ALL. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 62. 5-7.)
SUPT. My soul, wait thou only upon God; for my expectation is in him.
SCHOOL. He only is my rock and my salvation; he is my defence; I shall not be moved.
ALL. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON V. THE FIRST DISCIPLES OF JESUS.

[Feb. 4.]

GOLDEN TEXT. They followed Jesus. John 1. 37.

AUTHORIZED VERSION.

[Read John 1. 19-51.]

John 1. 35-46. [*Commit to memory verses 35-37.*]

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si'as, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'nas: thou shalt be called Ce'phas, which is by interpretation, A stone.

43 The day following Je'sus would go forth into Gal'i-lee, and findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was of Beth-sa'i-da, the city of An'drew and Pe'ter.

45 Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth, the son of Jo'seph.

46 And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip saith unto him, Come and see.

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 Mary and Martha lived.

Home Readings.

- M.* The First Disciples of Jesus. John 1. 35-42.
Tu. The First Disciples of Jesus. John 1. 43-51.

REVISED VERSION.

35 Again on the morrow John was standing,

36 and two of his disciples; and he looked upon

37 Lamb of God! And the two disciples heard

38 him speak, and they followed Je'sus. And

39 Je'sus turned, and beheld them following, and

saith unto them, What seek ye? And they

said unto him, Rab'bi (which is to say, being

interpreted, Master), where abidest thou?

40 He saith unto them, Come, and ye shall

see. They came therefore and saw where he

abode; and they abode with him that day:

41 it was about the tenth hour. One of the two

that heard John *speak*, and followed him, was

42 An'drew, Si'mon Pe'ter's brother. He findeth

first his own brother Si'mon, and saith unto

him, We have found the Mes-si'ah (which is,

43 being interpreted, Christ). He brought him

unto Je'sus. Je'sus looked upon him, and

said, Thou art Si'mon the son of John: thou

shalt be called Ce'phas (which is by interpreta-

tion, Pe'ter).

44 On the morrow he was minded to go forth

into Gal'i-lee, and he findeth Phil'ip; and Je'sus

45 saith unto him, Follow me. Now Phil'ip was

from Beth-sa'i-da, of the city of An'drew and

46 Pe'ter. Phil'ip findeth Na-than'a-el, and saith

unto him, We have found him, of whom Mo'ses

in the law, and the prophets, did write, Je'sus

of Naz'a-reth, the son of Jo'seph. And Na-

than'a-el said unto him, Can any good thing

come out of Naz'a-reth? Phil'ip saith unto

him, Come and see.

- H.* Prompt obedience. Mark 1. 14-20.
Tu. True following. Luke 9. 57-62.
F. Counting the cost. Luke 14. 25-33.
S. The reward. Matt. 19. 23-30.
S. The follower's triumph. 2 Tim. 4. 1-5.

Lesson Hymns.

No. 231. New Canadian Hymnal.

Oh, happy day that fixed my choice
 On thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.

No. 209, New Canadian Hymnal.

Come to the Saviour, make no delay;
Here in his word he's shown us the way;
Here in our midst he's standing to-day,
Tenderly saying, "Come!"

No. 113, New Canadian Hymnal.

Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come!

QUESTIONS FOR SENIOR SCHOLARS.

1. *John Directs Two Disciples to the Messiah*, v. 35-39.

To what incident does "the next day after" refer, in verse 35?

What was the name of one of the two disciples here mentioned? Verse 40.

Who probably was the other?

What singular title did John give to Jesus?

What would such a name naturally suggest to one who understood Jewish history?

What are the characteristics of the lamb among animals?

What were the traits of Jesus's character?

What do you suppose the two disciples understood from John's words?

What did Jesus ask them?

How did they reply?

What time of the day was the tenth hour?

2. *One of These First Two Disciples Brings a Third*, v. 40-42.

What great institution was founded by the informal conversation of that day?

For what is the Christian Church especially indebted to Andrew?

What characteristic did Jesus observe in Simon, and indicate by the new name which he gave him?

3. *The Messiah Himself Calls a Fourth Disciple*, v. 43, 44.

Whom did Jesus call?

How many of the early disciples were near neighbors to each other?

4. *The Fourth Disciple Calls a Fifth*, v. 45, 46.

Whom did Philip call?

How did Philip show his familiarity with Holy Scripture?

Why should Nazareth make Nathanael doubt?

What very sensible test did Philip propose to Nathanael?

Teachings of the Lesson.

Find in this lesson that it is our duty—

1. To hear personal testimony for Christ.
2. To look to Jesus as the divine substitute for our sin.
3. To seek to bring other souls to our Saviour.
4. To work constantly up to our clearest light.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

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 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?

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? Matt. 16, 18.

3. *The Messiah Himself Calls a Fourth Disciple*, v. 43, 44.

What townsman of the brothers was next called?

What sort of character did Philip afterward display?

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 was Philip's advantage in having Moses and the prophets?

What sensible advice did Philip give to Nathanael?

Practical Teachings.

Where in this lesson are we taught—

1. Whom we should seek?
2. When we should seek Jesus?
3. That we should lead others to Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Find how John knew that Jesus was the Son of God.

What did John say to his disciples as Jesus passed by? John 1, 29.

Why did he call Jesus a "Lamb?"

How long had lambs been offered in sacrifice?

What did John's two disciples do when they heard what he said?

Had they been expecting Jesus to come? Yes: all good Jews were looking for a Messiah.

Who were these two disciples?

What was John afterward called? *The beloved disciple.*

Whom did Andrew find first?

What did this show? *That he loved his brother.*

Whom did Jesus himself call?

What did the one whom he called do?

What would soon happen if all disciples were like the first ones?

Can young disciples tell the story to others? *Yes; children have often led grown people to Jesus.*

4. What did they do? GOLDEN TEXT: *"They followed Jesus."*

5. What did one of these two disciples say to his brother Simon? *"We have found the Messiah."*

5. Who were among the earliest disciples of Jesus? *Andrew and Peter, Philip and Nathanael.*

NEW CHURCH CATECHISM.

20. Wherein consists the misery of our fallen estate?

The misery of our fallen estate consists in that we are without communion with God, subject to the miseries of this life, and to the death of the body, and are liable, through following the desires of our own hearts, to the pains of hell forever.

Genesis iii. 17.

THE LESSON CATECHISM.

(For the entire school.)

1. Who came to prepare the way for Christ? *John the Baptist.*

2. What did he say of Jesus? *"Behold the Lamb of God!"*

3. Who heard John the Baptist say this? *Two of his disciples.*

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

Privileges of Christ's Followers.

I. KNOWLEDGE.

Behold the Lamb. v. 36.

Faith...by hearing. Rom. 10. 17.

That I may know him. Phil. 3. 10.

II. FELLOWSHIP.

Abode with him. v. 39.

There am I. Matt. 18. 20.

Fellowship is with...Christ. 1 John 1. 3.

III. TESTIMONY.

We have found... Christ. v. 41.

Beautiful...the feet. Rom. 10. 15.

Confess with thy mouth. Rom. 10. 9.

IV. TRANSFORMATION.

Art Simon...... Cephas. v. 42.

A new creature. 2 Cor. 5. 17.

Renewed in...your mind. Eph. 4. 23.

V. INVITATION.

Follow me. v. 43.

Come unto me. Matt. 11. 28.

Come...and drink. John 7. 37.

VI. EXPERIENCE.

Come and see. v. 46.

Which we have seen. 1 John 1. 1.

Witness in himself. 1 John 5. 10.

EXPLANATORY AND PRACTICAL NOTES.

After the baptism of Jesus and his temptation he seems to have lingered a little while on the banks of the Jordan. He was in the neighborhood of Bethabara, a town which is also called Bethany, but which is to be carefully distinguished from the Bethany of the Mount of Olives. It was not very far from Jericho. Those who are wise in chronology date this lesson on a Saturday (the Jewish Sabbath) in the month of February, A. D. 27. Jesus was thirty years of age, and John the Baptist half a year older. Pontius Pilate had been nearly two years governor of Judea, and Herod Antipas had been more than thirty years tetrarch of Galilee. John the Baptist, as we have already seen, had stirred the nation and made ready a chosen few, the choicest spirits of their time, to receive their Lord. From among John's disciples our Lord gathered a few men, and thus began the Christian Church. In this lesson four duties are clearly taught (by implication at least): to bear personal testimony for our Saviour; to look to Jesus as the Sacrifice for our sin; to seek to bring other souls to our Saviour; to work constantly up to our clearest light. There is another account given by Matthew, Mark, and Luke of the call of some of these men to official work as apostles. This is the story of the first meeting of Jesus with them, and precedes that; to their full apostolic work they were very gradually introduced.

Verse 35. *The next day.* The day after John the Baptist had pointed to Jesus with the words, "Behold the Lamb of God, which taketh away the sin of the world." *John stood.* A certain writer has said that John was "the stateliest representative of the human race up to that day." Even Jesus said, "There hath not risen a greater than John the Baptist" (Matt. 11. 11). (There may be some scholars who have not got so far along in Bible study as to avoid confusing John the Baptist with John the Apostle.) *Two of his disciples.* One was Andrew (verse 40), the other was probably (though not certainly) John. In other places we have called attention to the necessity laid upon a Jewish rabbi to surround himself with disciples. The other men mentioned in this lesson are not said to have been John's disciples, though it is probable that they were. It is well to remember also that not all of John's disciples left him to follow Christ. (See Matt. 11. 2 and Mark 6, 29, and, more astonishing, Acts 19. 1-3.)

36. Looking upon Jesus. Earnestly gazing upon him. *He saith.* It is conjectured that John never saw Jesus again. *Behold the Lamb of God.* Words that he had used the day before (verse 29). The "two disciples" were familiar with the regular sacrifice of a lamb at the great altar in Jerusalem, and when John spoke must have thought of that typical atonement for sin. The phrase "that taketh away the sin of the world" alludes to the scapegoat which was periodically driven out to the southern wilderness after the sins of the whole nation had been formally placed on its head. What definite conception of Jesus John's exclamation brought to his hearers it is difficult to say; but it was hardly equivalent to "Behold the Messiah."

37. They followed Jesus. Walked down the road after him. There is no intimation that they said anything, nor that, for a while, Jesus spoke. They were not consciously deserting John, but advancing where he had pointed out the way.

38. Then Jesus turned. He knows whenever a soul takes a step toward him, and is always ready to open conversation with human hearts. *What seek ye?* This is the first word of our Lord's ministry. Not "Whom seek ye?" but "What." "Why do ye seek me?" What is the motive of your life? What is the object of your search? *Rabbi.* "My honorable sir." This title for public teachers, new at this time, but after a few years conferred with much of ceremony, seems to have been disapproved of by our Lord, although he was usually addressed by this term. Evidently by other rabbis he was regarded as an intruder, a self-appointed master and unauthor-

ized teacher. *Where dwellest thou?* Not where is thy permanent home, Nazareth or Capernaum? But where is thy stopping place? Whose guest art thou? All around them were booths of wattled boughs in which pilgrims dwelt, and they desired to know which was his temporary home.

39. Come and see. The second sentence uttered by Jesus after his ministry was begun. "Now is the day of salvation." Dr. Clarke says that the constant invitation of Christ is to come by faith and to see by personal experience. *Abode with him that day; for it was about the tenth hour.* And so they had from ten o'clock in the morning until sundown to talk with Jesus. The common Jewish method of dividing the day from sunrise into twelve equal hours makes "the tenth hour" about four o'clock in the afternoon. But apparently John used a different reckoning, which substantially agrees with ours. The result of their conversation was that they went forth saying, "We have found the Messiah." Great as was their privilege, we have a greater. No man of all our Lord's disciples could hear or see so much of his goodness as can we who have the full Gospel story to study.

40. One of the two. "That the other was John is hinted by the form of the statement that Andrew found his own brother Simon, implying that his companion found his."—*Moulton. Andrew.* A fisherman of Galilee, who lived at Bethsaida, and was in business partnership with his brother Simon. Of his later career little is known. Already, in the first century, when this was written, it had become natural to describe Andrew as Peter's brother.

41. He first findeth his own brother. Before the other disciple found his own brother. The best place in which to begin Christian work is in one's family. Lovable in character were the two disciples who, having just discovered the Messiah, each went for his own brother. *We have found the Messiah, which is, being interpreted, the Christ.* That is, being interpreted into Greek. Being interpreted into English it becomes "The Anointed," the title of the Marvelous One the Jews expected to come as their national prince and deliverer.

42. He brought him to Jesus. Any man, one would think, could do as well as that; but it was the means of giving to the Church its greatest preacher. *When Jesus beheld him.* Looked at him with fixed earnestness, as John had looked at Jesus. *Thou art Simon the son of Jonas.* That is thy present name. There were no family names in antiquity, and men were identified by attaching to their names the name of their father

or of the town in which they lived. *Thou shalt be called Cephas.* Which means, as we are presently told, a stone, a detached mass of rock. A later occasion is recorded in Matt. 16. 18, when the name Cephas is said to have been given to Peter, or, rather, when he was reminded of it.

43, 44. *The day following.* John's gospel, more than any other, has successions of dates. We have four accurately marked in this chapter (verses 19, 29, 35, 44). *Jesus would go forth.* He had been invited to the wedding at Cana. His journey was from Bethabara, in the lower valley of the Jordan, near to the Dead Sea, to Galilee, the most northerly of the provinces governed by Herod. *Findeth Philip.* A man of prosaic and practical mind, who must not be confused with the fiery, adventurous deacon of whom we read in Acts. *Follow me.* Our Lord's invariable summons to discipleship. (See Matt. 8. 22; 9. 9; 19. 21; Mark 2. 14; 10. 21; Luke 5. 27; 9. 59; John 21. 19.) That Philip was a townsman of Andrew and Peter is of interest.

45. *Philip findeth Nathanael.* Probably the same apostle whom the other evangelists call Bartholomew (which is not a name but a patro-

nymic, meaning Son of Tolmai), who is commonly coupled with Philip in the list of apostles. *We have found him, of whom Moses in the law, and the prophets, did write.* "The law" was a general term for the first five books of the Bible. "The prophets" included the historic and prophetic books. To have found the Messiah was to have made the greatest discovery possible to the Jew. *The son of Joseph.* Philip probably did not know the circumstances of his birth, and speaks in accordance with the common belief of his parentage (Matt. 13. 55).

46. *Can there any good thing come out of Nazareth?* Nathanael dwelt at Cana, and had a villager's contempt for a neighboring village. Cana itself might as well produce a Messiah as Nazareth. It was proverbial that "out of Galilee ariseth no prophet." From Nazareth Jesus was afterward expelled by a mob; and the most that we learn from the evangelists about its people is bad. *Come and see.* The best way to win belief is not by argument, but by testimony. If you can say, "I have found a Saviour; come and see him," and if your conduct does not belie your words, you will do good to many.

CRITICAL AND HOMILETICAL NOTES.

JOHN'S HISTORICAL SUPPLEMENT.

We have in the first four chapters of John's gospel an illustration of the very important way in which it supplements the records of the three other evangelists. Matthew and Mark and Luke all give more or less full accounts of the preaching of John the Baptist, of the baptism of Jesus, and of his temptation in the wilderness. John records nothing of these events. On the other hand, he records things which immediately followed the temptation, things of which the other evangelists tell us nothing. Reading Luke 4. 13, 14, for instance, we should infer that Jesus immediately after the temptation returned to Galilee and entered upon his ministry there, the incidents of which follow in Luke's account. As a matter of fact, a full year lies between these two verses. Of that year the only information we have is furnished by John; but it is very important and interesting. It contains the account of the deputation of the Jews to John: the incident of the present lesson, the gaining of Christ's first disciples; his brief return to Galilee and his first miracle at Cana; the removal of his mother's family from Nazareth to Capernaum; his return to Jerusalem to attend the passover, in connection with which occurred the incident of the first cleansing of the temple; his noble conversation

with Nicodemus; the general statement (chap. 3. 22) that he prolonged his ministry in Judea; that finally, because of the fact that he was coming to be regarded as a rival of the Baptist, "he left Judea and departed again into Galilee," passing through Samaria, in connection with which journey occurred the conversation with the Samaritan woman at the well of Sychar, and following which, when he had come into Galilee, occurred the miracle of the healing of the nobleman's son. All this is matter supplementary to the history given by the other evangelists.

"WHO ART THOU?"

The Pharisees sent a committee of priests and Levites from Jerusalem to question John. John speaks of them as "the Jews" (chap. 1. 19). By this term John always means the opponents of Christ, the hostile element of the nation. He uses it about seventy times, and it is not so used in the other gospels. This ruling and aristocratic element was never moved by the tide of popular enthusiasm concerning John. They never believed in him or sympathized with his mission (Matt. 21. 32; Mark 11. 31). And they sent this committee to interview him only because they felt uneasy on account of his popularity. John told them who he was not. He was not the

Christ, not Elijah, not "that prophet." The opportunity to claim to be other than he was did not constitute a temptation to John. But negations did not satisfy the committee. "Who, then, art thou?" That, also, he answered, but they did not comprehend the answer, "I am the voice of one crying in the wilderness." That was not concrete enough for them to grasp. They pushed on to the question that brought them there—"Why baptizest thou?" And then he told them that his baptism was but preliminary to the coming of One who should baptize with fire, One even then among them, but whom they did not know. And they returned to their masters, the Pharisees, with a report that did not seem to require any immediate action. But this commission made it clear that the hierarchy was awake and alert. It was the first distinct lifting up of the tiger's head.

A MASTER'S MASTER.

Two days after the departure of the deputation from the Jews John was standing with two of his disciples. This is the first intimation that John had special disciples. We do not know how many of these immediate personal followers John had, but we find them, later on, jealous for their master on account of the growing popularity of Jesus (chap. 3, 26). Luke (11. 1) tells us that John taught his disciples to pray, and (5, 33) required them to fast. After John's imprisonment two of his disciples were sent by him as special messengers to Jesus (Matt. 11, 2-6). And when at last, in the castle of Machærus, Herod beheaded John, "his disciples came, and took up the body, and buried it, and went and told Jesus." That was more than two years after Christ's baptism. It is a tender and pathetic revelation of the relation existing between the Lord and his great forerunner down to the last. Among the early disciples of the Baptist were at least two men, John and Andrew, who became the first followers of Jesus. They stood with him at Bethabara when Jesus, who had the day before returned from the wilderness of temptation, appeared, and John exclaimed, "Behold the Lamb of God!" Not unlikely they were present the previous day, when John had recognized Jesus and testified concerning him (verses 29-34). Now they followed him; they were invited by him into his dwelling place; they came forth convinced of the truth of John's testimony, and at once themselves began to testify. Three others were soon added to this group of first Christians. But it is to be observed that each of these men was made a disciple through personal contact with Jesus himself. The Baptist directed John and Andrew to Jesus, but it was in

that sacred interview that they were fully and forever persuaded. Andrew found Simon, but he "brought him to Jesus," and Jesus gave him his new name. The next day Jesus himself found Philip, and spoke to him the resistless command, "Follow me." Philip found Nathanael; but Nathanael was not convinced by Philip's testimony until, coming to Jesus and hearing his words, he knew he was in the presence of One whose knowledge compassed his whole life. At best we can do nothing more than persuade men to permit us to bring them to Christ; their surrender must be to him personally.

DISCIPLES FIRST, APOSTLES AFTERWARD.

These five men were subsequently all included in the list of the twelve apostles, if we assume, as there are strong reasons for doing, that Nathanael is identical with Bartholomew. But at first they were disciples only. We know that they returned with him to Galilee, and were present at the marriage at Cana. They probably returned with him to Jerusalem when he came to the first passover of his public ministry, for we are told that he had disciples with him during his first year's ministry in Judea; and they were with him on his return through Samaria as we learn from the account of the Lord's conversation with the woman of Samaria. But they were not with him constantly, for we read of a subsequent calling of Peter and James and John when they were engaged again in their vocation of fishermen (Luke 5, 1-11). Of the first call of Matthew we are told (Matt. 9, 9); but of the six other apostles we hear nothing until their names are mentioned in the list of those whom Jesus chose and specially ordained. And it was a full year and a half after the events of this lesson that the disciples were made apostles. "Disciple" means a pupil or learner; "apostle" means one who is sent forth. Jesus chose twelve out of his disciples and called them "apostles" at the time he sent them forth to proclaim his kingdom (Matt. 10, 5).

Thoughts for Young People.

The Growth of the Kingdom of God.

1. *The kingdom grows from small beginnings.* There was a time when the entire body of Christ's followers consisted of two persons, John and Andrew. From that small number it has grown until it now embraces the world.

2. *The kingdom grows gradually.* It did not at once leap into large numbers. "First the blade, then the ear;" two, four, six believers; twelve disciples following Jesus, a hundred and twenty at the close of his earthly life; three thousand on

the day of Pentecost. It was advanced, but not in a sudden or tumultuous manner.

