

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

JULY, 1891.

[No. 7.

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The Sunday-School Banner

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for

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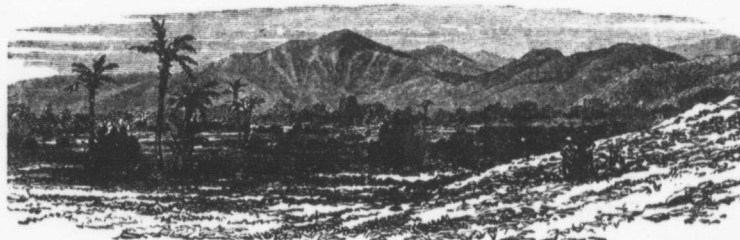
AND

YOUNG PEOPLE.

Vol. XXV.]

JULY, 1891.

[No. 7.



PLAINS OF JERICO.

Jericho.

BY THE REV. GEO. J. BOND, B.A.

LEAVING Gilgal, we travelled first to the site of ancient Jericho, the famous city of Palm Trees, whose strong walls fell by the power of Omnipotence, without a single stroke from the host who so strangely encompassed it. It is now a heap utterly desolate, with little to indicate its site but a few traces of ancient foundations. From the mound on which it stood one looks out over a cheerless, uncultivated waste of what was once, and could be made again, by proper cultivation and irrigation, a scene of marvellous beauty and fertility. Before us, to the west, rise the heights of the Judean wilderness, the highest point of which, Mount Quarantania, is the traditional scene of our Lord's Temptation.

At the foot of the mound on which the ancient city was built springs the fountain of Aines-Sultan, as the Arabs call it, the Fountain of Elisha, as travellers call it; which is undoubtedly the spring whose bitter waters were made sweet by the prophet, at the request of the inhabitants of the city.

From Elisha's Fountain, we turned once more our faces toward Jerusalem, and rode up the long, steep and sinuous pathway—the road spoken of by our Lord in the Parable of the man who *went down* from Jerusalem to Jericho and fell among thieves, and the Good Samaritan who relieved him. It was a toilsome climb, and the heat was most oppressive, though every hundred yards of ascent brought us very perceptible relief, as we exchanged the close air of the valley for the brighter, breezier atmosphere of the hills. We had a noon-tide halt by a well-side for lunch, and a halt for half an hour at Bethany, to visit the reported tomb of Lazarus, and the site of the house of Simon the Leper; and then in the bright, sunny afternoon we rode over the summit of Olivet, and stopping awhile to meditate in Gethsemane, and drink from the Pool of Siloam, reached at length our quarters on Mount Zion.

“GIVE, and it shall be given you.”

As an illustration of Christian patience, Mr. Spurgeon says: “The anvil breaks a host of hammers by quietly bearing their blows.”

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Sunday School Banner.

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

TORONTO, JULY, 1891.

Entertainments.

The subject of entertainments is one that is often involved in much difficulty. An entertainment that does not entertain is very properly voted a failure. Hence there is a danger of, in order to be entertaining, introducing frivolous and even foolish features. Now, there is no need for this—none whatever. With the whole range of English literature before us from which to choose, with the whole range of song and music, there is no excuse for introducing silly features in connection with Sunday-school or Epworth League entertainments. The religious character of these institutions may be compromised and incalculable injury done by the introduction of some objectionable feature.

It is a delicate subject to arrange the programme. The kind friends who generously offer their services for the most part, of course, make their own selections, and frequently nothing is known of their character till they are sung or spoken before the audience. Sometimes through a lack of good taste, selections are given which are utterly unworthy of the time and place. If the principle were adopted that a committee in charge must know before

hand the character of the selection, it could give no offence in its special application. And that committee ought to be strong enough and have backbone enough, courteously, kindly, but firmly, to rule out everything that is objectionable. Remember that you are the custodians of the character and reputation of the League, of the Sunday-school, of the Church. Nothing should be done or said that would abate our reverence for religious institutions or for the house of God. We are not opposed to humor. If it be refined and have some point and moral significance, it can be a most effective means to point the moral or adorn the tale.

The mistake is often made of having too much programme. In social meetings, we are inclined to think, the less formal programme there is the better. Let the people do their own speech-making, they will like it better, let them go around and get acquainted, let those who are musical crowd around the piano and sing glees, snatches, or some of our matchless hymns. A committee appointed for the purpose should go around to find out strangers and make them acquainted, and try to win them to the more spiritual services, the weekly prayer-meeting, class-meeting, and other means of grace. The Epworth League is doing much to solve the entertainment question, it is giving increased dignity and moral significance to even the amusements and recreations of the people.

Tell the Dear Saviour.

BY LLEWELLYN A. MORRISON.

“THE Centurion said unto Him, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him: I will come and heal him.” MATT. 8. 5-13.

Tell the dear Saviour, my brother; just mention
The troubles that come to thy home;
No need for thee then to demand His attention,
Or press Him in mercy to come.
Enough if thou tell Him the wrongs that oppress thee;
Or mention by message the griefs that distress thee.
His answer will cover thy need; He will bless thee,
And thou shalt be glad in the Lord.

Tell the dear Saviour, my brother; His healing
Will promptly come in at thy word,
If it—a full faith in His power revealing—
Shall trust for the help of thy Lord.
No fear, if thou ask Him, that Jesus will shun thee;
His fulness revealed to thy weakness hath won thee
To seek for His favor; such good He hath done thee,
That now thou art glad in the Lord.

Tell the dear Saviour, my brother; His measure
Of succour for thee is thy faith
To grant all surcease from their pain is His
pleasure;

His dying redeemed them from death.
Go tell Him thy burden, for friends that are
weary;
Disclose all the darkness in homes that are
dreary;
And He, by thy faith, will come in and make
cheery,
They all shall be glad in the Lord.

Tell the dear Saviour, my brother; beside thee
He waits for thy bidding to-day;
Though bonds and imprisonments both may
abide thee

His love can illumine the way.
Though darkness come down, and though sin
may appal thee,
Yet safe in His keeping no harm can befall
thee;
Just tell Him thy need and in love He will call
thee

And keep thee; so glad in the Lord.
—The Elms, Toronto,

KEEP yourselves in the love of God.

To the Teacher Who is Habitually
Absent From His Class.

(From The Worker's Monthly of London.)

DEAR SIR,—You have been absent from your
Sunday-school class many times during the
past fifty-two weeks. If you had only been
absent once or twice, or if you had made a
strenuous effort to provide a substitute when
absent, I would have no message to send you;
but you are one of those teachers who come
when you feel like it, and stay away when you
feel inclined, and yet who never offer to resign,
so that a more faithful man may be found to
take your place.

You are a tribulation to the superintendent
—a rock of offence to the school, and a
stumbling-block to every young Christian. I speak
strongly; for you are a hard case, and soft
words would be wasted on you. I am forced
to believe, from your actions, that no motive
sufficiently high influences you as a teacher.

You are not thus spasmodic and uncertain in
your business; you are found at your work
promptly on Monday morning, and every other
morning—you are rarely afflicted with a cold
so grievous that you cannot make a day's wage.

(Continued on page 388.)

OPENING AND CLOSING SERVICES.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Give unto the Lord the glory due unto his
name;
Worship the Lord in the beauty of holi-
ness.

SCHOOL. As for me, I will come into thy house in
the multitude of thy mercy: and in
thy fear will I worship toward thy holy
temple.

SUPT. Know therefore this day, and consider it
in thine heart, that the Lord he is God
in heaven above, and upon the earth
beneath.

SCHOOL. Who will have all men to be saved, and
to come unto the knowledge of the
truth.

SUPT. For there is one God, and one mediator
between God and men, the man Christ
Jesus.

SCHOOL. Let us therefore come boldly unto the
throne of grace, that we may obtain
mercy, and find grace to help in time
of need.

III. SINGING.

IV. THE APOSTLES' CREED, OF THE TEN COM-
MANDMENTS.

V. PRAYER, followed by the Lord's Prayer in
concert.

VI. READING SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, GOLDEN TEXT, OUT-
LINE, AND DOCTRINAL SUGGESTION by the
school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by
Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS (especially of the Church
service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Take heed to thyself, and keep thy soul
diligently, lest thou forget the things
which thine eyes have seen, and lest
they depart from thy heart all the
days of thy life.

SCHOOL. I will delight myself in thy statutes: I
will not forget thy word.

SUPT. What doth the Lord thy God require of
thee, but to fear the Lord thy God, to
walk in all his ways, and to love him,
and to serve the Lord thy God with all
thy heart and with all thy soul.

ALL. Help us, O God of our salvation, for the
glory of thy name: and deliver us, and
purge away our sins, for thy name's
sake.

III. DISMISSAL.

* Special lessons in the Church Catechism should
here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 26.]

LESSON I. THE WORD MADE FLESH.

[July 5.]

GOLDEN TEXT. The Word was made flesh, and dwelt among us. John 1. 14.

Authorized Version.

John 1. 1-18: [*Commit to memory verses 11-13.*]

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fullness have all we received, and grace for grace.

17 For the law was given by Mo'ses, but grace and truth came by Je'sus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Revised Version.

- 1 In the beginning was the Word, and the Word
2 was with God, and the Word was God. The same
3 was in the beginning with God. All things were
4 made by him; and without him was not any
5 thing made that hath been made. In him was
6 life; and the life was the light of men. And the
7 light shineth in the darkness; and the darkness
8 apprehended it not. There came a man, sent
9 from God, whose name was John. The same
10 came for witness, that he might bear witness of
11 the light, that all might believe through him.
12 He was not the light, but came that he might
13 bear witness of the light. There was the true
14 light, even the light which lighteth every man,
15 coming into the world. He was in the world,
16 and the world was made by him, and the world
17 knew him not. He came unto his own, and
18 they that were his own received him not. But
19 as many as received him, to them gave he the
20 right to become children of God, even to them
21 that believe on his name: which were born, not
22 of blood, nor of the will of the flesh, nor of the
23 will of man, but of God. And the Word be-
24 came flesh, and dwelt among us (and we beheld
25 his glory, glory as of the only begotten from
26 the Father), full of grace and truth. John
27 bareth witness of him, and crieth, saying,
28 This was he of whom I said, He that cometh
29 after me is become before me: for he was be-
30 fore me. For of his fullness we all received,
31 and grace for grace. For the law was given by
32 Mo'ses; grace and truth came by Je'sus Ch-
33 rist.
34 No man hath seen God at any time; the only
35 begotten Son, which is in the bosom of the
36 Father, he hath declared him.

DOCTRINAL SUGGESTION.—The incarnation of Christ.

HOME READINGS.

- M. The Word made flesh. John 1. 1-9.
Th. The Word made flesh. John 1. 10-18.
W. A mission of mercy. Isa. 42. 1-7.
Th. A Saviour. Luke 2. 8-17.
F. Condescension. Phil. 2. 5-11.
S. The Light of Life. 1 John 1.
S. Life of the world. 1 John 5. 1-12.

LESSON HYMNS.

- No. 5, New Canadian Hymnal.
All hail the power of Jesus' name!

No. 9, New Canadian Hymnal.

There is no name so sweet on earth.

No. 11, New Canadian Hymnal.

Take the name of Jesus with you.

DOMINION HYMNAL.

Hymns, Nos. 2, 35, 12.

QUESTIONS FOR SENIOR STUDENTS.

1. The Word was God, v. 1-5.
What does John say was "in the beginning"?

With whom was the Word?
 What was the Word?
 Of what was he the creator?
 Of what is he the fountain?
 Where does the light of life shine?
 Do men receive it gladly?

2. The Word became Man, v. 6-13.

What was the name of the man whom God sent to bear witness of the Light?

Was he believed to be the true Light? (Acts 19, 1-6.)

Who was the true Light?
 Is any man out of reach of salvation?
 How did the world regard the Son of God when he came?

Who were "his own"?
 How did they regard him?
 What did he give to those that received him?
 What is it to receive Jesus?
 How are these men said to have been born?

3. The Word Reveals the Father, v. 14-18.

Was Jesus really God?
 What did John the Evangelist say he had beheld in Christ?

Of what was the Word full?
 What was John the Baptist's testimony concerning Christ?

What is the meaning of "grace for grace"?
 Through whom did God give divine law to men?
 Through whom did God reveal divine grace to men?

Why has no man seen God at any time?
 Who has really revealed God to human hearts?
 What is meant by "in the bosom of the Father?"

Practical Teachings.

Where does this lesson teach us that—

1. God's love is as great as his power, and neither knows measure nor end?
2. Moral darkness cannot comprehend the light of God?
3. Men are responsible for their rejection of divine life?
4. Our natures must be changed by the Spirit of God?
5. We cannot be saved without Christ's intercession?
6. In Christ there is enough for all, enough for each, enough for evermore?

Hints for Home Study.

Read the accounts given by the other evangelists of the preaching of John the Baptist.

Read the account of "the glory of the only begotten" which John saw. (The transfiguration.)

Read the account of the borrowed glory which irradiated Moses's face when he came down from the mount.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Word was God, v. 1-5.

What three things are here said about the Word?
 With whom did the Word at first dwell?
 What is said about his power?
 What does Paul say was made by him? (Col. 1, 16.)

Where did the light shine?
 How well was it understood?

2. The Word became Man, v. 6-13.

What messenger is here spoken of?
 For what purpose was John sent?
 To whom was he to bear witness?
 Who is the true Light of the world?
 On whom does the true Light shine?
 What three things does verse 10 say about the Light?

To whom did the Light come and was rejected?
 What blessing came to all who received it?
 How were these born?

3. The Word Reveals the Father, v. 14-18.

What says the GOLDEN TEXT about the Word?
 What glory was thereby revealed?
 What was John's testimony to the Word?
 What did he say about fullness and grace?
 What about Moses and Jesus?
 Who has ever seen God?
 Who only has revealed him?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus was God?
2. That Jesus was a man?
3. The only way to the Father?

Home Work for Young Bereans.

Find to whom the coming of John was foretold.
 What disciples of John left him to follow Jesus?
 Who beheld John?

QUESTIONS FOR YOUNGER SCHOLARS.

What is Jesus called in this lesson? **The Word.**

What is a word? **That which serves to express a thought.**

What thought of God does Jesus express to us? **Love.**

Who is Jesus, the Word? **The great God.**

What did he bring to earth? **Life and light.**

In what may we see the light of his love? **In his life for us.**

Who was sent to tell about Jesus? **John.**

Was John the true light? **No; he was a witness of that Light.**

Who would not receive Jesus as the Light? **The Jews, his own people.**

Did any receive him? **Yes; a few.**

What power did he give to them? **Power to become sons of God.**

Who was made flesh and lived among us? **Jesus, the Word.**

Who came to bring God's law to us? **Moses.**

Who came to show God's love to us? **Jesus.**

How did he show that love? **By living and dying for us.**

Words With Little People.

THE WORD OF GOD.

How good it is to hear loving words spoken by a

dear friend! And when we are away from those we love most, how glad we are to get a letter containing words of love!

God spoke many loving words to his children on earth. At last he sent a living Word, Jesus, to show his great love! Jesus is God's Word to us. Do we watch to hear what that Word says to us?

Whisper Motto.

"God speaks to me, and I will hear."

General Statement.

We turn from the Old Testament to the New, from King Zedekiah to John the Baptist, yet our first step is not forward, but backward. The fourth gospel takes its station, not with the first and the third, at the cradle of Christ, but at the beginning of time. The writer seems to be standing upon the newly created world, and as he turns his eyes back into the darkness of the past he beholds One living as the Word of God, sharing in the divine nature before the universe began to be. By his hand the worlds were shaped and swung in space, and by him, long before man came, man's ransom was provided. He is the Light which, coming into the world, lights every man. The days of his incarnation draw near, and the messenger comes forward. John the Baptist appears to bear witness, not to himself, but to One greater, who, though following him, was nevertheless before him in rank. After him appears the Word himself, God's Son in mortal flesh. He comes to his own nation, a nation prepared by twenty centuries of training, yet he is rejected. Only a few out of the multitudes recognize him as the Light of the world, and these few receive as their reward the adoption of sons in the kingdom of God. The apostle pauses in his story to tell of the fullness which they receive, and the grace which is lavished upon them—grace added to grace. God was indeed revealed dimly in the ancient days, but in the manifestation of Jesus Christ he is shown in all his glory.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The beginning. Before all history. **The Word.** As a word is the usual expression of men's thoughts toward each other, so Jesus Christ is the expression of God's thought toward men. In ordinary life actions are said to speak louder than words; and in truth the actions of great men are the only adequate utterance of the causes they represent. That the term "Word" had been previously used in somewhat similar sense by Greek and Hebrew writers is interesting, but not important. Jesus alone was the Word of God. It is still more interesting to note that John the Baptist is described as "a voice;" Jesus, as "the Word." **With God . . . was God.** This is, as Dr. Abbott has said, an unfathomable mystery. The doctrines of the individuality of the Word, as distinct from God, and of the identity of the Word with God, are not easy to be reconciled by the human mind. We can apprehend God—his unity and his trinity—for both conditions of his being are plainly stated in his word; but no mortal can comprehend him. Efforts to explain this mystery add to it. This, at least, is plainly set forth: (1) *Our Lord was truly and essentially divine*; "not merely godlike in that loose sense in which great men and their great thoughts and deeds are sometimes spoken of as being 'divine.'"—*Conley.*

2. In the beginning with God. A repetition of the second clause of the preceding verse to emphasize the truth that while there is but one

God, there is more than one personality in God. (2) *God's love is as eternal as his power.* The divine attribute which was manifested on Calvary dates back as far as that manifested on Sinai.

3. All. "A grand word," says Bengel, "by which the whole universe is denoted." **Were made.** The Greek student will note that a different verb is used in this verse from that in the preceding verses. Hitherto the word is "was;" now it is "began to be." **By him.** The New Testament uniformly declares that (3) *Christ is always the executor of his Father's will.* Comp. Luke 2. 49; John 5. 22, 23, 27; 6. 37, 44, 57; 8. 28, 42; 10. 29; 14. 10; 17. 18, 24; 1 Cor. 15. 27, 28; Phil. 2. 9; Col. 1. 19; Mark 10. 40. **Not any thing made.** Literally, "not even one thing." John takes ground against those thinkers, ancient and modern, who assert that matter is eternal. He declares that every being and every atom in the universe came from the creative hand of the Son of God.

4. In him was life. The Greek word here is used in the New Testament exclusively of spiritual life, never of animal life. This verse, therefore, means that Christ is the source of divine life among men. **The light.** The revelation of Christ glimmered in the dawn of the Old Testament, and blazes in the glorious noontide of the Gospel. **Of men.** Not of Hebrews merely, but of all men in every age and every clime. (4) *"The Word is the going forth of God to the*

human soul."—Watkins. (5) "God, in Christ, is the great and sole life-giver—the infinite fountain of all needed blessings—physical, intellectual, and spiritual."—Coulter.

5. The light shineth in darkness. Christ has revealed himself constantly, by creation, by providence, by the strivings of the Spirit, by the course of events, by the revelations of prophets, and by the dim intimation of even the heathen consciousness. **The darkness.** The darkness of sin and ignorance, which has enshrouded the world in all ages. Even among God's chosen people there were but few who saw the light of truth, and in Christian lands true believers are still in the minority. **Comprehended it not.** Rev. Ver., "apprehended it not." They did not even recognize that it existed. As the light of a lamp in a fog by night is repelled by the dark and the damp, so the Light from above, shining upon dark souls, finds its benignant rays rejected.

6. There was a man. Rev. Ver., "there came a man;" literally, "began to be a man," in contrast with the eternal Word. **Sent from God.** The word translated "sent" is that from which comes "apostle," and this might read "a man apostled from God;" divinely appointed for a special work. **Whose name was John.** In the other gospels the two Johns are carefully distinguished as "John the Baptist" and "John the brother of James." The fourth gospel names only one John; its author never refers to himself by name.

7. The same. This John was the son of Zacharias and Elisabeth, and second cousin to Jesus, who was six months younger. He was born in Judea, grew up in the desert, and proclaimed in the wilderness by Jordan the speedy appearance of Christ. **For a witness.** Rather, as in Revised Version, "for witness;" not to be a witness by seeing, but to bear witness by testimony. **Of the Light.** That is, of Him who has been already declared to be the Light of men. **Might believe.** Might see Christ as the Light and accept him as their Life, and trust in him as their Saviour. (6) *Every Christian has a similar commission to that of John; we are all "sent to bear witness."*

8. He was not that Light. When John the Evangelist lived there were still a few who were inclined to place John the Baptist on an equality with the Saviour; hence this emphatic declaration from one who had been a disciple of the Baptist. **Sent to bear witness.** (7) *The weightiest testimony is that of personal experience.*

9. That was the true Light. True is here opposed, not to the "false," but to the "imperfect." As the light of the sun is greater than the light of the moon, so was Christ's light greater than John's, **Lighteth every man.** (8) *There is not a soul on earth which has not received some light from Christ.* (9) *God deals with men as in-*

dividuals, not in masses. That cometh into the world. Rather, "coming into the world;" the clause refers to Christ, and not to "every man." Christ, coming into the world, brings life to every man.

10. He was in the world. Perhaps this verse refers to the presence of the Word in the world before the advent. He was "in the world" by his spiritual presence, but the great mass of mankind cherished no spiritual aim. (10) *Most men find what they seek, and few seek God.*

11. His own. This divine Landlord came to his earthly estates, and his chosen tenants rejected him.

12. As many as received him. "Received him" is literally "took hold of him;" appropriated him by faith as their Saviour. (11) *Salvation is conditioned on human will. Power to become.* The right to claim sonship. **Sons of God.** Inheritors of the divine nature; heirs, as well as children, of God. **Them that believe on his name.** "To believe on" is to trust one's self to. One believes on a bridge who walks upon it; one believes on Christ who depends his hope of salvation on him.

