

Professor Murray's and Dr. Tracy's Teacher Training Handbooks, 10c. each

Vol. XI. No. 1

January, 1905

Yearly in Advance, 60c.
Two or more 50c. each.

UNITED CHURCH
ARCHIVES

THE

TEACHERS MONTHLY

*Record of Wiles's
Copies sent Dec 8*

The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

Please mention "The Teachers Monthly" when writing advertisers



ST. MARGARET'S COLLEGE, TORONTO

A Boarding and Day School for Girls in the Finest Residential part of Toronto

Full Academic Department. Full Musical Department. Full Domestic Science Dept. ^{and}
 " Art " " Elocution " " Physical Culture " "

Only teachers of the highest academic and professional standing employed. Pupils prepared for the University examinations. Modern class-room equipments; Music Hall and 18 sound-proof piano practice rooms; large lawn for recreation.
 Booklet sent on Application.

~~GEORGE DICKSON, M.A.~~ Director
 (Late Principal Upper Canada College, Toronto.)

MRS. GEORGE DICKSON,
 Lady Principal.

THE CANADIAN BANK OF COMMERCE

17. *July* Paid-up Capital, \$8,700,000 - Rest, \$3,000,000.

HEAD OFFICE - TORONTO

HON. GEO. A. COX, President.
 ROBERT KILGOUR, Vice-President.

B. E. WALKER, General Manager. ALEX. LAIRD, Asst. Gen'l Manager.

London, England, Office—60 Lombard Street, E.C.

S. CAMERON ALEXANDER, Manager.

New York Agency—16 Exchange Place.

WM. GRAY AND H. B. WALKER, Agents.

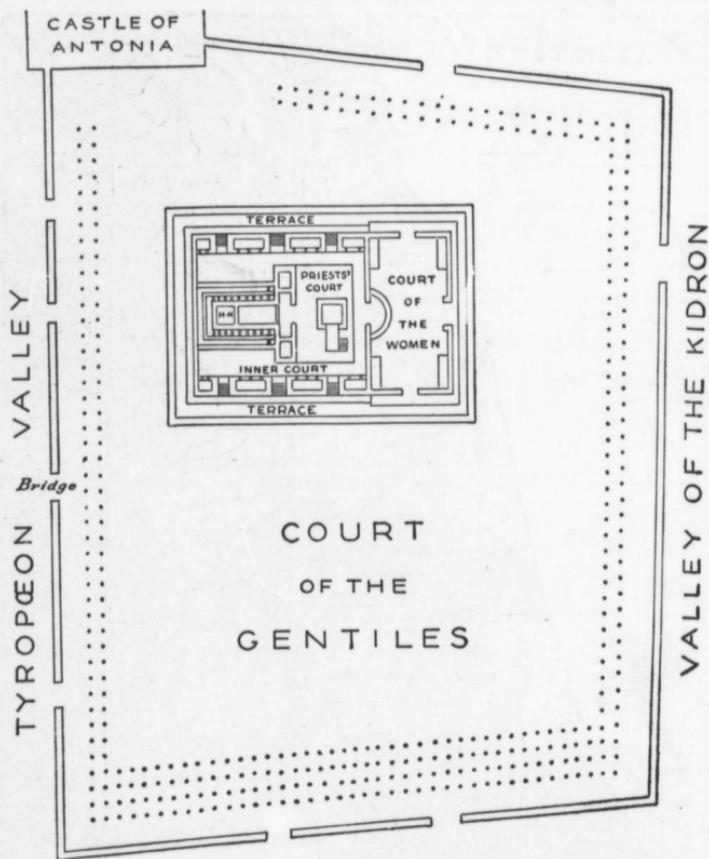
III Branches in Canada, the United States and England.

A general Banking Business transacted.

SAVINGS BANK DEPARTMENT

Deposits of \$1 and upwards received, and interest allowed at current rates. Interest added to the deposit twice in each year, at the end of May and November. The depositor is subject to no delay whatever in the withdrawal of the whole or any portion of the deposit.

Please mention "The Teachers Monthly" when writing advertisers



Approximate Plan of Herod's Temple and its Courts.

Herod's temple superseded Zerubbabel's. It is fully described by Josephus, who was thoroughly familiar with the building (*Antiq.* xv. 11; *War* v. 5), and in the *Mishna* (*Middoth*). The materials were brought together before the old structure was taken down. Work was commenced in the eighteenth year of Herod's reign, 19 B. C. The main edifice was built by priests in a year and a half, and the cloisters were finished in eight years, either in 11 or 9 B. C.; but the work on the entire complex of courts and buildings was not completed until the procuratorship of Albinus, A. D. 62-64 (*Antiq.* xv. 11, 5 and 6; *xx.* 9, 7; *ep. John* 2: 20).

The old area was enlarged to twice its former dimensions. The temple proper stood upon the highest ground in the inclosure. It was built of great blocks of white stone. Its interior had the length and breadth of Solomon's temple; but a height of 40 cubits, exclusive of an upper chamber, instead of 30 cubits. It was divided into the holy of holies and the sanctuary on the customary lines. The holy of holies was empty. It was separated from the holy place by a veil. The holy place contained, as usual, a golden altar for incense, a table for showbread, and a candlestick.

Davis's Dictionary of the Bible.



College Building



If You Knew

of the many points of superiority and the splendid advantages offered to young men and women in the various departments of our well-known and reliable institution—

The
Famous

Central Business College

of
Toronto

you would not only attend no other school of this kind, but would arrange to enter upon your course with us at once.

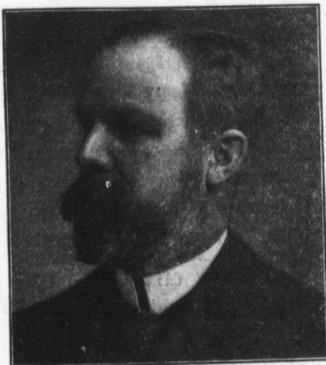
Let us send you our Prospectus,

“The Story of a Business School.”