3. *The kingdom grows by the personal experience of its members.* Andrew talked with Jesus, and was convinced; Philip saw him and believed; Nathanael doubted until he met Jesus, and then accepted him at once. Each member of Christ's true Church has been in personal contact with his Lord.

4. *The kingdom grows by personal testimony.* John the Baptist bore his testimony, and the two disciples who heard it sought Jesus; in turn Andrew and Philip tell others, and they, too, come to Christ. So now the testimony of converted men and women is the great power of the Gospel.

5. *The kingdom grows by the personal investigation of inquirers.* Andrew and John went personally to find out who Jesus was, and they came away believers. Nathanael doubted at first, but accepted the invitation to "come and see," and when he had talked with Christ, believed with all his heart. The Gospel does not shirk investigation, but courts it from every honest inquirer.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 39. The old proverb, "Three make a church," is always true when one of the three is Jesus. President Garfield said of President Mark Hopkins, that a log in a forest with Dr. Hopkins for a teacher, and one man as a student, would be a university.—*Dr. Deans.*

Verse 41. John the Baptist findeth Andrew, and Andrew findeth Peter, and Peter a few years later findeth five thousand. Some one has well said that if Peter was the spiritual father of these five thousand, certainly Andrew was their spiritual grandfather. Again, John the Baptist findeth John the disciple, and he in turn probably found his brother James, though with characteristic modesty he never refers directly to himself. Again Jesus findeth Philip, and Philip findeth Nathanael, who a little later brought others to Jesus.

Here is another historical chain: The persistent prayers of a humble, hard-working woman in London "findeth" her wild sailor son, who became the great London preacher, John Newton. And he "findeth" a man, skeptical and self-righteous, named Thomas Scott, who became both a preacher and one of the most famous Bible students of the world. And he "findeth" a melancholy young man named Cowper, who wrote that inspired hymn, "There is a fountain filled with blood," which has been sung clear round the world, and has brought the Gospel forcibly home to hundreds of thousands.

And he "findeth" William Wilberforce, the famous English Christian statesman and the emancipator of thousands of slaves. And he "findeth" Leigh Richmond, who wrote *The Dairyman's Daughter*, which has been translated into forty languages, carrying blessing everywhere—and all because one obscure, unknown woman began to "find" somebody.

Verse 42. In a gallery of one of the cities of Belgium there hang side by side two pictures by Rembrandt: one is the first effort of his youthful genius, a simple sketch, imperfect and faulty; the other is his great masterpiece, which all men admire. So in the two names, Simon and Peter, we have first the rude fisherman who came to Jesus that day; and second, the man as he became during the years when the friendship of Jesus had enriched his life.

Fishermen were changed into apostles, the foundation stones of the New Jerusalem, the leaders of the kingdom that was to transform the world.

Jacob, the supplanter, became a prince with God, and the ancestor of a great nation. Matthew, the publican, became the apostle and author of the first gospel.

Jesus is still transforming men. In Rev. 2. 17 we learn that he gives them a new name in token of their new life.—*Moulet.*

The word of invitation is still needed, the word that carries a personal confession and utters a personal desire—that says, "I have found Christ, and won't you come to find him too?" If the life is real, then it will not be dumb. It must speak.

How did you interest your friend in Shakespeare? You told the stories of Shakespeare in an animated way. You quoted his wise sayings. You spoke of him often in an enthusiastic way, and presently a new lover of Shakespeare was made. So disciples of Christ are made by the encouraging appeal of friends.—*Monday Club.*

The power of the unit. If you want to see how this power of the unit grows, just take a pencil and figure out how many years it would take for the whole world to be converted if each year each disciple were to win one other to follow the Lord. Start with only ten million true disciples, how long would it take to Christianize the world? Would one hundred years accomplish the task? Much less. The whole would be done in seven years.—*A. F. Schaffler.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

We can truly follow Jesus only when we have heard with the ear of the heart the words those two disciples heard—"Behold the Lamb of God!"

We may try to follow him because we admire his pure life and his compassion for the poor and needy. But we shall fail. A person blind and lame cannot follow in the steps of one who sees perfectly and walks vigorously. The example before him only makes his own inability more painfully evident. Sin blinds us spiritually so that we cannot clearly see the way Jesus would lead us; it lames the soul so that we cannot walk in the straight path, even though we may wish to do so. Since to follow Jesus is the only safe way through this life of temptation and danger, and the only way that leads to a blessed hereafter, let us listen with all our hearts to the message, until we see clearly Jesus, our Saviour, bearing away our own sin. This is the beginning of a new life. Speaking of one whose later years have been successful in contrast with former days, one said, "The date of this change is distinctly that day when he became a Christian." It is a happy day, indeed, when we know Jesus as our sin-bearer; then our spiritual eyes are opened, and strength is given us to walk faithfully in his steps. If John the evangelist had not heard these words in the convictions of his soul he never would have written this gospel so full of love and hope. He never would have had that intimate relation with the Lord which made him known as "the disciple whom Jesus loved." Jesus said of the woman who, with a broken heart, shed tears of tenderness upon his feet, "She loved much, for she had much forgiven." They love and follow him best who know him as their Saviour from sin.

When we follow a person we take his way, not our own. So when we begin to follow Jesus we must promptly, and without reserve, give up our own will and plans, and say:

"Hushed be my heart, and still,
Only to meet thy will
My will shall be."

Surely this seems a most wise thing to do when we remember that the way he leads is for us the very best and happiest, and in the end it is the easiest too. Do you think it impractical or impossible to follow Jesus every day, working, visiting, busy here and there with whatever we have to do? It is not; for he lived this same life that we are living just to show us how it can and ought to be done. These disciples who followed him were like us, full of human weakness, often making mistakes. One of them once made the grievous mistake of following him afar off, and how bitterly he repented! We must follow closely to see his steps. How shall we follow Jesus? It is useless to try unless we start right. "Let this mind be in you which was in Christ

Jesus"—a heart right with God, delight in his will, a spirit of loving service. Having this mind, it is natural and easy to walk in his steps. We make it hard and impractical because we try to follow him without having his spirit. He says we cannot gather grapes of thorns, nor figs of thistles.

The Teachers' Meeting.

For centuries the unsolved problem of explorers was the source of the Nile, that river which in a thousand miles receives no tributaries, yet pours a mighty tide into the sea; which finds Egypt a desert, and turns it into a garden. Our lesson shows the origin of a greater and more benign stream—the Church of Christ.... Contrast the vastness of the Christianity of to-day with its small beginning, when two men were its first believers.... A good plan would be to present the persons of the lesson in order, each as a type of character: (1) John the Baptist, the herald of Christ, self-denying and generous; (2) Andrew, the man who brought people "one by one;" (3) John, the deep, thoughtful mystic; (4) Peter, the bold, ardent leader; (5) Philip, the plain, practical man, who could not argue, but could say, "Come and see;" (6) Nathanael, the skeptical but pure-minded inquirer, who believes when he sees the evidence of Christ's divinity.... Notice, too, the various kinds of examples in Christian work shown by this lesson.... See also the aspects in which it names Jesus: (1) The Lamb of God; (2) The Messiah, or Christ; (3) The theme of prophecy; (4) The omniscient One; (5) The Son of God; (6) The King of Israel; (7) The Mediator between earth and heaven.

OPTIONAL HYMNS.

Jesus is tenderly calling.
God calling yet!
Who'll be the next.
To the work!
Tell it out.

Hark! the voice of Jesus calling.
The Saviour is calling.
The Saviour calls.
Jesus, I will follow thee.
While Jesus whispers to you.

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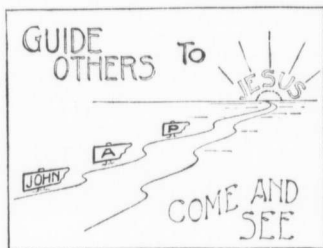
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Blackboard.

BY THOMAS G. ROGERS.



When we are on the way of life ourselves we should guide others to Jesus. Once under the divine influence men are constrained to follow, but often they do not find Jesus unless we bid them "Come and see," and point the way to him. There is a sweet attractiveness about Jesus that draws some men willingly into Christian life and service. Others will never come until we say with John, "Behold;" or, like Andrew, seek, find, and bring a brother; or having been ourselves called, tell the good news to our neighbor, as Philip did. If we do our part in helping the unsaved, Christ will do his.

LESSON VI. JESUS AND NICODEMUS.

[Feb. 11.]

GOLDEN TEXT. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.

AUTHORIZED VERSION.

[Read John 2.]

John 3. 1-18. [Commit to memory verses 14-17.]

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

REVISED VERSION.

- 1 Now there was a man of the Pharisees, 2 named Nicodemus, a ruler of the Jews; the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with

teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3 Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nic-o-de'mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

9 Nic-o-de'mus answered and said unto him, How can these things be?

10 Je'sus answered and said unto him, Art thou a master of Is-ra-el, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Time.—A. D. 27, possibly May. Place.—Jerusalem.

Home Readings.

- M. Jesus and Nicodemus. John 3, 1-10.
 Tu. Jesus and Nicodemus. John 3, 11-21.
 W. The brazen serpent. Num. 21, 4-9.
 Th. A new creature. 2 Cor. 5, 14-21.
 F. The new life. Rom. 6, 1-11.
 S. In the Spirit. Rom. 8, 1-14.
 S. Wondrous love. Rom. 5, 1-11.

Lesson Hymns.

- No. 82, New Canadian Hymnal.
 "Whosoever heareth," shout the sound!
 Send the blessed tidings all the world around;
 Spread the joyful news wherever man is found:
 "Whosoever will may come."

3 him. Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of

4 God. Nic-o-de'mus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and

5 be born? Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the

6 kingdom of God. That which is born of the flesh is flesh; and that which is born of the

7 Spirit is spirit. Marvel not that I said unto 8 thee, Ye must be born anew. The wind

bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it

9 cometh, and whither it goeth: so is everyone 10 that is born of the Spirit. Nic-o-de'mus answered and said unto him, How can these

11 things be? Je'sus answered and said unto 12 him, Art thou the teacher of Is-ra-el, and un-

derstandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and

13 ye receive not our witness. If I told you 14 earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

15 And no man hath ascended into heaven, but he that descended out of heaven, even the

16 Son of man, which is in heaven. And as 17 Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

18 that whosoever believeth may in him have 19 eternal life.

20 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

21 eternal life. For God sent not the Son into the world to judge the world; but that the

22 world should be saved through him. He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only

23 begotten Son of God.

No. 83, New Canadian Hymnal.
 Art thou weary, heavy laden?
 Art thou sore distressed?
 "Come to me," saith One, "and coming,
 Be at rest."

No. 79, New Canadian Hymnal.
 Come, ye disconsolate, where'er ye languish;
 Come to the mercy-seat, fervently kneel;
 Here bring your wounded hearts, here tell
 your anguish.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Man's Great Need*, v. 1-12.
 To what Jewish sect did Nicodemus belong?
 Of what official body was he a member?
 Why may he have come by night to Jesus?
 What did he recognize in Jesus? Verse 2.

Why was he sure that God was with Jesus?

What did our Lord say concerning entrance into the kingdom of God?

What is the kingdom of God?

What is it to be born again?

Have you been born again?

What question did Nicodemus ask Jesus?

What is the meaning of "Verily, verily?"

How can a man be "born of water?"

How can a man be "born of the Spirit?"

Is it necessary for a Christian to belong to the visible Church of Christ?

What did Jesus say we could know, and could not know, about the wind?

What does he imply that we can know, and cannot know, about the Spirit?

Did Nicodemus understand Jesus?

By what question did Jesus reprove Nicodemus?

How does Jesus say he had thus far spoken and testified?

How had his teaching thus far been received?

What reason did he give by implication for limiting his teaching?

2. *God's Great Gift*, v. 13-18.

Who is "He that came down from heaven?"

How could the Son of man be in heaven while on earth?

Tell why "Moses lifted up the serpent in the wilderness."

Who must now be lifted up as an object for the world's faith?

What have those who believe on the Son of man?

How has God always regarded this world of sinners?

How did Jesus afterward define God?

How far does Jesus say God loved the world?

For what did he send his Son into the world?

What was the purpose of the coming of Christ?

Teachings of the Lesson.

Where does this lesson intimate—

1. That Jesus worked his miracles as signs of his divine mission?

2. That God requires us publicly to confess his name?

3. That spiritual truths need spiritual discernment?

4. That the mysteries of the Christian religion cannot be explained?

5. That God loves and seeks to save everyone?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Man's Great Need*, v. 1-12.

What visitor came to Jesus by night?

To what Jewish sect did Nicodemus belong?

What did he say he knew?

Upon what did he base this opinion?

How only can one see the kingdom of God?

What change occurs in this new birth? 2 Cor 5, 17.

What two questions did Nicodemus ask?

How did Jesus explain the new birth?

What difference is there between natural and spiritual birth?

What should not cause surprise?

What do we know about the wind?

What do we not know about it?

What is this mystery like?

What then did Nicodemus ask?

How did Jesus question him in turn?

What did he say of his own testimony?

To what greater mystery did he refer?

2. *God's Great Gift*, v. 13-18.

Who alone can testify of heavenly things?

What symbol of his death did Jesus give?

What does faith in him secure?

How has God shown his love?

What commends this love to us? Rom. 5, 8.

What was the purpose of this gift? 1 John 4, 14.

What will follow the rejection of Christ?

Practical Teachings.

Where in this lesson are we taught—

1. The meaning of miracles?
2. The need of being born again?
3. The blessedness of being born again?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? *In Jerusalem.*

What had he come to attend? *The passover feast.*

Why did Nicodemus come to see him at night? *Perhaps he was afraid to have it known that he believed in the miracles.*

How did he begin his talk with Jesus? *By using compliments.*

What did Jesus tell him? *That he must be born again.*

What did he mean by this? *That his old heart of sin must be made new.*

Where will the old heart lead us? *Into sin and death.*

How can we get the new heart? *By believing in Jesus.*

THE LESSON CATECHISM.

(For the entire school.)

1. What did Jesus say to Nicodemus? "*Except a man be born again, he cannot see the kingdom of God.*"

2. How did he say a man must be born again?
"Of water and of the Spirit."

3. Like what did Jesus say is the working of the Spirit? *Like the wind, which bloweth where it listeth.*

4. To what did Jesus compare his own death for mankind? *To Moses's lifting up the serpent in the wilderness.*

5. What is the GOLDEN TEXT? *"For God so loved,"* etc.

NEW CHURCH CATECHISM.

21. Hath God left mankind in this estate of sin and misery?

God hath not left mankind in this estate of sin and misery, but hath provided redemption whereby all men may be delivered from the guilt, power, pollution and punishment of sin, and restored to the favor and image of God.

John iii. 16, 17.

THE LESSON OUTLINE.

What Christ Brings to Men.

I. DIVINE KNOWLEDGE.

A teacher come from God. v. 2.

Will raise.... a Prophet. Deut. 18, 18.

Spoken... by his Son. Heb. 1, 2.

II. DIVINE POWER.

These miracles that thou dost. v. 2.

Miracles.... God did by him. Acts 2, 22.

Went about doing good. Acts 10, 38.

III. DIVINE CITIZENSHIP.

Enter into the kingdom. v. 5.

Theirs is the kingdom. Matt. 5, 3.

Our citizenship. Phil. 3, 20 (R. V.).

IV. DIVINE LIFE.

Born of the Spirit. vs. 5, 6.

Not of blood.... but of God. John 1, 13.

By the word of God. 1 Pet. 1, 23.

V. DIVINE EXPERIENCE.

That we do know. v. 11.

Hereby know we. 1 John 4, 13.

A new creature. 2 Cor. 5, 17.

VI. DIVINE REDEMPTION.

The Son of man.... lifted up. v. 14.

Lifted up.... draw all men. John 12, 32.

Christ and him crucified. 1 Cor. 2, 2.

VII. ETERNAL LIFE.

Have eternal life. v. 15.

Believesth.... everlasting life. John 6, 47.

Heirs.... of eternal life. Tit. 3, 7.

EXPLANATORY AND PRACTICAL NOTES.

The conversation of our Lord with Nicodemus is one of the most notable parts of the Gospel story. It is not mentioned by the first three gospels, nor do they furnish a place in their narrative for it to be inserted. It is generally assumed that our Lord spent most of his first year of teaching in Jerusalem, and this conversation is by most chronologists fitted in to the year 27 or 28, after the passover feast. We know that Jesus, having wrought his first miracle in Cana, lingered in Galilee for some weeks, and then went southward with his disciples to the passover feast. Here he wrought wonderful works of God, miracles, and aroused a lively interest in his mission and his claims. It was while on this visit that he entered the temple one day and found its outer courts resounding with the noise of trade. Beasts and birds for sacrifice were sold, and the tables of the money changers stood on every side. He assumed the authority to drive out the buyers and sellers, and made the Gentiles' court, at least for a time, as holy as the inner halls. But his act aroused against him the enmity of the classes which had financial interest in the profanation of the temple—priests whose perquisites he thus interfered with, scribes whose shortcomings he exposed, and merchants whose wicked gains he stopped. This act and the "many miracles" (none of which, however, are recorded in detail), led to reverent inquiry by many, among whom was Nicodemus, whose approach to the Master and reception are recorded in our lesson.

Verse 1. *There was a man of the Pharisees.* A representative of the most religious sect of the Jews, the sect that most earnestly looked for the Messiah, but a sect nevertheless that was narrow, and becoming constantly more depraved; fulfilling the law of Moses to the letter its members too often neglected its spirit. In their patriotism and their orthodoxy they were bigots. *Nico-*

demus. A Greek name. John is the only inspired writer who mentions him. His later career, from descriptive touches by John, showed firmness of character. The Talmuds mention a Nicodemus who had enormous wealth when Titus began the siege of Jerusalem, but was reduced to abject poverty. It is impossible to say whether the two are identical. *A ruler of the Jews.*

A member of the great council, or Sanhedrin (chap. 7. 50), evidently an authorized doctor of the law, and probably a famous teacher.

2. *Came to Jesus by night.* That he was a hesitant inquirer seems plain, but this is not necessarily a sign of cowardice—rather a sign of wisdom; for the new Teacher was not yet well known, and of doubtful authorization, and Nicodemus's visit was made in a spirit of investigation, at once candid and reverent. At least two reasons are plain for his coming at night: the hostility of the Sanhedrin, and the holy industry of Jesus. The Saviour had no leisure all day long; crowds constantly flocked around him to listen and be healed; but at night Jesus would be at leisure. It is not unlikely that John and other disciples were present when the two great teachers met. *Rabbi.* It would be of great interest if we could ascertain by what means Jesus came by this title. It was new, unknown until the time of our Lord, and one (Matt. 23. 7) of which Jesus did not approve. *We know that thou art a teacher come from God.* Our Lord's miracles had convinced many that his mission was divine. *No man can do these miracles [signs] that thou dost.* We have not any record in detail of miracles wrought in Jerusalem in the first year of our Lord's ministry. *Except God be with him.* God will not perform miracles for those who do not glorify him in their teaching.

3. *Jesus answered.* Probably Nicodemus had said many things not recorded. *Verily, verily.* "Amen, amen," a Hebraic phrase of emphasis. *Except a man be born again.* Either "born from the beginning" or "born from above." *He cannot see the Kingdom of God.* Cannot even see it. And so, as Dr. Abbott says, the declaration is explicit that the new spiritual life is necessary not merely to enter into, but even to form any accurate conception of, the kingdom of God. "It is not learning, but life, new life, that is wanted for Messiah's kingdom, and new life must begin by new birth."—*Alford.* The kingdom of God in Nicodemus's mind is the new imperial Hebrew state. Christ would have him understand that it is a spiritual empire, wherein citizenship depends upon renewed human nature. Strange to say the phrase "kingdom of God," so frequently used by the other evangelists, occurs only twice in the gospel of John—both times in our lesson for to-day.

4. *How can a man be born when he is old? To some Nicodemus has seemed entirely to misapprehend Jesus, and to understand the Saviour as alluding to physical birth; at first reading the allusion to the mother would seem to imply this. But to determine precisely what he meant we must put ourselves in his place. Jewish teachers*

held that all descendants of Abraham were (at birth) born into the kingdom of God. When a heathen became a proselyte he was baptized and said to have been born again. In view of these facts Nicodemus's question, while not excluding physical birth, is seen rather to refer to man's moral nature. Character is the result of moral decisions which have been made all through a man's life. How can character be changed? It is exactly the question of the modern skeptic. How can a man change from drunkenness and dishonesty, for instance, into a pure, sincere Christian? Shall he become a baby, and start life anew?

5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* Here again we must try to place ourselves beside Nicodemus. It is unfortunate that in both the Authorized and the Revised Versions "spirit" is spelled with a capital S. There is no direct allusion here to the third member of the Holy Trinity. When a pagan became a Jew he was admitted by baptism of water, and was expected thereafter to show a Jew's spirit, not the spirit of a Gentile. John had come and astonished the people by "preaching the baptism of repentance" and teaching that even the children of Abraham needed a new spirit. And now Jesus teaches that both the symbol and the thing symbolized are required—the outward sign and the inward grace. *He cannot enter into the Kingdom of God.* Because the kingdom of God is not of this world. It is a spiritual kingdom, and those who would belong to it can only do so by virtue of their spiritual nature.