13. Which were born. That is, born as sons of God—continuing the thought of the last verse. **Not of blood, nor of the will of the flesh, nor of the will of man.** Natural birth comes about that way, but, as Tertullian says, "A Christian mother does not give birth to a Christian child." Parents may lead their children to Christ, but no process of earth can make a Christian. In contrast to this the old Jews regarded descent from Abraham as a sure passport to heaven. **But of God.** "The sonship of believers is all of God. As many as receive Christ, God receives into sonship—brethren of Christ."—Coulter. (12) *Only the Spirit of God can change our faulty nature.*

14. The Word was made (Rev. Ver., "became") **flesh.** Was born as a human being. It is not likely that the apostles understood any better than do we the mysterious union of the Godhead and manhood which they positively recognized in Christ. **Dwelt among us.** He "tented with us"—stayed awhile. **His glory.** That brilliant flame which in early times abode in the holy place of the tabernacle, and which enrobed our Lord on the night of the transfiguration. **As of the only begotten of the Father.** Just the sort of glory which any one having a true conception of the character of God the Father might expect to be shown forth by God's Son—not a glory of scepter and chariot and palace, but of deeds of love, words of grace, and divine self-surrender. **Full.** Notice that this clause is connected, not with the one immediately preceding it, but with the former part of the verse. **Truth** includes all justice; **grace** includes all mercy.

15. John. The Baptist, already named in

verse 6. **Cried, saying.** Doubtless what follows is a summary of John's teaching concerning Christ; but the apostle seems to dwell upon one passionate declaration of the Baptist, which marked an epoch in his own life, and which is alluded to again in verses 27 and 30. **After me.** In time. **Before me.** In eternity. "My successor is my predecessor."—*Hengstenberg*. Christ made little headway as a public teacher until after John's imprisonment; but every disclosure of the divine nature made to Abraham and Moses and other Hebrew worthies was really a manifestation of this same eternal Word.

16. And. "Because." This verse does not belong to John the Baptist's testimony, but is the gospel-writer's comment. **His fullness.** His exuberant grace; the overflow of his divine nature. **All we.** The testimony of the Baptist is confirmed by the experience of all believers. **Grace for grace.** "Grace upon grace." This phrase may mean, "For the less grace of the Old Testament we have received the greater grace of the New Testament;" or, "Each grace, though when given large enough, is, as it were, overwhelmed by the accumulation and fullness of that

which follows." (13) *There is abundant provision made in Christ for the conversion and spiritual development of every soul.* (14) *Christian experience, founded on faith in Christ, includes a continuous reception of grace from Christ.*

17. The law "is the expression of absolute justice, which in itself knows not grace nor mercy."—*Whedon*. **Was given by Moses.** As God's agent or messenger. **Grace and truth.** The "truth" revealed the "grace." **Came by Jesus Christ.** Notice the change from "was given." Christ was not simply the earliest gospel messenger, he was its Author and Giver. (15) *Let us be profoundly grateful that we live in the full light of the Gospel.*

18. No man hath seen God. Not because no man has tried to see him, but because man, in his nature, is unable to comprehend the infinite One. **At any time.** Better, "ever yet;" some shall "see" him hereafter.—*Plummer*. **He hath declared him.** God acts as his own interpreter. We know more of God from the Old Testament than from all the rest of ancient literature and all human philosophy; but we know infinitely more of God from the New Testament than from the Old.

CAMBRIDGE NOTES.*

BY REV. JAMES HOPE MOULTON, M.A.

The origin of the doctrine of the eternal Word (*Logos*) has, we have seen, a serious bearing upon the authorship of the Gospel. The phrase is not explained, and must, therefore, have been familiar to St. John's original readers. Probably he gives here the matured results of his thought and teaching during many years, and in any case he must have started from terms well known in the Jewish and Christian world. Whence came they? Through Philo, is the answer often regarded as self-evident. This great Jewish philosopher of Alexandria (born about 20 B. C.) is full of the idea of a divine *Logos*, "through whom the world was created." But the careful study of Philo shows that he has taken a Hebrew idea and clothed it in Greek philosophy. Unlike its Hebrew equivalents, *Logos* means "reason" as well as "word," and the ambiguity is the starting-point of Philo's system. The Old Testament conception of wisdom (Job 28; Prov. 8, etc.; comp. 1 Cor. 1. 24) is an element traceable alike in Philo and in St. John, but there are few other links of thought. St. John's central doctrine, "The word

became flesh," is wholly alien from Philo's philosophy, which does not connect the *Logos* with Messiah at all. He doubtless prepared for St. John by popularizing the "name," but the apostle is not otherwise indebted to him. The idea was indisputably Palestinian. In the Old Testament itself we have a quasi-personification of the creative word of Gen. 1 (Psa. 33. 8; comp. also Psa. 105. 19; 107. 20; 1 Sam. 3. 21). The hints thus given were taken up by the later Jewish expositors, who trace the "word of God" in all Jehovah's manifestations of himself to men. Thus was the way prepared for the supreme message of the Gospel. The theological doctrine of the Incarnation is really the logical result of thought upon the simple narrative of the earlier evangelists. They tell us that Jesus claimed to be the Son of God. They show us that he was veritably Son of man. St. John comes in to draw the inevitable conclusion, and enforce it by recording a new series of those inexhaustible, unforgettable discourses which had echoed through his soul during the sixty years while he tarried for his Lord to come.

Verse 1. This verse designedly recalls the first verse of Genesis. The spiritual conception of creation, present but veiled in Genesis, is brought to light by the incarnation. There is something in man to which evolution contributed nothing, and to raise that something from a darkness which only light could dispel the Word became flesh. **Beginning.** Comp. Prov. 8. 22. Strictly this denotes

* In these notes, to save space, I shall indicate by abbreviations the two commentaries which I shall quote most frequently. "W." denotes Bishop Westcott in the *Speaker's Commentary*. "M. M.," the comments by Dr. W. Milligan and Dr. W. F. Moulton in *Schaff's Popular Commentary*, Vol. 2.

the first moment of the world-history, the end of the pre-existent ages described in chap. 17. 5. **Was.** A timeless being, the word taking us back into the indefinite past. It is strongly contrasted with the word "became" (verses 3, 6, "were made," "came"); he never "came into being." **Word.** There is no exact parallel in the New Testament, outside this prologue. Rev. 19. 13, is the nearest, but "the word of God" does not express the absolute personality described here. 1 John 1. 1, is impersonal, and so is Heb. 4. 12. Note that though the title is derived from the idea of a revelation, it is expressly used of a time when the recipients of revelation were uncreated. St. John perhaps indicates that the purpose to reveal himself is an essential attribute of God. **With God.** Comp. 1 John 1. 2. **Was God.** The Greek indicates a distinctness of personality but an identity of nature.

2. The same. "The Word who is God." This is not a mere repetition, but introduces the next statement; the eternal communion of God with God is the condition from which springs the world's regeneration.

3. We must accept the marginal rendering here and in every other place (except verse 9) throughout the lesson. It will be remembered that the margin, when it differs from the Authorized Version, often expresses the opinion of nearly two thirds of the revisers (including here M. M. and W.), and in a chapter like this conservatism was naturally strong. **Through him.** The Word is the agent, the Father the source, of creation. Comp. 1 Cor. 8. 6; Col. 1. 16; Heb. 1. 2. In Heb. 2. 10, and Rom. 11. 36, it is used of the Father. **Without.** Literally, "apart from him [comp. chap. 15. 5] not even one thing came into being." This punctuation follows the reading universally adopted until the fourth century. The words transferred are entirely superfluous in their old connection. Comp. Rev. 4. 11. Note that created being not only "became alive" in the life-giving Word, but "was life"—could by virtue of its union with him perpetuate its life.

4. Light. As in Genesis, *fiat lux* is the first creative word. "Life" is possessed by the lower creation; only in man does life, meaning for him the very breath of God, become the element in which he can have fellowship with the Creator, who is *in* *se*.

5. Hitherto we have been following Gen. 1. and 2; now we come to chap. 3. The "darkness" is not original, for the Word created all things good; it is the creation of moral agents who refused the light. **Shineth** still, for in the great conflict of the fall the darkness "overcame it not." The exact parallel of chap. 12. 35 (comp. 1 Thess. 5. 4), completely establishes this as the meaning. The Revised Version text, "apprehend," seems designedly ambiguous, the meaning "seize, appropriate"

—not widely differing from the margin—being suggested by Phil. 3. 12, 13. We must not dispute that the Greek is even ambiguous, for when in the New Testament this verse means "understand," it is not in the active voice. Note how in these verses each clause starts from the key-word of the preceding ("come into being," "life," "light," "darkness").

6. We pass here to a survey of the times of the incarnate Word, preluded by the testimony of prophecy as summed up in the last and greatest prophet. There is a telling little point in favor of the Johannine authorship in the fact that no other New Testament writer calls the Baptist simply "John." **Sent.** Comp. chap. 20. 21. For the fact comp. Mal. 3. 1. **From.** "From the presence of" God. The prophet receives in communion with God the commission with which he appears. **Name.** A deep significance attaches to a name given, like the Redeemer's own, from heaven. Three inconspicuous persons bear it in the Old Testament, among them Josiah's eldest son. Jeho-hanan, "Jehovah's gracious gift," a name full of meaning to Josiah, was far more significant now when God gave the preacher of repentance (comp. Acts 5. 31; 11. 18) to prepare for his supreme Gift.

7. The same. So in verse 2; the contrast recalls Heb. 1 and 2. **Came.** Not the same word as in verse 6. **For witness.** A characteristic word in all St. John's writings, summing up the believer's whole duty. He lives only to tell in word and deed "that which he has seen and heard." But he does not thereby become a mere machine; his own character and gifts are only transfigured by the Spirit which infuses them with life. How full of character was the great prophet who will only describe himself as "a voice!" **All.** This explains Malachi's vast anticipations, and our Lord's estimate of John as greatest among men. Only the unfaithfulness of Israel prevented his universal message from going into all the world. **Believe.** Often used absolutely as here, for there is only one object of faith. **Through him.** The Baptist, who may be said to carry on this work still: through repentance men must arrive at faith.

8. In Acts 19. 3, we learn that there were some at Ephesus who (like Apollos) did not know of John as the forerunner, but looked on his teaching as in itself the climax of revelation. He was "the lamp" (chap. 5. 35), and came to herald "the Light."

9. There was. The margin is here less necessary, as the text (left ambiguous to match the Greek) expresses the meaning, and, moreover, follows the Greek in keeping "was" and "coming" apart. That "coming" belongs to "light" is certain, for to join it with "man" makes the phrase either superfluous or of doubtful truth (see mar-

gin). But the words are characteristic of St. John (comp. especially chap. 12, 46), and always apply to Christ. **True.** Two Greek words are translated "true," one meaning "truthful," true in word; the other, "real, genuine," true in fact and life. This latter word is thoroughly Johannine. Here the "real Light" is contrasted with lights that reflect him. **Every.** Conscience is a universal possession, though men may quench it. The fact that John himself was one of the illuminated connects this verse with the last. **Coming.** From the beginning he was thus "coming," even as "the light of dawn, which shineth more and more unto the perfect day." **World.** Another Johannine word denoting the world as apart from God. To a less extent we find it in St. Paul, also in St. James and St. Peter.

10. Was in. As preserver of creation.

11. A new subject, the manifestation to Israel. **Came.** At the epoch of the incarnation. "He that cometh" was the favorite Jewish title for Messiah. **His own** (home). "Jehovah's land" (Hos. 9, 3, etc.). Compare "the things" (that is, house) "of my Father" (Luke 2, 49).

12. To them. Primarily the faithful Israelites, but the close of the sentence makes the spiritual Israel their heirs. **The right.** Once the exclusive privilege of Israel as a nation (Exod 4, 22), it passes to individuals of every nation. The "right" is to claim adoption as "sons," which places them in the potential union with Christ that makes them "children." The latter word shows that community of nature, not mere legal position, is the prize which man may win. Comp. 1 John 3, 1. **Believe on.** Contrast "believe the name" (1 John 3, 23). This means to accept as true the revelation of "Christ" or "the Word;" the former is to cast one's self on it as a saving truth. Note the tense; so long as they believe they are "children." **Name.** In this context, "the revelation of the incarnate Word." To "believe on Jesus" is a higher stage. See chap. 2, 23, 24.

13. Begotten. Comp. 1 John *passim*, Jas. 1, 18; 1 Pet. 1, 3, 23. We must closely connect chap. 3, 3, showing that to be "begotten anew" is the result of faith which unites man with Christ. **Bloods.** The peculiar plural denotes, perhaps, the many races which believed themselves born to privilege. Comp. chap. 8, 33-44. The three clauses, rising in definiteness, express the opposite of the fourth clause with emphasis. **Flesh.** Human nature generally, connoting its sinfulness, but not necessarily. **Man.** The individual father.

14. Comp. 1 John 4, 2; 2 John 7. The remaining verses describe "the incarnation as apprehended by personal experience" (W.). **Became flesh.** "Assumed human nature," permanently, without, however, losing his divine nature. The Man was always God, though he "emptied himself" of divine attributes inconsist-

ent with living on earth as a man. **Tabernacled.** Rev. 21, 3. The image is from the "tent of meeting" in the wilderness, where Jehovah's glory dwelt in the midst of his people. **We beheld.** As in 1 John 1, 1, the apostle strongly insists on his being an eye-witness. The verb denotes prolonged contemplation. In the parenthesis St. John is, so to speak, taking an external view of the sentence he has just written, and pauses to corroborate the stupendous truth from his own experience. **Glory,** when predicated of God or Christ, means really the manifestation of him as he is. The meaning here is wider than in 2 Pet. 1, 17. St. John sees his divinest "glory" in the Cross (chap. 12, 23, 28, 32), and was doubtless thinking mostly here of the "non-miraculous" (!) in his life. **An only begotten from a father.** Indisputably the right translation. The dignity of a king's only son is at once derived from his father and of the same kind as his; as his father's envoy he comes with all the paternal authority concentrated in himself. This is a parable of the dignity of the Word. **Full.** To be joined, of course, with "the Word." He is full of "grace and truth" just as the Father "is love" and "is light"—attributes essentially the same. Comp. Exod. 34, 6; Psa. 25, 10; 40, 10, etc.

15. The witness of prophecy is again called in here to attest the earthly mission of the eternal Word. The verse is parenthetical. **Benareth.** Present for "he being dead yet speaketh." His message comes with the herald's "cry." (**This was he that said.**) This strongly attested but not quite certain reading emphasizes the fact that John, the greatest of prophets, placed Jesus so far above himself. The ordinary reading recalls a saying like Matt. 3, 11, but spoken after Christ's appearance. **Become before me.** In dignity. **He was.** Comp. chap. 8, 58. **First in regard of me.** "First" is absolute, like Rev. 1, 17; then to it, almost as an afterthought, is added the word describing John's position.

16. For. Following on verse 14. **Fullness.** The word and the teaching are characteristic of St. Paul. Comp. Col. 1, 19, and 2, 9; Eph. 1, 23, etc. Every attribute with which God can bless man is concentrated in Jesus. He is "fully" God, even in his humiliation. Those who have tasted that inexhaustible grace can testify as in verse 14. **We all.** The body of Christian believers in all ages. **Grace for grace.** The reward of a faithful use of the grace given is another outpouring, richer than before. Eph. 3, 19, is the climax of such experience.

17. For. Verses 16 and 17 are parallel proofs of verse 14. **Law.** There is a fourfold contrast: (1) Law only convicted the sinner, "grace" redeemed him (Rom. 5-7). (2) Law was an imperfect, "truth" a perfect, revelation. (3) Law was God's "gift" to men; the Gospel, God's "becom-

ing" man. (4) The mediator of the law was a man; of the Gospel, the God-man. **Jesus Christ.** Named at the climax. The name brings out his humanity in the personal *Jesus*, his relation to the Old Covenant in the official *Christ*; a new name in the next verse tells of his divinity, and the prologue fitsly ends.

18. The review of Old Testament theophanies in Deut. 34. 10, makes Moses unique in his nearness to Jehovah, yet even he did not "see his face" (Exod. 33. 20). The open vision of God "as he is," not merely as revealed, is the "final transfiguration of man" (1 John 3. 2; Matt. 5. 8.—W.). **God only begotten.** Beyond question the true reading, combining the two great attributes of the Word (vers. 1 and 14). **Who is.** Even while on earth. **Bosom.** Not a place, but a state of perfect communion of love. Comp. chap. 13. 23; Num. 11. 12; Deut. 13. 6. **Father.** Apart from Jesus, he would have been only "God" to us. M. M. observe that the divisions of the prologue are exactly reproduced in the Gospel. Hostility to the Word is first implied (ver. 1-5; chap. 2. 12-4. 44), then developed (ver. 6-13; chap. 5-12), then overcome (vers. 14-18; chap. 13-17).

The Lesson Council.

Question 1. *What is the significance of the name "the Word" as applied to Christ?*

No thinker without thought, no thought without language. But John's conception has the warmth of the scriptural rather than the coldness of the metaphysical. He had seen in Christ the divine correspondence that pertained to One who was the brightness of the Father's glory. The conception under which Christ presented himself to him, in and above his manifestation in the flesh, was that of the living Word. Philo at Alexandria, in discussing creation, had used the term "Word" in a transcendental sense, falling just short of personality in connection with erroneous views of matter as evil, which views he had borrowed from Plato. Philo's views were current at Ephesus, John's home, but could not affect the conception of an apostle who had looked upon the glory of the divine "tabernacled among us" other than to make it more clear and distinct. Hence the exactness with which John was prepared to define the eternal being of the Word, his relation to the Godhead, and his work in creation and redemption. The title "the Word" points to the pre-existence of Christ, the mediative source of all life and light; to the unity of the divine plan in creation and redemption; and to the transcendent fullness and preciousness of the gospel revelation.—*Rev. Arthur Copeland, Clyde, N. Y.*

John introduces his gospel with these words: "In the beginning was the Logos, and the Logos was with God, and the Logos was God." This

Logos, he affirms, was made flesh; but the time when he was made flesh was not the time of his beginning to be, for he was with God before the creation. To this Logos is ascribed the creation of all things and the ownership of the Jewish people. "He came unto his own, and his own received him not." He is called the only begotten Son of the Father. In him the fullness of the Father's truth and grace are manifested. Of this Logos the Baptist bore witness, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." With what propriety could such things be said of an attribute of God? Such is the view, however, held by some who deny the divinity of Christ. In the opening verses of this fourth gospel he has ascribed to him eternal existence, distinct personality, and strict and proper deity. The sense, then, in which the name Logos is applied to Christ becomes clear. He is the Word, the Revealer, the Speaker of God. Hence he says of himself: "He that hath seen me hath seen the Father."—*Rev. George E. Hite, Albany, N. Y.*

The Logos is not only the organ, but also the embodiment of God and his revealed salvation. The Logos is the organ, for as mind manifests itself in the spoken word, so God, the eternal mind, manifests himself in the Word. But the Logos is also the embodiment of the personal being of God. "In him dwelleth all the fullness of the Godhead bodily." Therefore he is simply called the Logos, the Revealer, as he is called the Light, the Truth, the Life. The Logos is not an attribute, a power descending from God, but a distinct being—"the word was God," supreme, eternal, independent.—*Rev. H. Liebhart, D. D., Cincinnati, O.*

"The Word," as a designation of the second person in the Trinity, derives its significance from the analogy in the office of words as between man and man and the office of the Son as between God and man. Words are the sensible expression of thought, sentiment, and will—the inner nature of an unseen mind. They convey their contents from mind to mind. God the Father is unseen in his personal existence. His thought, his love, and his nature are embodied and expressed in the person of the Son, who is the Word of God. He reveals these to men and thus becomes God manifest or God as shown to and apprehended by man. "No man hath seen God... the only begotten hath declared him."—*J. E. Jacklin, D. D., Detroit, Mich.*

Analytical and Biblical Outline.

Aspects of Christ.

I. THE WORD OF GOD.

The word was God. v. 1.

"His name.... The Word of God." Rev. 19. 13.

"The Word of life." 1 John 1. 1.

II. THE CREATOR OF THE WORLD.

All things were made by him. v. 3.

"By whom . . . made the worlds." Heb. 1. 2.

"By him . . . all things created." Col. 1. 16.

III. THE LIFE OF MEN.

In him was life. v. 4.

"Brought life. . . to light." 2 Tim. 1. 10.

"Christ, who is our life." Col. 3. 4.

IV. THE LIGHT OF MEN.

That was the true Light. v. 9.

"The light of the world." John 8. 12.

"To lighten the Gentiles." Luke 2. 32.

V. THE SON OF MAN.

The Word was made flesh. v. 14.

"God was manifest in the flesh." 1 Tim. 3. 16.

"The form of a servant." Phil. 2. 7.

VI. THE SON OF GOD.

The only begotten Son. v. 18.

"My beloved Son." Matt. 3. 17.

"His only begotten Son." John 8. 16.

Thoughts for Young People.

What Christ Brings to Us.

1. *Christ brings to us God's word.* Because he is "the Word," revealing the very thought of God. Just as a prince brings to his people the mind of his father the king, just as the prime minister knows the secrets of the government, so Christ brings to us the word of God. (Vers. 1-3.)

2. *Christ brings to us true spiritual life.* He is "the life," and since only life can impart life we can receive the life of God into our natures only by coming into fellowship with Christ. The earth is dead until the living seed is dropped into it; so our humanity, until Christ enters it. (Ver. 4.)

3. *Christ brings to us light.* A room in darkness is made bright when a lamp is lighted in it. How dim and feeble is our knowledge of God, of truth, of duty, and of destiny without Christ! How much we know when he gives us light! (Vers. 5-9.)