It will interest you. Write to

W. H. Shaw,
Principal

**Yonge and Gerrard Streets
TORONTO**



W. H. SHAW, Principal

Sabbath School Workers

recognize the importance of a good Library, and of course after a term's use there are numbers of books that need to be replaced. The range of selection this year is wider than ever before; the books better, more interesting, more instructive. Here is a short list of books worthy of a place in every Library:—

The Prospector. Ralph Connor	\$1.25
Glengarry School Days. Ralph Connor	1.25
The old Orchard. Mack Cloie	1.00
Rebecca of Sunnyside Farm. Kate Douglas Wiggin	1.25
Our Own and Other Worlds. Joseph Hamilton	1.25
The Simple Life. Charles Wagner	1.00
The Belle of Bowling Green. Amelia E. Barr	1.25
Manhood's Morning. J. L. Conwell	1.00
The Story of my Life. Helen Keller	1.50
The Boy Tramps (Across Canada). J. McDonald Oxley	1.25
Marjorie's Canadian Winter. Agnes M. Machar	1.00
Earning Her Way. Mrs. Clark Johnson	1.25
Her College Days. Mrs. Clark Johnson	1.25
Dr. Luke of the Labrador. Norman Duncan	1.50
A Manly Boy. Louis A. Banks	.50
Snapshots from Boy Life. F. C. T. O'Hara	.75
The Story of Laura Secord. Emma A. Currie	1.50
Knights of Liberty. Eliza F. Pollard	1.50
Ringed by Fire. Evelyn Everett-Green	1.50
Emmy Lou. George Madden Martin	1.25
Pathfinding on Plain and Prairie. John McDougall	1.00
Nita. Marshall Saunders	.50

Our **LIBRARY CATALOGUE** contains a list of 3,000 selected volumes. We gladly send it **FREE TO ANY ADDRESS.** Before you forget, write for a copy. Discounts and Terms will be found most liberal.

William Briggs 29-33 Richmond Street West, TORONTO

The Teachers Monthly

Rev. E. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XI.

January, 1905

No. 1

Principal Scrimger, of Montreal, is to prepare the Teacher Training Handbook on the Old Testament.

Supplemental Lessons, which are being introduced in our own church, and very widely elsewhere, are intended to correct the prevalent lack of *systematic* knowledge.

Carson's Bible Catechism, recently published by us, and which is being heartily welcomed, is another step in the same direction. The Catechism begins at the beginning of the Bible and goes through to the end; and while it is not required that the children shall learn it by heart, the study of it, with frequent repetition and review, will give them a sure grasp of scripture facts as they stand in the Word. It was not by chance that God revealed Himself to us in a certain order, nor by chance that the books of the Bible are arranged as we have them; and it is not possible to have a proper knowledge of God's way of redeeming men, or of God's will concerning men, without knowing the Book itself, as well as the great teachings which it contains.

How to Introduce the Supplemental Lessons

Dr. Frank Woodbury, a "veteran" in Supplemental and Teacher Training work in Nova Scotia, has this to say in regard to methods of introducing the Supplemental Lessons:—

"Two methods seem to be the most practical.

"The Primary and Junior departments are easily set at work without objection from teachers or pupils.

"In the Intermediate and Senior grades caution is needed. It is better that no attempt be made to rearrange classes. Let them remain as they are. After the first year, adjustment will be easy.

"Plan I. Ask all the grades of eleven years and over, to study the work of the first Intermediate grade, including a review of the Books of the Bible. At the end of the year, give an examination on the work, and promote the scholars. Thus in five years the whole school will be graded, and they will have been doing valuable work all the time. This is the most thorough plan. It is a great advantage to have the whole school above the Junior Grade studying the same work during the first year.

"Plan II. Divide the school into departments and introduce all the grades at one time. If all the teachers are loyal and enthusiastic, this can be done, but in many cases it has been beset with difficulties that do not appear on the surface."

Dr. Woodbury also adds:—

"The matter of changing teachers is of local interest, and not as important at the beginning as it has been sometimes made to appear. It may be said that usually it is better that a teacher should remain with the class through a whole department, than to change classes each year."

Takes Time

"They don't try to make a feller an angel in a minnit." A grimy-faced urchin clad in rags gave this reason for the popularity of a week-day Bible School among his fellows of the slums. Is it not possible that Sabbath School teachers expect in their scholars too rapid progress in goodness?

A Capacity for Usefulness

The purpose of all training is to produce adepts. To be able to play with correctness and ease, the elaborate production of a great master of music—that is the goal the learner of the piano has set before him. The tyro in mathematics is expected some day to solve rapidly and accurately the most intricate problems. But no one looks for proficiency in music or mathematics, except after years of daily drill and practice.

For what do we look in the finished product of the Sabbath School? Surely that those taught there shall be skilled in the art of doing right. No one who knows will say that this is an easy art, but there is none other so high. The thoughtful teacher will not expect it to be acquired in a day.

It is very difficult indeed for some scholars to learn to do right. Their home surroundings, their upbringing, a hundred powerful influences may be all working against them. Even in these the habit of doing right may be formed, but not suddenly.

Others, and happily many, are not thus handicapped. They have a good start in life. They live in an atmosphere favorable to the growth of good. But they have not escaped the inheritance of evil tendencies. These have to be overcome. Quickness in seeing the right and a will to do it have to be developed and strengthened.

We should not be disappointed if the fruitage of our labors be long delayed. The first and slightest indication of progress in the right direction should be hailed with gladness. There is joy in heaven—when? It is not postponed till the sinner reaches the heights of excellence; it peals forth as soon as he repents. For then his feet stand in the upward path, and one day he will reach the shining summit.

A Capacity for Usefulness

By Rev. E. A. Henry, B.A.

It is an inspiration to have a capacity for usefulness, to realize that what makes greatness is not avoidupois, but the amount we can lift for humanity's sake.

Said Horace Mann, "Be ashamed to die, until you have won some victory for humanity." The converging of life's enthusiasms

on human welfare, the nurturing of unselfish interest in our fellow men, the consecration to the work of helping to right wrongs, settle problems and usher in the day of human destiny, and the transmutation of these into practice, to believe in the possibility of that life, and to live it, this brings a noble and uplifting joy.

To answer the call to range ourselves on the side of every cause that needs help, and against every wrong that needs resistance, to defend the weak, inspire the faint-hearted, help on the movements for the world's moral and spiritual betterment, and to don the livery and bear the armor of champions of human rights, human progress, human enlightenment, human salvation, this means happiness at its highest power.