6. This verse explains the last—kind begets kind.

7. *Ye must be born again.* Even ye; even Israelites; even masters in Israel.

8. *The wind bloweth where it listeth.* It is pleasing to fancy that at this moment the southing of the night wind was heard around the corners of the upper chamber where the two teachers sat. *Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.* The sound of the wind indicates its presence, but seldom indicates its direction. "The possibility that this illustration would not be applicable to the modern scientist does not lessen its force and beauty."—*Gabin.* *So is everyone that is born of the Spirit.* The phenomena of spirituality are clearly discerned in the good man's life, although the spiritual change is not to be explained by human philosophy. In Hebrew the word for "wind" and "spirit" is the same. *So is everyone that is born of the Spirit.* That is to say, a man morally changed is conscious of the change; it is a personal experience.

9. *How can these things be?* Nicodemus is not incredulous; he is simply bewildered.

10. *A master of Israel.* "The teacher of Israel." *Knowest not these things?* This question has the force of a rebuke: You are seeking to teach spiritual truth without spiritual experience.

11. *I say unto thee.* Emphasize the pronouns, *I* and *thee*. *We speak that we do know, and testify that we have seen.* It is not hypothesis, nor inference, nor philosophical speculation, with us, but our hearts' deep experience.

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

Ye receive not our witness. You, and men of your class, reject our testimony. Very evidently, however, Nicodemus had to a good degree received this "witness."

12. *I have told you earthly things.* What I have hitherto taught is the principles of ethics and godliness, and has to do with man's life on earth. *Ye believed not.* Not fully, in any case; in some cases not at all. *How shall ye believe, if I tell you of heavenly things?* These words are at once a tender rebuke and an introduction to the heavenly teaching which Jesus felt Nicodemus was barely ready to receive. The "heavenly things" are the eternal thoughts and purposes of God.

13. *No man hath ascended up to heaven.* That is, no truthseeker, no philosopher ransacking creation to get truth to satisfy hungry human souls, has ever got so far as heaven in his search. Heavenly things have not yet been fully revealed. *He that came down from heaven, even the Son of man.* Elsewhere John, who reports this conversation, tells of the eternal, preexistent Word who came to earth to bring spiritual knowledge to men. *Which is in heaven.* These words are omitted by some of the best authorities, and hardly add to the sense.

14. *As Moses lifted up the serpent in the wilder-*

ness, even so must the Son of man be lifted up. Read carefully the story of the brazen serpent in the wilderness; how it was made the means of a miraculous cure of miraculously diseased sinners. This verse, while not prophesying the crucifixion in detail, nevertheless was fulfilled by that event.

15. *Whosoever believeth in him.* Trusteth in him. Commits his all to him. *Have eternal life.* As a present possession; the life of God in the soul of man.

16. Many of the soundest scholars and exegeses hold that verses 16 to 18 are not the words of our Lord, but rather the inspired evangelist's comments on the narrative. "No other possible statement could give to the world such a conception of the intensity and persistency of the love of God toward the human race as is given in this verse,"—*Gabin*.

17. *God sent not his Son into the world.* Those who shrink from their Saviour are unjustifiably frightened. He is the Judge of the earth, but until he sits upon his judgment throne he is the Atoner for the sins of the world. *That the world through him might be saved.* It should not weaken our estimate of the necessity of personal salvation to reflect to what a great degree even the unregenerate world has already been saved through Christ. A minority of the souls born into this world since the Lord lived, and died, and rose again for the world's salvation have come to him to be saved. Nevertheless the world itself has been leavened by the Gospel; immeasurably higher moral standards have been adopted; and if in the world of civilization to-day the majority are not experimental Christians, the world, nevertheless, has been saved through Christ from the domination of paganism and from depths of social corruption.

18. *He that believeth on him is not condemned.* "Believeth" carries with it the idea of committal, enlistment, trust, identification. *Condemned already.* His own conduct condemns him; there is no need to wait for a judicial finding.

CRITICAL AND HOMILETICAL NOTES.

GAINING FOLLOWERS AND MAKING ENEMIES.

The last lesson described how Jesus gained his first followers. In chap. 2, verses 14-19, we are told how he made his first enemies. These first friends never abandoned him, and these first enemies never forgave him. It is worth considering how Jesus gained his followers and how he made his enemies: (1) Those whom Jesus gained to be his followers were secured through the persuasion of evidence. John the Baptist was given the indubitable sign of the de-

scending Spirit. John and Andrew had first the testimony of the Baptist, and afterward the unrecorded evidences of the private interview with Jesus. To Peter was given the testimony of his brother, and the voice of Christ speaking to his deepest nature. Nathanael was convinced by the proof of Christ's supernatural knowledge. Then at Cana began the evidence of miracles, and the faith of his disciples was still further strengthened (chap. 2, 11). And during the pass-over week "many believed in his name when they

saw the miracles which he did" (chap. 2, 23). These miracles convinced Nicodemus and others of the rulers that Jesus was at least "a teacher come from God." Jesus appealed to men along three lines—the testimony of the Scriptures, the self-evidencing truth of his own words, and the witness of his works. (2) Jesus made enemies by the light which he turned upon the lives of incorrigibly evil men. (See chap. 2, 14-16; 8, 40; 15, 22. It was inevitable that such men should hate him.)

THE GOSPEL AND CULTURE.

Nicodemus was a highly educated man. Only men of superior intelligence and exceptional culture could attain to membership in the Sanhedrin. He must have been deeply versed in the theological learning, the master of several languages, familiar with all the chief branches of secular knowledge, and at home in the fields of history and literature. He was a type of the highest culture. What was Christ's message to him and to his class? And what is the message of the Gospel to cultivated men and women now? (1) Jesus sought to make it plain that he was a teacher of a higher kind of knowledge than Nicodemus possessed. He did not disparage Nicodemus's learning; rather he respected it in the character of his reply, which was very different from what he would have spoken to an uneducated person. He did not assume superiority in the fields of Nicodemus's particular attainments. It was not a question of more knowledge, but of other and higher knowledge. Of this higher knowledge Nicodemus had not learned the rudiments. "Thou art a teacher," Nicodemus had just said. Yes, but of a school of knowledge in which Nicodemus had not yet matriculated. (2) Jesus told Nicodemus that the things of which he was the teacher could not be communicated to the natural man. This knowledge cannot be acquired as other knowledge is acquired, simply by study. Anyone may learn or receive instruction in language and science and history and mathematics and theology. But only those who are born from above can see the kingdom of God. Knowledge of other things, however great, and faculty and capacity for grasping and receiving other kinds of knowledge, however highly developed, will avail nothing here. Spiritual things are spiritually discerned, and this discernment requires spiritual faculty, and this faculty is a power of the spiritual man, and this new man is only quickened out of mere latency by the Spirit. Without this new birth, to the illiterate clown and the refined scholar alike, the things of the kingdom are sealed and impenetrable mysteries. Culture carries no key for the unlocking of the gates of the invisible.

Logic and learning are as futile for this purpose as crowbars and sledge hammers. Philosopher and hod-carrier are subject to the same law, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18, 3).

FOUR THINGS SHOWN.

Dr. Gilbert, in his admirable little book, *The Student's Life of Jesus*, says with regard to the incident of the present lesson: "(1) It shows that Jesus at the very beginning of his ministry insisted on the necessity of a new heart in the case of everyone who would enter his kingdom. (2) It shows that Jesus at the beginning of his ministry was sure of ultimate victory. Whether we understand being 'lifted up' (verse 14) as an allusion to the cross, or as a reference to the Messianic throne, it means victory for those who trust in him. (3) The conversation with Nicodemus shows that Jesus from the first of his ministry felt that his mission was to manifest the love of God (verse 16). (4) The conversation with Nicodemus shows that Jesus at the beginning of his ministry, at least on some occasions, taught the supreme importance of his person in salvation. According to the synoptists [Matthew, Mark, and Luke], Jesus studiously avoided Messianic claims at the beginning of his ministry—that is, verbal claims publicly made. He spoke and acted like the Messiah, but left men to draw the inference for themselves. Even in private he did not explicitly claim Messiahship. The impression given by the synoptists is modified by John, as the conversation with Nicodemus shows."

Thoughts for Young People.

"A Personal Interview."

It is the fashion in these days to "interview" men and women who have, either by their talents or by the circumstances in which they have been placed, achieved notoriety and become objects of interest, for the hour, at least, to the readers of newspapers and magazines. We study to-day the most wonderful "interview" on record.

1. Here is an interview between a distinguished Pharisaic rabbi and a despised Galilee "would-be" rabbi. But observe that the distinguished Pharisee was the inquirer; and that he had sought the interview not for the benefit of the public generally, but for his own private satisfaction; and the record of the interview has been preserved for our use because it most closely concerns us all.

2. This interview was brought about because of a

very remarkable occurrence. The outer court of the temple had been, year after year, on the occasion of the feast of the passover, filled with buyers and sellers and money changers, and sheep and oxen for the sacrifice, making a scene of bustle and confusion very unfitting for a place set apart for the worship of God. Suddenly a Galilean, without any recognized authority except that of his own marvelous personality, summarily drove out the profaners of the temple, speaking of it as his Father's house. So remarkable an incident, agreeing as it did with the prophecy of Malachi about the Lord coming to his temple (Mal. 3, 2), attracted general attention.

3. That remarkable occurrence led to many questions. Some asked Jesus for some sign that he had a right to do what he had done. Some said that the signs already given convinced them that this was the expected Messiah. One man, at least, was deeply in earnest, and, ruler and teacher as he was, he sought a private opportunity to pour out his heartfelt questions before the Galilean.

4. Jesus answered all spoken questions and some that had never been expressed. He told Nicodemus what was God's mind toward the world; God loved it. He told Nicodemus what God had done for the world; his love had led him to give his only begotten Son to save sinners. He told Nicodemus concerning the kingdom of heaven; it could be entered only by those who were born again. He directed Nicodemus to the way of salvation.

5. The old story of the serpent in the wilderness made this new story plain. The Son of God becomes the Son of man, and is lifted up on the cross for a lost world. Whoever beholds Christ crucified as he is revealed by the Holy Spirit recognizes his own sinfulness and accepts Christ as his Saviour. Thus he is born of the Spirit becomes a new creature, a son of God (John 1, 12); he lives; he is saved.

By Way of Illustration.

A Teacher from God. Every step in European civilization has resulted from the taking up into national conscience and polity of some great truth in Christianity. Chivalry owed all that it possessed of good—its grace, its honor, its courtesy, its respect for women—to the Gospel. The Protestant reformation was but the moral virtue streaming from the words of Christ which had been hidden in convent cell. Our hospitals and orphanages are but the crystallization of his words. The African's fetters as they fell to the ground, and the cry of the Russian serf as he

sprang into liberty, but echoed the words of Christ. Every reformer has gained his noble enthusiasm for the progress of humanity from Christ. Literature and commerce, government and art, have learned here their sublimest ministry.—*Howells.*

"*Ye must be born again.*" An English missionary speaking to a Brahmin and Hindu crowd said: "A great and deadly serpent entered the house and made its abode in a hole in the wall. The family was greatly alarmed and the neighbors came running to know what was the matter. 'A deadly snake has come here to live. What shall we do?' Said one, 'Have the house thoroughly whitewashed.' Said another, 'Have it painted, too, and send for a carpenter to mend all the doors and windows.' Said a third, 'Send for a Brahmin to utter sacred words.' Well, the house was whitewashed and painted, and the learned Brahmin came and repeated his sacred words, and the family, reassured, lived in peace. Soon after this, one night, when all were asleep, the snake came out of his hole and bit the father, and he died. The next night the reptile bit the son, and he died too. Do you know the meaning of this parable? The house is the body, the hole in the inner wall is the heart, the serpent is sin. By all your washings and ceremonies you will no more get sin out of your heart than they got the serpent out of that house by lime and paint. Christ, who can cleanse all sin, is the only remedy."

Conversion may be gradual. Because there must be a new birth, it does not follow that a person must know the exact hour or even the year of his conversion. The new life is like the coming of spring after winter; no one can tell by appearances the day or the week when winter changes to spring; the fact is enough. Very often it is impossible to see when the sun rises, but the day does come after the night. A ship reverses her course often in a large circle, but it is not easy to point out the exact time or place when the reversal begins.—*Howells.*

Verse 16. A Christian merchant in the city of Foochow, China, had this verse printed on the outside of the bales of goods which he sent into the interior. He realized that if only this much of the Gospel reached them, there would be results. Soon he received inquiries as to where that message came from, which told of a God who loves the children of men. It was such a new and blessed teaching to those people whose lives are spent in trying to appease the wrath of their gods. From several districts came calls for Christian teachers and Bibles, as a result of this bit of Gospel.—*Dr. S. L. Baldwin.*

"*Whosoever believeth.*" The only condition—

faith—is not arbitrary, but is the necessary condition of salvation; is no more a hindrance than the stairs are a hindrance to coming out of a burning building, or a road is a hindrance to reach a place. A check, though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicine and obey his directions. The conditions are such that everyone can fulfill it.—*Select Notes.*

Heart Talks on the Lesson.

Nicodemus was a man of good moral habits, educated, cultured, holding high social position. He was a ruler of the Jews, a master in Israel. He was familiar with Jewish history, with the Law and the Prophets, and no doubt could critically expound the Scriptures as well as human scholarship without special divine enlightenment can expound them. He was a lover of knowledge and a searcher for it. He recognized Jesus as a great teacher with a special commission from God. He belonged to that class of whom we know many, who are so wise and good and admirable in all respects that it seems as if nothing more could be needed to make them all they should be. But to this man's reverent acknowledgment of the high character and mission of Jesus he makes no reply except to declare a deeper fundamental truth which Nicodemus could not find out by the processes of his mind, and without which no other knowledge would avail to make him a sharer in eternal life. He showed him that man needs more than a teacher; more, even, than a teacher sent from God; he needs a Saviour who is God. This was a puzzle to the scholar. "How can these things be?" It is possible to be a master in Israel and not know what even a child by simple faith understands. Jesus had no argument with this inquirer. Argument never yet converted a soul or opened the mysteries of the kingdom of God to any mind. He stated a truth which God understands and man has simply to believe. There is but one way into the kingdom for philosopher, scholar, moralist, ignorant heathen, or little child. Whosoever believeth, sees, enters, and is saved.

What a new view of the lifting up of the serpent in the wilderness Nicodemus had while Jesus talked with him. He knew that historic incident well, and had probably discussed it with the rabbis many times. For anything I know he may have thought it ought to be expunged from the canon as "unauthentic." That it had any relation to himself as a true Israelite he had never dreamed. His forefathers had murmured

against God; they had distrusted him; they were discontented with his dealings with them, and preferred Egypt to the promise of Canaan; they had disbelieved God's love and denied his faithfulness. Fiery serpents had bitten them in punishment for their sin, and God had provided a remedy in the brazen serpent by which every sufferer was healed simply by a look. Yes, he had known that story always. But that it meant that he, a respectable, learned Pharisee, was poisoned by sin, and would surely die of the poison unless God should provide a remedy and he should accept it in the same simple way the Israelites looked at the brazen serpent, was altogether a new thought, very humbling to his pride and impossible for the natural heart to receive. Jesus said it could only be known through the Spirit, whose working we cannot understand, but whose power is manifest in results. He did not try to explain it to Nicodemus; he knew it must be a matter of experience through believing. "So is everyone that is born of the Spirit." Happy souls on earth and in heaven know the secret opened to faith, unexplained to human reason, hidden from the wise and prudent, revealed to babes. A minister was called to see a woman who was not only herself a sinner, but had led many others astray. She was dying, and her daughter kept pleadingly crying, "O get her in, get her in!" meaning get her into heaven. Her sins crowded upon her mind with horror. The minister could not set before her the example of Jesus, nor exhort her to break off from her sins, for she was dying. All he could do was to give her the simple, sweet truth of this lesson—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." She looked, was saved, and went to God in peace. It is a blessed Gospel for a world of sin.

The Teachers' Meeting.

I. We take from the *Illustrative Notes* an outline of the theme "The New Birth." 1. Its Revealer: "Teacher come from God." 2. Its necessity; citizenship in a country is a birthright; in the heavenly commonwealth membership and privilege come by the second birth. 3. Its nature: a spiritual enlivening; the gift of the inward lifegiving power, betokened by the emblem of water baptism. 4. Its mystery: being spiritual, it can only be discerned by spiritual men. 5. Its reality: it is a matter of personal experience. 6. Its requisites: the sacrifice of the Son of God, and faith in him....II. For older students a picturesque treatment would be a careful study of the characteristics of the young

Rabbi. 1. *As Nicodemus saw him*: a Galilean mechanic outside the sects, and yet a teacher come from God. 2. *As his disciples saw him*: a brilliant young leader, starting where John the Baptist stopped, and destined to reign on the throne of his father David. 3. *As the priests saw him*: one of the contemptible peasantry, ignored as long as they could afford to ignore him, and, when popularity made that impossible, killed. 4. *As we know him*: the greatest and best human being who ever lived, the Son of man, the consummate flower of humanity, the King of glory, the one human being of whom it could be truthfully said, "In him dwelleth all the fullness of the Godhead bodily."...Or, III. Study it under three heads: 1. The Learner; 2. The Lesson; 3. The Teacher. The *Learner* was (1) A good man, a careful student of the Holy Scriptures; (2) A man of blind spiritual nature; (3) A sincere inquirer, though possibly timid. The *Lesson* was (1) That a man must experience so radical a spiritual change that it cannot be compared to any other human experience but that of beginning life. (2) This change must be performed by God and openly confessed. (3) This change brings citizenship in God's kingdom. (4) There is no use to try philosophically to explain this change; it is beyond human comprehension. (5) This change is made possible only by the atonement of Christ. (6) This change depends on thorough belief in and consecration to Christ. (7) Christ's atonement and our salvation depend on the love of God.

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Verse 7.—Nettleton, Asahel, "The Necessity of Regeneration no Matter of Wonder," *Remains*, page 346. Banks, L. A., "Christ's Conversation with Nicodemus about Conversion," *Christ and His Friends*, page 116.

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Verse 16.—Barrows, Charles D., "Redemption through Christ," *The Homiletic Monthly*, September, 1881, page 693. Warren, Henry W., "The Exceeding Love of God," *The Homiletic Review*, January, 1884, page 208; also "The Wondrous Love," *The Pulpit Treasury*, vol. i, page 37. Hallock, Gerard B. F., "The Gospel in Miniature," *The Homiletic Review*, May, 1892, page 446. Jefferson, Charles E., "An Epitome of the Gospel," *The Homiletic Review*, May, 1898, page 427. MacArthur, R. S., "God's Wonderful Love," *The Treasury*, vol. iv, page 49.

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REGENERATION.—Davies, *Regeneration*. Miley, *Theology*, vol. ii, page, 327 seq. Raymond, *Theology*, vol. ii, pages 344-355. Pope's *Theology*, vol. iii, pages 3-30.

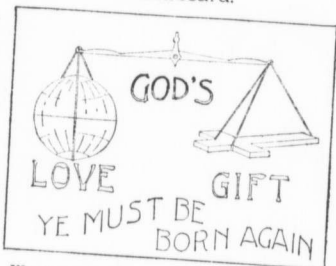
THE BRAZEN SERPENT.—Stanley, *Jewish Church*, vol. ii, pages 237, 239, 516. Ewald, *History of Israel*, vol. iv, page 173. Kurtz, *History of the Old Covenant*, vol. iii, pages 301-314. Banks, *Christ and His Friends*, page 127.

FREEMAN'S HANDBOOK: Ver. 1, "A ruler of the Jews," that is, a member of the Sanhedrin, 718. Ver. 2, "Rabbi," 699.

SERMONS ON THE LESSON.

Verse 2.—Harris, J. L., "Christ as a Teacher," *The Homiletic Review*, September, 1886, page 228.

Blackboard.



We are not able to comprehend what is the love of God, which passeth knowledge; but the greatness of the sacrifice tells the greatness of the love. The best treasure of heaven was given to prove and manifest it; and in Jesus, the only begotten of the Father, we see the fullness of that love for us. Yet the sacrifice will be all in vain unless we believe and accept him, and are born again of the Holy Spirit. He was sent that

we might know the mind of God, and died that we should not perish, but have everlasting life.

I lay my sins on Jesus.
A wonderful joy and salvation.

OPTIONAL HYMNS.

Sing them over again to me.
Wondrous words!
O for a heart to praise my God.

Come, Holy Spirit,
Thou who camest from above,
All glory to Jesus be given.
Come every soul by sin oppressed,
God loved the world.

LESSON VII. JESUS AT JACOB'S WELL.

[Feb. 18.]

GOLDEN TEXT. God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4. 24.

AUTHORIZED VERSION.

[Read John 3. 22 to 4. 45.]