4. *Christ brings to us sonship.* Through him we receive the right to become children of God, a privilege higher than to be a prince on earth. When the young Duke of Hamilton was dying he said to his brother, "Douglas, in an hour you will be a duke; but I shall be a king!" (Vers. 10-13.)

5. *Christ brings to us grace,* the news that we have God's favor. Heathen peoples in every age have believed that the gods were unfriendly to men and must be appeased or placated. Christ comes as the token that God's attitude toward the world is one of love. (Vers. 14-18.)

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a Light breaking into space and time—but how far away is its source? Out of the recesses of eternity it streams. It goes back of all

created existences, past all flaming forms of angel or archangel. "In the beginning," is the solemn utterance concerning the source of this Light.

And now its radiance flashes down to earth. It is the Light that shall be the life of men. In it faith and love and hope shall grow and abide forever. Evil shall wither before it; hate and despair shall die. Its beams secretly touch every soul. It is the Light lighting every man.

But there takes place a glorious outward manifestation of this activity. It is cradled in a manger at Bethlehem. It leaves its bright and holy trace in the carpenter-shop of Nazareth, and in the home of Joseph and Mary.

And now it is growing, expanding, opening out in every direction like the sun at its rising. John has caught the beams of the new day. He is filled and fired with the thought. It flashes out of his eyes. It burns through his speech. It penetrates and encompasses his activity, and, as if an aureole, it clothes him. It comes with John over Jordan. Men think he is the Light. "No," he is saying, "I am not the Light. This is he of whom I spoke, He was before me."

This is the Light that, raying from afar, pours upon the world. It is the world's hope, life, all.

O, who will receive the Light? This is love and power and holiness descending from the skies and becoming incarnate. This is the Word made flesh.

Here is the divine utterance; within is the divine presence. This is the great Declarer from the bosom of the Father. He will show men what God is like. He confronts some iniquity. He looks deep down into the heart. He sees far across the hidden life. With eyes of flame he searches the soul. He detects, reveals, condemns the wrong. Men cry, "This is God! Here is Omniscience! This is justice all divine!"

He steps to a bed of sickness. He cools the fevered body. He quiets the unrest. He touches the springs of his abounding vitality, gives out strength, and the sick man, quitting his bed, then takes it and bears it away. What strength has been given by the mighty One! He is the Word, the Declarer, the Revealer. He goes to a grave, bends over it, weeps above it, then turns to wipe away sorrow's tears, points out heaven, and, lo, speaking the command of power, summons the dead from the grave.

Men cry again, "This is God! This is infinite pity!"

And now a poor sinner crawls to his feet, bathes them with the tears of her penitence, wipes them with her soft, thick tresses of hair, and he says to her in her distress of soul, "Thy sins are forgiven!" Another day he lies down upon his cross. Amid his agony he lights a lamp of hope for the poor penitent on the next cross, and, with a prayer of forgiveness for his enemies, pours out his life, gives his all, to bring men to God.

And men cry, "Truly, this was the Son of God! This is divine love declaring itself, divine forgiveness manifesting itself!"

Then out of the grave Easter morning comes the glory of a life that death cannot imprison, and men cry, "There is no d-ath!"

O Light from Bethlechem, Nazareth, Galilee, Calvary, the Jordan, stream into our hearts and grant to us the healing of thy beams.

By Way of Illustration.

BY JENNIE M. BINGHAM.

"In the beginning was the Word." A minister was once in company, at the house of a friend, with a gentleman who rejected Christ as God. The gentleman submitted this question: "Can you tell me why Jesus Christ is called the Word? It is a curious term." The minister, unconscious of the motive or the skeptical principles of the inquirer, replied: "I suppose, as words are the medium of communication between us, the term is used in sacred Scriptures to demonstrate that he is the only medium between God and man; I know no other reason."

"The life was the light of men." Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of a star in the dark chambers of the telescope. So when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found with us the star of a sense of forgiveness, a star which the Bible itself calls the day-star, and unto which, as it avers, we do well to give heed.—*Joseph Cook.*

"To bear witness of the Light." It is customary for those traveling in the Eastern deserts, when their supply of water is done, to send forth a messenger in search of a spring. When he is a mile from their encampment they send forth another, and another, until the last messenger is but a mile from the camp. As soon as the foremost messenger discovers the water, he shouts to the man next to him, "Water!" As soon as the welcome word reaches him, he calls to the next man, and so on, from man to man, until it reaches the camp, when the whole company proceed whence the sound came. The imparting of the good news from one man to the other beautifully illustrates our Lord's words, "Let him that heareth, say, Come; and let him that is athirst, come; and whosoever will, let him take of the water of life freely."

"The Word was made flesh and dwelt among us." Christ made himself like to us, that he might make us like himself.—*Mason.*

Among the passengers on an out-bound steamer was an old lady who had come from Ireland to

New York to see her son. One day in the old country he told her he was going to make some purchases, but he never returned, and she knew nothing of where he had gone. She obtained his address and wrote again and again, but received no reply. The mother's heart yearned after her son, and she determined to seek for him herself. A friend heard of it and offered to go in her stead. But she said, "No; I will go and seek for my own boy myself, until I find him." And she sought for him until she did find him, taking the long journey alone. And now she was returning alone, because he refused to go with her. This is what Jesus has done for us. At first he sent message after message to his rebellious children, but they paid no attention till Jesus said: "I will go myself and seek the lost." And he came and suffered and died, and yet some hearts, like that young man's, are not touched.—*J. G. Vaughan.*

We want contact; not kid-glove contact either, for the kid-glove is a non-conductor. It does not conduct, but hinders sympathy. The eminent Dr. Blaikie was called to see a dying man, who said to him, "You don't remember me, but I remember you. In an inquiry-room you put your hand on my shoulder and your arm around my neck, and to that I owe the fact that I came to Jesus as I was." You have got to go down among the people, be one with the people, and be identified with the people. In Philadelphia there stands a church attended by working people. Mr. Wanamaker comes in among those poor people, and you would never know that he owns a dollar, or that he conducts a business so colossal. He is one of them in counsel and action. A man in Cincinnati built a mission chapel for the poor, and he could not get any one to go into it. One would have supposed that written over the door were the words: "This is for the poor." Then he took sittings in it for himself and family, and from that hour its success was assured.—*A. T. Pierson.*

The Teachers' Meeting.

This is the first of a series of studies in the gospel of John. The transition from the Old Testament studies is sudden, and an introduction to this lesson (as brief as possible, but careful) is especially needed. The lesson is itself the best introduction to the life of Christ.... About six centuries stretched between Zedekiah's overthrow and the birth of Jesus Christ.... I. THE WRITER. (1) John, a young Galilean fisherman; (2) a disciple of John the Baptist; (3) a friendly acquaintance of the Sadducean high-priest; (4) our Lord's intimate personal friend; (5) present, generally by special invitation, at all emergencies in Christ's life; (6) remained at Ephesus, after the dispersion of the Jerusalem church, while Paul and the other apostles wandered far and wide; (7) was banished

to Patmos, where "the Revelation" was unfolded to him; (8) his long extended life; (9) his salient characteristics....II. THE GOSPEL. (1) The most "spiritual" of the four; (2) the product of the writer's old age, and the latest given of all the gospels; (3) a "chronicle" by an eye-witness rather than a history; (4) characterized by vivid sketches of typical persons; (5) shows profound insight rather than picturesque vision; (6) systematic in plan; (7) unique in style; (8) thoroughly Hebrew in thought; (9) rich in symbolism; (10) written for Christians. [See article on "Characteristics of John's Gospel," in *Illustrative Notes*.]...III. THE DOCTRINE OF "THE WORD." (1) Definition of "the Word;" (2) "the Word" was God—eternal (verses 1, 2), almighty (verse 3), a personality (verse 4); (3) "the Word" was man—in the world (verse 10), in human flesh (verse 14), among his own people (verse 11); (4) "the Word" came to bless the human race—to enlighten the world (verses 5, 9) and reveal the divine glory....IV. PRACTICAL LESSONS. This is a doctrinal lesson, but its doctrines have a direct personal bearing on every student of sacred things. Draw from the lesson (1) statements of divine attributes; (2) the divinity of Christ; (3) the humanity of Christ; (4) sinfulness of the human heart; (5) free-will; (6) conversion, etc.

References.

FOSTER'S CYCLOPEDIA. Ver. 1: Poetical, 8022; Prose, 6095. Vers. 1, 2: Prose, 3555, 7141. Ver. 4: Prose, 3555, 3524, 3599, 3349, 10280. Ver. 5: Prose, 7151. Ver. 8: Prose, 1526. Ver. 9: Prose, 631, 2671, 12316. Ver. 11: Prose, 9041, 5941, 7176. Ver. 13: Prose, 4123-4129. Ver. 14: Prose, 7149, 3227, 9828; Poetical, 3521. Ver. 17: Prose, 7167, 5820.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *God's Word to Me.*

It has been said that the gospel of John is "the Gospel of the heart of Jesus."

Have we felt, teachers of the little ones, how great is the privilege of unfolding these wonderful lessons to the children?

The board should be prepared before the class assembles. Print at the top in large, plain letters, "In the beginning—God!" Below this in smaller, bright letters, "God is Love." Under the text make a picture of a world, with rays of light falling upon it from the words of the text. In these rays print "The Word." Below this still print "Jesus" in the most beautiful letters you can make, with fine rays of light going out in every direction. Circle around the name Jesus in these rays the words "Light," "Life," "Love."

Cover each of these with a piece of paper which can be easily removed. This will excite curiosity, and at the same time restrain it.

To open the lesson, sing some simple appropriate hymn, and then uncover the picture of the world. If possible, show a globe, and point out the United States of America on the surface, letting children see how small a part of the world this whole great land is. Tell the story of a little English girl who, when shown "England" on the globe, kissed the spot, and "hid all England with a kiss."

We need to remember in teaching little children that their ideas of time, space, and number are the vaguest possible. What we want to do here is simply to give them some little idea of the greatness of God's world, and therefore of his greatness and power who made and upholds it. Tell in simple words that once the world was cold and dark. There were no birds or flowers or animals or people living. But God was living, and he thought about the world he had made. "What kind of thoughts would God think, children?" "Yes; good thoughts, loving thoughts."

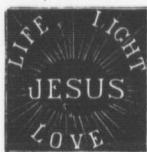
[Uncover the text, "God is Love."] "What do these rays of light make you think of?" "Sunshine." "Yes; God is the great Sun of love, and each of these rays stands for some loving thought toward us."

Tell how God thought of beautiful things to please us; grains and fruits to feed us, etc. Children may speak of things that he made for our use and comfort.

Remove the paper from the words at the top of the board, and show that away back before any body was alive God was thinking about us, and thinking thoughts of love. Sing "Love him, love him, all ye little children."

How sad it is that there are people who do not love the good God who never had any but thoughts of love toward us!

Ask where Jesus was born, and how long ago. Then tell that he was living in the beginning of all things. Read from the big Bible, "In the beginning was the Word." Tell that this is one of the names of Jesus. "The Word was God," and so Jesus is the great God who made the world and all that is in it, and who yet came a little baby to live our life and to die for us! Teach that Jesus is God's word to each of us, to tell us what to do. [Uncover the word "Jesus."] Tell that Jesus comes to give three things to each child. Ask children to raise their hands above their heads, to swing them slowly, to fold them in their laps. Show an image of some living thing, and ask why this cannot move? Ask what is the difference between a real flower and the picture of a flower? Show that Jesus brought us life, and that we ought to use it to please him. Sing "Serve him, serve him, all ye little children."



Ask again about the rays of light which go out from the word "Jesus." Jesus is God, and so he is the great Sun. Life comes from him, so does light. Talk about light; what it is for, where we may get it, what we can do with it, etc. Tell that the light which Jesus gives may shine in a child's life, and how.

Point to the third word in the rays. Tell that this is the greatest gift Jesus has for us. He puts life into our bodies, light into our minds, and love into our hearts!

Tell that when Jesus came the Jews did not know who he was. They shut the light away from their minds. They would not believe that he was God's Word to them; that he was Life and Light and Love. Because they did not believe this Jesus could not help them and make them good. Show that if we do not believe it he cannot help us. Sing "Crown him, crown him," etc., and tell that we can crown him by letting him be Life and Light and Love in us.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS.—The words "Jesus my Saviour" draw with white chalk; the rays with yellow; the surrounding words in red, light blue, or such contrasting colors as may suit.

BLACKBOARD THOUGHTS.—Central thought, Jesus my Saviour. He is pro-existent. "In the beginning was the Word." Words express thought. You cannot tell what the scholar that sits next to you

thinks, but he can make you understand his thought by words. Thus Christ is designated "the Word," because he is the revealer of God's thought and purposes. He is the Creator. [Read verse 3.] He is "the Life," both natural and spiritual. Without light every thing would die. He gives light to the spiritually blind by revealing God, and the light is life. "And the Word was made flesh." Jesus assumed human nature, and dwelt among men; he lived, and taught the common people the way of life; he suffered, was crucified, died, was buried, and rose again that he might be—what? [point to the center of the board] Jesus my Saviour.

OPTIONAL HYMNS.

Joy to the world.
Hark! the herald angels.
Crown him with many.
Hail, thou once despised.
Majestic sweetness.
Jesus, the very thought.
The name of our salvation.
No name so sweet.
Love divine.
Precious name.

The Lesson Catechism.

[For the entire school.]

1. What name does the apostle give to the eternal Son of God? **The Word.**
2. What was the Word? **The Word was God.**
3. What did the Word become? **The Word was made flesh, and dwelt among us.**
4. What came by Jesus Christ? **Grace and truth.**
5. Who came for a witness of the Light? **A man sent from God, whose name was John.**

CATECHISM QUESTION.

1. What do you mean by the attributes of God? **All the perfections of His nature.**
2. What do the Scriptures teach concerning God's attributes?
That He is omnipresent and almighty, that He is omniscient and all-wise.

A. D. 27.]

LESSON II. CHRIST'S FIRST DISCIPLES.

[July 12.]

GOLDEN TEXT. Behold the Lamb of God, which taketh away the sin of the world! John 1. 29.

Authorized Version.

John 1. 29-42. [Commit to memory verses 40-42.]
29 The next day John seeth Je'sus coming unto

Revised Version.

29 On the morrow he seeth Je'sus coming unto him, and saith, Behold, the Lamb of God, which

him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not; but that he should be made manifest to Is'ra-el, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

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 Jesus.

38 Then Jesus 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 Je'na; thou shalt be called Ce'phas, which is by interpretation, A stone.

TIME.—A. D. 27. **PLACE.**—Bethabara beyond Jordan. **RULERS.**—Herod Antipas, Tetrarch of Galilee; Pontius Pilate, Procurator of Judea. **DOCTRINAL SUGGESTION.**—The atonement for sinners.

HOME READINGS.

- M.* Christ's first disciples. John 1. 29-34.
Tu. Christ's first disciples. John 1. 35-42.
W. A second call. Luke 5. 1-11.
Th. Call of Levi. Luke 5. 27-32.
F. Leaving all. Mark 1. 14-20.
S. Earnest following. Luke 9. 57-62.
S. The reward. Matt. 19. 27-30.

LESSON HYMNS.

No. 151, New Canadian Hymnal.

I lay my sins on Jesus,
 The spotless Lamb of God;
 He bears them all, and frees us
 From the accursed load.

30 taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me.

31 And I knew him not; but that he should be made manifest to Is'ra-el, for this cause came I

32 baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descend-

34 ing, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have

35 seen, and have borne witness that this is the Son of God.

36 Again on the morrow John was standing, and two of his disciples; and he looked upon Je'sus

37 as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak,

38 and they followed Je'sus. And Je'sus turned, and beheld them following, and saith unto them,

39 What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them,

40 Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

41 One of the two that heard John speak, and followed him, was An'drew, Si'mon Pe'ter's

42 brother. He findeth first his own brother Si'mon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

43 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 interpretation, Pe'ter).

No. 13, New Canadian Hymnal.

I will sing of my Redeemer,
 And his wondrous love to me:

No. 14, New Canadian Hymnal.

How sweet the name of Jesus sounds
 In a believer's ear!

DOMINION HYMNAL.

Hymns, Nos. 23, 21, 19.

QUESTIONS FOR SENIOR STUDENTS.

1. The Lamb of God, v. 29-34.

To what priestly service did John refer when he spoke of the "Lamb of God?"

To what other peculiar service did he refer when he said "taketh away the sin?"

How did Jesus "come after" John?

In what sense was he "before" him?

In what sense did John know him not?

Of what remarkable scene does John tell in verse 32?

What "abode upon" Jesus?

Who sent John to baptize with water?

What did God reveal to John?

What record did John bear?

Did John believe that Jesus was divine as well as human?

2. Followers of the Lamb, v. 35-42.

To what incident does "the next day after" refer in verses 35-42?

What was the name of one of the disciples here referred to? (Ver. 40.)

Who probably was the other?

Was John now conversing, or soliloquizing?

Who overheard his remark?

What did Jesus ask them?

How did they reply?

What time of the day was the tenth hour?

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

For what is the Christian Church indebted to Andrew?

What characteristic did Jesus observe in Simon which led him to give him a new name?

Practical Teachings.

Find in this lesson that it is our duty—

1. To bear 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.

Hints for Home Study.

The life-like way in which the less prominent figures are sketched is one of the pleasing characteristics of the gospel of John. As illustration, trace what is said of Andrew, Philip, Thomas, Nathanael, Nicodemus, Martha, and Mary. Find two other cases where Andrew brought men to Jesus.

Read the accounts in Matthew, Mark, and Luke of the call of the first four disciples. They differ, but do not at all clash with this.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Lamb of God, v. 29-34.

Who was the Lamb of God?

Who first called him the Lamb of God?

What good work did he come to do? (GOLDEN TEXT.)

What did John say of himself and Jesus?

Why did John baptize with water?

What did John see at Jesus's baptism?

Of what was this to him a proof?

What record did John bear to Jesus?

Who bore similar record at the baptism of Jesus? (Matt. 3. 17.)

2. Followers of the Lamb, v. 35-42.

Who were with John the following day?

What did John say to them about Jesus?

What did the disciples do?

What question did Jesus ask them?

What did they ask in return?

What was his reply?

What did the disciples then do?

Who were these two disciples?

What name did Jesus give to Simon?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus is the only Saviour?

2. That we ought to follow Jesus?

3. That we should point others to the Lamb of God?

Home Work for Young Bereans.

Find how far apart Jesus and John spent their youth.

What classes of people crowded to the Jordan to see and hear John?

Find what Jesus said about John's greatness.

QUESTIONS FOR YOUNGER SCHOLARS.

Who preached about the coming of Jesus? **John the Baptist.**

Who came toward him one day? **Jesus.**

What did John say to the people? "**Behold the Lamb of God.**"

How did John know Jesus? **He saw the Spirit resting upon him.**

What was John's business? **To make Jesus known.**

What is given Christians to do? **This same work.**

Who left John to follow Jesus? **Two of John's disciples.**

Who were these disciples? **Andrew and John.**

What did they ask Jesus? "**Where dwellest thou?**"

What did Jesus answer? "**Come and see.**"

Where did they go with Jesus? **To his home.**

What did they become? **His disciples.**

Whom did Andrew go to find? **His brother, Simon.**

Whom did he tell him he had found. **The Messiah, or Christ.**

To whom did he bring Simon? **To Jesus.**

What did Jesus say Simon should be called? **Cephas.**

What does Cephas mean? **A stone.**

Words With Little People.

WHO FOLLOW JESUS?	}	Those who love him.
		Those who are willing to obey him.
WHY FOLLOW JESUS?	}	Those who will live in heaven with him.
		Because he tells me to.
		Because it is wise and right.
		Because it will make me happy always.

Whisper Motto.

"I will follow Jesus."

General Statement.

For thirty years Jesus of Nazareth had been growing up into preparation for his work. John the Baptist had stirred the people and made ready a chosen few, the choicest spirits of their time, to receive their Lord. On the afternoon of a certain day the Baptist and two of his followers were standing near the river Jordan, probably upon its eastern bank, not far from the place where their ancestors had walked across its bed fifteen centuries before. One of these two disciples was the practical Andrew, the other probably was the deep-thoughted John. They saw that their master the prophet was gazing steadfastly upon a stranger, who was passing by. It was Jesus, who had just come from the wilderness temptation, and bore upon his face the serene look of conquest. The Baptist pointed toward him, and said, "Behold the Lamb of God!" We do not wonder that after such an introduction the two young men left the side of their former teacher and followed this new Star. They spent the few hours of that day in converse with the Saviour, and left his presence fully believing in him as the Messiah of Israel. Each sought his own brother with the glad news that the Consolation of their people had come. Andrew found his brother first, and led him to Jesus. He had been before Simon the son of Jonas; he is henceforth to be known throughout the world as Peter, the Rock.

EXPLANATORY AND PRACTICAL NOTES.

Verse 29. The next day. Next after "the record of John" (verses 19-28). **Behold.** (1) *We should bear personal testimony for Christ.* **Lamb of God.** God's great Sacrifice for men, of which all other sacrifices were emblematic. We are to look to Jesus not merely as a great teacher or example or king, but as our atoning substitute. (2) *Christ bore our sins in his own body on the tree.* **Take th away the sin.** "As if it were one great burden."—*Plummer.*

30. I said. Here comes a quotation from an earlier statement made by John, but not recorded in the gospels. The same statement is alluded to in verses 15 and 27. **Before me.** See explanatory notes on verse 15 of Lesson 1.