And best of all, it is attained by my doing my share; nobody else's, just mine. Therefore, short or long, small or large, obscure or distinguished, I throw my life into humanity's life, and help in however small a way to form it for God and the stars.

Knox Church, Hamilton, Ont.

A Boys' Club

By Rev. John Neil, D.D.

The Session of a certain church decided that something more should be done for the boys. A room was fitted up in the basement of the church. It was not the best place, but nothing better could be secured at the time. One corner curtained off from the rest was made a reading room. In it were placed books and periodicals which would be attractive to boys of a certain age. The rest of the room was used for amusements. Different games were provided. The room, which was not in itself very attractive, was made as bright as possible with pictures and banners on the walls.

In this room, the boys under the charge of an experienced leader, meet once a week in the evening. They formed themselves into an organization with a president, secretary and executive committee. The first three-quarters of an hour is devoted to amusements. They are then called together. The president, one of their own number, takes the chair. The meeting is opened with prayer. If there

is any business, it is then transacted. Motions are made and seconded and voted on: all this, of course, by themselves, the one who has charge only making suggestions and at times helping to keep order—and his help is needed.

After the business is ended, an address is given either by the one in charge or someone from outside, who has been invited to speak. On two or three occasions last winter the boys had debates; and it would open the eyes of those who have not studied boy life, to find how much these young fellows know of what is going on in the business, political, and religious world. The meetings, which open at eight o'clock, invariably close at 9.30.

In addition to their meeting once a week in the church, last winter the club secured a rink, on which for a couple of hours a week they played hockey. During the summer, they had an athletic field, where a number of boys who could not leave the city met at certain hours and played baseball, tennis, etc.

What has been the result? The club has not been sufficiently long in existence to speak with absolute confidence, but so far as can be judged, the results have been good. The boys have formed friendships in the church. Their loyalty to the church has been developed. Quite a large number of the members of the club have made profession of their faith in Christ, and in two or three instances at least there has been a remarkable development in the spiritual life.

I do not say this is due exclusively to the Boys' Club. The home, the Sabbath School, the preaching of the gospel, have done much. But the club has been a factor.

You ask then, Is the Boys' Club a good thing? Most decidedly, Yes, if it is properly conducted. The one essential is to have a good leader, a man who understands boys and can win their respect and confidence. He must be fruitful in resources, for there must be no dead monotony. He must be firm, for boys who feel their life in every limb are not easily controlled, and you never know when there is going to be an explosion. They would not be worth much, otherwise. I would not go as far as the father, who said, that when he saw his boy quiet, he either gave him medicine or a whipping, for he was either

sick or sulky; but we know that noise, and a certain amount of insubordination, are natural, and a firm hand is necessary. The man who is simply amiable will have a hard time with boys.

Above all, the leader must aim high. The object of the club is not merely to give the boys a good time or to keep them out of mischief. Its aims must be moral and spiritual. The object is to use the social instincts to develop a spiritual manhood. This should be frankly stated to the boys from the beginning. If it is not, they will say you have brought them together under false pretences. If we take them into our confidence, they will recognize the value of the work and will respond. A Boys' Club may be used as a means to show the young, that religion is not a thing apart from the life, but that it is to color and give character to all their activities, and to be the foundation and crown of their manhood.

Toronto

The Question on Missions

The Question on Missions is a new feature in our Lesson Helps and in our Sabbath School work. It is given by instruction of the General Assembly, and it is hoped will be taken up immediately by every school. In all cases the teacher should ask the question, and the scholars will give the answer. This is the minimum. In many instances the teacher will have some interesting detail to add. Usually the Superintendent will also ask the question of the whole school together. There are some scholars in every school who would thoroughly enjoy writing a short paper on some point in the question. What is aimed at is to have the scholars thoroughly informed about and therefore thoroughly interested in, missions and mission work.

The Inevitable Presence

By Rev. J. W. A. Nicholson, M.A.

God is not far from any one of us. In Him we all "live, and move, and have our being." And this is true of us, whether we be saint or sinner, Christian or Pagan. God is no respecter of persons; He makes His sun to rise on the evil and on the good, and sends His rain

on the just and on the unjust. There is no spot in all creation where God is not. Constant as the sky that bends protectingly over us; nearer than the atmosphere that so tenderly wraps us round; more substantial than the solid earth beneath our feet; is the Presence of the Eternal God. As Tennyson puts it:

"Closer is He than breathing,
And nearer than hands and feet."

It is not enough to appeal to the exceptional, the extraordinary, the uncommon, as evidences of God's presence and power. It is indeed a dull, gross, stupid mind that is not stirred by the explosions and eruptions of earth, by the disturbances and commotions of heaven; he is brother to the ox and cousin to the clod who sees not here the energy of the living God.

But these are, after all, mere accompaniments of God's approach, the heralds of the divine procession. The winds may be His chariot; the cloud-enveloped mountain may be His highway; the thunder and the lightning may announce His coming; but the heart of man is His destination. He wanders through nature; He dwells in the heart of the humble man. The soul of man is the goal of God. Issuing from eternity, He makes excursions into human history, and visits the hearts of mankind. He presses upon us; He besets us round; He compasses our path and our lying down. Turn whatsoever way we will, there stands a Presence that confronts us, face to face.

God is seeking a highway into the human heart. Until communication has been opened up between God and man, the divine purpose has not been realized. Until intercourse has been established, human need has not been satisfied. Is it not the unuttered and often the unconscious wish of every heart: "Show us the Father, and it sufficeth us?" And is not this the Father's unceasing lament: Have I been so long time with you, and yet thou hast not known Me?

God is "not far from any one of us." We may refuse Him entrance and deny Him confidence, but we cannot escape His Presence. God is everywhere, even in the common things. He stands often knocking at the back door of life, while we stand vainly seek-

ing Him at the stately front entrance. And He is there too, and when we have learned the lesson that God waits and watches at all the gateways of the human heart, our life will become at once more sacred and more secure. With Jacob we shall hear God's voice saying: "I am with thee, and will help thee in all places whither thou goest." And with Jacob, too, we shall reverently say: "Surely the Lord is in this place, and I knew it not."

St. John, N.B.

The Spiritual Side

By Rev. S. S. Bates, D.D.