John 4. 5-26. [Commit to memory verses 11-14.]

5 Then cometh he to a city of Sa-ma'ri-a which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans.

10 Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Je'sus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly.

REVISED VERSION.

5 So he cometh to a city of Sa-ma'ri-a, called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph: and Ja'cob's well was there. Je'sus therefore being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Sa-ma'ri-tan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Sa-mar'i-tan woman? (For Jews have no dealings with Sa-mar'i-tans.) Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Je'sus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Je'sus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Je'sus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

22 Ye worship ye know not what; we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24 God is a Spirit; and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Mes-si'as cometh, which is called Christ; when he is come, he will tell us all things.

26 Je'sus saith unto her, I that speak unto thee am he.

20 perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought

21 to worship. Je'sus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Je-ru'sa-lem, shall ye

22 worship the Father. Ye worship that which ye know not; we worship that which we

23 know; for salvation is from the Jews. But the hour cometh, and now is, when the true

24 worshipers shall worship the Father in spirit and truth; for such doth the Father seek to

25 be his worshipers. God is a Spirit; and they that worship him must worship in spirit and

26 truth. The woman saith unto him, I know that Mes-si'ah cometh (which is called Christ); when he is come, he will declare unto us all

things. Je'sus saith unto her, I that speak unto thee am he.

Time.—December A. D. 27. Place.—Jacob's well in the valley of Sichen.

Home Readings.

- M. Jesus at Jacob's Well. John 4. 5-14.
 Th. Jesus at Jacob's Well. John 4. 15-26.
 W. Samaritans believing. John 4. 27-42.
 Th. Water of life. Rev. 22. 1-7, 17.
 F. Come and drink. Isa. 55. 1-7.
 S. Spiritual worship. Acts 17. 22-29.
 S. With true heart. Heb. 10. 14-22.

Lesson Hymns.

- No. 19, New Canadian Hymnal.
 Come, Holy Spirit! heavenly Dove,
 With all thy quickening powers;
 Kindle a flame of sacred love
 In these cold hearts of ours.
- No. 207, New Canadian Hymnal.
 Gracious Spirit, Love divine,
 Let thy light within me shine!
 All my guilty fears remove;
 Fill me with thy heavenly love.
- No. 21, New Canadian Hymnal.
 Come, Holy Ghost, our hearts inspire,
 Let us thine influence prove;
 Source of the old prophetic fire,
 Fountain of life and love.

QUESTIONS FOR SENIOR SCHOLARS.

1. At Jacob's Well, v. 5-9.
 What town of Samaria did Jesus approach?
 From what great gathering had he probably come?
 What mementos of the patriarchs were about him?
 How many hours had he probably traveled on foot?
 At what time of day did the Samaritan woman approach?

Is there any mention in the Old Testament of this "parcel of ground" or of "Jacob's well"?

Where had Jesus's disciples gone?
 What is meant by "meat"?

Why had the Jews "no dealings with the Samaritans"?

For what did Jesus ask?

2. At the Well of Salvation, v. 10-15.

How did Jesus reply to the woman's question?

What did he mean by "the gift of God"?

What did he mean by "living water," which he offered the woman?

Was Jacob really the ancestor of the Samaritans?

What may we learn from the manner in which Jesus makes a request for an ordinary courtesy the occasion for a deeply religious conversation?

Is it possible for a man to live in this vexatious world with a perennial spring of deep religious joy in his heart?

Are any intelligent people to-day as lacking in spiritual acumen as was this woman?

3. Formal Worship, v. 16-20.

What did Jesus tell the woman to do?

What may have been his purpose in this sudden change of topic?

How did Jesus show her his divine penetration?

How did the woman try to change the subject again?

Are there any people nowadays who make theological argument a fence against the stings of their conscience?

Who worshiped in "the mountain"?

Who worshiped at Jerusalem?

4. *Spiritual Worship*, v. 21-26.

- What people at that time in all the world had the knowledge of the true God ?
Is it right to hold Jews in contempt ?
How is the Father to be worshipped ?
What divine teacher did the woman expect ?
What did Jesus say concerning the Messiah ?

Teachings of the Lesson.

Find in this lesson—

1. A pathetic indication of the veritable humanity of Jesus.
2. An evidence of the folly and wickedness of race hatred.
3. An instance of the absurd notion that what did for our fathers is good enough for us.
4. That Christ's way of dealing with skepticism is first to convict the conscience, afterward to convince the reason.
5. That locality has nothing to do with worship.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *At Jacob's Well*, v. 5-9.
Near what city was Jacob's well ?
In what parcel of ground was it ? See Josh. 24. 32.
What weary traveler sat by the well ?
At what time of the day was this ?
What visitor came to the well, and on what errand ?

- Where were the disciples of Jesus ?
What did Jesus ask of the woman ?
What question did the woman ask ?
What reason did she give for her surprise ?

2. *At the Well of Salvation*, v. 10-15.
What two things did the woman not know ?
Had she known, for what would she have asked ?

- What did she ask about the living water ?
What about the patriarch Jacob ?
What did Jesus say of the water in the well ?
How could thirst be forever prevented ?
What eager request did the woman then make ?

- Who is invited to take the water of life ? Rev. 22. 17.

3. *Formal Worship*, v. 16-20.
Whom was the woman bidden to call ?
What was her answer ?
What did Jesus tell about her life ?
How did it happen that he knew so much ? John 2. 24, 25.

- Of what was the woman now convinced ?
What did she say about a place of worship ?
4. *Spiritual Worship*, v. 21-26.
Of what hour did Jesus foretell ?

- Whose worship did he contrast ?
What are the marks of true worship ?
To whom is such worship a delight ?
How only can God be acceptably worshipped ?
What did the woman know about the Messiah ?
What did Jesus say about him ?

Practical Teachings.

Where in this lesson are we taught—

1. Whom we should worship ?
2. How we should worship ?
3. The true place for worship ?

QUESTIONS FOR YOUNGER SCHOLARS.

- In what part of Palestine is Judæa ?
What is in the northern part ?
What lies between the two ?
Where was Jesus going now ?
Who were the Samaritans ?
Where did they have their temple ?
Where did Jesus stop to rest when going through Samaria ?
Who came there to draw water ?
What did Jesus ask of her ?
Why was she surprised ? *That a Jew should speak to her.*
What did Jesus say he would give her ?
What is "living water?" *The Holy Spirit.*
What did the woman learn ? *That Jesus was the Messiah.*

THE LESSON CATECHISM.

(For the entire school.)

1. Near what famous spring did the weary Lord sit down ? *Near Jacob's well.*
2. For what did he ask the Samaritan woman who came down to draw water ? *For a drink.*
3. Why did she object ? *Because he was a Jew.*
4. What did Jesus say she would ask for if she knew him ? *For living water.*
5. What did Jesus say he would give to believers ? *"A well of water springing up into everlasting life."*
6. What did Jesus say about God's worship ?
GOLDEY TEXT: *"God is a Spirit; and they that worship him must worship him in spirit and in truth."*

NEW CHURCH CATECHISM.

22. How hath God provided Redemption for mankind ?

God hath provided redemption for mankind by his gift of his Son, our Lord Jesus Christ, who gave himself a ransom for all.

1 Timothy ii. 4-6.

THE LESSON OUTLINE.

The Saviour at the Well.

I. THE TIRED TRAVELER.

Wearied . . . sat thus. v. 6.

Feeling of our infirmities. Heb. 4. 15.

Was made flesh. John 1. 14.

II. THE SOUL-SEEKER.

Jesus saith unto her. v. 7.

To seek . . . which was lost. Luke 19. 10.

To save sinners. 1 Tim. 1. 15.

III. THE WISE WORKER.

If thou knewest the gift. v. 10.

The spirit of wisdom. Isa. 11. 2, 3.

Wise as serpents. Matt. 10. 16.

IV. THE LIVING WATER.

The water that I shall give. vs. 13, 14.

Come ye to the water. Isa. 55. 1.

Come unto me, and drink. John 7. 37.

V. THE HEART-SEARCHER.

Go, call thy husband. vs. 16-18.

Knew what was in man. John 2. 25.

Knowing their thoughts. Matt. 9. 4.

VI. THE TRUTH-REVEALER.

God is a Spirit. vs. 21-24.

No manner of similitude. Deut. 4. 15, 16.

The Lord is that Spirit. 2 Cor. 3. 17.

VII. THE WORLD'S REDEEMER.

Messias . . . called Christ. vs. 25, 26.

Whom thou hast sent. John 17. 3.

The Son of God. Rom. 1. 3, 4.

EXPLANATORY AND PRACTICAL NOTES.

When our Lord left Jerusalem the sensation of the day died out. Most of those who had declared their belief on him apparently soon forgot him. Most of those who were planning against him soon had other political interests to engross their minds. Nicodemus, at least, thought on these things, and developed into a faithful disciple. Our Lord pushed northward toward his home in Galilee. On this occasion he did not go around, as usual, by the way of Perea. He soon found himself in the region of Samaria, where the people hated everybody with the dress and appearance of a Jew. They were of heathen origin, but, like drunken men who think they are sober and everyone else is drunk, they claimed to be of pure Jewish origin, and declared that the Jews were frauds. Between Ebal and Gerizim, near to the very center of Samaritan worship, is Jacob's well, a deep well dug in the rock. Why it was dug there it is difficult to tell, for streams of good water flow on the surface in every direction. But a certain supposed sanctity adhered to its waters, and led the women to pass other streams and wells, and draw from this. The conversation between Jesus and the Samaritan woman led to his immediate reception as the Messiah by one of the villages, and we may suppose led to the conversion of the Samaritans under Philip's preaching after the resurrection of our Lord.

Verse 5. *Then cometh he to a city of Samaria.* It was about a day and a half after he had left Jerusalem when he saw before him a little walled village or town. *Sychar.* Probably a village now called El-Askar, about two miles from Shechem, and nearer to Jacob's well than Shechem. Sychar is an unpleasant name; it means drunken town or lying town. "No place in all the Holy Land was more lovely and attractive in natural scenery, and none was richer in its varied associations, than that region which came within the sweep of the eyes of Jesus as he sat down to rest by the well." —H. C. Trumbull. *The parcel of ground that Jacob gave to his son Joseph.* Jacob bought the ground from Shechem (Gen. 33. 18-20), and when the land was divided it fell to the inheritance of descendants of Joseph. As has been remarked by many, few places in Palestine after Jerusalem have had so much of Bible history connected with them as this "parcel of ground"

6. *Jacob's well was there.* Jacob's spring or fountain. It has been conjectured that it was originally a well of living water, but later became so filled up that it had only surface water for drawing. *Jesus therefore being wearied with his journey, sat thus on the well.* That is, as he was tired and worn out, he sat on the limestone curb of the well or on the ground by its side. It brings Jesus nearer to us to notice his weariness, how he was touched with the feeling of our infirmities. *It was about the sixth hour.* Which, according to the usual Jewish reckoning of time, would be noon. But John seems to compute time differently from the other evangelists, and, if he in his later Ephesian life adopted the Roman mode of notation, this was six o'clock in the afternoon.

7. *There cometh a woman of Samaria to draw water.* "Of Samaria" means a Samaritan in race and religion. Dr. Trumbull suggests that

this woman was, like many in the East, engaged in the labor of the fields, and that she had come to draw water for the men who were engaged in sowing or reaping. *Jesus saith unto her, Give me to drink.* Jesus used his thirst as a means of approach to the woman's heart, and turned the conversation from the living waters of Jacob's well to the living waters of salvation. Let us follow our Saviour's example by doing good in our hours of relaxation.

8. *For his disciples were gone away into the city to buy meat.* They may have taken away with them the skin bucket which as travelers they would carry. "Meat" means food, not necessarily flesh.

9. *How is it that thou, being a Jew, askest drink of me.* That Jesus was a Jew was probably made plain by every feature of his dress and manners. "The chances were," as Sadler says, "that he would be rudely refused, and in fact he was on another occasion when under similar circumstances he sought a night's rest in one of the villages of this alien race." (Luke 9. 53.) The woman's question is one of impertinent frivolity. At wells and fountains in the East women were more free with men than in other places. A woman of Samaria. Jews had no dealings with the Samaritans, and rabbis had no dealings with women. It is true that the two races traded together, but they were never friends, and the Samaritans were excluded by the Jews from the temple at Jerusalem.

10. *If thou knewest the gift of God.* The gift is to be explained by the close of this verse. There is no reference here to the text in the last lesson, which tells us that God gave his only begotten Son. *Thou wouldst have asked of him.* Dr. Plummer expands this thought thus: "Spiritually, our positions are reversed. It is thou who art weary, and footsore, and parched, close to the well, yet unable to drink; it is I who can give thee water from the well, and quench thy thirst forever." *He would have given thee living water.* Running water, spring water; a symbol here of divine life, perennial life. The gift of the Holy Spirit which wherever it goes makes the desert rejoice and everything live.

11. *Sir, thou hast nothing to draw with.* "The people that go to dip water out of Eastern wells are provided with small leathern buckets."—*Harver.* The phrase "Sir" is a more respectful title than the woman has heretofore used. *The well is deep.* A fact.

12. *Art thou greater than our father Jacob.* Even Jacob, great as he was, had to dig this well. Can you get water without digging for it? And Jacob in his turn had to dip it up painfully with leathern buckets. Can you draw the water without the buckets?

13, 14. *Whosoever drinketh of this water shall thirst again.* The water of Jacob's well, which is a type of all wells of enjoyment dug by men. The supply will give out. Our spiritual natures can never be satisfied with physical benefits. *Whosoever drinketh of the water that I shall give him shall never thirst.* "The craving is satisfied as soon as ever it recurs"—*Plummer.* *The water that I shall give him shall be in him a well of water springing up into everlasting life.* It is abundant, overflowing, not needing to be pumped or lifted, but flowing on forever, satisfying the soul that longs for life. "It is so abundant that it is enough for everlasting needs. The water that I give becomes a fountain, and the fountain swells into a river, and the river expands into and loses itself in the great ocean of eternity."—*Dr. H. R. Reynolds.*

15. *Sir, give me this water.* She has only a vague idea of what the Teacher means, but whatever great gift he has for her she wants.

16. *Go, call thy husband.* Her Saviour must find his way into the woman's heart; hitherto she has poised her bright mind against his.

17. *I have no husband.* As if she had never been married. She was probably a young woman. *Thou hast well said.* "Thou hast truly said." *I have no husband.* "With especial emphasis on husband."—*Gobin.*

18. *For thou hast had five husbands; and he whom thou now hast is not thy husband.* The facility of divorce among the ancient Jews was one of the moral diseases which were eating out the national life. It is imperative that this great evil should be antagonized by those who love Christianity. If all the Sunday school teachers on this Sunday had this great truth deep in their hearts, much good would be done. What imperiled and finally destroyed the citizenship of the antique world is undermining the citizenship and prosperity of our own country.

19. *I perceive that thou art a prophet.* Prophets were believed to have supernatural insight into the thoughts of others, and this insight of our Lord's led the woman to credit him with divine vision.

20. *Our fathers worshiped in this mountain.* The Samaritans selected Mount Gerizim as their sacred place. An old legend said that Isaac had been sacrificed there. Many of the Jews believed that Isaac had been sacrificed on Mount Moriah, where the temple stood. For four hundred years the Samaritan temple had stood on Mount Gerizim. *Ye say that in Jerusalem is the place where men ought to worship.* "Ye," Jews. The woman with remarkable self-control and craftiness seeks to divert the conversation from an embarrassing personality to a great current

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discussion—turns away from personal religion to frivolity.

21. *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.* In neither place exclusively. Religion shall no longer be local. "She had inquired about the place for worship; he would teach her concerning the *Being* to be worshiped."

22. *Ye worship ye know not what.* See the Revised Version of this verse, which is better. *Salvation is of the Jews.* "The salvation is from the Jews."

23. *True.* Real, genuine. *In spirit and in truth.* God is Spirit, and God is truth. And we are to worship him not only sincerely, but "with

a worship corresponding to the nature of its object."—*M. R. Vincent.*

24. *God is a Spirit.* "God is Spirit." The Jews often lost sight of this.

25. *I know that Messiah cometh, which is called Christ.* A remarkable change has taken place in the woman, from the levity of the beginning of her conversation to this noble statement. Messiah is the same as Messiah in Hebrew, as Christ in Greek, and as Anointed One in English.

26. *I that speak unto thee.* Only three times, so far as we know, did Jesus declare that he was the Messiah, and this, the first declaration, was made to a heretic and a foreigner.

CRITICAL AND HOMILETICAL NOTES.

EIGHT MONTHS OF SILENCE.

Christ's interview with Nicodemus was in immediate connection with the passover feast which Jesus attended—that is, in April. Following that incident there are eight months of which we have but few details. We are simply told that Jesus continued in Judea, but in what part we are not informed; that his disciples, but not Jesus himself, baptized; that John also continued his ministry and baptism at the same time at an undetermined place, "Enon, near Salim;" that Jesus began to attract even more attention than John, on account of which John's disciples became somewhat jealous; that John, in response to the complaints of his disciples, bore another great and loving testimony to Jesus; and that Jesus finally, on account of the hostility provoked among the Pharisees by his growing popularity, departed for Galilee. All these facts are stated in John 3, 22-36; 4, 1-3. Of these things the other evangelists tell us nothing, as indeed they tell us nothing of Christ's presence at the first passover and of his conversation with Nicodemus. We learn from the other evangelists, however, a fact in connection with Jesus's departure to Galilee that John does not tell us, namely, the imprisonment of John (Matt. 4, 12; Mark 1, 14). The reasons for this imprisonment are explained in Matt. 14, 3, 4, and Luke 3, 19, 20. Putting the statement of John with the explanations given by the other evangelists, we conclude that Christ's primary reason for leaving Judea was the menacing hostility of the Pharisees, and that coincident with his determination to return to Galilee occurred the arrest of John the Baptist. John was imprisoned in Herod's stronghold at Macherus, east of the Dead Sea, and about a year later the news of his death was brought to Jesus (Matt. 14, 12).

IGNORING PREJUDICE.

The Jewish prejudice against the Samaritans was most bitter, amounting to settled hatred. This was on account of their mongrel origin, their obstruction of the work of rebuilding the temple and the city after the captivity, and the corrupt form of worship that they had established. The depth of this contempt is indicated in such a passage as John 8, 48. The Jews considered the very soil of Samaria accursed, and in journeying from Judea to Galilee were accustomed to cross over Jordan and travel northward in the territory of Berea, and so avoid the detested land. And by this route also the annual caravans from Galilee to the passovers at Jerusalem were accustomed to come. Jesus utterly ignored this feud. It is probable that he went by the Samaria route on his return to Galilee after his temptation (Luke 4, 14), and that he came back by that route on his return from Capernaum to his first passover (chap. 2, 13), and we know that on his final return to Jerusalem he passed through Samaria (Luke 9, 51-56). In the present case it is said "he must needs pass through Samaria," which intimates that there was special necessity for taking that route, probably that he might the more certainly escape from the hostile purposes of the angered and jealous Pharisees.

THE GOSPEL TO WOMEN.

Among the proofs of his Messiahship which Jesus sent to John in his imprisonment was the fact that "the poor have the Gospel preached unto them." To this might have been added the still more surprising fact that women had the Gospel preached unto them. We have no intimation that any women were included in the baptisms of John. There were publicans, and sol-

diers, and men of every rank who came to him, but no women. But the Gospel of Christ was a Gospel to womankind. This incident of the conversation with the Samaritan woman is many-sided in its significance, but it stands for nothing higher than this, that in the kingdom of God there is no distinction of sex. In journeying backward and forward through Samaria Jesus trampled race prejudice under his feet; in talking with this woman of Samaria concerning high spiritual things, and in declaring to her what he had refrained from declaring to the Jewish rabbis and rulers, the fact that he was the Messiah, he swept sex prejudice aside and opened the doors of the kingdom of God to woman. What a list of fragrant names of women are associated with the life of Christ! Elizabeth, Mary, the holy mother; Anna, the prophetess; Mary Magdalene, Martha and Mary, of the Bethany home; "Mary, the mother of James and Joseph;" the devoted company of women that followed him from Galilee, that followed him weeping through the streets of Jerusalem as he was led to crucifixion, that came early to his sepulcher, and who first hailed him risen from the dead. Christ's recognition of women was a world-revolutionizing fact, the importance of which in its influence on the life of mankind cannot be overestimated.

SUPERNATURAL KNOWLEDGE.

As intimated in the notes on the preceding lesson, under the topic "Christ and Culture," our highest conception of Christ's divinity does not require us to think of him as omniscient. But he had supernatural knowledge. "He knew what was in man" (chap. 2, 25). He knew the thoughts of men (Matt. 12, 25). He knew the unspoken purposes of men (chap. 7, 19). But his knowledge was not simply of insight, an extraordinary knowledge of human nature, a singular penetration into the minds and hearts of men; but he knew, or at least in special cases was given to know, external facts connected with people. He saw Nathanael under the fig tree, perhaps while Nathanael was at his own home in Bethsaida and Jesus was yet in Judea (chap. 1, 48). He knew this Samaritan woman's history—that she had had five husbands and was then living unlawfully with another. This supernatural knowledge convinced the woman that Jesus was a prophet (verse 19) as it had convinced Nathanael that he was the Son of God (chap. 1, 49).