31. Knew him not. As the spiritual Messiah; though he may have known him as cousin, and also as the coming King who **should be made manifest to Israel.** See verse 33. **Therefore am I come.** He preached the truth so far as he understood it. **Baptizing with water.** A ceremony not unknown to the ancient Jews, but bearing a new meaning as administered by John. It was a sign that the subject desired to be cleansed from all iniquity.

32. Bare record. Gave testimony. **I saw.** Better, "I have contemplated." **The Spirit.** Precisely what John's hearers understood him to mean by this phrase it is not easy to decide; they were without theological definitions; but that some sort of divine manifestation was referred to they would not doubt. **Like a dove.** Perhaps only Christ and the Baptist saw this. **It abode.** "The Spirit of God, not the dove, abode." We to-day live in "the dispensation of the Spirit," and (3) *On every man, woman, and child who lives on a lofty Christian plane the Holy Spirit abides.*

33. I knew him not. Until this sign was given. **He that sent me.** The Lord God. **To baptize with water.** Every public act of John was divinely prompted. **Said unto me.** When this revelation was made we do not know.

Baptizeth with the Holy Ghost. The repeated ceremonial washings of the Jews were much remarked in the ancient world. Other people washed to be clean in body; they washed as a sign of the cleansing of their spirits. But here comes One who is not typically, but *actually* to cleanse human spirits—not by the application of water, but by the application of the Holy Spirit of God.

34. I saw, and bare record. Better, "I have seen, and have borne witness."

35. Again the next day. Referring back to verse 29. The day after John the Baptist had pointed to Jesus, and said, "Behold the Lamb of God, which taketh away the sin of the world." **John.** Not John the Evangelist, who writes this record, but John the Baptist, who was just now closing his ministry. **Stood.** Rev. Ver., "Was standing;" as if in silent expectation of the Saviour's coming. **Two of his disciples.** One was Andrew (verse 40); the other was probably John himself, who is now telling us of his first sight of Jesus, an event never to be forgotten. (4) *Souls around us are inwardly seeking God.*

36. Looking upon Jesus. The expression indicates an earnest looking, a penetrating glance. **As he walked.** As he was "taking a walk." He had just come from the temptation in the wilderness, and was now ready to begin his Father's work. This may have been the last meeting of the Baptist and Christ. **Behold the Lamb.** A sentence of self-denial, for the speaker knew that it would cost him the loss of his own disciples. (5) *Many a soul has been lost because Christians who might have said "Behold the Lamb of God" were silent.* **The Lamb of God.** Refers not only to the purity of Jesus, but to the fact of his sacrifice for the sins of the world. The use of this expression here shows the deep spiritual insight of John the Baptist. (6) *The mission of every teacher is that of pointing to the Lamb of God.* (7) *Observe how we are here taught the value of per-*

sonal work. By words privately spoken the first disciples are led to Christ, and Peter and others are added to their number.

37. Heard him speak. They had seen him point to Jesus before, and now they understood this as a suggestion to seek Jesus. **They followed Jesus.** Not in the sense of discipleship, as the same men afterward followed Jesus, but literally, "they went after him;" desiring a better acquaintance. Yet this was the beginning of their fellowship with the Lord. "This was the beginning of the Christian Church."—*Plummer*. (8) *All around us souls are inwardly seeking Christ.*

38. Then Jesus turned. He was aware of their purpose, and met them half-way in it.

(9) *So Christ is conscious of each soul that takes a step toward himself.* (10) *Jesus is ready to open conversation with every eager soul.* See Luke 24. 17; John 4. 10, 16; 21. 5. **Saith unto them.** The evangelist John has not forgotten the first words which he heard from the lips of Jesus. **What seek ye?** Not "whom seek ye?" but "what;" that is, for what purpose do you seek me? The question was not asked in ignorance for he knew their inmost thoughts, but to draw out their desires. (11) *Our great Teacher addresses the same question to you and me.* **Rabbi . . . Master.** Rabbi is a Hebrew word, meaning master, or teacher. John translates it for the benefit of his Greek readers. Notice that the same word in Matthew's gospel remains untranslated, for Matthew wrote for Jews. **Where dwellest thou?** Better as in Rev. Ver., "where abidest thou?" for the reference is not to a permanent home, but to a temporary stopping-place. They desired an opportunity for extended conversation. (12) *The heart that hungers after Christ is not content with a brief meeting, but desires constant communion.*

39. Come and see. Such is the "invitation of Christ still, to come by faith and then to see in personal experience."—*Clarke*. **Abode with him that day.** John has not told us what was said in that wonderful conversation, the first of many with his Lord; but its result was such a clear conviction and strong faith that both of the hearers went forth saying, "We have found the Messias!" (13) *Those who will candidly meet Christ will believe in him. It was about the tenth hour.* The ancients divided the day from sunrise to sunset into twelve hours, so that this would

be four o'clock in the afternoon. "It was not hard for the writer to remember the time of that day, for it was the sacred turning-point of his life."—*Ellicott*.

40. One of the two. The other was undoubtedly John himself, who every-where avoids the mention of his own name. **Andrew.** He was a fisherman of Galilee, living at Bethsaida, and in partnership with his brother Simon. He is mentioned but three times in this gospel, and every time it is suggested or stated that he brought some one to Jesus; so we may take him as the type of the individual worker, who seeks souls one at a time. (14) *We can each bring some soul to Christ.*

41. He first findeth. The expression intimates that each man went to find his own brother, and that Andrew found his brother first. (15) *The new disciple should begin at once to work for his Master.* (16) *The best place in which to begin Christian work is home.* **His own brother Simon.** As is often the case, the worker for one soul that day wrought better than he knew, for he led to Jesus one who was destined to be the chief of the twelve, and a founder of the Church. (17) *No one knows what great results may follow from a word in season.* **We have found the Messias.**

The Hebrew word *Messiah*, meaning the same as the Greek word *Christ*, "the anointed;" the person whom the Jews expected as the Deliverer and Prince of their nation. **Being interpreted, the Christ.** John translates the Hebrew term for the benefit of his Greek readers.

42. He brought him. We may not be able to preach great sermons, like Peter, but we can bring friends to Jesus, like Andrew. **Jesus beheld him.** The original here indicates a fixed, penetrating look; Rev. Ver., "looked upon him." It was a look which saw all the glorious possibilities in Peter's nature. **Simon the son of Jona.** Rev. Ver., "Simon the son of John." He had never met him before, yet he displayed a divine knowledge of his character and history. **Thou shalt be called Cephas.** A Hebrew word meaning "rock." Perhaps referring to the strength of his character, perhaps to his rank as the founder of the Church by his noble confession of Jesus as "the Christ, the Son of the living God." (Matt. 16. 16.) **By interpretation, A stone.** Rather, as in the Rev. Ver., "Peter." Again John translates the Hebrew word into its Greek equivalent.

CAMBRIDGE NOTES.

The lengthy comment demanded by the unique importance of the prologue compels us to be very brief here. This and the next lesson belong to the second of the seven great sections of the gospel—from 1. 19, to 2. 11; it is introductory, recording "the presentation of Jesus on the field of human

history" (M. M.). The greatness of the Baptist once more comes out, to be a weightier witness to Him who was infinitely greater still. The event is localized at an obscure spot on the eastern bank of Jordan named *Bethany*—"house of the boat"—variously placed near Jericho. and a little south of

the Sea of Galilee. Here the Baptist's testimony brings to Christ for the first time six of his apostles: Andrew, Peter, John, James, Philip and Nathanael (Bartholomew).

Verse 29. Coming. Probably from the wilderness of the temptation. **The Lamb.** Usually supposed to refer to Isa. 53. 7, or to the lamb of the morning and evening sacrifice. But neither suits the context here. It can only be the paschal lamb that is meant—passover was now approaching (chap. 2. 13), and possibly would be suggested by flocks of lambs passing by to Jerusalem in readiness for the feast. "Christ our passover" is one of the cardinal ideas of this gospel. The paschal offering had an affinity to the sin-offering in the sprinkling of blood on the door-post, which was mainly done as an atonement. The Baptist's abrupt introduction of the phrase suggests that he had unfolded the idea to his disciples before. **Of God.** Which God provides for the Sacrifice (Gen. 22. 8). **Taketh away.** The usage of the LXX. and the parallel, 1 John 3. 5, prove this rendering superior to the margin, though of course "bearing" is the means of "taking away" (Isa. 53. 11; Matt. 8. 17). This teaching of the Baptist seems to have passed into the currency of the Church before our Gospel recorded it. Comp. 1 Pet. 1. 18, 19, and Rev. 5. 6, etc. **World.** Which therefore "lieth in the evil one" entirely because of its own ignorance or willfulness. The accomplished redemption is absolutely universal.

30. Of whom. Literally, "on whose behalf," vindicating whose dignity. **A man.** The more honorable of the two Greek words for "man," emphasizing the majesty of his humanity. See verse 15 and notes.

31. There is some doubt as to the meaning of the first clause. Luke 1. 80, lends some support to the supposition that John literally was unacquainted with Jesus, but Matt. 3. 14, re-enforces strongly the opposite view, and the intimacy of the families is additional evidence. Probably, therefore, the words here describe official, not personal, knowledge. John knew Jesus and believed him to be Messiah, but his convictions were as yet unratified. **Manifest.** Contrast verse 26. John's mission was to prepare the hearts of the spiritual Israel for the full revelation of Messiah. **Israel.** Comparing verses 47, 49; chap. 3. 10; and 12. 13, we see that this word always describes the people as a Church—a Church which was now to throw open its membership to all. **In water.** The symbol of cleansing from sin. Comp. Ezek. 36. 25, 31. The baptism of John was very probably a direct translation into symbolic act of these prophetic words. In the Talmud we find that proselytes from heathenism were admitted by baptism, described as a new birth; but we are unable to decide whether this was earlier or later than John. From verse 25 we see that the Pharisees connected

it with Messiah's advent, and we can trace their indignation at the idea that Israelites, clean by birth, should need this cleansing.

32. There was a popular belief that Messiah would be unknown till anointed by Elijah. The sign which John received as accrediting Jesus as Messiah took place at the baptism some six weeks before, and then and since he had been contemplating the divine testimony; such is the force of **have beheld.** **Dove.** The exquisite phrase of Gen. 1. 2 ("the Spirit... was brooding upon... the waters") suggested this comparison to the Jewish expositors. Comp. Milton's magnificent address to the Spirit at the beginning of *Paradise Lost*. The dove symbolizes gentleness and innocence. A very early evangelic tradition preserved by Justin and others relates that at the baptism "fire was kindled in Jordan," thus bringing in the other characteristic manifestation. **Abode.** Comp. Isa. 11. 2, and contrast the intermittent inspiration of the prophets (for example, 2 Kings 3. 15). Of course the Spirit was with Jesus throughout the thirty years of silence. But the one Spirit comes with diversities of gifts, and, assuredly, the power which inspired the Son of God to speak no word and do no sign, but look passively on the world that cried for a Deliverer, was not less wonderful than that which sent him forth to reveal himself.

33. Note that John is endowed with power to recognize the Spirit abiding on Jesus after weeks had passed; it was no mere physical sight that apprehended it. **The Holy Spirit.** Strictly, the definite article should be omitted. He baptized "in the regenerating influences of the [personal] Holy Spirit;" John's baptism only represented the end of the old life, this the birth of the new.

34. The highest point in John's witness depends on the heavenly voice of Matt. 3. 17, unrecorded here because St. John always assumes the knowledge of the synoptic gospels. **Son of God.** Certainly not "a designation of Messiah." Had Jesus only claimed a human Messiahship he would have suited popular belief completely.

35. Two. From verses 40. 41, we infer that John himself was the one unnamed.

36. The repeated testimony, no longer needing the explanatory clause, is given with a penetrating "look" and a solemn emphasis which the disciples rightly interpret: the time is come for John's true followers to learn of another Master.

37. Followed. It was a single and decisive act, but did not involve forsaking their ordinary avocations. That came later (Matt. 4. 18-22.)

38. Their humility will not allow them to speak uninvited to One so great. But Jesus will never allow reverence to keep seekers from him. Comp. Mark 5. 32, *sq.* **What.** They change it to "Whom." Nothing less than Christ himself would satisfy their "seeking." **Rabbi.** As in

verse 41, the very words they used were recalled by the vivid memory of the writer chronicling his spiritual birthday. The Aramaic needed interpretation for the Gentiles at Ephesus. **Teacher.** Comp. chap. 3. 2. As a term of address, "Master" is almost inevitable in English, but the meaning is the same.

39. Abode. Always a significant term in St. John, here describing the solemn intercourse of "that day" which saw the founding of the Christian Church. **Tenth.** The comparison of Mark 15. 25, with chap. 19. 14, shows that St. John used a different reckoning, substantially agreeing with our own, which we find was current in Asia Minor at the end of the first century. The memorable hour then will be ten A. M.

40. Note how such famous men as Peter was by this time are mentioned without the description which earlier narratives gave. That the second here was John is hinted clearly by the form of the statement that: Andrew found "his own brother Simon," implying that his companion found his; James and John were the only other pair of brothers in the twelve, unless Matthew and James were sons of the same "Alphaeus."

41. Findeth . . . have found. In both cases after search, not accidentally. **Messiah.** Only elsewhere in chap. 4. 25, the Aramaic for the Old Testament "Anointed of Jehovah." In 1 John 2. 20, believers are said to have "an anointing from the Holy One," a christ from Christ.

42. Looked upon. The same word in verse 36 describes a similar penetrating glance that reads character. **John.** In the synoptists, Jonah, but both names evidently represent Johanan. **Shalt be.** Whether the name is actually given now, or its bestowal predicted only, its meaning was not explained till the great occasion of Matt. 16. 18. **Peter.** The title, "Man of Rock," was given him officially as representing all confessors of the truth of Christ's divinity, the "rock" on which the Church is built.

The Lesson Council.

Question 2. *What was the meaning of "The Lamb of God" in the mind of John the Baptist?*

The Baptist was the divinely appointed forerunner of Christ. As such he announced himself. To him God had given a comparatively clear view of the work for which Christ had come into the world. Hence there is no warrant for the tender surprise of Strauss and others that the harbingers of Christ should have such knowledge of the atonement. As the herald of the Redeemer he knew that it was to take away the sin of the world that the Son of man came to earth. He was familiar with the sacrificial rites of the Levitical system. The lambs slain at the altars of the temple he knew to be typical of this Lamb now standing before

him. It was as if the Baptist had said, "The lambs offered on your altars atone for ceremonial offenses of the Jews, but cannot cleanse the guilty conscience and give freedom from the power of sin. But this Lamb, which God has prepared by the efficacy of his shed blood, will cleanse not only the hearts of all Israel, but all the world beside. Therefore it was not by the name of Prince, or King, that John introduced Christ to the multitude on the banks of the Jordan, but as "the Lamb of God, which taketh away the sin of the world." To John it meant precisely what it meant to Isaiah, who prophesied of the Lamb led to the slaughter, who was wounded for our transgressions, and who bare the sins of many.—*Rev. George E. Hite.*

This expression is not the result of John's conception; it is an inspiration. The Baptist is the organ of the Holy Ghost, and therefore at once takes hold of essential things and declares the doctrine and manner of the atonement. The Jews understood the reference very well; the sacrifice of lambs for the guilt of the people being witnessed every day. Now John says this is the Lamb of God—the true sacrifice required and appointed by God—and all other sacrifices are only types.—*Rev. H. Liebhart, D. D.*

In calling Jesus "the Lamb of God," John probably had two things in mind: First, that the nature or disposition of Jesus was one of unusual mildness, gentleness, and harmoniousness; second, that he was to be for the great Father's family what the passover lamb was for the Hebrew family—an offering "without spot or blemish," whose death and sprinkled blood were the ground of hope and way of escape. As such a sacrifice he was provided not by man, but by God.—*J. E. Jacklin, D. D.*

John had known Jesus from childhood. He was now in that prophetic frame in which he would know no man after the flesh, and so could be influenced by former acquaintanceship only so far as to be attracted by the spiritual beauty of the life he had known. How fully he felt this is evident from his language at the baptism of Jesus, "I have need to be baptized of thee." But as one divinely charged with the responsibility of announcing the kingdom of God he waited for a divine sign. It was given at the baptism. From that moment not only did he proclaim the Saviour, but, as by an added anointment, a view, in the light of the teaching of the law and the prophets, most pure and complete was given him of the person and work of the Redeemer. The Person was divine; his work, sacrificial.—*Rev. Arthur Copeland.*

Analytical and Biblical Outline. Privileges of Christ's Disciples.

I. INSHIRT.

1. *Behold the Lamb.* v. 29.

"I beheld . . . a Lamb." Rev. 5. 6.

2. *I saw the Spirit descending.* v. 32.

"Seeing him who is invisible." Heb. 11. 27.

II. ASSURANCE.

I saw and bare record. v. 34.

"In full assurance of faith." Heb. 10. 22.

"The full assurance." Col. 2. 2.

III. FELLOWSHIP.

Abode with him. v. 39.

"We will come unto him." John 14. 23.

"Our fellowship...with his Son." 1 John 1. 8.

IV. TESTIMONY.

We have found the Messias. v. 41.

"Confess with thy mouth." Rom. 10. 9, 10.

"Will not be ashamed." Psa. 119. 46.

V. TRANSFORMATION.

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

"A new creature." 2 Cor. 5. 17.

"Be renewed in...your mind." Eph. 4. 23.

Thoughts for Young People.

The Growth of the Kingdom.

1. *The kingdom of Christ 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 has 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.

Lesson Word-Pictures.

O Jordan, stay thy flow! Hush thy murmurs!
Thy Maker is coming to thee!

Who anticipates this? Look up and down the stream winding along beneath the soft azure sky. See the ranks of people crowding down to the river, their life far more restless than Jordan's flow. There, too, is the bold prophet from the wilderness, John the Baptist, the rugged preacher of repentance. You can hear his clear, ringing voice. You see his hands lifted in warning. But what suddenly stays them? What checks his voice? What gives intensity to his look? Whom does he see approaching? He cries, "Behold the Lamb of God, which taketh away the sin of the world!" It is thy Maker, Jordan, that has come.

And O, solemn testimony of the Spirit that, dovelike, descends and abides upon Jesus of Nazareth!

The morrow has come.

There is the same sky, the same sun, the same Jordan flowing to its grave in the sea. But is Jesus there?

Yes, he is walking in the fields. John sees him. He turns to the two disciples that are with him. He cries again, "Behold the Lamb of God!"

Jesus walks on.

Shall he go alone—a rabbi without a disciple, a master without a servant, Messiah without one ever-present subject? The two disciples follow him.

He turns. He speaks. They ask where Jesus may dwell, and, O, gracious hospitality of the King, he makes them his guests! O, that calm and holy night under the roof with Jesus—those guests holding converse with him down in the secluded court amid the fountains, or up on the star-lit roof, hearing his voice, the music of his words, the wisdom of his thoughts! Jesus in the house and Jesus in the heart! And, waking, they still find Jesus in the home!

What wonder that one of those guests should hurry away to find his brother Simon! He has such news to tell! He has discovered such treasure, gold and precious stones, and Simon must share them. It is a new country, and Simon must enter it. This is the King, and Simon must see him in his beauty. There is Simon! And with eager eyes, almost breathless, in whispered tones Andrew tells the great, glorious tidings, that they have found Messiah! Prophecy is fulfilled, holy psalm finds culmination, type and shadow merge into reality, and the gray dawn brightens into day, for Messiah has come!

Simon must see him. Can you not behold them hurrying away, Andrew going ahead and drawing Simon on, each eager, wondering, and expectant? There he is! There is the Messiah! They stand face to face, Simon and this new master—O, if Simon could have looked ahead; if he could have seen himself impulsively trying to walk on the water one day to meet this Jesus; if he could have caught his own words of shameful denial one sad night; if he could have anticipated Galilee's mar-

vels, Gethsemane's agony, Calvary's martyrdom, what deeper interest it would have given to this meeting!

But there they stand, the bold, impetuous fisherman from Galilee and this strange man, with such deep eyes of wisdom and burning heart of love.

And they take one another, Master and disciple, Messiah and subject, kingly Lover and passionate friend. Eyes meet eyes. Soul mingles with soul. Jesus welcomes the new-named Peter, and Peter acknowledges his Lord.

By Way of Illustration.

"*The Lamb of God.*" This referred to the atonement of Christ. Some time ago a war raged in India between the English and a native monarch. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn." "Then," said the officer, "put two pairs on me. I will wear his as well as my own." The end of the story is, that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free? Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.—*Pulpit Treasury.*

"*John bare record.*" When Christians bear record that this is the Son of God, others will follow Jesus. An eminent jurist of New Jersey, who was an unbeliever, one night stepped into a prayer-room to see a man on business. It was a testimony service, and as he waited a number of his friends and neighbors testified concerning the reality of Christian experience. He reasoned: "If these people were my witnesses in the court-room I should win the case. If their testimony is reliable in other matters, why not concerning spiritual things?" He arose and confessed his unbelief and asked for help. He is now a class-leader in that very church.