"Methods that have worked" are confessedly methods worth studying, and THE TEACHERS MONTHLY will take pains during the present year to gather an account of these from various sources. No school or locality may be able exactly to reproduce a successful method in all its details; but earnest workers will find hints that may be put to practical use. The writer of the following article is the Field Secretary of the Toronto Baptist Sunday Schools.—EDITORS.]

When I began work as Field Secretary a year and a half ago, it was agreed that, for the first year, the emphasis should be almost wholly placed upon the spiritual side of the work. It must be ever borne in mind that if in this department a Sunday School is a failure, it cannot be counted a success at all, whatever else it may accomplish. Then, too, we felt that in no other way could we so certainly and rapidly increase efficiency in every department of our schools. It is obvious that, if the spiritual tone be raised, the teachers will be more regular and prompt in attendance, more careful in their lesson preparation, and more earnest and direct in their teaching. In such an atmosphere, too, the scholars will become more orderly, attentive, and in every way improved.

The decision having been made, what steps were taken to attain our end? At the annual meeting of our City Sunday School Association in May, the importance and possibilities of the spiritual work in our schools were enlarged upon. So impressed were all, that although usually no session of our association is held from May to September, it was decided to have monthly meetings during the summer for prayer and conference. At these, per-

sonal work by the teachers with their scholars was dwelt upon. It was shown what had been accomplished in special cases, by conversations with individuals, personal visitation, letter writing, etc.

A deep impression was made. Teachers became more interested and active; and in the autumn work began with promise of large results.

During the fall or winter in some schools a week of prayer by the Sunday School workers was observed. On certain evenings the pastor and church officials would be invited to join with the officers and teachers of the school, and on others, the parents of the scholars. Parents' social evenings were held, with addresses upon the responsibility and privileges of parents, and pointing out how they and the Sunday School workers might co-operate in the salvation and training of the boys and girls. In some schools a day was given to an evangelistic service. The plan of salvation was plainly and tenderly set forth. Calls for the manifestation of desire or decision were not favored, but teachers were expected to gather up results by speaking privately to the members of their classes, and report to the Superintendent.

We found the year to be the most fruitful in conversions we have ever had.

Toronto

The Story-Telling Art

Is story-telling a rare gift? Can only a few people endowed with natural aptitude for it learn how to do it well? By no means. It is possible for every teacher to become a story-teller who will hold the child's heart.

The teacher who practises with careful observation of the effect, the degree of interest of the little ones, their recollection of the story the following Sabbath and at home, and then makes the next story more graphic or more simple or more immediately helpful, will grow steadily in the story-telling power. The following suggestions may be helpful:

Use the imagination very actively. Let the persons in your story stand before you definitely as to whether large or small, attractive or unattractive, fair or dark, with

blue or brown eyes, and other particulars. It is not necessary in telling the story to describe all these particulars, but it will give you vividness and power to see them.

Get the same mental conception of the places and things. If located in a city have some well-known place in your mind which you can recall graphically. If in the country or at the seashore, imagine some place for it you know well.

For the action have everything well defined and fixed in your mind, so that you may proceed without hesitation or indistinctness. A rapid and assured movement in the story is its greatest interest and power.

See all for the child, as if by the child, and in the child's simplicity. Remember the smallness of the little one's world, and introduce no persons or objects which are foreign to that little world.

Tell the story cheerily, confidently, watching the effect at every step. Repeat points of description freely. Be sure your class see with you, and are going with you in your telling; if they are not, go back to the beginning, and repeat it still more clearly until you have them.

Construct stories for spiritual truth and permanent helpfulness. This will give a wide range if skilfully managed.

Remember that in this, as in every art, skill comes through continual practice: The task, difficult at first, with a little patient effort becomes a delight.—Primary Teacher.

Constraining Love

By Rev. R. G. MacBeth, M. A.

Out on the far frontiers of the West, some years ago, a man one day said to the writer rather suddenly: "I'm going East this fall to see my mother." And then the reason was plain, why, amid the seething life of that outpost, the man had, not only successfully fought the fight for a clean manhood, but had so steadily stuck to his work, that he might afford to give his mother every comfort in her old age. In a grand sense the love his mother had lavished upon him from his childhood had constrained him to make the most of himself, and had narrowed his life nobly into a determination to do something for her sake.

Mr. Charles Waters

All our illustrations fail at some point, when we approach the Cross with its bleeding sacrifice. But we are not astray when we catch in the son's love to his mother some glimpse of the supreme and overmastering impulses that moved the Apostle Paul along the path of his amazing life. His career



MR. CHARLES WATERS
Secretary I. B. R. Association

emphatically demands our attention, and compels us to enquiry. The brilliant, worldly prospects of his early life were set aside, and he deliberately entered upon a course in which he faced the fire-showers of earthly hate.

Lacking this supreme incitement, he would have bowed before the apparently inevitable and admitted defeat, but everywhere he was a conqueror, growing more intense and enthusiastic until the triumphal close of his eventful life. To any who would have asked for the secret of his power and his tremendous energy, Paul would have said that the love of Christ constrained him. One could never get Paul far away from the Cross. He studied it incessantly, and never could cease wondering at the love it manifested towards the inquisitor, who had been drunk with the blood of saints. Hence he felt that the rest of his life should be given unreservedly to the service of the Christ who had rescued him from ignorance and sin. From the time he was apprehended of Christ, he had, as his master passion, the desire to do His will.

Christians of to-day have work to do, which calls for the most invincible courage and the most unquenchable enthusiasm.

Materialism is doing its best to ridicule spirituality out of existence, and the mania for worldly pleasure threatens to destroy the passion for aggressive Christian enterprise. The institution of the Lord's Day is being assailed, and efforts are being constantly made to belittle the work of God's church. The church itself in some places is cowed into an awful forgetfulness of the command to make disciples of all men.

Under all these circumstances there is a clamant need of intense enthusiasm and unflinching courage. The only thing that will urge His followers on to achieve the conquest of the world is a profound sense of the constraining love of Christ. Hence our need of standing ever near the Cross, where we can be overwhelmed into a passionate desire to do something for Him who loved us and gave Himself for us.

Paris, Ont.

Mr. Charles Waters

Honorary Secretary of the International Bible Reading Association.