WIDENING HORIZONS.

The world's horizons began to widen with the coming of Christ. The standards of duty rose and the old moralities took on larger meanings. Jesus came to "fulfill the law"—that is, to fill out the law, to expand it to its ultimate meanings

and applications. So, if we will read Matt. 5, 17-48, we will see him drawing little circles and writing within them the words, "It hath been said by them of old time," and then drawing about these little circles the great circles of his teachings and writing within them the words, "But I say unto you." So in this lesson we see three little horizon circles broken—the horizon of race prejudice, the horizon of sex prejudice, and the horizon of localized worship. The conception of worship held by the Jews and the Samaritans differed as widely from Christ's conception, expressed in verses 21-24, as a cramped and low-roofed tent differs from the open and illimitable sky.

Thoughts for Young People.

The Teacher and the Pupil.

1. *The teacher's condition.* Jesus was in the hot noontide, weary and worn, but not too tired to press divine truth upon the sinful woman who came in his way. This fact should have won her attention and gratitude. Perhaps your Sunday school teacher is utterly fatigued with the burdens of the week. Teaching is a task, not a relaxation. His message to you is one of self-sacrificing love. Listen attentively.

2. *The pupil's condition.* This woman was a sinner, to begin with; she was impudent (verse 11); she was flippant (verse 15); she was not frank (verse 17); she was combative (verse 20); she already knew a measure of the truth (verse 25), and was not as good as she knew how to be. Doubtless there are plenty of scholars in your Sunday school who are just like her in one or more of these regards. Are you?

3. *The teacher's method.* Jesus used the commonplace needs of life as a conveyancer of the loftiest truth. He emphasized the importance of spiritual things. He sought to convince his pupil of her sinfulness. He declared himself to be the Son of God. Your teacher stands to-day in Christ's stead. Hearken to him as you would hearken to his Master.

4. *The pupil's method.* This was a bad woman, and, as we have just seen, she was not at the outset a good pupil; but notice how, as the spirit of truth cuts her conscience to the quick, she does not resent at all, or seek to evade it, but becomes a penitent inquirer. How do you treat your teacher's honest efforts for your soul's eternal good?

By Way of Illustration.

Wayside ministries. Bishop McCabe, stepping from a hack one night after lecturing in an Eastern city, spoke to the cabman as he handed

him his fare, and said: "I hope, sir, that I shall meet you some day in glory." The bishop went to his room and to bed and thought no more of his wayside ministry. Soon there was a knock at his door and his host said: "There is a cabman here who says he must see you. I urged him not to disturb you to-night, but he insists on seeing you." "Let him in," answered the bishop, and in came a great, stalwart cabman. He said to the bishop: "You told me that you hoped you'd meet me in glory. If you do, I've got to turn around. I want you to tell me what to do." They had prayer together, and the cabman went out from that room to lead a new life.

"Give me to drink." Often the surest way to establish confidence with those whom we would help is to ask a favor of them. A lady went to a mill town to live and resolved that she would try to help the mill girls, many of whom were rough and ignorant. But she found them very clannish and not at all willing to respond to her advances. This was especially true of the leader. One day, when this girl was passing her house, the lady stopped her and said, "May I trouble you to mail these letters for me; they are important and I did not like to trust them to a boy." The girl was quite taken aback. This lady had been willing to be under obligations to her. It was this request which broke down the barrier and made companionship possible.

This woman found Jesus while she was performing her daily duties. It is the devil that meets us when we are idle. The angel of the Lord appeared to the shepherds while they were keeping watch over their flocks by night. Matthew was called at the receipt of custom. Peter and Andrew, his brother, were fishing; James, the son of Zebedee, and John, his brother, were mending their nets when called by the Saviour.—*William Jay.*

Verses 13 and 14. *The world can never satisfy the soul.* Its ambitions, its thirsts after wealth, power, pleasures, are never satisfied by what this world can give. Solomon tried all that the world can give, and under the most favorable circumstances, yet found all to be vanity and vexation of spirit. Alexander conquered the world, but it did not satisfy his soul.

There is a Russian story of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious

stones, but he was dying of thirst, and his riches were worse than useless.—*Select Notes.*

Verses 19 and 20. If you try to do personal work and bring home to a soul the need of a personal Saviour, you will meet just such questions as this. On one occasion, when I invited a young woman to become a Christian, she said, "God is the creator of all things and persons, is he not?" "Yes." "Well, then, he must be the creator of the devil." I answered that these problems had nothing to do with her personal salvation. She could of course suggest many questions which I could not answer. The only important thing for her was to know that she had accepted a personal Saviour.—*Moody.*

Heart Talks on the Lesson.

We learned last week the deepest truths of salvation through a personal interview of Jesus with Nicodemus. To-day we find them in his conversation with a woman. Jesus did not reserve the best he had to give for admiring crowds to hear. His most precious, helpful sayings were to men and women who talked alone with him. He says most precious things to us when we shut the door and pray to him in secret. One soul was enough to call out the full strength of his sympathy; it was to him a joy to help a sinful woman without social influence, even when he was worn with the weariness of a long journey. His example is suggestive for every Christian teacher. The personal touch; the word spoken for love's sake to the individual alone, not because it is the hour for teaching nor because it is our business to teach, but because, like the Master, it is our "meat" to do it—these are the ways in which most effective help can be given. I heard one say, "I often wish I might have a quiet spiritual talk with my pastor; there are many things it would help me so much to ask him. But I should never think of suggesting it; he never seems to have time for more than a superficial word." I hope my class does not think so of their teacher. Surely I do want to be like my Master in sympathy, and in readiness to use an opportunity.

Many times this woman had come to this well, and this day she had carried her pitcher through the hot noon sun with no other thought than that she would draw the water with all her strength from the depths, and carry the heavy pitcher back to her home, expecting nothing more enlivening than the idle gossip of the women she might meet. It has a dull sound. She had never found anything either in duty or pleasure yet to satisfy her heart. But here was one waiting for just such a tired, disappointed, misguided person as she. And although he knew

everything she had ever done, and some things were very bad, he counted it better than food for his weary body to feed this hungry soul. Think what this loving care of the Master meant for her! It put a new purpose and hope in her life. She saw there was something better for her than the monotony of toil and the sting of sinful pleasure. She might still have to carry the water for her household, for the pitcher and the well were necessities of physical existence, and daily duties must be done. But she was in changed relations to them. The drudgery of coming hither to draw would never again get the mastery of one conscious of a well of everlasting life within herself. Many a hard-working man and woman would be glad to hear this message from us if we verily understood it ourselves and could tell it with convincing earnestness as Jesus told it to this woman. We who have had personal interviews with him, and have asked and received from him the gift of God, have gracious opportunities every day to tell it. He sends us in his place to sit beside wells where the people are drawing water, which, if they drink, they thirst again; he brings us in contact with people who work, who sin, who are misled and disappointed, and asks us to forget our own discomforts as he forgot his, and bring to everyone we meet, by a cheerful, hopeful, rejoicing spirit, as well as by spoken words, his message, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The Teachers' Meeting.

The revelation of Christ given in this conversation: 1. His humanity; weary by the well side, level to our nature. 2. His love for souls, and for the least attractive souls. 3. His tact in working; he began by asking for a drink of water, and skillfully led the woman's thoughts to the water springing up into everlasting life. 4. His consciousness of deity; he knew who he was, and what gift of God he was bringing to the world. 5. His abundant grace; to the foreigner and the sinful woman; grace to transform the sinner into a missionary of the Gospel.... If the teacher has a picture of Jacob's well, show it to the class, and describe its location, dimensions, appearance, etc.... Draw a map showing the journey from Jerusalem to Sychar.... Give a word picture of the Saviour at Jacob's well.... Show the characteristics of the woman of Samaria as here exhibited, and her gradual awakening from carelessness to conviction of sin. Notice the teachings of Christ in this lesson concerning salvation: (1) It is for sinners,

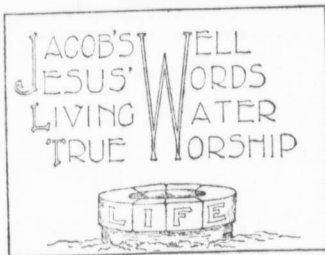
such as was this woman (verse 10); (2) It comes from God (verse 10); (3) It is a free gift (verse 10); (4) It comes through Christ (verse 14); (5) It is satisfying (verse 14); (6) It is eternal (verse 14).

OPTIONAL HYMNS.

Come, said Jesus' sacred voice.
Come with thy sins to the fountain.
The Spirit and the Bride say "Come,"
I heard the voice of Jesus.
Glorious things of thee are spoken.

Saviour, I come to thee!
Of him who did salvation bring.
Ho! everyone that thirsts.
O, what amazing words of grace!
The water of life.

Blackboard.



An event at the well of Jacob which seemed almost accidental brought about a glorious conversion. Here the Saviour told a sinful outcast woman of that living water which alone satisfies the soul and gives eternal life. With longing heart she listened as he made known his character, and taught that God is a Spirit, and that true worship must be in spirit and in truth. The words of Jesus are the fountain of life and well of salvation, out of which we may draw water with joy. Let us drink deeply of that spiritual Rock, that we may have within us a well of water springing up into everlasting life.

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Verse 16.—Chalmers, Thomas, "God is Love," *Sermons*, vol. i, page 159.

LESSON VIII. JESUS REJECTED AT NAZARETH.

[Feb. 25.]

GOLDEN TEXT. He came unto his own, and his own received him not. John 1. 11.

AUTHORIZED VERSION.

[Read Matt. 4. 13-16; Mark 1. 14, 15; John 4. 16-54.]

Luke 4. 16-30. [Commit to memory verses 17-19.]

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sai-as. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca per'na-um, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Is-ra-el in the days of E-li'as, when the heaven

REVISED VERSION.

16 And he came to Naz'a-reth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet I-sai'ah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Jo'seph's son?

23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Ca-per'na-um, do also here in thine own country.

24 And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Is-ra-el in the days of E-li'as, when the

was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was E-li'as sent, save unto Sa-rep'ta, a city of Si'don, unto a woman that was a widow.

27 And many lepers were in Is'ra-el in the time of E-li-se'us the prophet; and none of them was cleansed, saving Na'a-man the Syr'i-an.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way.

heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was E-li-jah sent, but only to Zar'e-phath, in the land of 26 Si'don, unto a woman that was a widow. And there were many lepers in Is'ra-el in the time of E-li'sha the prophet; and none of them was cleansed, but only Na'a-man the Syr'i-an. 28 And they were all filled with wrath in the 29 synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might 30 throw him down headlong. But he passing through the midst of them went his way.

Time.—About the beginning of A. D. 28.
Place.—Nazareth.

Home Readings.

- M. Jesus Rejected at Nazareth. Luke 4. 16-30.
Th. Another visit. Matt. 13. 53-58.
W. The text. Isa. 61.
Th. Teaching refused. John 5. 36-47.
F. The Son rejected. Luke 20. 9-18.
S. Folly of rejecting. Prov. 1. 20-33.
S. "Ye would not." Luke 13. 24-35.

Lesson Hymns.

- No. 68, New Canadian Hymnal.
"Man of Sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!
- No. 98, New Canadian Hymnal.
Depth of mercy, can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners, spare?
- No. 158, New Canadian Hymnal.
Jesus, and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee whom angels praise,
Whose glories shine through endless days!

QUESTIONS FOR SENIOR SCHOLARS.

- Coming to His Own, v. 16-21.
How many years of Jesus's life were spent in Nazareth?
What do you know about the character of the synagogue service?
In what manner was the Sabbath usually kept?
What may we learn from the custom of Jesus?
Why did he stand up to read?
In what chapter is this passage found? Isa. 61. 1.
To whom did this prophecy refer?
Who was the "minister"?

What sort of a throng did Jesus now address?
What is implied in the phrase "began to say"?

2. His Own Receive Him Not, v. 22-30.

- What is meant by "gracious words"?
- What declaration did he make in verse 24?
- What indication is given by the twenty-third verse that hostility was already displayed?
- What hint is given of many unrecorded miracles of Jesus?
- To what two events did Jesus allude?
- What were they intended to illustrate?
- What did his hearers understand by his allusions to the widow of Sarepta and the prophet Elisha?
- What effect was produced by this speech?
- Why were they offended?
- Was Nazareth built "on the brow of the hill"?
- How may Christ be supposed to have passed through the midst of them?

Teachings of the Lesson.

Where in this lesson do we learn—

- That the Old Testament is fulfilled in the New?
- That the greatest men are least honored at their own homes?
- That not all of those who wonder at Christ are saved by Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Coming to His Own, v. 16-21.
To what city did Jesus journey?
Where did he go on the Sabbath?
From what book did he read?
What were the words that he read?
After reading, what did he do with the book?
Whose attention had he secured?
What did he then say to the people?

2. *His Own Receive Him Not*, v. 22-30.

How were the people affected by what they heard?

What question did they ask?

What demand did he say they would make?

Where is a prophet not honored?

What did he say about the days of Elijah?

To whom only was Elijah sent?

Who sent the prophet to Sidon? 1 Kings 17. 8, 9.

What is said about lepers in Israel?

Who only was cleansed?

By what means was the Syrian cured? 2 Kings 5. 10, 14.

What effect had these words on the people?

What did they do with Jesus?

How did he escape?

Practical Teachings.

Where in this lesson are we taught about—

1. The duty of public worship?

2. The fulfillment of Scripture?

3. The power of prejudice?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? *In Galilee.*

To what place did he come? *To his old home.*

Why did so many people follow him about? *To see what he would do.*

What miracles had he worked already?

Where did Jesus go on the Sabbath?

What was the Jewish synagogue? *It was the Jews' church.*

What was he asked to do in the synagogue?

Upon what was the law written? *Upon rolls of parchment.*

What roll did Jesus take?

How long before Jesus came did Isaiah live? *About seven hundred years.*

How did he know that Christ was coming? *The Lord God showed it to him.*

What five things did Isaiah foretell of Christ? Can you show how Jesus fulfilled these things?

Were the people ready to believe him?

What was finally done? *He was driven away.*

Why could they not harm him?

THE LESSON CATECHISM.

(For the entire school.)

1. What did Jesus do at Nazareth on the Sabbath day? *Went into the synagogue, read the Scriptures, and preached.*

2. What truth did he proclaim? *That all prophecy was fulfilled in him.*

3. How were the people impressed? *They were amazed and made angry.*

4. Of what did Jesus remind them? *That when Israel rejected the grace of God it was given to the Gentiles.*

5. What did his hearers do? *They tried to kill him.*

6. What did Jesus do? *Pass through their midst and went to Capernaum.*

7. What is the GOLDEN TEXT? *"He came unto his own," etc.*

NEW CHURCH CATECHISM.

24. How doth Jesus Christ accomplish the work of redemption, as Prophet, Priest, and King, by revealing to us the grace and truth of God the Father, by making atonement for sin and intercession for sinners, and by ruling in His Church and over the world for the world's salvation.

THE LESSON OUTLINE.

Jesus as a Preacher.

I. A SCRIPTURAL PREACHER.

Opened the book. v. 17.

All Scripture... is profitable. 2 Tim. 3. 16.

Things concerning himself. Luke 24. 27.

II. AN INSPIRED PREACHER.

The Spirit... is upon me. v. 18.

Demonstration of... Spirit. 1 Cor. 2. 4.

Gospel... in the Holy Ghost. 1 Thess. 1. 5.

III. A COMFORTING PREACHER.

1. *The gospel to the poor.* v. 18.

Blessed be ye poor. Luke 6. 20.

2. *Heal the broken-hearted.* v. 18.

Blessed... ye that weep. Luke 6. 21.

3. *Deliverance to... captives.* v. 18.

The Son shall make you free. John 8. 36.

4. *Sight to the blind.* v. 18.

The light of the world. John 8. 12.

5. *Liberty...* that are bruised. v. 18.

Come unto me. Matt. 11. 28-30.

6. *The acceptable year.* v. 19.

The day of salvation. 2 Cor. 6. 2.

IV. AN ATTRACTIVE PREACHER.

1. *Eyes...* were fastened. v. 20.

Will draw all men. John 12. 32.

2. *The gracious words.* v. 22.

The grace of our Lord. 2 Cor. 8. 9.

V. A FAITHFUL PREACHER.

No prophet is accepted. vs. 23-27.

Manifestation of... truth. 2 Cor. 4. 2.

Not as pleasing men. 1 Thess. 2. 4.

VI. AN UNACCEPTABLE PREACHER.

Heard... filled with wrath. vs. 28, 29.

Hath blinded the mind. 2 Cor. 4. 3, 4.

His citizens hated him. Luke 19. 14.

EXPLANATORY AND PRACTICAL NOTES.

After Jesus had published the Gospel in Sychar and left a blessing with his new-made Samaritan friends, he passed northward and began preaching and healing with a force and majesty such as had never yet been seen. The period of his life on which he now entered is known to students as the Galilean ministry. While he was thus expelling demons and curing all manner of diseases, and talking as never man talked, his precursor and friend, John the Baptist, was flung into the dungeon of Machaerus because of the wicked animosity of a woman whose crimes he had denounced. In the midst of our Lord's blessed activity came the cure of the nobleman's son recorded in John 4. 46-54. Jesus returned to his native town. Whether this visit was the same as that related in Matt. 13. 53-58 and Mark 6. 1-6 is uncertain. From the other gospels we learn that Jesus's disciples were with him, and a few of his townsmen had sufficient faith to bring to him their sick, but that he could not heal many "because of unbelief."

Verse 16. Nazareth. A village stretched along the sloping side of a lovely vale, two miles from the plain of Esdrælon, six miles west of Mount Tabor, and about twenty west of the southern end of the Sea of Tiberias, now En-Nasirah, with a population of about four thousand. *Where he had been brought up.* Where, too, with little doubt, he had worked as a carpenter. We may well suppose that many of those who were his hearers that morning had in their homes utensils fashioned by his hands. Every noticeable trait and event of his boyhood (unknown to us) was well known to them. They were doubtless proud of their townsman's eloquence and power until they understood him to claim the Messiahship. That they could not bear. Let us carry Christ's cause first to those whom we know best. Let us not be ashamed to be his followers anywhere. *As his custom was.* He knew more of the divine mysteries than all the scribes, but he would teach us by example that to worship God publicly is the duty of every man. From our earliest childhood we should be accustomed to attend God's house. Our faithfulness to the church should not depend upon our interest in the preaching, but should be a matter of principle. *Into the synagogue.* In all the Jewish world there was only one temple, with its sacrificial services; but every village or community of Jews had at least one synagogue, or house of worship, where the people assembled on Sabbath days. The services consisted of psalms of praise, the reading of a selection from the law, and generally another from the prophets, after which any Jew who was present could have the privilege of speaking. Each synagogue was so arranged that the worshipers faced Jerusalem. The men sat on one side, the women on the other, a wooden partition between. In an ark of painted wood were the holy books. *Stood up.* There is a flutter of interest and expectation in the assembly as a young man, well known to all present not as a religious teacher, but as a simple mechanic, blameless in life and earnest in

piety, just beginning to be the subject of strange reports as a miracle worker and prophet, rises and requests that the roll of the prophets be handed to him.

17. The book. Each "book" of the Scriptures was written on a separate parchment, which was rolled together on two cylinders, beginning at each end, so that the place was found by rolling off from one end and rolling on at the other. *Isaiah.* The Greek form of Isaiah. *The piece.* The first sermon of the New Testament dispensation finds its fitting text in the Old. Let us revere and study the Old Testament, whose pages point so directly to Christ. *Where it was written.* This passage is taken mostly, but not precisely, from the Septuagint version of Isa. 61. 1, 2, with a clause from Isa. 58. 6. Our Lord seems to have chosen those selections from the prophet which most distinctly proclaimed himself and his mission.

18, 19. The Spirit of the Lord. Recall the story of the baptism. *Anointed me.* Turned into English this would be "christened me," for the word "Anointed" is "Christ" in Greek; but it carried with it the idea of special consecration, as much as does the "crowning" of a king. *Gospel.* "Glad tidings." Never let us forget that Christ comes to bring gladness and joy to troubled hearts. *To the poor.* While the world notices the rich, Christ comes with his special mercies to the poor and the downtrodden. *Heal the broken-hearted.* Every heart has its sorrow and every sorrow finds a comforter in Christ. *Deliverance to captives.* The world lies fettered in the prison house of sin; Christ comes to set it free. *Acceptable year.* A reference to the year of jubilee, which came every half century, when debts were canceled, slaves freed, and estates redeemed. The Gospel brings men back into right relations with one another.