"*Findeth his brother Simon....and brought him to Jesus.*" "Come and go to prayer-meeting with me to-night." The speaker was a Methodist

preacher of the North-west Indiana Conference. The young man he addressed was John Evans, a young physician of Indiana. The invitation was accepted, and John Evans went to prayer-meeting. God's Holy Spirit convicted him of sin. He was converted, and his great career as a Christian philanthropist was before him. If the future could have been unrolled before the eyes of that preacher that night, sleep would have been impossible. The great North-western University at Evanston, Ill., with its thousand students, with its great endowment, with its brilliant future, is not ashamed to call John Evans father. The University of Denver has started into existence and made its wonderfully prosperous beginning under his fostering care. Two millions of invitations to prayer-meeting ought to be uttered this very week. Disciple of Jesus, when are you going to begin to say, "Come!" When will the divine impulse of soul-saving come upon you? Begin to-day. The time is short.—*World-Wide Missions.*

In the margin of the Revised Version the expression, "redeeming the time," is rendered, "buying up the opportunity," which signifies the favorable moment for doing what ought to be done. Paul never lost his chance. In the prison at Philippi, before Felix and Agrippa he spoke the right word. This is the secret of success with the efficient winners of souls. Hewitson, the zealous Scotch minister, passes a poor woman, who in her doorway is holding her infant in her arms, and says to her, "I hope your soul is equally safe in the arms of Jesus." His friend, Robert McCheyne, passing through an iron furnace, says to a workman who had opened a furnace door, "My friend, does that terrible flame remind you of any thing?" Such words in season, kindly spoken, strike and stick. Thousands of souls have been converted by single sentences, uttered at the nick of time. Harlan Page made it a rule never to hold conversation with any one without saying something to profit their souls, and he never did it in a rude way, either. He was able to identify over one hundred cases of conversion wrought by his faithful instrumentality. The Leyden jar of his godly zeal emitted a spark to every one with whom he came in contact.—*T. L. Cuyler.*

The Teachers' Meeting.

Environments: Date; place; great moral upheaval wrought by John the Baptist, with its far-reaching political, social, and religious influences. ... Consider this lesson as portraying four leading characteristics of Christian work: Testifying, Coming, Communing, and Bringing.... I. TESTIFYING. John's acts in this lesson furnish material for a wonderful word-picture. To the Galilean peasants Jesus was at this time but a Galilean car-

pen-ter; to John's spiritual vision he was the Son of God. So no unenlightened mind can see in our Lord the matchless power and beauty which the Church sees in him. And what it sees it is its privilege and duty to testify to the world. For this express purpose was the Church instituted. If John had not borne record his disciples would never have become followers of Christ. The first chapter in every revival is the earnest testimony of God-fearing Christians....II. COMING. Here again is a wonderful scene for an artist, and words are better than pencils: 1. John first came to Christ, else he could not have directed his followers to him. 2. How many conversions depended upon the action of Andrew and his unnamed companion that day! One might almost say that half the Christian Church in all ages came to Jesus with them. 3. None of these early disciples would have found Jesus if they had refused to come. The zeal of their relatives could not save them. The second chapter in every revival is the voluntary coming of penitent sinners. Emphasize the doctrine of "free-will."...III. COMMUNING. The friendship which had its beginnings in the questions of verse 38 was deep and lasting. Every Christian is the tenderly cherished friend of Jesus. Christian experience which is not based on personal friendship is not good for much. No one need come to Jesus at all who does not thereafter commune with his Lord in closest fellowship....IV. BRINGING. No one can really commune with Jesus without bringing other souls to him. The chain has no broken links. If the Church testifies sinners will come; when they come they become Christians and commune with God; if they commune with God they bring other souls to him.

References.

FREEMAN'S HAND-BOOK. Ver. 38: Rabbi, 699. Ver. 39: The tenth hour, 806....FOSTER'S CYCLOPEDIA. Poetical, 3120, 608, 4879, 4880, 4482, 11343, 11347, 11348, 7122, 4883, 4485, 3522, 3373, 651. Ver. 38: Prose, 2989, 2993, 2995, 2997, 3285. Ver. 42: Prose, 719, 3990, 2639, 6618-6619.

Primary and Intermediate.

LESSON THOUGHT. *Going Where Jesus Goes.*

Lesson Plan. 1. To tell how Jesus was made known. 2. To tell how when John saw Jesus he called others to see him too. 3. To show how little disciples may pass the light of life on to those who are in darkness.

Review. Who is God's Word to us? How long has Jesus lived? Why is he called the Life? Who is the Light of the world? Who does the Bible say is Love? What man was sent to tell that Jesus was coming?

Point to the Jordan on the map, or make some-

thing to represent the river, and tell that John was preaching here. Make a great many marks or dots to indicate the crowd that came out from Jerusalem to hear him. The children will be interested to know how strangely John was dressed. Tell why so many people came to hear John. The prophets had written that a Saviour was coming. The Jews were looking for him. Some thought that John the Baptist might be the Saviour. But when they went to hear him he told them that a holy One was coming. He told all the people to stop sinning, and to get ready for Jesus. And then he baptized those who believed what he said, and were willing to put away sin.

1. Tell how, as John was preaching one day, he saw Jesus coming, and knew that he was the Saviour. God showed him. The Holy Spirit in the form of a dove sat upon Jesus's head. The heavenly dove was the sign that Jesus was the Son of God. Tell that John was glad to see the One about whom he had been preaching. Tell the true story of a young girl who took a long journey to see her king and get him to help her poor people. It was far up in the north, and she skated and walked all the long way. Speak of her joy when she saw the king at last! Let children tell why she was glad—because she hoped to get help for her poor friends in the valleys.

2. Ask what would be in John's heart when he saw Jesus. Show that Jesus had come to help every body. John knew this, and so his joy was great. Tell the story of the starving lepers who found plenty of food in the Syrian camp, and hurried to tell other people of it. As soon as John knew Jesus he began to call others to see him too. Print "Behold!" Explain that this means, "See! Look!" Print "Jesus" after Behold. John wanted every body to see Jesus. Tell the story of the two disciples who heard John, and followed Jesus. One was Andrew, the other was the good John, who loved Jesus so dearly. Tell how Andrew found his brother, Simon Peter, and brought him to Jesus. Show that this is the work for disciples to do.



3. With red crayon make a flaming torch; if held in a little hand, so much the better. Teach that Andrew and John and Peter all showed that they were disciples of Jesus by going where he went and doing as he did. That is what disciples do now. Jesus is the Light, and they hold out the light to show others the way.

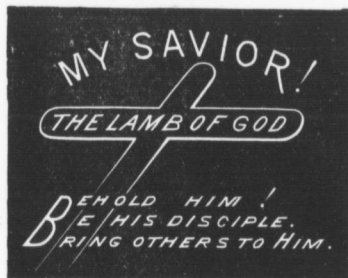
Willie lived in a new country. This is his house. [Make square.] Over here lived Robbie. Between the houses was a dark wood. Willie went to visit Robbie, and started to go home at

just the hour his mamma told him to, but a storm was coming and it grew dark early. Willie lost his way. The lightning began to flash, and the thunder sounded loud among the trees. Willie was afraid. But Willie's father remembered his boy, and went with a light to find him. Willie saw the light before he could see his father. It showed him the way, so he soon had hold of his papa's hand, and was safe and happy.

Teach that little hands can hold aloft the light that will show some lost one the way to Jesus. Talk earnestly and seriously about ways in which the light may shine, and make a row of little torches, naming them Truth, Kindness, Patience, Obedience, Faithfulness, Courage, etc. Tell that joining a church is not a light to show others the way; good talk is a light that goes out very quickly; doing kind acts to be seen and praised is not a light at all, but darkness! Little light-bearers must go where Jesus did, and try to do as he did, if they want to show others the way to him.

Sing, "God make my life a little light."

Blackboard.



DIRECTIONS FOR COLORS.—The cross may be drawn in outline with light blue or gray chalk; the words on the cross and the name of Jesus in white; the remaining words in red or pink.

A. D. 27.]

LESSON III. CHRIST'S FIRST MIRACLE.

[July 19.]

GOLDEN TEXT. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory. John 2. 11.

Authorized Version.

John 2. 1-11. [*Commit to memory verses 1-5.*]

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Toric.—Am I a disciple of Christ? Have I ever tried to bring others to him?

OPTIONAL HYMNS.

Abide with me.
Come, said Jesus' sacred.
Jesus is calling.
Who'll be the next?
To Jesus I will go.
Why do you wait?
Happy day.
All for thee.
Alone with Jesus.
My youth is thine.
If my disciple.
The call for reapers.

The Lesson Catechism.

[For the entire school.]

1. What did John say when he saw Jesus? "Behold," etc. (GOLDEN TEXT.)
2. What did he say he had seen descending like a dove from heaven upon Jesus? **The Spirit.**
3. Of what did he bear record? **Jesus is the Son of God.**
4. What did Jesus say to John's two disciples who asked him where he dwelt? **Come and see.**
5. As soon as Andrew had found the Christ, whom did he bring to him? **His brother Simon.**

CATECHISM QUESTION.

3. What more do we learn concerning God?
That He is holy and righteous, faithful and true, gracious and merciful.
4. What do you mean by the omnipresence of God?
That God is everywhere.

Revised Version.

- 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was
- 2 there; and Jesus also was bidden, and his dis-
- 3 ciples, to the marriage. And when the wine
- 4 failed, the mother of Jesus saith unto him, They
- 5 have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Je'sus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Je'sus in Ca'na of Gal'i-lee, and manifested forth his glory; and his disciples believed on him.

6 it. Now there were six water-pots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Je'sus saith unto them, Fill the water-pots with water. 8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou 11 hast kept the good wine until now. This beginning of his signs did Je'sus in Ca'na of Gal'i-lee, and manifested his glory; and his disciples believed on him.

TIME.—A. D. 27. **PLACE.**—Cana of Galilee. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The supernatural power of Christ.

HOME READINGS.

- M.* Christ's first miracle. John 2. 1-11.
Tu. Customs of purifying. Mark 7. 1-9.
W. Proofs of Messiahship. Luke 7. 16-23.
Th. Scripture fulfilled. Luke 4. 14-21.
F. Evidence of divinity. John 10. 31-42.
S. Mighty works. Mark 6. 1-6.
S. A waiting guest. Rev. 3. 14-22.

LESSON HYMNS.

- No. 32, New Canadian Hymnal.
 Oh, word of words, the sweetest,
 No. 38, New Canadian Hymnal.
 I've found a friend in Jesus, he's everything
 to me.
 No. 43, New Canadian Hymnal.
 All the way my Saviour leads me.

DOMINION HYMNAL.

Hymns, Nos. 67, 72, 73.

QUESTIONS FOR SENIOR STUDENTS.

- The Marriage**, v. 1, 2.
 Where was there a marriage?
 What was this the "third day" after?
 Who were present at the wedding?
 What may we learn from the presence of Jesus at such a social festival?
- The Mother**, v. 3-5.
 What does the phrase "wanted wine" mean?
 Who told Jesus about it?
 Was there any disrespect in his accusing his mother as "Woman"?

What is the meaning of the question that Jesus asked her?

What is the meaning of "Mine hour is not yet come?"

What may we infer from the order that Mary gave to the servants?

How may we turn it into a wide direction for our own daily lives?

3. The Miracle, v. 6-11.

For what were water-pots used?

What is the meaning of "the purifying of the Jews?"

How much was a firkin?

Who was the governor of the feast?

What did he say to the bridegroom?

Was this a joke or a sober statement?

Is there any justification to be found in this lesson for the use of intoxicants in our social gatherings?

What was the effect of this miracle on the public?

What was its effect on his disciples?

Practical Teachings.

- Where does this lesson intimate—
 - That cheerfulness and sociability are consistent with true godliness?
 - That we are to obey God even when we do not understand his design?
 - That God can work his wonders with the most ordinary materials?
 - That God delights to give bounteously?
 - That Christianity rests upon a miraculous basis?
- Of what is the reservation of the best of the wine to the last of the feast suggestive?

Hints for Home Study.

- Find six other cases where Jesus addresses women as "Woman."

- 1.) A foreigner whose daughter he was about to relieve from a great affliction.
 - 2.) One whose deformity he pitied and healed.
 - 3.) One to whose inquiring mind he revealed the profoundest truths.
 - 4.) A sinner whom he refuses to condemn.
 - 5.) His mother at the most pathetic moment in both of their lives.
 - 6.) One of his warmest earthly friends when he suddenly found her in an agony of tears.
2. Find how many years had elapsed since the Jews had seen a miracle.
 3. Find other cases where Jesus took part in social festivities.
 4. Find other cases in which Jesus speaks of the coming of his hour.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Marriage**, v. 1, 2.
Where did the marriage take place?
When did it occur?
From what time is "the third day" reckoned?
What guests are named as present?
 2. **The Mother**, v. 3-5.
What need arose at the feast?
To whom was the need mentioned, and by whom?
What reply did Jesus make?
What command did the mother give?
 3. **The Miracle**, v. 6-11.
What vessels are mentioned as being at hand?
For what purpose were they needed?
Why were so many vessels needed for this purpose? (Mark 7. 3, 4.)
What command did Jesus give about these?
What did he then bid the servants to do?
Who first tasted the new-made wine?
What did he say to the bridegroom?
How many miracles had Jesus wrought before this?
What was shown by this miracle? (GOLDEN TEXT.)
What effect had it on the disciples?
- Teachings of the Lesson.**
- Where in this lesson are we taught—
1. To invite Jesus to share our joys?
 2. To take our cares to Jesus?
 3. To do whatever Jesus commands?

Home Work for Young Bereans.

- Find a story of another feast at which Jesus was an invited guest.
What was his last miracle before his death?
Find the first and last words given in the gospels spoken by Jesus to his mother.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who were invited to a marriage feast? **Jesus and his disciples.**
Where was the marriage? **In Cana of Galilee.**
What friend of Jesus was present? **His mother.**
What happened during the feast? **The wine gave out.**
What did Jesus's mother want him to do? **To make more wine.**
What did he say to her? **"Mine hour is not yet come."**
What did his mother think? **That he would work the miracle.**
What did she say to the servants? **"Whatever he saith unto you, do it."**
With what did Jesus command the water-pots to be filled? **With water.**
What was his next command? **"Draw out now."**
To whom was the cup given? **To the ruler of the feast.**
What did he find the drink to be? **The best wine.**
Did he know that Jesus made it from water? **Not when he tasted it.**
What was this great work? **Jesus's first miracle.**
Who believed on him when they saw it? **His disciples.**

Words With Little People.

Jesus is the Maker of all things. It is easy for him to change one thing into another. No man can change water into good wine; but Jesus can!
Do you want to hear of something still more wonderful? Jesus can change a sinful heart into a clean one! He can do it just as easily and just as quickly as he turned the water into wine that day.

Whisper Motto.

"What he says to me I will do."

General Statement.

From the valley of the Jordan Jesus went up into the highlands of Galilee, attended by a little company of followers. He came to Cana, the home of one of his disciples, and only a few miles distant from his own home at Nazareth. At Cana he hallowed by his presence a marriage feast, and wrought his earliest miracle. The supply of wine was exhausted. The mother of the Lord came to him and informed him of the need which she felt that he could supply. He showed her that his powers were not for her to control, but for his heavenly Father, and that when the right hour came they would be exercised. The hour came at once, and the mother may perhaps have recognized it by his sudden sovereign glance, for she bade the servants fulfill his bidding. There were standing in the hall six large stone jars containing

water for washing the guests' feet and hands before they reclined around the tables. Jesus bade the servants fill them with water, and then take out and bear to the master of the banquet. He knew not whence it came, but tasted it, and at once spoke across the table to the bridegroom, declaring that generally men offered their best wine first, and then that of poorer quality when the taste had been dulled by drinking, but that he had kept his best wine until now. The unthinking company of feasters may not have known of the miracle, or, knowing it, may have accepted it in mere wonder; but the little group of disciples around Jesus saw in this miracle the tokens of divine power and "believed." Let us study it as one of the evidences of our Lord's divinity.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The third day. That is, from the day when Philip was called (John 1. 43). The time between these two events was occupied in making the journey. (1) *How closely was the life of our great Exemplar filled up with blessed toil!* **A marriage.** Hebrew maidens were married on the fourth day of the week, our Wednesday; widows were married on the fifth day, our Thursday. Wedding feasts were usually seven days in duration. **Cana of Galilee.** Either *Kefr Kenna*, four or five miles from Nazareth, or *Kana el Jelit*, about six miles north of Nazareth. **The mother of Jesus.** Mary of Nazareth, who is never mentioned by name in John's gospel. **Was there.** We notice that Jesus "was bidden," while his mother "was there;" she may have been a friend or relative, for she appears later to have had some charge over the household, and to speak with authority to the servants.

2. Jesus was called. Rev. Ver., "was bidden." One of his newly appointed disciples, Nathanael, was a resident of Cana. **His disciples.** Five or six men: Andrew, Peter, John, Philip, and Nathanael, and probably James. Their discipleship was only a few days old, and it is not unlikely that his company increased the number of guests to an unexpected degree, which would account for the failure of the wine. **Marriage.** Jesus never shrank from sociability, but he elevated the tone of every group he joined. (2) *The Gospel harmonizes with human joy.* (3) *When we go to a feast, let us carry our Master's spirit with us.* (4) *Sanctified sociability is greatly needed in all our churches and homes.*

3. When they wanted wine. Rather, as in Rev. Ver., "when wine failed." Ancient wines were much weaker than those now in use, and were, besides, diluted with water. Even if, as some claim, Christ and his disciples followed the custom of the times in drinking weak wine, we could find no warrant in his example for our drinking whisky, or that strong wine which awakens an appetite for whisky. Our Lord never made or drank any thing which led, as our wines directly do, to degradation of body, mind, and soul. **The mother of Jesus saith.** Evidently she desired to suggest to him the exercise of miraculous powers, just as prophets had done in other times and in like needs; for example, Elisha in 2 Kings 4. 1-7, 42-44. She was fully con-

vinced that her son was a prophet as great as these ancient worthies, and could work miracles like theirs; but perhaps, in spite of all past wonders, she did not understand his mysterious divine nature.

4. Woman. To our ears this sounds harsh, but the word that Jesus used was both respectful and affectionate. A glance at a concordance will show that when on other occasions Jesus used this word his heart was unusually stirred with pathos and tenderness. **What have I to do with thee?** He did not refuse, but based his action on submission to his heavenly Father rather than to his earthly mother. He was to act no longer as the son of Mary, but as the Son of God. **Nine hour.** That is, the instant when he should manifest his Messiahship by a miraculous act. **Not yet come.** When did it come? On that very day, perhaps at the moment after he had spoken, when, having sundered the last earthly tie, and having fully submitted himself to his Father's will, he felt within his spirit the divine signal that the hour had come. (5) *We must maintain close fellowship with God if we would be guided by his counsel.*

5. His mother. In this lesson Mary shows faith, spiritual insight, and submission to her Son as a messenger of God. **Saith unto the servants.** Evidently she stood upon a footing different from the guests, and possessed authority. **Whatsoever he saith.** (6) *Let us take these words as our motto in life.*

6. There were set. John remembers the very scene, just as it was on the day of the miracle. **Six water-pots.** Large jars, standing in the court, for use in the many washings required by the Jewish customs. **Purifying of the Jews.** This is alluded to by the evangelist for the sake of his Gentile readers, who had no such usages. As they were for the purpose of washing, of course they would contain water, and not wine. **Two or three firkins apiece.** The "metretes," or "firkin," contained about nine gallons. It is not necessary to suppose that all became wine. Perhaps only so much was transformed as was taken out by the servants. (7) *God delights to give liberally.*

7. Jesus saith. How calm the consciousness of power in his words. **Fill the water-pots with water.** Not a particle of wine was used,

so that the result could not come from the dilution of wine with water. **They filled them.** (8) "It is ours to fill the water-pots; it is Christ's to make the water wine. Duties are ours; events are God's."—Ryle.

8. Draw out now. This was done by letting down a vessel into the large jar. **The governor of the feast.** There is some doubt whether this was one of the guests, chosen to preside at the banquet, or (as the later expositors suggest) a head-waiter, hired to supervise the arrangements. **They bare it.** They took up water and poured out wine.

9. Had tasted. This verse shows the independent character of the testimonies to the miracle. The ruler of the feast knew that it was wine, but did not know whence it came, while the servants who drew the water knew whence it came, but did not know by what power it had been transformed. **Called the bridegroom.** Called out to him, perhaps across the room, in sportive language.

CAMBRIDGE NOTES.

Verse 1. Third. From the end of chapter 1, the sixth since the event of 1. 19. The uncertain site of Bethany makes the length of the journey thence uncertain, but it must have been at least sixty miles. Jesus apparently started on the day of Nathanael's call, traveled the whole of the next day, and on the third morning arrived at Cana. **Marriage.** That is, the beginning of the marriage feast, which often was extended over a week or more. Dr. Edersheim says that the day, unless the bride was a widow, must have been Wednesday, which fixes the great event of 1. 29, on the preceding Sabbath. Whose the marriage was we have no information; verse 5 shows that Mary must have been closely connected with the family. She seems to have been at the house before Jesus arrived. **Cana.** The modern *Kifr Kenna*, four or five miles north-east of Nazareth, seems to have the best claim. It is only mentioned by St. John, and always with the addition "of Galilee," here emphasizing the fact that this despised country was privileged beyond the "holy city." **Mother.** St. John never names her; the relationship to Jesus is sufficient designation for her as for the beloved disciple. Joseph was probably dead before the Lord's ministry began.

2. Was bidden. Seemingly at the last moment, on his return from Bethany. **His disciples.** As such. They would be the six mentioned in chap. 1. Cana was the native town of Nathanael (Bar-Tolmai).

3. Failed. Probably through the arrival of these seven unexpected guests. **Saith.** Mary doubtless knew of the baptism and felt sure that the time was come when the divine power would break forth after the long restraint. To tell him of his friends' need was enough.

4. Woman. An address consistent with ten-

10. Saith unto him. The language of the manager is given to show that it was genuine wine, and not a poor imitation, that Jesus had made. **Thou hast kept the good wine until now.** The "ruler's" words were coarsely jocular, but the custom he alludes to is true to human nature in all lands. The world gives its best wine at first, and when men have become intoxicated with it, then the poor, as the prodigal son experienced (Luke 15. 13-16). (9) "Christ ever reserves the best wine to the last."—Abbott.