Mr. Charles Waters, a busy London banker, is a fine type of the consecrated English layman. He is a member of the International Lesson Committee. For more than thirty years he has been actively identified with the London Sunday School Union, but he is best known through his work in founding and directing the International Bible Reading Association.

Mr. Waters' identification with this Association has placed him in a position in which he is rendering a great service to the people in all lands where the Bible is loved and read. The chief purpose of the Association is to promote Bible reading in the home by providing a method whereby the reading may be rendered intelligent and profitable, and to help teachers and scholars in their study of the Sunday School lesson.

Since its formation in 1873, the Association has enjoyed a splendid growth. At the recent annual meeting of the Sunday School Union, the I. B. R. A. reported a membership of 820,000 with 10,000 branch secretaries who are scattered all over the English speaking world. During the past year alone 40,000 new members had been added to the Associa-

*f. Reliance
W. Presby
Bostone Lem
22 11/05*

tion. Membership cards are now issued in twenty-nine foreign tongues. Its membership includes all ages and classes without limit, the conditions being an intention to read regularly the portions of the Scripture designated and the payment of three cents annual membership, if connected with a branch. A branch must include not less than ten members, and may be formed in connec-

tion with a church, a Sunday School, a young people's society, Y.M.C.A., etc. The readings are selected with special reference to the International Sunday School Lessons. Thus they become a most valuable aid in the study of the lessons. Our own lesson helps have carried these headings for years past, and through the courtesy of the I.B.R.A., we use them again this year.

OUR PUBLICATIONS

We draw special attention to our new publication—The Bible Catechism, by Rev. George S. Carson, B.A. Sample pages sent free; the book complete, 88 pages, strongly bound, for 10c.

Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 60c. a year; 2 or more to one address, 50c. each.
THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.
THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.
THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each year.
THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each year.

Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—Treats Young People's topic; articles on our own Missions; 70c. a year; 2 or more to one address, 50c. each per year. May begin at any date.
THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.
JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

Other Supplies

TEACHER TRAINING HANDBOOKS—Prof. Murray's ONE TO TWENTY-ONE; Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS; Studies in Teaching and Organization, 10c.
SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.
SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.
CARSON'S PRIMARY CATECHISM, doz., 35c.; 100, \$2.50.
THE BIBLE CATECHISM: The Bible in Question and Answer for Children, 10c.

LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100.
MEMORY PASSAGES—For Diplomas, 50c. per 100.
SUPPLEMENTAL LESSONS—Booklet for teachers, 2c. Leaflet for scholars, 6c. per doz. (state grade required).

PROVIDENCE COLORED LESSON PICTURE ROLL, \$3.00 per year, 75c. per quarter. (S.S. SUPERINTENDENT, a quarterly publication, with each roll free.) **PROVIDENCE COLORED LESSON PICTURE CARDS**, 10c. per year, 25c. per quarter.

S.S. CLASS REGISTER (our own) 5c. each; **BIBLE CLASS**, 20c.; **PRIMARY**, 20c. S.S. SECRETARY'S RECORD (our own) 20 classes, 30c., 40 classes, 40c. S.S. SUPERINTENDENT'S RECORD, very useful, 10c. REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILDE'S BIBLE PICTURES (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.)

OXFORD TEACHER'S AND SCHOLAR'S BIBLE; BOOK OF PRAISE; BIBLE AND BOOK OF PRAISE. Send for list and prices.

FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. *Sample of Descriptive Leaflet free.*

CRADLE ROLL—FRAMED "FLINT" CRADLE ROLL—With space for 60 names, \$1.00; 100 names, \$1.35. Fine sets are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" CRADLE ROLL—Ready to hang up, with gilt stick on top and bottom, 25c. less than above Prices. Add express charges to above prices. APPLICATION CARD—6c. per dozen; printed form on back to be filled out. ENROLLMENT CARD—6c. per dozen. CRADLE ROLL CERTIFICATE—Printed in gold and two colors, 25c. per dozen. BIRTHDAY CARDS—Of various sorts; all pretty, 18c., 25c., 35c. per dozen.

Add postage in case of Bibles and other books

ADDRESS REV. R. DOUGLAS FRASER,
 CONFEDERATION LIFE BUILDING, TORONTO

Bible Dictionary for First Quarter, 1905

A-bra-ham. The son of Terah, first ancestor of the Hebrews, called the father of the faithful and the friend of God.

An-drew. The name means "Manliness." One of the twelve apostles, and a brother of Simon Peter.

Beth-ab'-ar-a. Identified by Conder with Abarah, a ford of the Jordan 14 miles south of the Sea of Galilee. Conder also says that "Bethany", substituted by the Rev. Ver. for Bethabara in John 1: 28, was the name of a district east of Jordan reached by the ford of Bethabara.

Beth-es'-da. "House of Mercy," a pool having five porches, situated in the north-eastern part of Jerusalem.

Beth-le-hem. The birthplace and home of David. Here in fulfillment of prophecy Jesus was born (see Mic. 5: 2).

Beth-sai'-da. A town on the east bank of the Jordan just above its fall into the sea of Galilee.

Ca'-na. A Galilean village situated a few miles north-east of Nazareth, the home of Nathanael, and the scene of our Lord's first recorded miracle.

Ca-per'-na-um. A town on the north-western shore of the sea of Galilee, the home of Jesus after His rejection at Nazareth. Here many of our Lord's miracles were wrought.

Ce'-phas. Aramaic for "rock" or

"stone," a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

E-sai'-as. Another form for Isaiah.

Gal'-il-æ'-ans The inhabitants of Gal'-ilee, the most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea so famous in our Lord's ministry, took its name from the province.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Is'-ra-el. A name given to Jacob and his descendants.

Is'-ra-el-ite. A descendant of Israel, and supposed therefore to possess true religious knowledge and to be a faithful follower of the true God.

Ja'-cob. A twin with Esau, son of Jacob and Rebekah.

Je'-ru'-sa-lem. The sacred city and well-known capital of the Jews.

Je'-sus Christ. Jesus was the name given to our Lord by direction of the angel to Joseph (Matt. 1: 21) and to Mary (Luke 1: 31). Christ is His official title (see Messias).

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

John. The Baptist, Son of Zacharias and Elizabeth, and the immediate forerunner of Jesus. To be distinguished from the apostle John, who does not mention his own name in his Gospel.

Jo'-na. The father of Simon Peter.