20. Closed the book. By rolling it together. *The minister.* The *chazzan*, whose duties were more like those of a sexton than those of a minister, having charge of the building and its furni-

ture, including the sacred box containing the books of Scripture. *Sat down.* The Jews stood in token of respect while the Scripture was read, but sat while speaking. All the discourses of Christ were delivered in a sitting position. We should listen with eyes as well as ears to those who speak in God's house.

21. *He began to say.* His first words; the substance of a more expanded discourse. *Scripture fulfilled.* Eight hundred years this word was waiting, but the man foreshadowed had come in God's own time. Every sentence of Scripture was sure of its accomplishment. God rarely brings to pass his word in the way expected by men. His providence is a perpetual surprise.

22. *Wondered.* At his clear insight into the Scriptures, at his original interpretation and forcible presentation of the truth. The whole address was a revelation. Some who begin with wonder end in love, but others, as these men of Nazareth, end in hate. *Gracious words.* Let us learn at the feet of Jesus how to present God's message to our classes tenderly and affectionately, as gracious words. *Joseph's son.* The name by which he was popularly known.

23, 24. *Heal thyself.* By this proverb, current at the time, they would remind him that, if his powers are supernatural, they can best be shown by lifting himself and his family from their low condition. How utterly the world misapprehends Christ and the Christian. The carnal mind cannot look through spiritual eyes. *We have heard.* At least two miracles had already taken place, and probably others not reported by the evangelist. *Capernaum.* A city on the northwest shore of the Sea of Tiberias. As it lay on the highway between Damascus and the Mediterranean Sea, it was a flourishing town. Now it is completely in ruins, and its locality was long in dispute. Tell Him is the name of the place where it probably stood. *No prophet.* Let us beware of that little jealousy which often keeps us from estimating others at their true worth.

25. *Of a truth.* Such frequent phrases as this and "Verily, verily, I say unto you" are of interest for the light they shed on Jesus's manner as a public speaker. No one can read any lengthy sermon of Jesus, or even a brief ejaculation such as that beginning, "O Jerusalem, Jerusalem," without seeing that even Isaiah and Demosthenes were measured and tame in style compared with the torrentlike vehemence of the Son of man. He freely used the strongest denunciatory terms in the language, and then sought to intensify their meaning by such rhetorical emphasis as this. Probably never before

or since have human ears heard any deliverances couched in rhetoric so striking and voiced with such impressive emphasis *Many widows.* He will not flatter them. His work is not to be fettered by their prejudices. He has cut loose from all earthly relationships. Elijah and Elisha, rejected by their countrymen, exerted their beneficent power in behalf of Gentiles. And so the Son of man will do no wonders where he is rejected, but will pass over to the "strangers to God's inheritance." *Three years and six months.* Here again Jesus's phraseology does not closely agree with that of the Old Testament, which mentions three years (see 1 Kings 17. 1, 8, 9; 18. 1, 2); but the two statements are not necessarily contradictory. (See James 5. 17; also Dan. 12. 7; Rev. 11. 2, 3, and 13. 5.)

26. *Sarayda.* Zarephath. The modern Sarafend. A Phœnician town lying between Tyre and Sidon.

27. *Elisha.* Elisha. *None of them were cleansed.* The bitterness of these two illustrations cannot readily be understood by us. "Seeing that you do not come to me in your heart, you have no claim upon my miracle-working power."

28. *Filled with wrath.* They admired the graceful rhetoric of the sermon, but were maddened by its application.

29. *Rose up.* In a tumultuous mob. *Thrust him out.* The great mob of angry men pushed him through the muddy, closely built streets and up the hillside. *The hill wherupon.* The city was not built on the brow of the hill, but on the lower hillside. They hustled him up to the cliff, intending to hurl him down. There is a rock not far away from Nazareth about forty feet high, which was very likely the scene of this tumult. *Cast him down headlong.* To properly understand the action of the Jews who rejected Jesus, we must remember that a false prophet in that day was far more infamous than a false prophet to-day. Brigham Young, or Joseph Smith, self-deceived or hypocritical, stands before the community and proclaims his baseless gospel, and the intelligent community, while censuring him severely, allows him, nevertheless, the private right of judgment, and in cases where blood is shed, as at Carthage, is very apt to sympathize with the victim rather than with the attacking party. But the theology of the Jews was bound up with their political structure, and especially during the Roman usurpation the priesthood was almost the only tie which bound the nation together; so any new prophet claiming divine authority seemed almost, of course, to be a revolutionist of the most inflammatory sort. John the Baptist and Jesus were both addressed as Rabbi, Teacher, but

neither of them had anything in common with the hidebound rabbis who thought in ruts and discussed in conventional style. Besides, Jesus had really claimed much more than prophetic dignity when he had said, "This day is this Scripture fulfilled in your ears." That Scripture could only be fulfilled by the Messiah. And was this low-bred carpenter the Messiah?

30. *Through the midst.* Marched through the midst. After having been tossed from side to side by the rioters, he suddenly exerted superhuman power, and they fell back abashed at his divine majesty. There are a number of intimations in the Bible that there was a certain restrained majesty about Jesus which, when he allowed it to assert itself, paralyzed his opponents.

CRITICAL AND HOMILETICAL NOTES.

CHRONOLOGICAL SETTING.

There are three views concerning the chronological setting of the incident of this lesson: (1) That it occurred shortly after the marriage at Cana. According to this view, Jesus, after going from Cana with his mother and his brethren to Capernaum, as John tells us (2. 12), left there his disciples, and, either alone or accompanied by his mother and brethren, went to Nazareth, being there on a Sabbath, when his preaching in the synagogue and the attempt upon his life described in the lesson took place. Then he returned to Capernaum, and shortly afterward went down to the passover at Jerusalem, in connection with which occurred the cleansing of the temple, and afterward the interview with Nicodemus, followed by the eight or nine months' ministry in Judea. (2) The second view places it shortly after his second return to Galilee, following the imprisonment of John the Baptist—that is, after the Judean ministry, and following the conversation at Sychar with the woman of Samaria. This places it near the beginning of the second year of his ministry. (3) A third view identifies this incident with what is generally known as the second rejection at Nazareth, recorded by Matthew and Mark (13. 53-58; 6. 1-6). According to this view Luke's account is out of chronological order, and the event is to be placed in the last third of the second year's ministry. The weight of evidence seems to be altogether favorable to the correctness of the second of these views. Certainly Luke's account is of an event distinct from that described by Matthew and Mark.

A DISCORDANT NOTE.

Assuming the correctness of the second view mentioned above, this rejection of Jesus by the people of his boyhood home was in the early part of what is known as the Year of Popularity in the public life of Jesus—the middle year lying between the Year of Preparation and the Year of Opposition. It is the only distinctly discordant note in that year of increasing fame and power. It is a sad illustration of the saying of John (1. 11), that "he came unto his own, and

his own received him not." His own townspeople now, as the rulers of his own people at Jerusalem and Judea had done during the year preceding, rejected him. But elsewhere in Galilee during this period he awakened great popular enthusiasm. So we learn from John 4. 45; Luke 4. 14, 15; Mark 1. 28; and Matt. 4. 23-25. There are several reasons for this popularity in Galilee as compared with Judea. Galilee was beyond the ecclesiastical jurisdiction of the Sanhedrin, and so Jesus was there free from the official opposition and persecution of the rulers. In Galilee, besides, the Jews were in the minority, the majority of the population being Phœnicians, Greeks, and Arabs. And Galilean Jews themselves were much more free from the dogmatic strictness of the Jerusalem hierarchy than these of Judea. This presented a more unprejudiced spirit and greater open-mindedness than existed in the southern province. Galilee, moreover, was very populous, Josephus telling us that at that time it had 204 towns, the least of which had a population of 15,000. Jesus consequently had easy access to a large population. The unkind reception given to Jesus by the people at Nazareth may be explained in general by the bad character which the town seemed to have, as applied by Nathanael's question, "Can there any good thing come out of Nazareth?" by the natural (perhaps we should say depraved) jealousy and resentment of a small community against any one of its hitherto common members who makes any high pretensions; but perhaps chiefly by the fact that Nazareth being one of the headquarters where the priests gathered and went down to Jerusalem to serve in their temple courses, there probably prevailed there much of the bigotry and intolerance which characterized the Jews at Jerusalem. The rage of the Nazareth synagogue was the echo of that of the scribes and the Pharisees in the temple.

THE TEXT AND THE SERMON.

The text of Christ's sermon was from Isa. 61. 1, 2. St. Luke evidently takes it from the Septuagint Version, and does not quote it literally, but substantially. He seems not to have been

so much concerned about verbal exactness as many now are. The language in which the book or scroll from which Jesus read was ancient Hebrew, which was a dead language at that time. Jesus may have translated it as he read into either Aramaic or Greek. The passage is one of those great and heart-inspiring messages originally spoken to the captives in Babylon when their captivity was about to end. Immediately the prophet who spoke the words probably referred to himself as the one upon whom the Spirit of the Lord Jehovah rested, and who was anointed to preach glad tidings; and the captives, the poor, the broken-hearted, were the exiled Jews of Babylon. There is that first and narrower meaning in many of the great Messianic passages of the Old Testament. "But the flowers of Scripture are mostly double; its pictures and parables have often a nearer meaning, and another more remote, or a spiritual, involved in the literal sense. That it was so here is evident, for Jesus takes this Scripture—which we might call a Babylonish garment woven out of the exile—and wraps it around himself, as if it belonged to himself alone, and were so intended from the very first. His touch thus invests it with new significance; and, making this Scripture a vestment for himself, Jesus, so to speak, shakes out its narrow folds, and gives it a wider, an eternal meaning."—*Burton*. There are many such double flowers and infolded garments in the Scripture, and of some of them the petals have not yet fully opened, the folds have not yet been fully shaken out.

EFFECT OF THE SERMON.

The first effect of Christ's words was to delight his hearers and fill them with wonder. There was something in his bearing and expression as he sat down that fixed, almost fascinated, their attention. Their eyes were "fastened upon him," an expression peculiar to Luke. Then there was something in his voice and the style of his address that amazed them, for the "gracious words" of verse 22 refer rather to the beauty and grace of his speech than to the nature of the message. They must have felt something of the spell that came upon the officers who were sent to arrest Jesus later on, who came back and reported, "Never man spake like this man" (John 7. 46). But when the meaning of what he was saying dawned upon them, they were filled with rage that one whom they had known from childhood, whose mother and brethren and sisters they knew, should claim to be the long-expected Messiah. It was blasphemy, and they would visit him with the death of a blasphemer. And so they would have done if Jesus had been a blasphemer in fact. But being what he was, the

anointed Son of God, and his "hour not having come," he passed through their midst and went on his way.

Thoughts for Young People. Concerning Belief, Doubt, and Skepticism.

1. *Those who read the Old Testament aright will find Christ everywhere in its pages.* Every part of the Hebrew ritual, almost every incident in sacred history, almost every moral injunction and promise of God's favor, bears upon its wings and preserves for future generations the thought of the coming Christ. And all these prophecies and types were fulfilled by Jesus of Nazareth.

2. *Honest doubt is never to be held in contempt.* No one has any moral right to believe until good reasons for belief are given. God is not pleased with superstitious reverence. Encourage by all the means in your power the questioning disposition which God gave you as one of your most precious talents. Wicked unbelief never springs from reverent inquiry.

3. *A slight prejudice will obscure a great light of truth.* We should come to the word of God, and to the study of God's dealings with us, with minds as free as possible from previous conceptions.

4. *Unbelief of the main doctrines of Christianity comes in most cases from a perverse intention.* It may spring from ignorance or prejudice. If it be encouraged and developed, it leads, almost without exception, to persecution. After rejecting the Messiah the most natural thing for these Nazarenes to do was to hurl him down a cliff.

5. *God cares for his own.* He will not suffer his Son to die until his work is done. He will not permit death to come to you till your work is done. And if at any time what the world calls disaster comes, it will work out for you a far more exceeding and eternal weight of glory.

By Way of Illustration.

Verses 16. The *Mayflower*, a name now immortal, had crossed the ocean. It had borne its hundred passengers over the vast deep, and after a perilous voyage had reached the bleak shores of New England in the beginning of winter. Amid snow and ice some half dozen pilgrims were sent out to find a suitable landing place. The spray of the sea froze on them and made their coats like iron, says the historian. Five days they wandered about, searching in vain for a suitable landing place. A storm came on. The rudder broke; the mast and sail fell overboard. In this storm and cold, without a tent or house, the Christian Sabbath approached, the day

which they regarded as holy unto God. As the day before the Sabbath drew on they pushed over the surf, entered a fair sound, sheltered themselves under the lee of a rise of land, kindled a fire, and on that little island they spent the day in the solemn worship of their Maker. On the next day their feet touched the rock now sacred as the place of the landing of the Pilgrims. Nothing more strikingly marks the character of this people than this act, showing that theirs was the religion of principle, and that this religion made them what they were.—*Beves.*

Verse 18. That the Gospel is for the poor is very clearly seen in comparing the advantages of the poor in Christian lands with their condition in all others. In no other lands are the poor so near the rich in advantages. The Gospel is for the poor; they can worship in the most expensive buildings. Printing has made Bibles so cheap that the poorest can read them, and learn to read them in free schools, which are better than most private schools of the rich. Colleges are endowed so that the poor can have the highest education. Public libraries and galleries of art are open to all. The poor can ride as fast in railroad cars as the rich, can have daily papers, can enjoy music, and most of them have home comforts such as only kings and princes could have had a few hundred years ago. Much is yet to be done in carrying out the spirit of the Gospel, but it is well to see what wonders have already been accomplished. The larger part of the distressing poverty comes from rejecting the Gospel and its principles.—*Wobnet.*

Verse 22. People are naturally skeptical about the greatness of fellow-townsmen with whom they have been familiarly associated. Grant, Wolsley, and others were comparatively unknown men in obscure country villages. Within a year their names were upon the lips of all as successful generals. "I don't think he can be a great man," said an old resident of Grant's town. "I knew him when he was a boy, and he didn't act no different from the other boys, only that he was a little slower."—*E. Horv.*

Verse 29. The first printed book condemned to be burnt was actually the Gospel. On two occasions Tyndale's translation of the New Testament was burnt before old St. Paul's. We remember that the book which met this fiery fate, and whose author was also burned, is now sold in England by the million. What a fearful contrast separated the laborer from his triumph!—*Canon Farrar.*

Strange that Florence gave Dante exile in exchange for his immortal poem! Strange that London gave Milton threats of imprisonment for the manuscript of *Paradise Lost*!—*Hillis.*

Heart Talks on the Lesson.

Long before this day when Jesus came to Nazareth, where he was brought up, the prophet Isaiah wrote of him, "He is despised and rejected of men, a man of sorrows and acquainted with grief." That Scripture, as well as what he himself read from the book, was that day fulfilled. The deep sorrow of his soul, from the beginning of his ministry to the last word upon the cross, was that his own people, whom he loved unto death, rejected him. He is "the same yesterday, to-day, and forever." He is still grieved when we slight his love and turn away from his offered grace.

He had been absent from Nazareth for a while; not very long as to time, but long in intense experience. "We live in deeds, not years," and more than comes to most men in a lifetime had been felt and done by Jesus in those few eventful months. His mission to this poor, sinful world had been fully revealed to him in the baptism of the Spirit; he had passed victoriously through a terrible conflict with Satan; he had preached in Galilee, and worked miracles so that a fame of him had gone out through all the region round about, and he was glorified of all. And now, with that eager interest which stirs every loving soul under such circumstances, he came back to his boyhood home. On the Sabbath he went into the synagogue where for nearly thirty years it had been his custom to worship. With what intense desire he longed to tell those who knew him best the glad tidings which the Spirit of the Lord had anointed him to preach. There were young men present with whom he had played when they were boys; men who had worked with him many weary days in the carpenter's shop; men whose homes he knew well, where there were poor, bruised, captive souls to whom he longed to bring the glad tidings of healing and release. Well he knew the character of that town where he was brought up, and its need of such glad tidings. No wonder the eyes of all in the synagogue were fastened on him. Never before had Isaiah's prophecy been read to them with such impressiveness, unction, and tenderness. For a while they were held by the majestic presence of the reader, and touched by his gracious words. But he knew their hearts. He knew that prejudice, envy, jealousy, selfishness, would close their minds against him so that he could not do for them, his old companions, the friends of his early home, what he would. He said in substance: "You will ask me to do here the miracles you have heard I did in Capernaum. If I should do them, you would still find some excuse

for not believing me and receiving my message. Miracles are not what you need; to receive me and my gospel of salvation is your only help. I can help only those who accept me. My Gospel is not sent to you because you are the children of Abraham; it was a Gentile woman who had the benefit and blessings of the prophet's presence in her house; it was a Gentile leper who was cleansed. Your birth as Israelites will avail you nothing if pride and selfishness shut your hearts against me and my salvation."

It was too close preaching for them. Pride and selfishness clamored so loud that the voice of graciousness and love was silenced. They thrust him out of the city and would have thrown him headlong over the cliff in their rage, and went back to their poor, broken-hearted, captive, blind lives, congratulating themselves that they had so shortly disposed of one who presumed to explain their own Scriptures to them in a way so offensive and personal. And they were his own people; he loved them; he gave his life for them. How grieved he was with their blindness and folly. Is there a touch of nature here which makes us kin to the people of Nazareth?

The Teachers' Meeting.

Draw out the events of our Lord's life which occurred between the last lesson and the present.... Mention the facts of this lesson in their order. Describe the scene in the Nazarene synagogue—a picture of Jesus standing up with the roll of the prophet in his hand. In telling the story keep in view the aim of Christ and his example in this lesson.... Explain "synagogue," "book," "minister," "sat down," "Joseph's son," "passing through the midst".... Locate Nazareth, Capernaum, Sarepta, Sidon, Syria.... Present the conduct of the men of Nazareth so as to make plain their characteristics; then show in what manner similar traits are shown in the present time.... How does this lesson show Jesus as our example and model? What does it show as to how to preach the Gospel?

OPTIONAL HYMNS.

With joy we hail the sacred day,
Safely through another week.
Hail, thou once despised Jesus!
The Gospel bell is ringing.
I was a wandering sheep,

Welcome, delightful morn.
Lord, in the morning thou shalt hear.

Shine on our souls,
Hail, to the Lord's Anointed.
Learning of Jesus.

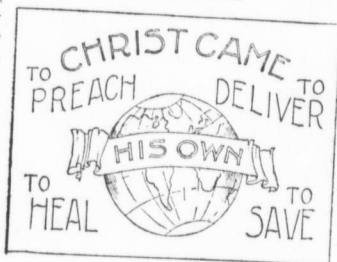
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Blackboard.



"His own" are those whom Christ came to redeem, the whole world; but he is ours only when we receive him. If we reflected upon his mission in coming to our earth, we would not

reject the Lord of glory, as did those to whom he spake. How hardened they must have been to slight him who preached the blessed Gospel, who healed all their diseases, delivered those whom satan had bound, and, more than all, died to save them from their sins. His mission and ministry are the same to-day, and we are as ungrateful as they if we reject his love and his salvation.

How to Mount and Use the Leaf Cluster.

BY W. C. R. KEMP.

[A correspondent writes us in reference to a stand for exhibiting the Leaf Cluster. As others may also be interested in this subject, we here reproduce an article, which was published some years ago:]



Take four pieces of dressed lumber, one inch by one and a half inches, six feet long; four crossbars, one inch longer than the Leaf Cluster is wide; two two-inch rollers same length. Between two of the six-foot pieces nail two of the crossbars, one a half inch from the top end, and the other twelve to eighteen inches up from the bottom end. This is for the front of the frame. Make the rear frame the same way, except the top bar wants to be lower down. Now hinge the two frames together at the top so they will work like a stepladder. Three feet down from the top of the front frame put in one of the rollers. A crank made of quarter-inch iron, made square or sharpened at one end, and put through a hole in the side bar, and driven in the end of roller, answers every purpose. A short piece driven in the other end of roller makes a pivot for it to turn on. Insert the other roller in the rear part of the frame in same way, with a crank also. Now take the cluster and cut the leaves

apart close up to the strip they are mounted on. Paste them together, end to end, until all are in one continuous sheet. Care should be taken to have the title page at the top end of the sheet. Begin pasting by using a strong piece of paper of any kind, three feet long, and to this attach the top of the title page. Now paste to the back roller, and roll up the entire sheet; draw the other end over the top bar (which should be made rounding and smooth), and paste fast to the front roller. Now roll the sheet back into the front roller, and you have it. All the teacher has to do is to turn the rear roller until the lesson for the day comes in view, and on review day you have a grand panorama of Sunday school lessons.

I send a pencil sketch of the machine to more clearly explain it. Any person that can handle tools at all can make one in two hours' time, and when once used would not do without it.

Thoughts for the Quiet Hour.

—There will always be visible "fruits of the Spirit" in everyone that is born of the Spirit.—*Kyle*.

—The Lord's answers to questions will be found generally to reveal the true thought of the questioner, and to be fitted to guide him to the truth which he is seeking.—*Westcott*.