11. This beginning of miracles. Plainly stating that this was the first miracle of Jesus. So the miraculous stories of Christ's childhood in the apocryphal gospels are mere fables. **Manifested forth his glory.** By it he showed his divine power, his goodness and grace, and the wealth of his nature. **Believed on him.** They already believed, but when they saw this miracle their faith was greatly strengthened.

derness and respect alike, entirely free from the harshness of the English, as abundant examples prove. That he does not call her mother is an indication to her that the submission to an earthly parent must henceforth yield to the exclusive claim of his Father. **What.** That is, "Leave me to myself." There is still no trace of the discourtesy which a few cavilers have evolved from the translated phrase. Jesus does, however, gently reprove the presumption of Mary in offering to dictate his actions as in the past. Those who understand his words will wonder more than ever at the foolish superstition which makes her a mediatrix to dictate to him in heaven! **Hour.** For the manifestation of his glory. Study chap. 7. 30; 8. 20; 12. 23; 13. 1; and 17. 1, all showing that he waited for a moment chosen by the Father for each successive crisis of his life. Here and in chap. 7. 6, the appointed time comes immediately after the declaration that it has not come; nothing is to hurry or retard it by a single instant.

5. Mary's deep, quiet trust is beautifully shown here. The slight but vivid portrait of the evangelist justifies us in admitting that the churches which have deified her have chosen the most perfect ideal of womanhood to be found in history.

6. A traveler, Dr. E. D. Clarke, saw among the ruins of Cana a number of stone water-pots of about this size, pointing to a common practice of by-gone days. Six. There were numerous guests, and the prescribed purifications would be scrupulously observed on such an occasion. **The Jews'.** As usual, St. John describes thus the followers of a self-slain faith, which rejected its Messiah and retained its ceremonial ablutions. **Pirkins.** Probably a fairly adequate translation, but there is considerable uncertainty. The vessels may have contained as much as 130 gallons between them.

7. The pots were emptied in the ablutions before the feast.

8. **Draw out now.** (So read.) A new interpretation by W. (quoted with approval by M. M.) starts from this word, which seems to indicate drawing from the spring afresh. The water-pots were filled only to point the parable, which was the main purpose of the miracle. The water drawn for purification remained unchanged, a type of the lifeless ceremonialism which even Messiah's advent did not quicken. But the same element from the same spring, drawn at Christ's command to minister to human life, is borne to the master of the feast, and, lo! it is wine. A similar alchemy is beheld by the evangelical prophet (Isa. 60. 17). Messiah transmutes every thing into some nobler substance. The contrast of chap. 1. 17, is already portrayed in action. **Ruler.** Apparently one of the guests chosen as president.

9. This is the complementary witness of the servants and of a representative guest to the completeness of the miracle. "It was water," says the one; "it is wine, and good wine," says the other. **Bridegroom.** In whose house they were.

10. **Drunk freely.** There is no application to the present company. Note the abruptness with which the story ends, when just enough has been told to exhibit the "sign."

11. **This as a beginning.** (So read.) Isaiah (9. 1, *sq.*) predicted that Messiah would begin his work in Galilee. **Signs.** The word most truly describing the miracles according to the New Testament view of them. "The value of the work was rather in what it indicated than in what it was" (W.). **Manifested.** It was the function of a "sign" to reveal Christ as he is, here as the bearer of a divine commission, as himself Son of God, yet Son of man, sympathizing with the joys of his brethren. **Believed on him.** The personal trust is a higher development than mere acceptance of Christ's claims. See note on chap. 1. 12.

The Lesson Council.

Question 3. *What was the special significance in the miracle of the water turned into wine?*

This question, in my judgment, is plainly answered by verse 11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." The miracle, then, was wrought to show forth the Master's glory, that is, the divine power resident in him, in order that his disciples might believe on him. He was beginning his public ministry. He had called but five disciples as yet. These were with him at the wedding. He was making supernatural claims; these must be vindicated by supernatural deeds. This was accomplished, so far as his disciples were concerned. For when they saw

the creative power which he possessed they "believed on him." Incidentally, the Master may have intended the miracle to give his sanction and approval to the sacred rite of marriage. But this was not the special significance of the miracle.—*Rev. George E. Hite.*

The first miracle of our Lord not only attested his divinity as did the other miracles, but from its form and circumstances it taught special lessons. It was wrought at a marriage feast in which Jesus was taking part. It aided the joyous celebration, and thereby carried the Lord's hallowing approval to that institution and reaffirmed its sacredness. The miracle is a standing rebuke of studied gloominess and asceticism. It lifted one of the common elements into a higher grade and suggested that the touch of the Lord will exalt all men and all things to higher service.—*Rev. J. E. Jacklin, D.D.*

Commonly the miracles of Christ were wrought to relieve human suffering. They typified a salvation that should embrace the redemption of the body. Other of the Lord's miracles, as the multiplying of the loaves, foreshadowed the abundant supply of truth and grace by the Gospel. His first miracle bore a character of its own—touched universal human life. It showed a blessing to come to the common lot. It manifested the part Christ should share in human friendships, relations, interests, in their fountain and source—the home.—*Rev. Arthur Copeland.*

Besides the general revelation of his glory, so that his disciples believed in him, there is this special symbolic significance, that our Lord revealed himself in this miracle as the one who did away with the old rites, and offers the gifts of the New Testament. John gives expression to this when he says: "The law was given by Moses, but grace and truth came by Jesus Christ." The Scriptures call him the Bridegroom; his believers, the Bride; and the final triumph, the marriage of the Lamb, that makes all things new. In this light the miracle has a prophetic significance; the new order of things established by Christ will culminate in universal victory.—*Rev. H. Liebhart, D.D.*

Analytical and Biblical Outline.

Christ at the Feast.

I. A SOCIAL SAVIOUR.

Jesus was called. v. 2.

"Came eating and drinking." Matt. 11. 19.

"They made him a supper." John 12. 2.

II. AN ACCESSIBLE SAVIOUR.

The mother.... saith. v. 3.

"Come boldly." Heb. 4. 16.

"Access with confidence." Eph. 3. 12.

III. AN OBEDIENT SAVIOUR.

Mine hour is not yet come. v. 4.

"About my Father's business." Luke 2. 49.

"Not to do mine own will." John 6. 38.

IV. A WILLING SAVIOUR.

Fill the water-pots. . . . Draw out. v. 7, 8.

"Came. . . . to minister." Matt. 20. 28.

"The form of a servant." Phil. 2. 7.

V. AN ALMIGHTY SAVIOUR.

Water. . . . made wine. v. 9.

"All power is given." Matt. 28. 18.

"All things in subjection." Heb. 2. 8.

VI. A MANIFESTED SAVIOUR.

Manifested forth his glory. v. 11.

"We beheld his glory." John 1. 14.

"Manifest in the flesh." 1 Tim. 3. 16.

Thoughts for Young People.

Lessons from the First Miracle.

1. *The highest type of religion is cheerful, joyous, and social.* If it was right for Jesus to be present at a festive gathering, it is right for his followers. Ours is a Gospel of joy and not of gloom (verses 1, 2).

2. *It is our privilege to go to Jesus with all our needs, for common things as well as great, for secular as well as spiritual.* We can freely tell our Saviour all our troubles and our desires, and leave to his judgment the way of relief (verses 3-5).

3. *Christ transmutes the common things of earth into the higher blessings of the Gospel.* Water to wine, earth to heaven, men into angels. Every thing that Christ touches he purifies and hallows (verses 6-8).

4. *The abundance and riches of Christ's bounty.* What he gives is given liberally, for he is able to do exceeding abundant above all that we ask or think. So let us not fear to ask too largely (verses 6-9).

5. *While the world gives its best first and its poorest afterward, Christ gives better than the earth's best now, and better still beyond (verse 10).* See Explanatory Notes.

Lesson Word-Pictures.

O, echo far and echo near, happy marriage songs!
The Son of God is coming to the wedding banquet.
God is so much interested in all innocent things that make men happy, so rejoices in our joy and would show it, that his very Son is coming to this supper. At this gathering so human there is to be a Guest divine!

That is the banquet-house whose door is wide open, where the guests are pouring in, where the servants are busily bringing water to every guest, where the waiters in the banquet-room are lifting and bearing the steaming dishes.

All the guests have come.

All? Where is that Guest divine? Is this presence appreciated—he who is very God of very God? No; it is only known that Mary of Nazareth has been invited, her strange Son also. He has dropped his hammer and quit the carpenter-shop. He has started out as a prophet, a teacher, a holy man. A few disciples feel the spell of his influence and choose to follow him. A prophet? What credential does he offer?

"Look at that Nazarene," whispers one servant to another. "Is he a great man? What good thing cometh out of Nazareth?"

They watch him. Something about him fascinates them. If he had not been a carpenter and if he had not come from Nazareth, they reason, but—the feast summons them away to their duties.

The two servants are constantly busy. Dishes must be brought. Goblets must be filled. Nods and becks must be watched and promptly obeyed.

"What!" exclaims one of the two servants, tripping to a wine-jar. "Is the wine out? Alas!" Where can wine be obtained?

Hark! One of those two servants overhears Mary speaking in a low tone to her son, "They have no wine."

"His answer is strange," thinks the servant; "but he makes no explanation, and here comes Mary." She looks at the servant over her veil, and her dark eyes flash as she whispers, "Whosoever he saith unto you, do it." "As if that man from Nazareth could do any thing," suggests the servant to his neighbor.

Mary glides away.

And now the Nazarene himself approaches. He points at a row of stone water-pots. He quietly bids the servants fill them with water.

What for?

He gives no reason.

He looks with eyes that must be heeded.

He has a tone of authority. He says, "Fill!"

And they cannot help minding, his way is so irresistible, as if he were the ruler of the feast, as if he were the master of the house, as if he could compel body and soul.

Now hark!

Hear the crystal stream splashing into the water-pots! It runs in joyously, dashes and foams.

"To the brim, fill away up?"

"Yes!" says the quiet, strange man, with his imperial manner.

"Fill all?"

"Yes, all!"

Six pots of stone filled with water clear, pure, crystalline.

"Draw out now!" he is telling the servants.

They are awe-struck as they draw.

What did they pour in? And what do they see running out, a tide purple with the stain and sweet with the pulp of the just crushed cluster!

O, wine, wine that the Nazarene has made!
Only he and the servants and Mary know of it.

The ruler of the feast tastes it, praises it—and where is the bridegroom? Let him be summoned! The ruler commends him. What, did he not furnish it?

O, long lingered that scene on memory's walls—the astonished ruler, the wondering bridegroom, the staring guests, the awe-struck servants, the Nazarene with downcast, modest look, Mary with eyes sparkling in motherly pride.

They all finally separate, but the prophet has left behind his credentials and the Son of God his foot-print there in Cana's happy banquet-room.

By Way of Illustration.

"The mother of Jesus saith unto him, They have no wine." The hymn, "What a Friend we have in Jesus," has come to be a devotional classic, because it touches the most tender chords of Christian experience. The author seemed to have in mind the verse, "There is a friend that sticketh closer than a brother," and the companion passage, "They went and told Jesus." A young lady who had carried for many years a heavy burden of anxiety over a wayward brother went into a church service one morning where the blessed truth of this hymn came home to her as never before:

"Take it to the Lord in prayer."

She heard not a word of the sermon or remaining service, while she carried her burden to Christ with an earnestness she had never felt before. She left the house with the confidence that her petition would be granted. And so it was, a few weeks later.

Anna Shipton wrote a little book entitled *Tell Jesus*, concerning which this incident is told. A young Russian lady and her husband had been detained to a late hour on a visit to some friends at a distance, and on their way home across the desolate country darkness overtook them. A fearful storm arose; the night was intensely dark, and the mournful silence of the forest was only broken by the mournful howling of wolves. As a climax to the danger of their situation the sleigh and horses sank into a snowdrift. In this moment of distress, the lady remembered the words, "Tell Jesus," the title of a little book given her by a relative in England, and which she had never read. She at once told Jesus, beseeching his guidance. Immediately the thought was suggested of unharnessing the horses and riding them to the nearest village. They did so, and reached home safely.

"A dumb beggar gets an alms at Christ's gate, if he can but make signs." This is a cheering sentence for the many poor souls who feel that

they cannot find words wherewith to pray. Sit down at mercy's gate and let your rags ask for raiment and your hunger plead for bread. Wounds are eloquent orators with a tender-hearted surgeon. Need is a fervent prayer to one who is able to supply. When the psalmist could not pray a set prayer he says: "I opened my mouth and panted." There is nothing articulate in panting, and yet no one ever misunderstood its meaning. Every want and distress and misery is a prayer to the heart of Infinite Love.—*Spurgeon*.

"Whatsoever he saith unto you, do it." A teacher was talking to some children from the verse, "Thy will be done," and asked, "How do angels in heaven do the will of God?" One answered, "Diligently." Another said, "With all their hearts." But the best answer was from a little girl who said, "Without asking any questions."

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which he has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

"Not ours to reason why—
Ours but to do and die,"

and at our Master's bidding advance through food or flame.—*Spurgeon*.

"Both Jesus was called, and his disciples, to the marriage." They did not withdraw from the activities or festivities of life. John Wesley, before his conversion, was anxiously seeking rest for his soul, and was on the point of entering a solitary life in the Yorkshire dales. His mother told him that God had better work for him to do. He traveled some miles to consult a serious man, who said to him: "The Bible knows nothing of a solitary religion." Wesley turned his face toward that great career which was to make his history a part of the history of his country and of the world.—*Stevens*.

Teachers' Meeting.

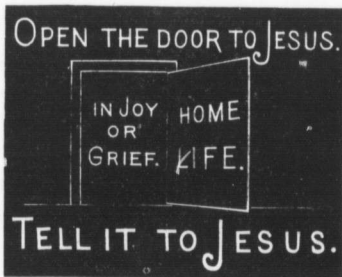
I. BACKGROUND OF THE LESSON. 1. *Geographical*. Sketch map. Locate Cana; locate Nazareth and Capernaum, the homes of Jesus and his early disciples. 2. *Historical*. The life of Jesus up to this date. The occurrences of the few weeks preceding. 3. *Social environment*. Contrast between John's ascetic severity and the sociability of this new Prophet. Jewish wedding customs; Jewish "manner of purifying."...II. LESSON PICTURE. The house built about a court in a rustic

Oriental town; the invited guests; music and mirthful noise; the sudden appearance of Jesus with his newly secured disciples; the incidents of the feast. . . . III. PRACTICAL LESSONS. 1. The love of sociability and merriment is innocent and praiseworthy. 2. It is an impertinence to attempt to guide Providence (verse 4). 3. God delights to give liberally (verse 7). 4. God uses commonplace materials by which to work his wonders (verse 8). 5. The world gives its best rewards first; Christ reserves his to the last (verse 10). 6. Every act of Jesus's life was performed for the glory of God. 7. Jesus in this wedding feast is our example in lofty sociability, in rigid self-command, in kind-hearted helpfulness, in faith in God. 8. The teaching of the miracle when viewed as an acted parable or object-lesson.

References.

FREEMAN. Ver. 6: The firkin, 792. Ver. 8: The governor of the feast, 793. . . . FOSTER'S CYCLOPEDIA. Prose, 7166, 7141, 3973-3976. Vers. 1-11: Poetical, 3216, 3217, 4092, 4105. Ver. 5: Prose, 10763, 10764, 10767, 10769, 9161, 4172. Vers. 7-11: Poetical, 3768. Vers. 8-10: Prose, 8711, 7748, 4165, 4167.

Blackboard.



*DIRECTIONS FOR COLORS.—Draw the door and door-way with white chalk; the words on the door in red or pink; the words in the door-way in blue; the sentences at the top and bottom in yellow.

TOPIC.—Open the door of home-life to Jesus. His presence will make the joy of life brighter and the griefs lighter. Tell your little troubles to him, and tell him your joys also. Trust him fully, not only for the great events, but for all the needs of life.

Primary and Intermediate.

LESSON THOUGHT. *Jesus in the Home.*

Review. How many disciples had Jesus now? Who were the first two? Whom did Andrew

bring to Jesus? Who called Philip to come? What was the name of Philip's friend, whom he brought to Jesus?

LESSON STORY. Tell that Jesus and his disciples were invited to a wedding party. Ask how many children have been at weddings. If time permit allow some child to tell what a wedding party is like. Tell that the Jews' customs were very different from ours. The wedding feast lasted seven days. Explain who the "governor of the feast" was, and what were his duties. The mother of Jesus was there. Very likely the wedding was in the home of a relative or dear friend of Mary.

Ask where Jesus lived when a boy. Cana is only five or six miles from Nazareth. [Point out the place on the map.] Trace the way Jesus and his disciples had gone—from the valley of the Jordan, over the hills of Galilee, to Cana, and to the marriage feast.

Ask children why they think Jesus went to this party, and teach that it was part of his work to make people happy. But he had a great work to do there besides.

Draw a Jewish court. Make six water-jars in outline standing in the court, and tell simply, letting children ask questions, if they will, the story of the first miracle.

Perhaps the children may think it strange that there was wine at the feast, and especially that Jesus should make wine.

Explain that in a country of vineyards wine is almost as common a drink as water is with us, and that the wine at Cana could not have been the kind of wine that harms people. Jesus loves his friends too well to offer them harmful things.

Talk about Jesus at the party. Ask if children think he would be polite, kind, helpful, etc.

Jesus at work in nature. Show a bunch of green grapes. Ask, What kind of fruit is this? Upon what does it grow, a tree or a vine? Who made the vine? Who made these little green balls? [Call some child to taste one.] Is it sweet and good? What is the matter?

Tell the children that it is not finished yet. God has been at work on it a long time. By and by, when it is finished, the little, hard, green balls will be sweet and soft and delicious. [Show some ripe grapes if they can be had.]

Tell that the juice of the ripe grapes is the kind of wine that God makes. It will please the little ones to call the grapes little wine bottles. Show that the difference in God's wine and man's wine is that there is no poison in God's wine. Poison hurts people, makes them sick, and when they have taken enough it kills them. [A little bottle of fruit-juice which has begun to ferment may be shown and teach a useful lesson here.]

Jesus at work in the home. Have two pictures of child-faces on the board covered. If you are not

able to make them, you can easily find something that will answer the purpose. Let one be a sunny, the other a clouded face. [Remove the paper which hides the sunny face.]

"Children, this is little Katie Good-will. Do you know her? Her mamma has a headache to-day and baby is very fretful. Katie says she will take him out to ride in the sunshine while mamma goes to sleep. Mamma does not know that Lulu Lee has just been over to see if Katie can't come and spend the day with her and have a dolls' tea-party in the afternoon.

Nora, the girl in the kitchen, has just had bad news from home and is troubled and unhappy. When she spoke sharply to Katie there was no quick answer. Katie just said to herself, "Poor Nora feels badly about something."

[In some such way follow the little girl through her day, and explain that it was not because Katie was "made so," that she was kind and patient and unselfish. It was because Jesus was at work in the home. Speak of the morning prayer, the daily text, the sweet hymn of love and praise; the kind, helpful words from father and mother.]

Show that Jesus wants to work in every home and in every heart.

Uncover the other face. Tell that when a child will not let Jesus into his heart to work, evil spirits rule and make him unloving and disagreeable. Is there any help for him?



What is in the child's heart which makes him selfish and unkind? Sin. Jesus can change the bad heart into a good heart as easily as he could change water into wine!

Make a stone jar, such as the Jews used, and a heart, side by side. Ask, What was put in the jar by the servants? What came out of it? Jesus could change water into wine in a minute, because he has all power.

OPTIONAL HYMNS.

Tell me more.
The gospel bells.
Feast of blessing.
There is a Friend.
O holy Saviour.
What a Friend.
All the way.
The Lord will provide.
All my doubts.
Child of a King.
Seeds of promise.
Gather them in.

The Lesson Catechism.

[For the entire school.]

1. In what place was Jesus's first miracle performed? **In Cana of Galilee.**
2. Who told Jesus that there was no more wine? **His mother.**
3. What did Jesus say? "**Mine hour is not yet come.**"
4. What did he tell the servants to do with the six water-pots of stone? **To fill them with water.**
5. Into what was the water turned by Jesus's power? **Wine.**

CATECHISM QUESTION.

5. What do you mean by the almightiness or omnipotence of God?
That God can do whatever He will.
[Job xlii, 2; Matthew xix. 26.]
6. What do you mean by the omniscience of God?
That God knows all things, past and present and future.

A. D. 27 or 28.]

LESSON IV. CHRIST AND NICODEMUS.

[July 26.]

GOLDEN TEXT. 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.

John 3. 1-17. [Commit to memory verses 14-17.]
1 There was a man of the Phar'i-sees, named Nic'o-de'mus, a ruler of the Jews:

2 The same came to Je'sus by night, and said unto him, Rab'bi, we know that thou art a 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.

Revised Version.

- 1 Now there was a man of the Phar'i-sees, 2 named Nic'o-de'mus, a ruler of the Jews: the same came unto him by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these signs 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 anew, 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 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 every one 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 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.

4 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 be

5 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 kingdom of

6 God. 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

8 born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest

9 not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nic'o-

de'mus answered and said unto him, How can

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

11 understandest not these things? Verily, verily, I say unto thee, We speak that we do know,

and bear witness of that we have seen; and ye

12 receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe,

13 if I tell you heavenly things? And no man hath ascended into heaven, but he that de-

scended out of heaven, even the Son of man,

14 which is in heaven. And as Mo'ses lifted up the serpent in the wilderness, even so must the

15 Son of man be lifted up: that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on

him should not perish, but have eternal life.

17 For God sent not the Son into the world to judge the world; but that the world should be saved

through him.