Jor'-dan. The most important river of Palestine, flowing from the Lebanon Mountains to the Dead Sea.

Jo'-seph. The husband of Mary, the

mother of Jesus. Also the eleventh of Jacob's twelve sons and elder son of Rachel. He was buried at Shechem, the site of which Jacob had gifted to him. Jacob's well was two miles from Shechem.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the temple.

Mess-i'-as. Messiah, "the anointed one," the Saviour's title. Christ is the Greek form.

Na'-than'-a-el. Also called Bartholomew, one of the twelve apostles. He was a native of Cana and was among the first disciples of Jesus.

Naz'-ar-eth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Nic-o-de'-mus. A Pharisee and a member of the Sanhedrin, the great Jewish Council. After a night interview with Jesus he became a secret disciple of our Lord.

Phar'-is-ees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Rab'-bi. A respectful title among the Jews for a spiritual instructor. It means "doctor," "teacher," or "master."

Sa-mar'-it-ans. The inhabitants of Samaria. Between them and the Jews there was enmity dating from the time of Nehemiah.

Si-lo'-am. A pool situated a little to the south-east of Jerusalem.

Si'-mon Pe'-ter. Always the first named in the lists of the apostles. Simon was his original name, Peter the name given him by Jesus (see Cephas).

Sy'-char. A village of Samaria, now called Askar, on the eastern slope of Mount Ebal, a little north of Jacob's well.

Ti-be'-ri-as. A name given to the sea of Galilee from Tiberias, the capital of Herod the ruler of Galilee, built in our Lord's time on the south-western shore.

Lesson Calendar : First Quarter

STUDIES IN THE WRITINGS OF JOHN—MIRACLES (OR SIGNS) AND WITNESSES

- | | | |
|----------------|-------------------------------------------|----------------|
| 1. January 1 | Christ the Life and Light of Men. | John 1: 1-18. |
| 2. January 8 | The Witness of John the Baptist to Jesus. | John 1: 19-34. |
| 3. January 15 | Jesus Wins His First Disciples. | John 1: 35-51. |
| 4. January 22 | The First Miracle in Cana. | John 2: 1-11. |
| 5. January 29 | Jesus and Nicodemus. | John 3: 1-15. |
| 6. February 5 | Jesus at Jacob's Well. | John 4: 5-14. |
| 7. February 12 | The Second Miracle in Cana. | John 4: 43-54. |
| 8. February 19 | Jesus at the Pool of Bethesda. | John 5: 1-15. |
| 9. February 26 | The Miracle of the Loaves and Fishes. | John 6: 1-14. |
| 10. March 5 | Jesus at the Feast of Tabernacles. | John 7: 37-46. |
| 11. March 12 | The Slavery of Sin. | John 8: 31-40. |
| 12. March 19 | Healing of the Man Born Blind. | John 9: 1-11. |
| 13. March 26 | REVIEW. | |

Lesson I. CHRIST THE LIFE AND LIGHT OF MEN January 1, 1905

John 1: 1-18. Commit to memory vs. 1-4.* Read John 8: 12-30.

GOLDEN TEXT—In him was life; and the life was the light of men.—John 1: 4.

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, that he might bear witness

of the Light, that all men through him might believe.

8 He was not that Light, but he 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.

Revised Version—1 hath been; 2 the darkness

apprehended it not; 3 came; 4 that he might;

5 the light; 6 came that he might; 7 there; 8 light,

even the light; 9 coming; 10 the right; 11 children;

12 became; 13 Omit the; 14 from; 15 beareth; 16 crieth;

17 said; 18 become; 19 for; 20 we all received;

21 Omit but.

LESSON PLAN

I. The Eternal Word, 1-5.

II. The Word Rejected, 6-8.

III. The Word Received, 12, 13.

IV. The Word Witnessed To, 14-18.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Christ the Life and Light of men, John 1:

1-18. T.—The Word of life, 1 John 1: 1-7. W.—

The Light of life, John 8: 12-30. Th.—Faith and

life, John 5: 19-24. F.—Life by Christ, 1 John

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—Birth of Jesus, 5 B.C.; beginning of John the Baptist's ministry, 26 A.D.; beginning of Jesus' ministry, 27 A.D.

Connecting Links—It is generally accepted that John wrote his Gospel between 80 and 95 A.D., and at Ephesus, in Asia Minor, where he spent the later years of his life. The purpose of the Gospel, as stated in ch. 20: 31 was that its readers might believe (1) that Jesus was the Christ (the Messiah of the Old Testament), (2) that he was the Son of God, and (3) that, believing they might have life "through His name." This Lesson, often called "the prologue" is a preface to the Gospel, and outlines the author's conception of the Person, whose life and character on earth he intends to portray. It is distinct from the body of the Gospel, and contains the ruling ideas of the succeeding narrative, though one important expression, "The Word," does not occur again. (Compare note on v. 1.)

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 we have all received, and grace for grace.

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

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

20 We have seen his glory, the glory as of the only begotten of the Father, full of grace and truth.

The Question on Missions—1. What is a missionary? A missionary means one who is sent, as Jesus Christ was sent by His Father in Heaven, and the apostles were sent by Jesus.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson), 475; 16 (Ps. Sel.); 128; 576 (from PRIMARY QUARTERLY); 203.

5: 9-13. S.—Walk in the light, John 12: 35-47.

S.—The Light of heaven, Rev. 21: 19-27.

Shorter Catechism—*Ques. 57.* Which is the fourth commandment? A. The fourth commandment is, Remember the sabbath day to keep it holy. [For the Fourth Commandment in full, see Exodus 20: 8-11 or in the Shorter Catechism itself.]

The Question on Missions—1. What is a missionary? A missionary means one who is sent, as Jesus Christ was sent by His Father in Heaven, and the apostles were sent by Jesus.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson), 475; 16 (Ps. Sel.); 128; 576 (from PRIMARY QUARTERLY); 203.

I. The Eternal Word, 1-5.

V. 1. *In the beginning*; the commencement of time and creation, Gen. 1: 1. The Word did not then begin to be, but already existed. He was before time, eternal. *The Word*; elsewhere in the New Testament only in v. 14 and 1 John 1: 1. The term had a long history, and in it we have the attempt of many thinkers to solve the problem of the relation of God to the world. John applies it to the Person who is the full "speech" of God to men. Three things are said of Him: (1) He existed before time was. (2) He was with God; in close fellowship "as person with person." (3) He was God; having the same nature.