—No man has a right to teach unless he is thoroughly persuaded of the truth of what he teaches.—*Bauer*.

—The Jews looked upon a serpent to be freed from serpents; and we look upon the death of Christ to be delivered from death.—*Augustine*.

—Can that be called a sacrifice which is simply paid back as part of a great debt owing God? . . . Say rather it is a privilege.—*Livingstone*.

—Consecration is personal devotion to God. By this act we profess to set ourselves apart for God and for God's service.—*Miller*.

—It is a great matter for a man to learn how to rest himself without being idle, and to make his necessary repose subservient to the glory of God.—*Quesnel*.

—The Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.—*Erskine*.

—Christianity involves many paradoxes, but no contradictions.—*Bishop Horsley*.

—Nothing except sin is as bad as our fears.—*Aaron*.

PRIMARY TEACHERS' DEPARTMENT.

Something New.

"WHAT a good thing it is to have something new, like a new year, come along!" You said that in January. Time has elapsed since then. What did you do with that opportunity? Did you improve it as you ought? We don't take from such golden hours the record that we might, that we ought. However, let that pass. Though the new year is not before us, a new month is. Not from January to January is ours—all the length and breadth of the field with its chance for seed-planting. We have a section, though, of the field, a new month. Sometimes we can cultivate better in sections. The whole field is so big it appalls us. This month, though, the few weeks ahead! We can attempt that. Let us do it, and faithfully sow the month down, putting in such seed as prayer, patience, punctuality, study. A little money-seed may be a good thing. Be with your class every Sunday this month. Let each lesson be a prepared lesson. Anybody sick? Put in a little call-seed. Big harvest may come from the expression of sympathy. We certainly can take a little section of the year, just a month, say, and work that faithfully. Where we are not equal to a long try, take a short try. Twelve short tries make the long try of a year.

Hints for the Primary Class.

BY A PRACTICAL TEACHER.

Slates and Blank Books. Some teachers supply their scholars with slates or blank books for paper, that they may illustrate the lesson as it is taught.

Holland Books. One teacher has made little books of holland, and pasted cards on them, as gifts to her scholars. Another has made for the use of her class a holland book containing Bible pictures.

A Rose Jar Birthday Box. The latest for a class birthday box is one made of glass so that the children can see the pennies as they are dropped into it. I find that a glass rose jar answers the purpose just as well, and is a very much cheaper contrivance.

How Papers and Cards are Distributed. In many schools the papers are distributed at the door as the children march out. This is far preferable to

giving the literature to the children sooner, thereby taking their attention from the lesson.

The Envelope System is also Excellent. One primary department has made use of a stout envelope upon which are a picture of the church and the name of the child to whom it is given. In this envelope the scholar carries home his card, paper, library book, etc.

Each child should know not only that he is a Sunday school scholar, but likewise that he is a Methodist or a Baptist or a Presbyterian Sunday school scholar, and why he is such. Why should a Catholic child be privileged to know why it is a Catholic, and a Protestant child denied the privilege of knowing why it is a Protestant?

Making Colors Symbolical. I have heard of a primary teacher who has made much use of colors in expounding the lesson upon the board. When anything attractive was alluded to some light color would be used, yellow for love and kindness, for example, and when anything offensive was spoken of, some dark color, red for sin, for instance.

Class Colors. Some primary departments have class colors—one for each division. This is a helpful suggestion and can be made use of in many ways.

An Outline Map. A teacher once made an outline map upon a card. As the lesson progressed she would fill in the parts alluded to.

Your Class and You.

BY REV. E. A. RAND.

It is well to enlist children in the great cause of evangelization, or missions, here and abroad. If we look at results, those by way of money may not seem to show much breadth or depth, but the little rills pouring in, uniting, fill a great reservoir. Churches, big mission boards, are relying more and more on the efforts of young people as money gatherers. This is very timely wisdom. Money is welcome, but this is not the only blessing coming in at the door. Out of the interest of boys and girls to-day will grow the grand work of men and women in the mission field to-morrow. Yes, children must be enlisted in this cause. Get the uniform of soldiers that

are servants upon them. Enlist, enlist! But do we realize that something is back of this? If we would enlist the children, we must first enlist the teachers. It is very hard to warm up a class unless the teacher is on fire. There is a cold teacher, a block of ice, in the way of the fire. On the other hand, the burning heart of a Sunday school teacher makes a good torch for spreading this fire of missionary zeal. We must begin with the teachers. How is it about your class and—you?

Well Fed.

THERE are certain classes in most Sunday schools that never run down. Week after week teacher and pupils may be seen in their places, thoughtful, attentive, interested. No word about a change is heard from these classes. Peace reigns in all their borders.

When an unusual interest pervades the school one naturally turns to these classes for first fruits of the revival, and the expectation is a well-founded one.

How is it, then? Are these children from the more devout families of the Church? Are they by nature more religiously inclined than their mates? Not necessarily. The explanation is simple enough. They are well fed. They know it too. Lambs, as well as sheep, love the good pastures. And they have surprisingly clear ideas, oftentimes, as to what constitutes the good pasture!

"I guess my teacher thinks there's no hurry about my being a Christian," said a little girl; "she never says anything about it. And there's Lottie's teacher, she talks and talks about Jesus. She wants Lottie and all the girls to love him too. I wish my teacher was like that!"

"My teacher is lovely," said a gay, apparently thoughtless girl, "but I should never think of taking her seriously. She does not really mean what she says, you know, or she wouldn't care so much for dress and society. She means well enough, but when I am a Christian I think I will not be that kind."

The well-fed classes know that their pasture is no artificial article. And children, with all who are truly in the kingdom, have a cordial hatred of shams.

O, teachers, let us honestly and earnestly seek to gather food from the word, from experience, from the world of nature and of life, that we may truly feed these hungry young minds and hearts. Such food will be strong and sweet, and will not only attract, but build up.

Good, nourishing food is not prepared with-

out effort, and we shall not feed our classes well if we hastily, and with little thought, gather our materials and dash them together. There must be earnest thought, earnest study, and earnest prayer, if we would successfully cater for in mortal souls.

The Primary Teacher's "Living Sacrifice."

BY JULIA H. JOHNSTON.

"I BESECH you, therefore," writes Paul, and "therefore" logically, because "of him, and through him, and to him are all things," not a part. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice." H. in God's wondrous economy, the marvelous body is the inseparable instrument through and by which the soul must act, how can a dead body serve him acceptably? How can a half-dead body, one worn with fatigue, overwrought with needless cares, fretted and chafed and restless, be an acceptable sacrifice? Pain of the Master's sending, and triumphed over by his grace, speaks a message of heavenly sweetness and power, but an abused physical nature, recklessly and unsparingly used in secular service, or pleasures that overtax its endurance, cannot be called a living sacrifice in a true sense.

While the duty which the apostle enjoins of presenting the body is universal, the primary teacher should feel it to be an especial obligation. She has a monopolizing influence in her class. She creates the atmosphere, and sensitive little souls are open to it as flowers lift their heads to the passing breeze. She bends and sways her scholars inevitably, and what she is, in her physical and mental moods, gives character and quality to her teachings, and affects the impressions made.

Good temper and a sunny disposition are usually included in the catalogue of requirements in the choice of a teacher for the primary department, but sometimes the teacher herself forgets how truly the keeping of these depends upon good health.

For the teacher's own sake she should be in as good physical condition for teaching as may be possible. A feeling of freshness and vigor, and a buoyant spirit, will make it easy to take bright views, to make the lessons winsome and the atmosphere loving and glad. It will give control over the children, and make it easy to hold and guide them. It will make the teaching a delight. It is true that many of us have found that the work is in itself so delightful as to offer an in-

fallible cure for headache, and heartache too, for the ardent teacher is soon so absorbed in it as to become insensible to bodily weakness, and if the pain does not actually pass away, it is forgotten; but after all it is much pleasanter to go into the class with a clear head and a rested frame, if this may be.

An attack of "nerves" is disastrous in the primary class. If it can be forestalled by any care and prudence, it ought to be by all means.

A wise woman of an earlier day, who reared a very large household upon the small salary of a country minister, in an Eastern State, used to say that many people broke the Sabbath on Saturday, and she insisted that there should be no delaying of work until that day, which should overcrowd it, no undertaking of matters that would interfere with closing it in restful quietness, which would prepare mind and body for the services of God's house. Somehow, difficult as it was, affairs were so ordered in that big family that the rush and hurry of the week never went over into Sunday. There was a little preliminary rest upon Saturday.

Our Master never requires impossibilities, and man never should of his neighbor; but is it not true that while many are obliged to be busy till late Saturday night, many more might arrange better if they would?

Ought a Sunday school teacher's social engagements to interfere with the quiet of the Saturday evening, as a rule? However much preparation for the lesson has been made through the week, this is the time to complete it all, allowing the mind to become saturated with the truth the very last thing, and carrying over the impressions into the hours of sleep that they may be fresh in the morning. And is it not a religious duty to go to bed early after resolutely cutting loose from week-day cares and frets? No teacher would deliberately plan to enter the class in a weary and irritated physical condition, but most unwittingly, perhaps, many have done it. Young teachers especially may do this for want of forethought simply. They must think, for here, as in so many other instances, "evil is wrought by want of thought."

In the primary room, above other places, the young teachers are found. O, if they could realize the blessing and benefit of training themselves in the beginning to bring everything into subjection to Him whom they serve, and offering to him a living sacrifice that should include every power and possibility of mind and body at its very best!

Teaching is spiritual work, but while we are in the body nothing is utterly disconnected from it, and the sanctification of the body, as well as

the soul and spirit, is a part of the Saviour's mission of power, that every attractive grace, every winsome trait, every gift of personal beauty, every charm of voice and manner, may have his hallowing touch upon it. He will not give this, if physical strength is carelessly wasted or uselessly spent when it might have been kept for the Master's use by considerate attention to laws of health and the requirement of rest. Present your body, but see that it is a "living sacrifice, holy and acceptable to him."

Securing New Scholars.

BY ALICE MAY DOUGLAS.

A PRIMARY department should be a growing department, teachers and scholars being constantly on the outlook for new members.

The primary superintendent can obtain many new pupils by making inquiries on her round of calls as to the families in the various neighborhoods who attend no Sabbath school, and by then calling upon these families and inviting their boys and girls to her school. She may often find it necessary to call for the youngest ones herself on the following Sunday to accompany them to the school or to send one of her present pupils for this purpose.

Another method of securing new scholars is to ask the children to bring them in. But while making this request great stress must be laid upon the fact that none must be invited but those who attend no Sabbath school.

Some schools have upon the wall an Honor List, containing the names of those children who have brought in new scholars; and one school makes use of a certificate. This bears the picture of the church, and states that such a person has introduced such a pupil to the school.

I often find out from what quarters new members may be obtained by asking my class to name any children who do not attend Sabbath school, and to whom they would like to carry a paper or a card.

Nothing will draw in scholars or hold those that one has like conducting a class along businesslike lines, and making each session as interesting as possible. I know of a pastor who had his school graded, and who insisted on having every part of the work carried on with as much directness of purpose as in the day school. At the close of the year, for example, over sixty diplomas were presented to scholars who could answer correctly all the questions relating to the lessons for the year. As a result of this management the attendance was doubled, and so

many children came from other schools, so reducing their numbers that it was necessary to make a rule that none should attend this school unless their parents were attendants at the church. Even then a gentleman and his family left their own church and went to this for the sole purpose of giving their children the advantage of the Sunday school teaching.

FROM A PAPER ON "Child Study and Religious Teaching," we make the following extract:

"At four or five years of age the child's social instincts will be so developed that he will need to be taught in the companionship of those near his own age. He will be happier so than if taught alone. He can also better understand the Golden Rule of Christ if he is led into the exercise of it by association with other children. How is the little child to be brought into social relations with his little fellows for religious teaching? He must, of course, be sent to the Sunday school. Wise mothers will go there, too, with their darlings. They will try to go regularly, but if they cannot go regularly, they will at least go frequently.

"And what can mothers do in Sunday school? In all probability they can assist in the teaching, or they can learn how to continue in the home, during the week, what they see and hear in the class on Sunday.

"Sunday school teachers plant the seeds of truth; it should be the mother's part to nurture the growth of those seeds in the daily life of the child. Plainly the mother's work should not cease when the Sunday-school teacher's work begins. There are upward of three hundred thousand children in the primary classes of our Sunday schools. These are in charge of about seventy-five hundred teachers. Certainly this is a company of persons who, together with the mothers, need to investigate child study applied to religious teaching. They must not make mistakes about how to lead the children to their Saviour. Professor Halleck says: 'Every pair of human hands, however feeble, should endeavor to strengthen the primary Sunday school work.' Not only hands should do this, but prayerful hearts should give their aid. Mother hearts are needed most of all, because they know best of all what is in child hearts."

"I THANK thee, O Father, that thou hast bid these things from the wise and prudent, and hast revealed them unto babes."

INTERNATIONAL BIBLE LESSONS. FIRST QUARTER.

LESSON V. (February 4.)

THE FIRST DISCIPLES OF JESUS. John 1. 35-46.

GOLDEN TEXT: "They followed Jesus." John 1. 37.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. Did you ever see a guide-board? What is it for? Does it go anywhere? No, it stands still and—points the way. Does it ask people to stop beside it and stay there? No, it sends them on

their way, for this is what it is for. On our blackboard to-day we will write, "What seek ye?" That is a very important question. If we do not know where or how to find what we look for, if we do not know the way, then a guideboard is a very good thing. We will make a guideboard on the blackboard.

Now the lesson is partly about a man who was like a guideboard. He pointed the way. It was John the Baptist. He stood one day with two of his own followers, or learners, called disciples—that is what the word means—and John looked upon Jesus as he passed by. He wanted John and Andrew to look too, so he pointed out the Saviour and said:

"Behold the Lamb of God." Lambs were offered before Jesus came, in obedience to God's word, who said he would forgive sin if these pure, gentle, patient animals were brought in this way. It was to make people think of Jesus, who was coming to give his life for the sin of the world. He was God's Lamb. When Andrew and John heard John the Baptist speak they looked at Jesus and turned and went after him. No one ever comes after Jesus without his knowing it. He knew they were there, and turned to ask them a question. It was a very important one. We must hear it to-day, for Jesus asks it of us, "What seek ye?"

It makes a great difference what we seek in this world. [Pause to mention some of the things people seek after—power, a high place, money, a good time, etc.] Are we seeking a Saviour? Is that what we are here for in this room to-day?

If we seek him, we shall surely find him, for he says so. If we seek other things and other people, thinking they may help us, we may find them, but what good will it do us? Let us stop just here, and think a minute what we really want, and what we are really looking for, in God's dear house to-day.

These two men, following Jesus, were seeking to know where he lived, for they wanted to come and stay with him a while. He said, "Come and see." He is always ready to show where he may be found. We will write "Come and see" on our guideboard. Now we will make a road, following the direction of the guideboard, and out here a temple door, or gate. Above we will write "Where He dwelleth." This may stand, first of all, for the house of the Lord, the church where we come to praise and pray and learn of God's love to us, and our duty to him.

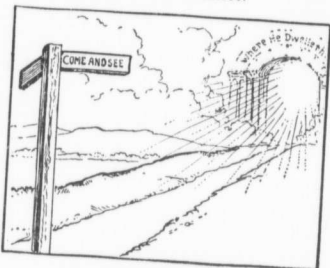
Do you know, and feel in your hearts, that Jesus lives here? He says he will always be in his own house, though he is in our houses and hearts too. Yet in a special way Jesus dwells here. But there is another temple more beautiful than this, and when people go there, where all is joy and light and beauty, without sin and without sorrow, they shall "go no more out." There they shall see the King in his beauty, for he dwells there; and those who love him shall be with him forever. What is the name of that temple above? It is heaven. If we want to live with Jesus there, we must get acquainted with him down here and follow him home to the place where he dwells.

True following. To follow Jesus alone is not the real, true following. We must take some one with us. Andrew found his own brother first and brought him to Jesus. O, to bring others to Jesus. Where else, to what other friend, can we take them? No one can help them as Jesus can. Have we brothers or sisters or friends in our homes that we may bring to Jesus? Jesus found Philip, after this, and said, "Follow me." Philip obeyed at once, and then he went and found Nathanael. [Tell the story in full.]

If we are really seeking Jesus, we are seeking others, that we may bring them to him. If they say that it will not help them much to come to the Sunday school, to the place where Jesus dwells, just say to them, as Philip said to Nathanael, "Come and see."

What will we see—what will they see, if we will all come to him? We will see—in our hearts now, and here, the loving Saviour who came to make our souls live forever, if we trust in him and ask him to take away our sins. We see our very best Friend, who loves us more than any one else can, and who can do everything for us.

By and by he will take us to be where he dwells, and we shall see him for evermore.



Kindergarten Hints.

BY JULIA E. PECK.

GOLDEN TEXT: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15. 8.

HINTS ON METHOD.

Our lesson is a study of discipleship from the child's point of view. We take as our topic, "Following in His Footsteps." The keynote of our lesson, "Heard him speak, and followed him." Thoughts to bring out: When we hear him speak we will follow. Showing how and where to follow is an important part of our lesson, with the invitation, "Whosoever will, let him come."

The teacher has to remember that this is only the beginning of our study of discipleship. The children are to "learn by doing," they are to learn to follow, by following. Our part is to set their faces toward the Light. It is our purpose that they shall early form the habit of asking, "What would Jesus do?" and to follow his leading.

SUPPLEMENTAL LESSON.

In the days when John the Baptist preached there could be no newspaper reports of his message; for there were no newspapers. People who heard it must bring the news to people who could not be there. In Bible times God sent messages by angels, or he whispered his message in the soul of a holy man who would face any danger to deliver it.

The best way to hear John's God-given message perfectly would be to leave everything, follow him day after day, talk with him, and learn by heart what to do with his message. In Bible times those who left everything to follow a teacher in this way were called "disciples." A disciple leaves his old life, works with his

teacher to learn how to carry on his work and deliver his message.

MEMORY LESSON.

John was standing with two of his disciples, and he saw Jesus and said, "Behold the Lamb of God!" The two disciples heard Jesus speak, and followed him. Jesus turned, saw them following, and said, "What seek ye?" They said, "Master, where do you live?" Jesus said, "Come and see." They came and stayed with him that day. One of the two that heard John speak, and followed Jesus, was Andrew. The other was John (not John the Baptist). Andrew found his brother Simon, and said to him, "We have found the Christ." He brought his brother to Jesus. Jesus looked upon him and said, "Thou shalt be called Peter." Jesus found Philip, and said to him, "Follow me." Philip found his friend Nathanael, and said to him, "We have found the Christ of whom the prophets wrote."

After the memory lesson: Jesus went from village to village teaching, healing, saving. These disciples, having learned John's message perfectly, followed him everywhere, learning of him, sharing his toil and danger. Remember their names, for we shall meet them in our lessons, and get acquainted with them.

When the disciples had spent all their days in telling of Jesus Christ they gave their work into other hands. Has Jesus any disciples living today? Are missionaries disciples? Is our pastor a disciple? Do all disciples of Christ have the same kind of work? May we become disciples of Jesus? If we say, "Yes!" we must study about faithful discipleship. John and Andrew heard him speak, and followed. We can hear him speak at any time. He speaks to our souls in the silence, and we understand. He speaks to us through the Bible, and we study it to understand. If we listen, we can follow him always. Jesus says, "Come unto me." "I am the good Shepherd." The good Shepherd calleth his sheep by name, and will lay down his life for them.

What will his faithful disciples have to give up? Everything that would keep them from following him closely. What is a faithful disciple to do? "Do with thy might whatsoever thy hand findeth to do." Where are the faithful disciples to go? The way to follow is sometimes called "the narrow way," because we are shut out of many paths that look broad and pleasant, but would lead to sin and separation from our Shepherd. To be separated from him would make any pathway, no matter how beautiful it looked, desolate and lonely. We follow our Shepherd up many steep hills of difficulty, and

the path is hard to climb; but when we reach the top, we are strong and vigorous for another climb, even if many thorns and brambles are in the path that leads us higher toward heavenly things.

After a rather more literal teaching of what faithful disciples have to do, the children are told that when in doubt as to which is the narrow and good pathway, and which is the broad and dangerous road, they are to ask in prayer, Which way would Jesus choose?

LESSON VI. (February 11.)

JESUS AND NICODEMUS. John 3. 1-18.

GOLDEN TEXT: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3. 16.

Primary Notes.



Introductory. Once upon a time there was a beautiful palace built of white marble, and finished in the loveliest way, which was entered by a very low and narrow door. Once in it, there was room enough for all; but there was only this

one way to get in, and all must enter by the low and narrow door. Above it in gold letters were the words, "Whosoever believeth."

No one could see from the outside of the palace the beauties within; but there was a book that told of these, and some of the king's servants were always telling others how fair this beautiful house was, where all were welcome who would come in by the door, believing the king's word that there was a place for them inside and that this was the way to come.