TIME.—A. D. 27 or 28. **PLACE.**—Jerusalem. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—Regeneration.

HOME READINGS.

- M.* Christ and Nicodemus. John 3. 1-8.
Tu. Christ and Nicodemus. John 3. 9-17.
W. The brazen serpent. Num. 21. 4-9.
Th. Gospel to the meek. Isa. 61. 1-6.
F. A heart of flesh. Ezek. 11. 17-21.
S. Mighty love. Rom. 8. 31-39.
S. Love for the unworthy. 1 John 4. 9-15.

LESSON HYMNS.

- No. 110, New Canadian Hymnal.
 I hear thy welcome voice.
- No. 113, New Canadian Hymnal.
 Just as I am, without one plea.
- No. 231, New Canadian Hymnal.
 Oh, happy day that fixed my choice.

DOMINION HYMNAL.

Hymns, Nos. 82, 79, 81.

QUESTIONS FOR SENIOR STUDENTS.

- I. The New Birth: Its Necessity, v. 1-7.**
 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 him? (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 questions 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?
 Can one be a Christian at all who does not belong to the invisible Church of Christ?

2. The New Birth: Its Mystery, v. 8-12.

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? (Verse 12.)

3. The New Birth: Its Source, v. 13-17.

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 John afterward define God?

How far does Jesus say God loved the world?

What did he not send his Son into the world for?

What was the purpose of the coming of Christ?

Practical Teachings.

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 every one?

Hints for Home Study.

Find several evidences in the gospels and in Acts that the teachings of Jesus were immediately influential among the highest classes as well as the poor and the outcast.

Jesus, in verse 3, answered Nicodemus's unspoken thought. See other instances of such supernatural knowledge (John 1. 42, 47, 48; 4. 29; 6. 61, 64; 11. 4, 15; 13. 11; 21. 17).

Write down the names of Jesus's aristocratic converts.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The New Birth: Its Necessity, v. 1-7.**

What ruler is here named, and of what sect was he?

What night visit did he make?

What did he say that he knew?

How only can one see the kingdom of God?

What says Paul about the change in this new birth? (2 Cor. 5. 17.)

How did Nicodemus answer this?

What two kinds of birth did Jesus contrast?

About what did he tell Nicodemus not to marvel?

2. The New Birth: Its Mystery, v. 8-12.

In what way is the wind like the new birth?

What question did Nicodemus ask?

What question did Jesus ask him?

What did he say of his own utterance?

What about earthly and heavenly things?

3. The New Birth: Its Source, v. 13-17.

Who only has ascended to heaven?

Who is this "Son of man?"

What act of Moses was a prophecy of Christ?

Why was the Son of man lifted up?

What moved God to give his only Son? (GOLD-EN TEXT.)

For what was Jesus not sent?

Why was he sent?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we must be born again?

2. That the new birth is God's work?

3. The measure of God's love for the world?

Home Work for Young Bereans.

Read the story of the brazen serpent.

Read the story of Jesus's ascension to heaven.

Find an Old Testament statement of God's love for sinners.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Nicodemus? **A ruler of the Jews.**

Whom did he visit at night? **Jesus.**

Why did he think Jesus was a teacher sent by God? **Because he did miracles.**

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

Why did Nicodemus think he would surely be saved? **Because he was a Jew.**

How did he show that he did not understand Jesus? **By asking how a man could be born twice.**

How did Jesus answer? **That a man must be born of water and of the Spirit.**

What is it to be born of water? **To be baptized.**

What is it to be born of the Spirit? **To have a new heart.**

Who only can give a new heart? **God.**

What did Moses lift up in the wilderness? **A brazen serpent.**

Who were cured of the deadly plague? **Those who looked at the serpent.**

Who was lifted up on the cross to save us?
Jesus.

How are we cured of the plague of sin? **By believing in him.**

Whom did God send to save the world? **His Son.**

Why did he send him? **Because he loved the world.**

Words With Little People.

God Loved.....	{	The world of sinners.
	{	Me!
Jesus Came to Save	{	Sinners.
	{	Me!
"Remember, I'm the sinner that Jesus came to save."		

Whisper Motto.

"I must be born again."

General Statement.

From Cana Jesus went to Capernaum, on the shore of the Sea of Galilee. His mother and younger brothers accompanied him, and also the little band of followers, most of whom lived near by. They remained there but a few days, and then Jesus journeyed to Jerusalem, with the throng of pilgrims, to celebrate the feast of the passover. He entered the temple, and found its outer courts resounding with the noise of trade, beasts and birds for sacrifice being sold, and the tables of the money-changers standing on every side. With the authority of a prince in his father's house he broke in upon the confusion, drove out the buyers and the sellers, and made the Gentiles' court, at least for a time, as holy as the inner halls. But his act aroused against him the bitterest enmity from the classes having an interest in the profanation of the temple—priests whose perquisites he had interfered with, scribes whose short-comings he had exposed, and merchants whose wicked gains he had stopped. All interests combined against him, and believers in him were few. His miracles awakened curiosity, but failed to inspire a true faith. Among the ruling classes there were, however, a few who were aroused to interest. One of these was Nicodemus, a man timid by nature and slow in spiritual perception, but bearing in his heart the germs of a faith which should one day blossom out in noblest confession. This man came to Jesus by night, and received from the great Teacher the revelation of one of the cardinal doctrines of the Gospel—that of the new birth by faith in Christ.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The Pharisees. A party or sect among the Jews which undertook to fulfill the law of Moses to the very letter, and in its devotion to the letter too often neglected the spirit. Some of them were honest, godly men, but others were self-seeking and hypocritical. **Nicodemus.** We know of this man only what is related here, in John 7. 50, where he is named as a half defender of our Lord, and in John 19. 39, where he takes part in the burial of Jesus. He was sincerely attached to the Saviour. **A ruler of the Jews.** The Jews were at this time under Roman authority, and were governed by a procurator appointed by the emperor. But it was according to Roman policy to interfere as little as possible with existing forms of administration, and hence the Sanhedrin, or Jewish council of seventy elders, priestly and lay, was permitted to direct in most matters. Nicodemus was a member of this council.

2. Came to Jesus by night. From the emphasis laid here and elsewhere upon the fact that this visit was "by night" we may infer that Nicodemus was unwilling to be publicly known as an adherent of Jesus. While there was caution and timidity in his coming by night, there was an earnest desire after truth shown by his coming at all. (1) *Never despise the flickering dawn of faith.* **Rabbi.** A Hebrew word meaning master or teacher; a term of courtesy. **We know.** This may imply that although the Sanhedrin was opposed to Jesus, its members generally recognized that he possessed divine power, and hence were

fighting against their own convictions. **A teacher come from God.** By this statement Nicodemus probably meant merely that Jesus's authority as a teacher came from God. He does not admit that Jesus was the Son of God or the Messiah of Israel. **These miracles that thou doest.** These miracles were intended to be, as Nicodemus regarded them, evidences of the divine mission of Jesus. We have read thus far of but one, yet this indicates that others had been wrought since the marriage at Cana. The gospels contain only the merest sketch of the Saviour's life. **Except God be with him.** (2) *We, too, can have God with us so far as we are in union with Jesus Christ.*

3. Jesus answered. Answered Nicodemus's thought. **Said unto him.** Jesus struck at the heart of his questioner without pausing for his compliments. **Verily, verily.** An expression found only in John's gospel, and employed to introduce statements of the utmost consequence. In Greek, as a transliteration of the Hebrew, it is "Amen, amen." **Except a man be born again.** An entire new life must begin in him. The spiritual nature must be awakened into life just as the physical nature was by a physical birth. **He cannot see.** The natural man cannot perceive the things of God; an unconverted heart has not true conception of what salvation is. **The kingdom of God.** Nicodemus had supposed that the kingdom of God was the new, imperial state which the Messiah should inaugurate;

he supposed that if that kingdom should come in his life-time he would be a citizen of it by right of birth. Jesus tells him that to be God's heir he must have a higher birthright than any that descent from Abraham could give. (3) *Saving faith not merely believes that Jesus is "a teacher come from God," but accepts him with a loving, trusting heart as a personal Saviour from sin.*

4. Nicodemus saith. His language shows that he was a literalist, without the fine insight which reads between the lines and sees the thought under the illustration. **How can a man be born?** Do we wonder at his simplicity? There have been centuries when the whole organized Church, with the Bible in its hand, failed to understand the Saviour's meaning; and even now few comparatively comprehend what the spiritual life is. (4) *Lord, open thou our eyes to understand thy word!*

5. Born of water. This refers to baptism, which was not unknown in the Jewish Church, for it was the symbol by which Gentiles who embraced Judaism put off their old lives. John the Baptist had recently brought the rite into public notice by baptizing all who accepted his teachings, implying that even the Jews needed a purification. To be born of water, then, is to make public profession by baptism of the renunciation of sin. **And of the Spirit.** The internal change of heart by the renewing influence of the Holy Spirit, of which baptism is the external sign. **Cannot enter into the kingdom of God.** Because it is a spiritual kingdom, and only those whose spiritual nature has been quickened can belong to it.

6. Born of the flesh is flesh. That is, like produces like; a tree produces a tree; a weed can only germinate weeds; men of a carnal, sinful nature can only reproduce their own. If holiness is to be developed it must come by the impartation of some higher life. **Born of the Spirit is spirit.** In a garden that grows only weeds a rose must be planted if it is to blossom; so in a depraved human heart the divine Spirit must sow the seeds of holiness if holiness is to appear. (5) *Every manifestation of a higher life must come from the operation of a higher power.*

7. Marvel not. The Pharisee wondered that this Teacher should declare that they, the children of Abraham, needed a new birth, just like the Gentiles. **Ye must.** Notice how Christ separates himself from all human teachers by saying "Ye" instead of "We."

8. The wind bloweth. Perhaps the illustration was suggested by the sound of the night wind rustling around the house. **Canst not tell.** Human knowledge has made great progress since the days of Nicodemus, but the highest science has not yet mastered the laws of the winds. It may forecast the weather for a few days, but fails to predict it for a longer period. **So is every**

one . . . born of the Spirit. The laws of the spiritual life are unknown to the human intelligence. The converted man is himself conscious of a new experience, but he cannot explain it to others. They may see its results in his life, but not its principles. (6) *We can understand salvation only as we receive it.*

9, 10. How can these things be? Nicodemus could have told the number of letters in the Old Testament, or how many fringes a sacred garment should have, or what were the rules of the Sabbath; but these spiritual things were beyond his range. **Art thou a master** (Rev. Ver., "the teacher") **of Israel?** Nicodemus, then, held not only a position as a ruler, but as a teacher of the law. Christ would show him how little he really knew of its divine essence.

11. We speak. Christ here refers to himself and those enlightened by his teaching. **That we do know.** The Christian bears testimony not to matters of theory or of opinion, but of experience. If a blind man has had his eyes opened he knows it; and so does a converted sinner. **Ye receive not.** Christ here refers to the fact that the Jewish leaders as a body rejected him, which was undoubtedly true, though, occasionally, individuals like Nicodemus and Joseph of Arimathea did accept him.

12. Earthly things. Those statements concerning the new birth and Christian experience which belong to the present life. **Heavenly things.** The higher mysteries, such as the atonement, the trinity, and the future life, of which Christ said little, but left the teaching to be given by the apostles after his ascension.

13. No man hath ascended. Jesus means to say that no person has ever ascended to heaven and returned to bring to earth a revelation of the unseen world. **But he that came down.** Though no one has ever gone up to heaven to seek knowledge for men, One has come down from heaven bringing knowledge to men. **Even the Son of man.** A term expressive of Jesus as the complete representative man and the head of the race. **Which is in heaven.** Spiritual conditions. His heart and life were in heaven while his feet pressed the pavement of Jerusalem.

14, 15. As Moses lifted up. See Num. 21. 4-9. When the Israelites in the wilderness were bitten by fiery serpents, Moses lifted up a brazen serpent on a pole, and whoever looked at it was healed. So Jesus Christ, in the likeness of sinful flesh, is lifted up on the cross to save men. **Must.** (7) *The atoning sacrifice of Christ was a necessity.* **Son of man be lifted up.** A clear prediction of Christ's crucifixion, but it is hardly likely that Nicodemus understood it. **Whosoever believeth.** Trusts in him and accepts him as a Saviour. **Eternal life.** The Israelites who

looked to the brazen serpent had a new lease of life; we who look to Christ have the life of God, which is eternal.

16. God so loved. This verse is an epitome of the whole scheme of redemption; its motive, the divine love; its means, the divine Son; its method, the sacrifice on the cross; its requirement, faith; its reward, eternal life. **Everlasting life.** Rev. Ver., "eternal life." Not merely an endless life, but a life which is divine—the life

of God in the soul. (8) *God is not Vengeance, but Love.*

17. God sent not. Christ came to earth not only by his own will, but also by the will of his Father. **To condemn the world.** Rather, as in Rev. Ver., "to judge the world." Christ will one day come as a Judge, but now he is a Saviour. **Might be saved.** This was the prime object of the Saviour's appearance—to make it possible for men to be saved.

CAMBRIDGE NOTES.

This memorable narrative comes in the third section of our gospel, which gives a general sketch of the work of Jesus in the world. It must be very closely connected with the last verses of chap. 2. Jesus was accepted as Messiah by many of "the Jews," who, however, were simply making him a Messiah after their own conception. He read their hearts and would not trust himself to them. So he was revealed to individuals, and not to the theocracy. Without further introduction let us study the first of these revelations.

Verse 1. Now. Rather, "and," joining this verse with the last; the word "man" following is meant to do the same. A representative of the class which had accepted Jesus in a way he could not allow, this man is drawn on to a wider faith by the words of Jesus, who throughout shows so clearly that "he himself knew what was in the man." **Pharisees.** The party of narrow nationalism and bigoted orthodoxy. As a sect they adopted an attitude of suspicion toward every new teaching, and they very quickly discovered the dangerous proclivities of the new Prophet. A few, like Nicodemus, were open to receive the truth. **Nicodemus.** A Greek name, like Phillip and Andrew. The Talmud mentions a Christian of this name, but the identification is regarded as improbable. **Ruler.** A member of the Sanhedrin. Note how this verse joins phrase to phrase to bring out Nicodemus's connection with those whose deadly hostility toward Jesus is seen swelling throughout the gospel.

2. Night. Timidity is visible in the other notices of him, but henceforth it is uniformly conquered. It is fairly clear that he used his position at Christ's trial in a way that greatly encumbered his fellow Sanhedrists; the collapse of the false witness must have been due to cross-examination, in which he doubtless took a leading part. See chap. 7. 50, and 19. 39. **Rabbi.** Most Pharisees would have hesitated to use the title of one untrained in the schools. **We know.** He speaks for members of his own class who had reached the stand-point of chap. 2. 23. The Pharisee cannot help a trace of self-assertion, but it is lessened by the absence of the emphatic "we" in the Greek. The envoys from John (chap. 1. 19)

probably suggested this conviction. **That from God thou hast come a teacher.** Such is the order of the original, which certainly gives Jesus a unique position among "teachers," none of whom would claim a description almost appropriated for the Messiah. **With him.** Comp. Acts 10. 38, and chap. 9. 33. The comparison of 1 Sam. 18. 14, shows that this is not the special presence of God which belonged to Christ alone. The argument is: only God's power can work miracles; therefore, God is with the Worker; therefore, his teaching is approved of God.

3. The answer of Jesus is to the unspoken thoughts of his visitor. His coming at all showed that he sought a further exposition of the teaching he had heard during passover from the Lord; but he never dreamed that this would prove utterly subversive of his cherished beliefs, instead of merely developing these in some new and striking manner. He accepted from the Baptist and from Jesus himself the assurance that "the kingdom of God" was at hand, and it was evidently on this subject, so near the heart of a Jew, that he meant to question our Lord as soon as he had prepared the way by declaring his belief in the Teacher. **Verily.** The formula with which Jesus prefaces his most solemn asseverations. The words ("Amen! Amen!") are Hebrew. **Born anew.** The margin is strongly attested and powerfully championed, but the balance of evidence seems to incline unmistakably against it. The traditional form of the saying (1 Pet. 1. 3, 23, compared with Justin Martyr's citation) shows an unambiguous compound verb—"born again"—and the context is seriously marred by the insertion "from above," which would not justify Nicodemus's surprise. **Anew** signifies not repetition, but analogy. The whole conception does not widely differ from the synoptic sayings about "becoming as little children." The new birth is the means of attaining the child's trust, which is not lost when the regenerated man becomes mature. **Cannot.** In the nature of things. The unregenerate man is like the grub that lives in the pond—utterly incapable of seeing the world that lies beyond his watery environment until he is born anew as a dragon-fly, to be a denizen of the upper air from which it is death to withdraw. **See.** Much less

enter! So the kingdom is spiritual, "not of this world."

4. How. W.'s exposition is very attractive. Man's character is the resultant of forces which have been acting upon him through life; how can all these be annulled and a fresh start made? As easy were it to imagine physical birth repeated! On this view Nicodemus seizes the central impossibility of that stupendous miracle which we see enacted around us still. The scientific necessity of the permanence of character, as evolved from antecedent conditions, is overruled by a higher law that checks its action in a way no materialist philosopher ever did or will explain. **Old.** This apparently describes his own case.

5. Except one have been begotten of water and spirit. So literally, there being no direct reference to the personal Holy Spirit. The key of the passage lies in chap. 1. 33, where see notes. The inference that the rite of baptism is necessary to salvation is thoroughly worthy of the silly materialism which discovered transubstantiation in the other sacrament. Now John's baptism "in water" was the external sign and symbol of repentance and purification; the baptism "in a holy spirit"—in the penetrating influence shed around the soul by God's Holy Spirit, giving a new nature adapted to live in the new surroundings—was the work of Christ himself. This baptism is necessary to salvation, and Christ abstained from administering the outward rite (chap. 4. 2) that men might know his baptism in "water and spirit" to be no ceremony, but the gift of repentance, forgiveness, and faith which the ceremony tried to illustrate to the eye. **Enter,** Comp. Psa. 95. 11. The substitution of the deeper word ("see" in verse 3) hints that the converse is true. The regenerate man may not only stand on Pisgah with Moses, but cross Jordan with Joshua.

6. This explains the "cannot." **Flesh** denotes the outward, material side of man. St. John, with his motto text (1. 14) ever before him, never uses the word in his gospel to denote sinfulness, though he admits this Pauline use in 1 John 2. 16. The teaching of 1 Cor. 15. 44, presents a corollary of this verse.

7. Ye. Emphatic; even Israelites, even "teachers of Israel!" Hence the listener's "marveling."

8. Possibly suggested by a sudden gust of wind sweeping down the narrow street. Nature itself might have saved Nicodemus from such incredulous amazement at the existence of a mystery. **Wind.** As in Hebrew, the word for "wind" and "spirit" is the same, and we may explain the abbreviated comparison thus: "The wind bloweth . . . and thou hearest . . . ; even so the Spirit breatheth where he listeth, and he that is

born of the Spirit knows not whence he comes." Comp. 1 Cor. 12. 11, and Eccl. 11. 5.

9. He is not incredulous, but simply bewildered. How can these marvels be accomplished?

10. The teacher. With an official relation to the people generally. **Israel,** as always in St. John, is the name of privilege. An Israelite should recognize the doctrine to which all Scripture tended, much more the teacher. Jesus does not explain how; he must learn the fact by experience, must "come and see."

11. We speak. As in chap. 9. 4, the Lord associates with himself those who have learned of him. What these "know" is contrasted with the imperfect "knowledge" (verse 2) of Nicodemus and his like. Note the progression upward in "seen" and "witness" after "know" and "speak." **Receive not.** Comp. chap. 1. 11; 8. 32. Unbelief had not yet altogether left Nicodemus himself.

12. Earthly. Comp. the comments of St. John upon the whole chapter (verses 31-36), and note that the truth hitherto expounded must be one of these "earthly" things. They seem, therefore, to be the truths of religion and ethics such as are concerned primarily with man in his life on earth, and were revealed through the prophets or the voice of conscience. The "heavenly things," such as those in verses 13-15, are those which could only be revealed by One who came from heaven, the eternal purposes of God. Speaking generally, we may say that the synoptists report most of the former class of teaching, St. John most of the latter.

13. These heavenly things can only be taught by a heavenly teacher, and there is none such besides Christ. The sentence in full would be: "None has ascended into heaven; none has ever been in heaven except the Son of man." The sentence is like Luke 4. 27; Gal. 2. 16. Of course, the "none" means "no man," the question being the revelation of heavenly things to men. All Scripture assumes that God's revelations to men are through men. **Descended.** Comp. chap. 6. 32, etc. **The Son of man.** So called because the last words described his incarnation. **Which is in heaven.** There is no room to doubt that these words must be omitted (as margin). They are an early marginal note, and are in substance true (comp. Luke 2. 49), according to the best interpretation.

14. Here Jesus leaves with Nicodemus the most precious of these "heavenly things"—the counsel of God which decreed the manner of redemption. He does not reply, and we may imagine him going away half convinced, to draw nearer to the Saviour as the hostility to him grew fiercer. **Lifted up,** or "exalted." For the Redeemer was glorified on, not after, the cross. The word would

not yet—contrast chap. 12. 33—suggest a thought of suffering or death to the listeners. In the narrative of Num. 21 the serpent is set on the pole to exhibit the evil thing conquered; unless, therefore, Gal. 3. 13, will help us, we must not press the parallel. It is perhaps enough to say that in both type and antitype the source of healing was set forth to be appropriated by an act of faith. How little can we realize the staggering blow that the manner of Messiah's "exaltation" would give to a pious Jew! **Must.** Because of the fall, the incarnation made the passion necessary. As Son of man, Representative of humanity, he must be "exalted out of the earth" in order to "draw all men" to himself.