Vs. 2-5. *All things were made by him.* Creation is due to the direct act of this pre-existent divine Person. The world of matter is not eternal, nor the product of an evil spirit, nor of chance. *And without him, etc.* To the positive, is added the negative statement, for the sake of emphasis. *In him was*

life. He is the source of all life. *The life was the light.* Light commonly in the New Testament, and especially in John, symbolizes the illumination of the pure truth of God. This is derived from "the life." *Of men.* The lower creatures have life, with instincts to guide them; men have higher light from the eternal Person who is the Source of truth. *Shineth in darkness.* The Gospel says nothing as to the origin of "darkness" or evil. It simply says that the history of this world is a struggle between light and darkness for supremacy. *Apprehended (Rev. Ver.).* Of its very nature darkness cannot understand light. Perhaps "overpowered" (Weymouth, *The New Testament in Modern Speech*) is a better translation, expressing the truth that evil has not prevailed over light.

II. The Word Rejected, 6-8.

Vs. 6-8. The darkness did not comprehend the Light, as He came to the world which He had made. Even Israel, taught by the prophets, received Him not, v. 11. *A man sent from God. John;* the Baptist. Many denied his divine mission, Mark 11 : 29-33. He was the last and greatest of the prophets, Matt. 11 : 9-14. *To bear witness of the Light.* See Mark 1 : 7, 8. He was "a servant and guide to the Light, which is Christ." (Luther.) In John's Gospel the work of the Baptist is almost wholly regarded as that of testimony. In the Synoptic Gospels he has a large place in preparing the people for the coming of the Messiah, by his preaching and call to repentance. *That all men; the world through the Jewish people. Might believe.* The testimony of this God-sent witness ought to have led to faith, but Israel would not listen to him. This was a symptom of unbelief in their hearts, which would show itself in rejection of the Messiah. *Not that Light.* Probably John knew of some who had exalted the Baptist at the expense of Christ (see Acts 19 : 3, 4).

Vs. 9-11. *The true light, which lighteth every man, was coming (Rev. Ver. Margin);* was on the point of coming, when John preached. God speaks to every one in conscience, and by the agreement of His teaching with its voice men should have recognized the true light. *In the world;*

the created world of men. *World . . . made by him.* The many proofs of divine wisdom in the world should guide men to the Creator. *Knew him not; did not recognize His true character or yield to His sway. His own; the people of Israel, Deut. 14 : 2.* Their tragic rejection is one of the themes of the Gospel.

III. The Word Received, 12, 13.

Vs. 12, 13. *As many as received him.* He was not rejected by all. "Faith" is another theme of the Gospel. *Gave he the right (Rev. Ver.).* Through Christ, men, only potentially such before, actually become the sons of God, 1 John 3 : 1, 2. *Believe on his name; welcome Jesus as the Christ, the Son of God. Born . . . of God.* We become sons of God and heirs of salvation, not by descent (*of blood*), as the Jews claimed for themselves, nor by impulse of our own nature (*will of the flesh*), nor by human power (*will of man*), but by supernatural creation (see ch. 3 : 1-15).

IV. The Word Witnessed To, 14-18.

Vs. 14-16. *The Word became flesh (Rev. Ver.);* that is, a real man. He took on true human nature. *Dwelt (Greek, "tabernacled");* a transitory sojourn. There is a reference to the Lord's dwelling in the Tabernacle amongst the Israelites, Ex. 25 : 8 ; 2 Sam. 7 : 6. *Among us; His disciples. We beheld; personal witness. His glory.* Compare Ex. 40 : 34, 35 ; Isa. 40 : 5 ; 58 : 8 ; Heb. 1 : 3. Jesus had His own glory. *Only begotten; the unique Son of God. From the Father (Rev. Ver.)* He came to earth, and here displayed the divine excellence of the Father's nature. *Full of grace.* The divine favor which He enjoyed without stint (Matt. 3 : 17). He offered freely even to the undeserving. *And truth.* All that man can know of God, and all that his life should be, are found in Jesus. *John beareth witness (Rev. Ver.);* now mentioned again (see v. 7), because the writer himself was sent to the Son by John, vs. 35, 36. *Crieth (Rev. Ver.);* so that all the people might hear. (Compare Matt. 3 : 11 ; Mark 1 : 7 ; Luke 3 : 16.) *Of his fulness; richness of the divine nature. All we; the disciples and the Christian church. Grace for grace; supply after supply, so that it was*

never exhausted. These witnesses speak from the ripest Christian experience. Their testimony therefore is worthy of confidence.

Vs. 17, 18. *The law . . . by Moses*; the law which said, Do this and live, but gave no power to obey. *Grace and truth . . . by Jesus Christ*; the unearned favor of God, which gives life, and the real blessings, which the law only foreshadowed. *No man hath seen God*; no human eye, Ex. 33:20. *The . . . Son*. Only a Son can reveal the Father. *In the bosom*; in most loving fellowship with the Father. *Hath declared him*; made Him known to the world as Father. All we can learn of God is in His Son, the Eternal Word, the Messiah, the man Jesus.

Rev. James Ross, D.
 Light—From time immemorial has been the symbol of truth, knowledge and goodness. The contrast between the light of day and the darkness of the night was early used to denote the contrast between knowledge and ignorance,

goodness and evil, happiness and pain. All ancient Semitic peoples were so deeply impressed with the value of light that they worshipped the sun and moon. And after some of them had risen to a more spiritual conception of the Supreme Being, light was the best material symbol they could think of to set forth their thoughts of God's knowledge, goodness and effects upon his creatures. Several of the older religions regarded light as intimately connected with the origin of things. The Egyptian said of his god, "He hath made all things that the world contains, and gave it light when all was darkness and there was as yet no sun." The Babylonian conceived creation as a battle between the Light Being and the Demon of Darkness. Sanscrit literature represents creation as a ray from the realm of light entering the Kingdom of darkness. Even we now in our sermons, hymns and prayers are continually using light in many figurative ways, to express our thoughts about God and of His relation to us.

APPLICATION

By Rev. W. J. Clark, London, Ont.