The door was so narrow that nothing could be carried through. All the burdens had to be left outside, and it was so low that tall people had to stoop to pass in. But little children who had nothing to carry, or very little to lay down, and who were not so tall as the grown-ups, found it far easier to go in than any others. Of all who passed in day by day only those tried to enter who thought it worth while, who took the king's word for it that there was room for all and a welcome there. So it came to pass that as the great numbers went that way some went in and some stayed out. It was not because there was too little room inside, or not invitations enough, or a welcome for everyone, but because some did not believe all this and would not go in.

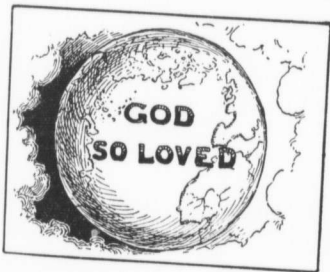
Of all who passed through the low and narrow door the little children found it easiest to go in.

You know what this story means. God is the King, his kingdom is the palace, and trusting in him is the way we go in. We can't take in our own goodness. We must not be proud and lifted up, but our hearts must stoop low. We must all go in as little children. Only those who take the King at his word will bend the head and go into the kingdom of heaven.

The lesson. When Jesus lived on earth a man who was a teacher or ruler among the Jews, who was thought to be very wise indeed, longed to know the way into the kingdom of heaven. He did the best and only thing to do; he came and asked Jesus about it. His name was Nicodemus, and in the darkness and quiet of the night he came to be taught. He was a teacher, but Jesus was a greater one. Jesus told Nicodemus the most important thing in the world to know. He told him how to come into God's kingdom, how to become a Christian, a child of God. He said he must become like a little child. He meant by this, as simple and trustful and lowly as a little one that believes his father's word, follows his father's way, does not try to help himself when his father carries him over the hard places, and does what his father says.

[Amplify the lesson, telling the story of the brazen serpent, which Jesus brought to the mind of Nicodemus to help him to understand how a trustful look would save, and dwelling particularly upon the Golden Text.]

God's love. Our Father in heaven loves the whole world. See on the blackboard this picture of a globe. We will write "God so loved" upon it. How much did he love? O, it was "so" much that he gave Jesus to die for all. Heaven



is large enough and the welcome is large enough for the whole world, for every living person to come in. [Enlarge and dwell upon the thought

of God's great love coming to us one by one, yet enough for all.] But there is only one way to come. See on the blackboard the words which show who will come in this low and narrow door of trust in God. "Whosoever believeth" will come in.

Now, which is better, to come in now while you are little and can come easily, or to wait till you are bigger and it is harder? In the story you will remember that the little children did not have to stoop so much. They were little enough to go in easily. This means that before you grow up you have fewer wrong thoughts, sinful deeds, and all that, to cast away, and it is easy to trust and easy to let Jesus have your hearts. O, come now.

Kindergarten Hints.

GOLDEN TEXT: "Thou art the Christ, the Son of the living God." Matt. 16. 16. "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5. 1. "Arise, shine; for thy light is come." Isa. 60. 1.

SUPPLEMENTAL LESSON.

Show picture of Herod's temple; also show picture of a caravan. It is time for the spring festival (passover) at God's holy house in the city. Caravans like this [showing picture] are moving slowly from distant villages toward this white marble church [holding up picture of temple] on the hill.

Jesus came to this festival in the spring when he was twelve years old. How well you remember that lesson. In that springtime of his boyhood, long ago, he began to understand that he must be about his Father's work.

We may think of Jesus on this day when the festival begins, knowing himself to be the Son of God as he walks through the fields to get to his Father's house, there to make himself known.

He looks at the gray hills covered with wild roses and geraniums, and he sees people flocking from all directions toward the church on the distant hill. They are all his children. He must tell them that he is their Saviour. He would die to help them.

He must meet them in the church, in the streets, in the fields. He will talk to them about the flowers of the field and the birds of the air. He, their Saviour, wants to draw them to him as a "hen gathers her chickens under her wings." Will they come?

Some will come and never leave him. Others will stay long enough to see the wonders of his miracles, and turn carelessly away. Certain

rulers and teachers will begin from the time of this festival to treat him cruelly as long as he stays on earth. Jesus finds a confusion and disturbance at the church, which is most irreverent and wicked in God's house. After describing the scene of the cleansing of the temple we introduce Nicodemus, who knew all about this cleansing, who knew about the miracles Jesus was working in the streets outside the church. Nicodemus had read the Scripture promise, "The Lord whom ye seek shall come suddenly to his temple." "Perhaps that time has come," Nicodemus thinks, and he wants Jesus to have kind treatment.

MEMORY LESSON.

There was a man named Nicodemus, a ruler. Nicodemus came to Jesus by night, and said to him, "We know that thou art a teacher come from God; for no man can work such wonders except God be with him." Jesus said to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God sent his Son into the world that the world should be saved through him.

Everyone that does wrong hates the light, and comes not to the light lest his evil should be known. He that is truthful comes to the light, because he is of the Lord, and fears not that his work should be known, because he is in the Lord.

After the memory lesson: Jesus is the Light of the world. We repeat our text: "Arise, shine." Nicodemus was honest, and turned toward the Light. The other rulers turned away from the Light. Nicodemus must visit Jesus secretly, or there would be more trouble from those who loved darkness rather than light. Nicodemus asked how to get ready for heaven. "There must be a great change," Jesus explains to Nicodemus. Souls must be made over fresh and new. Heaven begins in a soul which is flooded with light. Then there will be no dark, unclean corner hidden away in the soul.

When mother is away home seems dark and dreary even when the sun shines in the windows. All bright things of the world seem dark and dreary when Jesus is shut out of the soul by wrongdoing. Untruthful things are hidden away there, and fear the light. When untruthful things are confessed, and we let our Lord see all that is there, he fills those dark places with light, just as home is flooded with sunshine when mother comes.

Let us ask that the windows of our soul may be always opened to the Light.

LESSON VII. (February 18.)

JESUS AT JACOB'S WELL. John 4. 5-26.

GOLDEN TEXT. "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4. 24.

Primary Notes.



Introductory. Once upon a time a great king began to rule over a new country. He did not wish to live there, and for a long time he did not even visit it, but he made laws for the people, took care of them, did everything for them, and expected them to obey and love him.

Now, some of the people were much puzzled and troubled about having a king whom they had never seen. "How can we know that we belong to him?" they asked. "How can we tell what will please him?" But there was really no trouble about all this, and it was explained to the people by the king's messengers. "You know that you have a king, and that you belong to him," they said, "because you see what he does for you. He is all the time looking out for you, and providing for you. If you were not his people, he would not do all this. Though you have never seen him, and cannot see him, you know that there is such a person by what he does, and that he is your king, because he does so much for you. Then you are not left in doubt about what will please him, for he has sent you a book of rules, and he has sent his messengers to explain them, and it is just as easy to please him as if he were here. It is not necessary to see him in order to do as he says."

All this was so clear and plain that even the children could understand it, so there was no more trouble about it.

The lesson. Our lesson to-day tells us about our great King, whom we never saw, and how to come to him, how to worship him aright. One warm day, long, long ago, and far, far away, a tired traveler sat beside a well. As he sat thus upon the well, wearied with his journey, for he had come from afar, a woman from the city came to draw water. It was a strange place to preach a sermon, and there was but one to listen; but there was a wonderful meeting that day by the well-side in Samaria, when Jesus, who was the weary traveler, met the woman who came for water. He had an errand to her. He wished to help her, to teach her, to preach to her, to show her her sins, and to save her from them. Jesus asked the woman for a drink, for he was thirsty

after his journey; but he told her that he could give her the water of life; that is, that he could give life to her soul, which would be like water to thirsty lips. Then, when Jesus had made her understand that he knew all about her, sins and all, she felt sure that he was a prophet, wiser than others, who could teach all things, and she asked him about the true way and the true place to worship. Jesus told her, in the words of our Golden Text, how to worship God.

This woman did know some wonderful truth. She knew that One was coming from God to tell everything, and she said so. Jesus said to her, "I that speak unto thee am he." He was the One set apart to show the way of life and the way to worship. The woman went away and brought others to hear this wonderful teacher, and those who heard him believed for themselves.

How to worship. See on the blackboard to-day the words "Praise Him." We come to God's house to worship or praise him, and we need to know how. To worship is to give God the honor that belongs to him! We honor the Premier, men take off their hats to him, and cheer him, but we do not worship him. We give greater honor to God, because he is greatest of all. We cannot see him, but we know he lives and loves because of what he does, and what he does for us. God is a Spirit. We have spirits—we think, we love, we choose what to do, with that part of us that cannot be seen, but which lives forever, and is the best part of us. With that part we are to worship God. In his house we pray, and sing, and read, and hear his word, but folding our hands, and bowing our heads, and singing the hymns, or saying Bible words will not be worship unless we mean it all with our hearts.

[Impress the lesson of reverent, loving, trustful, heart worship.]

HINTS ON METHOD.

We open with a review of all the lessons of the quarter. The children will remember that Nicodemus came by night to talk with Jesus, but just what was said will remain a little misty in their minds. We must expect this, as they are more apt to remember striking incidents of a lesson than any account of a conversation, even with most careful teaching. If we are able to give a word-picture of an incident, as, for instance, the cleansing of the temple, they will remember it. We can scarcely make a word-picture of the conversation between Jesus and Nicodemus, and the children will remember little besides the bare fact of the visit. Again we have a lesson about a conversation; but this admits of a pictorial setting, and is more easily handled.

We show again our picture of Herod's temple, telling the children that in the streets outside this church Jesus worked many miracles. We know that Jesus worked his miracles always to help and save, though exactly what he did here we are not told. We discuss his miracles of which we have heard, and introduce our new lesson at this point.

LESSON STORY.

The miracles of Jesus at this spring festival were attracting the wrong kind of people—the selfish kind that would gladly come to see a new thing, but would care nothing for the love and mercy of Jesus. Our Lord will go from here into the country, and there he may find simple-hearted people who will follow him for love. Do you think he will find such people? Do you want to go with him and see whom he meets on this journey?

If a sand-map is used, have a simple outline of Samaria, Judea, and Galilee, and show where Jesus left the city and went northward, tracing direction on the map. If unprovided with any sort of map or diagram, the lesson seems more real if the teacher points in directions while talking.

Jesus went that way [pointing or tracing on map] to the half-heathen country. Those people (Samaritans) had asked years ago to be allowed to help build the church in the city, and to share in the worship there. The reply was like this: "God is not your Father, but ours. You can have no share in our church." Then these half-heathen built a church of their own on a high mountain. Was it not time that Jesus should come to teach that all men are brothers, and that God is the Father of all?

Show a copy of Hofman's "Christ and the Woman of Samaria." Resting here in the shade by the well of cool water [we dig one deep in our



Kindergarten Hints.

GOLDEN TEXT: "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21. 6. "He leadeth me beside the still waters. He restoreth my soul." Psa. 23. 2, 3.

sand-map, marking the spot] you see Jesus. This picture shows a light around his head. The green branches of the vines make a bower to shelter him from the heat of the noonday sun. He is tired and thirsty. His disciples are not in sight. They are gone to buy food. That woman in the picture has come to draw water. She carries the jar on her head, and lets it down into the well by the long cord she brings. What will Jesus ask her? He is thirsty, and has no water jar with a long cord.

Men of his country will not speak to heathen women here. Whom does Jesus call his brothers and sisters? When Jesus asks her for water, and she sees by his dress where he comes from, she asks how it happens that he is willing to speak with her. She could not know that he is the Christ. [The children will ask about the "light around his head," which shows in the picture, and we have to explain.]

Jesus told her that if she knew his name she would ask him for living water, that she might not thirst again. Where shall she get this water? It is a long, weary way to the well. "Are you a prophet?" asks the woman. "Are you greater than our father Jacob, who gave us this well?" Jesus was speaking of quenching soul thirst. The woman's soul was thirsty, but she did not know it.

The soul gets thirsty. How can that be? Do we ever feel sad, tired, and ashamed of wrongdoing, and long for something that will make us better? That is soul thirst. To long for good and God is soul thirst. Jesus saw the thirst in this woman's soul, and told her all about it. How could he know about a thirst hidden from all except God? The woman ran to call her neighbors to see the Lord. Back in the city [pointing south] were the selfish, curious people, who followed Jesus for gain, who would never call him "Saviour."

"We believe him now," said the heathen people to the woman, "not because you told us, but because we have heard his voice, and know that he is the Saviour of the world."

LESSON VIII. (February 25.)

JESUS REJECTED AT NAZARETH. Luke 4. 16-30.

GOLDEN TEXT: "He came unto his own, and his own received him not." John 1. 11.

Introductory. How many of you ever heard about people called missionaries? Surely all of you have heard. And what is a missionary? It is one who has a mission. It is one who has a message to carry. His mission is the thing he

is sent to do. The people we call missionaries are those who are sent to tell of Jesus to heathen in far-away places, who do not even know his name, and to those in our own land who do not believe him.



But others besides those who are called by this name have a mission—an errand, something to do or to tell. Even a little child may have a mission. A dear baby boy once lived a little while in this world and went away to be with Jesus, but his little life was long enough to make papa and mamma love him so much that they learned to love God who gave him, and when the baby went to heaven he seemed to take their hearts there with him. This was the mission of the little life. A bright little girl lived in a poor home. She was so loving and happy and full of sweetness that she was called Little Sunshine. Her mission was to make people happier by her smiles and laughter and happy ways. You have a mission and I have a mission. Whatever our Father in heaven sent us into this world to do is our mission. We must have help, or we cannot do as we should. But there was One who came to this world on a mission, who was strong enough to carry it out all through perfectly, never once failing in anything that he came to do. It was Jesus. In our lesson to-day we learn what the wonderful work was. We will write on the blackboard the words "Jesus's mission," and then we will write what he came for. Let us see whether or not those he came to work for were willing to receive him, and then let us ask ourselves if we are willing to let Jesus do his work.

The Lesson. Do you remember where the carpenter shop was in which Jesus worked with Joseph? It was in Nazareth, and there Jesus was brought up, going every Sabbath day to the synagogue, as they called their church. After being long away he came back there when he had begun to go about teaching and preaching, and carrying on his mission. When Sabbath came he went to the service just as he always did, and they gave him the book which Isaiah the prophet had written many years before. Now, this book was nearly all about the Saviour, and told beforehand what the Lord's work would be. Jesus found the place where some especially beautiful things were said of him, and read them to the people. Isaiah said Jesus was to be sent to the poor, the broken-hearted, the captive, the blind, and the bruised. [Write on the board, and drill class upon these words.]

When Jesus closed the book he said to them

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all that this very day these words had come true, and he talked to them in such a way that they wondered; but as he went on, and showed them how God worked, they grew very angry and rose up and hurried him out of the city, and led him to the edge of the hill to throw him down. But he passed through and went his way, for they could not hurt him. His mission was not done.

Rejecting Jesus. To reject is to refuse, to choose one thing and not to take the other. Jesus came to his own people, but they turned away from him. They were his own people, but they would not allow him to carry out his mission among them. O, how sad it was!

How is it with us? The Lord made us and we are his. He comes to us to make our hearts clean, our eyes to see him, and to set us free from sin, as captives are set at liberty. Will you let him do all this for us? This is what he came for.

Our mission. Jesus does not need any help in his great work, but he lets us help, because that is his will. It is the way he chooses. He will send us to help those that are sad and sinful, if we will go. He puts us into the world to do what will please him and help others. If we choose Jesus, we will also choose his work, and try to be like him and do as he did, in our little way. A child can put his little feet in the very footsteps of his father and follow, though he is much smaller. O, let us follow Jesus!



Kindergarten Hints.

GOLDEN TEXT: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23. 37.

LESSON INTRODUCTION.

Jesus had been away on a preaching tour. At one place [showing sand-map] he stopped to rest at a well. [Reviewing Lesson VII.] At another place a nobleman came twenty miles, from way over here [showing on sand-map], to

tell Jesus his trouble—that his son had fever (John 4. 46-54). In telling of this miracle, when we reach the climax: "Thy son liveth," we explain that accounts of the miracles of Jesus had, from time to time, traveled back to his home in Nazareth, where people knew him as "the carpenter's son."

Jesus is going home from his preaching tour. We trace the way on our sand-map. Will he let old friends see what wonders he can work with a word, a touch, a look? It would be of no use, they will not believe him.

LESSON STORY.

On the Sabbath [having traced the way home on our map] he goes quietly to church among the groups of village people. Their largest church was in the city (Jerusalem). This is more like a chapel built of white marble, carved on the outside with vines and leaves.

We may think of Jesus, known there as "the carpenter's son," entering this white chapel on the Sabbath. Let us go in with him, and look about us. We see there are seats on one side for the men, and on the other, behind a lattice, are seated the women shrouded in long veils. They have no preacher, but the learned men of the congregation are expected to read and explain the Scriptures. The Bible, written on a roll like this [showing model of book and roll], is kept in a box of painted wood, and covered with a silk curtain. A keeper is here, who takes care of the Holy Book, and hands it to the speakers. The service is something like ours. They have hymns, prayers, and a Bible lesson.

When the Scripture lesson for the day had been read, Jesus takes the elevated seat placed for the speakers, the keeper of the book lifts it from its painted box, and gives it to Jesus. Seated on the platform, Jesus reads from the book, while all the people remain standing to listen. There is something in his face to-day which holds all eyes fastened upon him. Jesus has chosen to read the Scripture promise of the Christ and his great work. Jesus spoke as no other could speak; for he himself is the promised Christ. The Scripture lesson is of his own work, and says: "The Spirit of the Lord is upon me, for the Lord has sent me to heal the sick, open the eyes of the blind, set prisoners free, preach good news to the poor, and to declare that the Lord has come."

The listeners were wonderfully interested to gaze upon his beautiful face as he read the Scripture lesson as no one else could do. Then Jesus surprised them all by saying, "I am he that is promised." The people were angry. This is the carpenter's son. We have seen none of his

miracles. He claims to be the Lord. We will put him out of the church. Jesus loved them; he wanted to save them from sin and sickness, to work wonders of healing and love among them, but they would not trust or believe him. Jesus knew by the cruel looks on the faces of all who were gathered in the church, and who were muttering angry threats against him, that he could not win their trust or love. They hurried him out to a rocky hillside, and would have hurried him over the cliff, but something in his face, a look not of earth, but of the power of heaven, stayed their lawless hands. Jesus quietly walked from them—walked away forever. He went from his old home to live among strangers. He would never come to them again. He wanted to gather them under his wings, even as a hen gathers her chickens, and they would not.

We are his own. He would gather us under his wings. He finds among us, as he daily walks in our midst, those who thrust him away with dislike, those who turn carelessly from him, and those who would follow him closely forever, turning from paths of selfishness to a path of loving service. To which group shall we belong? To those who thrust him away? To those who turn carelessly from him? To those who follow him closely?

Whisper Songs for February.

FIFTH LESSON.

The Lord is our Shepherd,
His mercy and love
Lead through his green pastures
To heaven above.

SIXTH LESSON.

The Lord, our Redeemer,
Who hears when we call,
Came down from his heaven
To die for us all.

SEVENTH LESSON.

The Lord is a Spirit
And ready to give
His life to our spirits,
That we, too, may live.

EIGHTH LESSON.

The Lord is among us,
His voice we may hear;
Let all little children
Who love him come near.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

Teacher. The Lord is my shepherd;

Class. I shall not want.

T. He maketh me to lie down in green pastures:

C. He leadeth me beside the still waters.

T. He restoreth my soul:

C. He leadeth me in the paths of righteousness for his name's sake.

T. Yea, though I walk through the valley of the shadow of death, I will fear no evil:

C. For thou art with me; thy rod and thy staff they comfort me.

T. Thou preparest a table before me in the presence of mine enemies:

C. Thou anointest my head with oil; my cup runneth over.

T. Surely goodness and mercy shall follow me all the days of my life:

C. And I will dwell in the house of the Lord forever.

SONG OF PRAISE.

T. What is it to pray?

C. To speak with our Father in heaven.

T. In what spirit should we come to him?

C. In the spirit of loving reverence.

T. Let us all pray. (It is well to vary this service of prayer from time to time. Sometimes the teacher may lead in a concert prayer; again, a little prayer may be softly sung; and now and then an echo prayer may be offered. Always close the service with the Lord's Prayer.)

GIVING SONG.

(The children never seem to tire of "Hear the pennies dropping," sung as they march past teacher, who holds the receptacle to receive the offerings.)

BIRTHDAY OFFERING.

LESSON TAUGHT.

ECHO PRAYER.

SINGING. (A motion song preferably.)

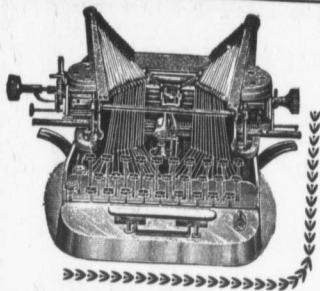
GOLDEN TEXT DRILL—SUPPLEMENTARY WORK.

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