15. Believeth. Here generally, of accepting the words of Jesus. **May in him.** Life "in Christ" is a thought constantly recurring in St. Paul. **Have.** As a present possession (verse 36). It consists in union with God in Christ, which must begin here below (chap. 17. 3). Comp. Matt. 19. 16, and very frequent occurrences in St. John.

16. Space forbids our justifying the practically certain view that verses 16-21 are the evangelist's own comments on the foregoing narrative, like verses 31-36 and chap. 1. 16-18. They place the truths just revealed in the light of human experience. A Methodist collier in Yorkshire opened his first sermon with the most striking comment I have heard on this verse that sums up the Gospel of Christ: "When God loves, he loves a world; when God gives, he gives his Son." **Loved.** The love of the Father is so constantly brought out in the New Testament that the mediæval conception of the Father's wrath appeased by the Son's love appears to us simply blasphemous. **World.** As before, humanity considered as apart from God, but not here necessarily hostile. **Gave.** Far more than "sent." In conjunction with "his Son, his Only-begotten," it brings out the infinite cost at which God delivered the world. Comp. Gen. 22. 2. **Whosoever.** Absolutely without limit except that which each man's will sets.

17. Christ's mission was to save, but those who refuse him he must judge. Chap. 5. 23, etc. **Judge.** Here suggesting, though not requiring, condemnation. The Jews believed that Messiah would "judge," the Gentiles but "save," the Jews; here is the emphatic correction in the twice repeated "world."

The Lesson Council. •

Question 4. *What is the meaning of "born of water and of the Spirit"?*

The kingdom of God is spiritual and organic. Spiritually viewed, it is the divine rule established in the human heart. In its organic relation it consists in the union of its members in the Church,

the visible representative of the kingdom of God upon earth. Nicodemus, a ruler, by his knowledge of Old Testament teaching should have been informed touching the inner and outward manifestation of the divine kingdom. Our Lord's representation to him was accordingly comprehensive. It set forth a spiritual birth to be signified and ratified by the baptism of water. While it dwelt upon the Spirit's work as divinely principal, it presented with startling force an active as well as passive responsibility on the part of men; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—*Rev. Arthur Copeland.*

In the Old Testament economy water was employed as the emblem of purity. Christian experience or religion is made up of two elements: a purity element and a life element. In that work that is wrought on the soul of the penitent sinner, by which he is delivered from sin and made a child of God, there is a cleansing and a quickening of the corrupt and lifeless powers of the spiritual nature. He is regenerated and he is sanctified, washed and made alive. The words used in those passages of Scripture describing this work harmonize with this view. Read Ezek. 36. 25; Tit. 3. 5; John 6. 63. For a clear and full setting forth of this view read Bishop Merrill on "Regeneration and Sanctification" in his *Aspects of Christian Experience.*—*Rev. George E. Hise.*

Explaining the essentials necessary to enter the kingdom of God, Christ calls one of them "born of water," by which term allusion is made to the baptism of John—the baptism unto repentance which was despised by the proud Pharisees. A man who wants to enter the kingdom of God has to break away from old associations to receive this baptism. Then in another step he will be born of the Spirit also and adopted as a regenerated child of God. In repentance, as well as in regeneration, the Holy Ghost is the agent; therefore it is natural to infer that by the term "born of water" another side of the office of the Holy Ghost is designated.—*Rev. H. Liebhart, D. D.*

The expression "born of water and of the Spirit" derived its sense in part from views and usages prevalent among the Jews concerning proselytes. Such persons cut loose from their former life and began a new life because different sort of men, and were regarded as new creatures who had been re-born. Baptism was part of the ceremony attending their entrance into Judaism. When they were baptized they were said to be born again. Nicodemus was familiar with all this, but had no idea that any thing like it was necessary for the children of Abraham. And Jesus astonishes and confounds him by declaring that as Gentiles must be born again on becoming proselytes, so must even he, "a ruler of the Jews," a "master in Israel," be born again in order to enter the

kingdom of heaven, and this new birth must be a more radical change than marked the proselytes. It must be an inner spiritual transformation wrought by the Spirit of God and symbolized by the application to the new subject of pure water. The Saviour refers, just as John the Baptist had referred, to the double baptism of water and the Spirit.—*J. E. Jacklin, D.D.*

Analytical and Biblical Outline.

What Christ is and What He Brings.

- I. A TEACHER BRINGING TRUTH.
A teacher come from God. v. 2.
 "I will raise.... a Prophet." Deut. 18. 18.
 "Spoken unto us by his Son." Heb. 1. 2.
- II. A WORKER BRINGING MIRACLES.
These miracles that thou doest. v. 2.
 "Miracles.... God did by him." Acts 2. 22.
 "Went about doing good." Acts 10. 38.
- III. A REVEALER BRINGING KNOWLEDGE.
Except a man be born again. v. 3.
 "Not of blood.... but of God." John 1. 13.
 "By the word of God." 1 Pet. 1. 23.
- IV. A SACRIFICE BRINGING REDEMPTION.
Son of man.... lifted up. v. 14.
 "Redeemed.... precious blood." 1 Pet. 1. 18, 19.
 "Lifted up.... draw all men." John 12. 32.
- V. THE SON BRINGING LIFE.
God so loved the world. v. 16.
 "Spared not his own Son." Rom. 8. 32.
 "Heirs.... of eternal life." Tit. 3. 7.

Thoughts for Young People.

The New Birth.

1. *The new birth is a reality.* (Verses 1-3.) There is a change from nature to grace which is so absolute as to be "a new creation" (2 Cor. 5. 17, margin). We have seen such a change in men—making swearers reverent, liars truthful, dishonest men honest, and wicked men pure.

2. *The new birth is a necessity.* (Verses 3-6.) People are carnal and sinful; they are at enmity with God; they must be changed before they can come into fellowship with God. A sinner would not be happy in heaven, just as a wicked man is uneasy among the good.

3. *The new birth is a mystery.* (Verses 7, 8.) Just as we cannot see the wind, so we cannot see the process of being born anew in God's image. No philosopher can analyze or explain or comprehend it. The regenerate cannot tell the unregenerate what his new life is. Each must learn it for himself.

4. *The new birth is an experience.* (Verses 9-11.) Every person who has passed from death unto

life is conscious of it; knows that he has been converted, and enjoys the consciousness of its joys.

5. *The new birth is given through Christ.* (Verses 12-16.) Only One who came down from heaven can give this new birth. The entire Gospel is based upon the fact that God gave his Son to die for us. Only through the eternal One can the eternal life be given.

6. *The new birth requires faith.* (Verses 15-18.) The condition of our salvation is that we should believe in Christ, take him as our Saviour, and cast ourselves wholly and only upon him.

7. *The new birth has its results.* (Verses 15-18.) One result is freedom from condemnation (verse 18); the other is eternal life, which is not merely life without end, but a divine life—the life of God in the soul of man.

Lesson Word-Pictures.

Nicodemus heard Jesus one day. It was in the synagogue. How still were all the people as Jesus spoke! What skill the Nazarene showed in taking God's truth, making it a weapon, sending the shaft deep home to every conscience! Nicodemus sat in the ruler's seat. He could plainly see and distinctly hear. Nicodemus saw Jesus again. It was out in the street one day. The way was thronged with people eager to reach Jesus. They brought him their sick; the Nazarene healed them.

"Wonderful man!" declared Nicodemus. "I must see more of him. I must talk with him."

What! Nicodemus the Pharisee go from the proud height of the ruler's seat down to a lowly place before Jesus? Nicodemus sit a learner at the feet of the man that came out of Nazareth? It may have taken some time to bring Nicodemus down to this purpose, but he stooped to it.

One night, at the house where Jesus was stopping, the master says, in a surprised tone, "Nicodemus is at the door!"

What! Nicodemus the Pharisee, Nicodemus the ruler?

Yes, the Pharisee, the ruler himself! He enters. He glances timidly about, but Jesus sees in his dark eyes the light of an honest purpose and welcomes him.

Somewhere they talk together.

It may be down in the court, where the musical tinkle of the fountain's play is the only sound interfering with the tones of these earnest talkers. It may be upon the roof, where the friendly stars are the only eyes watching them.

Nicodemus is speaking. This strange second birth into God's kingdom, how can it be? It is a shadowy mystery to the ruler.

Hark!

Is there a sudden gust of wind?

With noiseless feet and veiled face does it come

up from the valley, down from the hills, or whence? It whispers its strange, hasty message of unrest and steals away—whither? Such a mysterious coming and going! Like that, Jesus tells the ruler, is the Spirit in the new birth. Like that is the Spirit's breathing that comes so softly and does its heavenly work so strangely.

"How?" Nicodemus still cries.

What! A ruler, and yet ignorant; a master of Israel, and yet bewildered?

Jesus paints two pictures before Nicodemus when he reminds the ruler of the mission of the Son of man.

There is a wilderness-scene. In every direction is a rough, weary land. And what a strange, violent commotion! People in every direction are prostrate on the ground. Serpents are darting among them. Writhing, agonizing, the bitten victims are moaning and groaning in their pain. But look! Out of all this torture rises a pole, and on it is twisted a brazen serpent! Look, look, look, every one! By voice, by action they are urged to look toward that lifted symbol. "Look and live!" is the earnest entreaty.

* * * * *

Now there is another lifting, a far more significant, impressive scene. Nicodemus only sees one scanty fraction of the Calvary-picture—a human form lifted toward the sky. We see all the outlines and all the details. It is the Son of Mary and the Son of God hanging on a cross. It is a dark storm-sky overshadowing the scene. Some are mocking as they look up to that bleeding Sacrifice, and a few wring their hands. The ground is trembling. The blackness thickens. That Form on the cross shudders and pierces the heavens with its cry, "It is finished!"

"Through that lifted Saviour,
How many shall live!"

By Way of Illustration.

"*Except a man be born again,*" etc. A sculptor may take a piece of rough marble and work from it the figure of a Madonna, but it is still nothing but marble, and lifeless. A watch-cleaner may clean every wheel, every cog, the face and the cases of a watch, but if the main-spring be broken it will be as useless for time-telling and going as before. A painter may decorate the outside of a pest-house with the most beautiful colors, but if he produce no change within it is still a pest-house. A poor man may clothe himself in the garb of a monarch, but he is still a poor man. A leper may cover all his spots with his garment, but he is still a leper. So the sinner may reform in all the externals of his life, so that he shall attain to the moral finery of Nic-

odemus, a master in Israel, but except he be born again from above he cannot see the kingdom of God.—*Bate.*

I am so thankful that our Lord spoke of the new birth to this ruler of the Jews rather than to the woman at the well of Samaria or to Matthew the publican or to Zaccheus. If he had reserved his teaching on this great matter for such as these people would have said: "O, yes; these publicans and harlots need to be converted; but I am an upright man; I do not need to be converted." I suppose Nicodemus was one of the best specimens of the people of Jerusalem. He was an honorable counselor; he belonged to the Sanhedrin; he held a very high position. And yet what did Christ say to him? "Except a man be born again, he cannot see the kingdom of God."—*Moody.*

"*Marvel not that I said unto thee,*" etc. The only way to get into the kingdom of God is to be born into it. The law of this country requires that the president should be born in the country. When foreigners come to our shores they have no right to complain against such a law, which forbids them from ever becoming presidents. Now, has not God a right to make a law that all those who become heirs of eternal life must be born into his kingdom?—*Moody.*

The new birth is the essential thing. A college professor was being rowed over a river, when he put this question to his oarsman: "Do you understand philosophy?" "No." "Then one fourth of your life is gone." "Do you understand geology?" "No." "Then one half of your life is gone." "Do you understand astronomy?" "No." "Then three quarters of your life is gone." Just here the boat tipped over, and the oarsman said to the professor. "Can you swim?" "No." "Then all of your life is gone."

"*God so loved the world,*" God is as incapable of being indifferent toward his lost mankind as is a mother toward her lost child. People know that a woman will light a candle and go into every corner, stooping and searching, until she finds that which she has missed; but they have no idea that this can be a true parable of God's concern for his lost children. They are not surprised that the American and British governments should seek Sir John Franklin and his crew. Not far from £1,000,000 were sacrificed in this search, and men exposed their lives in the distant hope of finding and relieving their missing brothers. Have the English government and people so great a concern to recover their lost, and has God none? Better say that a drop contains more than the ocean, that the stream rises higher than its source, that the creature has more heart than God. Otherwise confess that the Gospel is infinitely worthy of the heart of God.—*Pulford.*

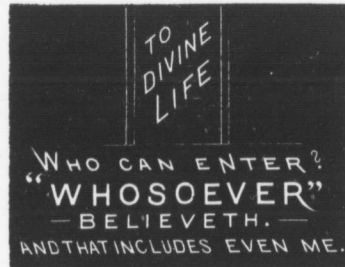
The Teachers' Meeting.

Pay proper attention to date, place, etc. This lesson contains Christ's statement of the "doctrine of conversion" (the new birth), and it is the privilege of the teacher to strip from that doctrine the false mystery with which it has been too often enrobed. We will glance first at the learner, then at the Teacher, then at the lesson.... I. THE LEARNER. 1. A good man, well versed in Scripture, and correct in theology. 2. A man whose spiritual nature was totally blind. 3. A sincere, though probably a timid, inquirer after truth.... II. THE TEACHER. 1. From Nicodemus's standpoint, a Galilean mechanic, bred far outside the schools, and yet, somehow, to an unprecedented degree the exponent of God's truth. 2. From his disciples' stand-point, a brilliant young leader who started his work where John the Baptist stopped his work, and who might be expected to seat himself on the throne of his father David and reward each of his disciples liberally. 3. From the average Jewish ecclesiastic's stand-point, a contemptible peasant, ignored as long as they could afford to ignore him, and when popularity made that impossible, persecuted and killed. 4. We know him to have been, in very deed, the Son of man, the consummate flower of humanity, the greatest and best human being who ever lived. We know him to have been also, in literal truth, the God of glory, the one human being of whom it could be truthfully said, "In him dwelleth all the fullness of the Godhead bodily." His teachings on this vital point of theology are therefore to us authoritative and final.... III. THE LESSON. We are to learn the truth from Jesus to-day, not from any theological school of earth; and it would be well to study this lesson as fresh investigators, as nearly as possible in the temper in which we would approach it if we had never heard its precious truths. 1. A man must experience a spiritual change so radical that it is not to be compared to any other human experience but that of beginning life. 2. This change must be performed by God and evidenced by an open confession (verse 5). 3. The result of this change is citizenship in God's kingdom; the spiritual nature of which kingdom Christ's whole public life was spent in explaining. 4. There is no use trying to philosophically explain this change; it is beyond human comprehension (verse 8). 5. This change is made possible only by the atonement of Christ (verse 14). 6. This change depends simply on thorough belief in, and consecration to, Christ. 7. Christ's atonement and our salvation all depend on the love of God; God wills our salvation. These are a few of the many lessons which will occur to every teacher, and can be easily multiplied and enlarged upon.

References.

FOSTER'S CYCLOPEDIA. Ver. 21: Poetical, 3825, 4037; Prose, 4915, 10560, 10561, 10564. Ver. 3: Prose, 4123-4130, 4904, 10400, 10728, 11627. Ver. 5: Prose, 3002. Ver. 7: Prose, 4895, 6655, 7530, 10729. Ver. 8: Prose, 6071, 10736. Ver. 19: Prose, 10732. Ver. 11: Prose, 3494. Vers. 14, 15: Prose, 7160, 7180. Ver. 16: Prose, 5181, 6976, 7193, 2519, 10337, 10344.

Blackboard.



DIRECTIONS FOR COLORS.—The door-way to be white, signifying the purity of the entrance to the divine life; the sentence "Who can enter?" draw with blue chalk, and then make the words "Whosoever believeth" very prominent with bright red or crimson, as this color will symbolize the redeeming blood of Christ's sacrifice. The last sentence draw with bright yellow, signifying joy, for, as has been well said, "he counts me in the whosoever."

Primary and Intermediate.

LESSON THOUGHT. *The Cure for Sin.*

Place on the board two large hearts. In one print "Old," in the other, "New." Tell the children that all hearts are either one or the other. [If you succeed in getting at the real thought of the child you will find that some think the old heart is the heart of an old person. Make it clear that a little child's heart is an old heart until Jesus makes it new.]

Introductory. Where was Jesus when he turned the water into wine? Yes, at Cana. After the marriage feast Jesus and his disciples went to Capernaum. Where is Capernaum? Right here, on the Sea of Galilee. [Trace the way as you talk.] They only stayed here a few days, and then went to the city which had the beautiful temple in it. Who can tell the name of this city? Jesus did something in the temple which made some people very angry. He drove the men out of the temple who were buying and selling there. He had a right to do this, because the temple was

God's house, and Jesus had come to show God to the people, and to tell them what God wanted them to do and to be.

But so many were angry with him that only a few believed and wanted to be his disciples. Do you want to know the name of one of these? [Print "Nicodemus."] He went to see Jesus and talk with him at night. He did not want his friends to see him go to Jesus. He was not very brave, was he?

Will Jesus let cowards come to him? O, yes, and then he makes them brave! Jesus invites all sinful people, all weak people, and all foolish people to come to him.

And so, when Nicodemus came, he taught him what to do to make him brave and strong and true.

The Old Heart. Who can look into the heart and see all that is there? Father? Mother? Teacher? The minister? No, none of these; but God can! What Bible verse tells us so? "Thou God seest me." That is one; here is another. Let us all say it together: "All things are naked and open to the eyes of him with whom we have to do."

So Jesus could see all that was in the heart of Nicodemus, just as he can see all that is in your heart, and in my heart!

What were some of the things he saw? We will print some of them on the board, and then you can tell if they belong in the old heart or the new.

"Fear." Nicodemus was afraid to do right openly. "Self-love." He did not want his friends to see him go to Jesus. He thought they might laugh at him. "Unbelief." He did not feel sure that Jesus was the Son of God, etc.

If I were to write these in one of the hearts, which should it be? Yes; it would have to be in the old heart. Nicodemus had just such a heart as each one of us has unless Jesus has come and changed it.

Who has power to change the heart? [Let some child tell the story of the change of water into wine.] The same God who could make wine out of water can change an old heart into a new one. Taking away sin makes the old heart new. [Sing, "What can wash away my sin."]

The New Heart. A child said to his mother one day, "I think Jennie Day is a Christian. She plays like one." Jennie had the new heart, and even her little playmates could see it, because it showed in her actions.

Does Fear belong in the new heart? What shall we put in its place. [Print "Courage."] Shall we look here for Self-love? Why not? Here is a verse for you, which we want every little child to learn. "Even Christ pleased not himself." Is Unbelief in the new heart? I will read from the Bible what some things are which abide—stay all

the time—in the new heart. [Read 1 Cor. 13. 13.]



was provided. Make some straight marks to represent people who believed Moses, and, looking at the serpent, were cured. Other marks may represent people talking about it, trying to help one another, looking in other directions, trying remedies that they had heard of, etc. Show that nothing could cure but faith and obedience.

Close by teaching earnestly and tenderly that the cross of our Lord Jesus Christ is the only cure for sin. Print above it, "Looking unto Jesus," and tell how looking to him, praying to him, trusting him, will make the heart new and clean. Sing

"For my cleansing this I see,
Nothing but the blood of Jesus."

OPTIONAL HYMNS.

Thou dear Redeemer.
I sing of his mercy.
Wonderful words.
Everlasting love.
Pleading with thee.
None but Jesus.
I lay my sins.
I heard the voice.
Lead, kindly Light.
Is my name written.
Am I a soldier.
The Church's one Foundation.

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 the working of the Spirit is? **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.

CATECHISM QUESTION.

7. How does the Scripture describe this knowledge?
It teaches that God knows every thought in man's heart, every word and every action.
8. What is meant by saying that God is all-wise?
That God does everything in the best and most perfect way, for the accomplishment of His purpose.

What, then, can we conclude, except that the inducement is not strong enough to bring you regularly to Sunday-school—you will do more for money than you will for the love of the Lord and the young people whom He has given you to look after in your class? You have no more right to be absent from your class than the minister has to be absent without substitute from his pulpit on Sunday. The fact that he gets a salary, and you do not, has nothing to do with the case. When you took the class, you virtually agreed to teach it, not once in a while, but every Sunday.

In the hope that this will have more effect on you in print than it has had personally, I sign myself your faithful superintendent,

D. G.

"There is One Who Can!"

In a conversation with Mr. Moody, a few years ago, he related the following incident, illustrating the power of Him who is mighty to save:—

"At the close of an evening meeting in the chapel at Chicago, a well-dressed young man came in from the street and inquired for Mr. Moody. After a little search Mr. Moody was found, and coming forward he greeted the stranger cordially, and inquired his errand.

With much earnestness the young man said:—"I have come to ask you to save me. I am going to ruin from the use of drink, and unless you save me I shall go down."

"Mr. M. still warmly held the outstretched hand, as he said earnestly, 'I can't!'"

"With evident disappointment his caller said, 'Why, you surprise me, Mr. Moody; it is at a great sacrifice of my pride that I have come to you; my mother and sister told me you could save me, and now you say you cannot.'

"'No,' said Mr. M., 'indeed, I cannot; but *there is One who can!* Come, and I'll lead you to Him.'

"They went into a side room, and there, with simplicity and loving earnestness, Mr. Moody told him of his lost condition—the mighty love and power of Jesus, and of His deep personal interest in him. They knelt in prayer, the prayer of penitence, faith and acceptance; the burden rolled off, and there was joy in heaven over another soul converted."

Yes, "*There is One who can!*" Blessed be God for the simplicity of the Gospel method of salvation.

THE fire-fly only shines when on the wing.
So it is with the mind; when once we rest we darken.

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