In the beginning was the Word, v. 1. We have come to another of life's beginnings. The gateway of the New Year is open before us. Who can tell whither its path will lead us? But this we do know. The One who was with God at the beginning of time is at our side to-day. Nothing is hidden from His gaze. He knows the future, and when we come to its hard duties, to the temptations that threaten to sweep us off our feet, we shall find Him there, ready to help us. We shall have a safe journey with a prosperous ending, if we begin the year with Christ.

All things were made by him, v. 3. "How precious," wrote the author of the peerless One Hundred and Thirty-ninth Psalm, "are thy thoughts unto me, O God!" The world is full of God's thoughts. The daily provision of heaven's light and fresh air, of food from the world's harvest fields, of warmth from the great, generous sun—what are these but divine thoughts finding expression? And the glorious world that lies beyond this—it, also, reveals a thought of God. But

of all His thoughts, surely the most precious is the thought revealed in sending Jesus Christ to be our Saviour. With what joy we should look upon all God's works in providence and grace, since they make known His thoughts toward us. It is His blessed Son who gives reality to these thoughts. All power is in His hands, who is our loving Elder Brother.

In him was life, v. 4. "I think nothing human foreign to myself," said the Roman poet Terence. In everything noble and right in the world the Christian has an interest, for Christ is the source and spring of it all. The beautiful pictures and statues of the great artists, the lofty thoughts of the best writers, the wonderful contrivances of the famous inventors,—who should appreciate and enjoy these, if not the friends and followers of Him who gifts the intellect with genius and the hand with skill? The whole realm of man's achievement is the Christian's rightful heritage.

The light of men, v. 4. It is a law of matter, that no body will begin to move of itself.

Some force must act upon it, else it remains inert. Just as truly in human life and history there is no effect without a sufficient cause to produce it. Now, history tells us of nations ceasing to be savage and becoming civilized. Their people, instead of being selfish, become brotherly. They come to regard other nations as friends, not as foes. The reason is, that in the breast of every man there is a light, more or less clear, guiding him in the upward path. And that light comes from "the life" manifested in the Son of God.

His own received Him not. But—, vs. 11, 12. Settle this in your mind, that nothing can hinder God's purpose. He comes seeking to make us the channels of His

Our Opportunity grace to others. We may close our hearts against the divine inflow. That will be our bitter blame and unspeakable loss. But some other channel will be opened up and flooded from the ocean fulness. Pleasure, wealth, fame—from these gifts of the world, let us turn away if we will, but let us not miss the splendid opportunity of helping to fill the world with the knowledge of God!

Of his fulness have all we received, v. 16. The rainbow is made up of varied hues, but they are all derived from the light of the sun, the different colors depending on the angle at which the rays strike the raindrops. No two disciples of Christ are precisely alike in their character or mode of service. But it is the one divine energy that works in and through them all, and they are all needed for its full expression.

The only begotten Son. hath declared him, v. 18. When the Prince of Wales, the king's son and heir, made his tour of the Empire, how enthusiastic was the loyalty everywhere manifested towards the British throne! The Prince, by his speeches and intercourse with all sorts of people, made known the character of our sovereign and his care for his people, thus kindling their devotion into a brighter flame. Is our love to God growing cold, or our zeal for Him flagging? We have only to look again and again at the Son who has revealed the Father's love to us; then the smouldering fires will become a strong and steady blaze.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

Try your best all through to maintain the unity of the double figure here employed—Life and Light.

It will be no use to waste time over attempted explanations of what life is. The term still "wanders through science without a definition." Ask, rather, what life does. Drop a seed into the ground. What does life do with that seed? It makes it germinate, burst the husk, push up the stem, and grow, till at last the golden grain bends in the full ear.

Now get your scholars to illustrate the relation between light and life. Picture the bleak prospect for vegetation in a world of eternal night, in which all growths pale and die. Why does a gardener roof with glass his hot-bed or green house? Not simply to get heat. He wants the utmost light from

heaven for his plants, in order to get in them the utmost life.

Turn the talk to show how Christ is the Life and Light of men. He came into the world both to give us life, and to give it more abundantly (John 10:10)—to secure the conditions most favorable for growth. Make perfectly clear the need for getting life from Christ, and the need for growing when we do get it. Then encourage your class to point out every verse in this passage that suggests the kind of deadness and darkness that need to be overcome by Christ.

Connect, for instance, what is said in v. 3 with Gen. 1:2, as disclosing originally a dark and lifeless chaos to be set in order.

Connect what is said in v. 5 with ch. 3:19, to show the state of moral darkness into which our race was plunged in consequence of the fall.

Connect what is said in v. 11 with ch. 5:40, to show the dark impulses of the human will, left to itself.

Connect what is said in v. 13 with ch. 3:7,

to show the dark prospects of those who are simply born once into the world and know nothing of the new birth.

Now go back over the passage, and show in what sense Christ is Life and Light.

See it in His creative power, vs. 1-5. He spoke. Suns and worlds came into being at His word. The deadness and darkness of chaos disappeared. Trace all forms of life to Christ. Your class may be more accustomed to think of Him as Saviour and Lord, than as Creator. Disabuse their minds of the idea that He only began to be when He was born at Bethlehem. "Before Abraham was, I am," ch. 8:58.

See it in His inspiring power, vs. 6-11. Before He came into the world, He inspired messenger after messenger to dispel the moral darkness and spiritual gloom of the early centuries and give light to men upon their course of duty. John is specially named, but do not here enlarge upon his mission. You have a lesson in reserve that will afford a better opportunity for that.

See it in His saving power, vs. 12-18. Show how, through the new birth, man's natural inability and hopelessness are overcome by Christ, and those who are by nature in a state of deadness and darkness are given life and light, ch. 8:12.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

Why back again so soon to the Gospels? We began 1904 with them; why once more now? Every child knows the answer; and teachers and scholars alike rejoice when the lessons bring them to the "old, old story" of Jesus' life on earth.

But this is a new Gospel. It was Matthew, Mark and Luke before. What is the difference between their story and John's? This, perhaps, chiefly, that they give more of what Christ did, John more of what He said. Explain why this was. John wrote long after the others. There was no need to repeat. Besides, John was the very closest to his Lord, loving most, and most loved; and therefore remembering most clearly the very words He spoke. There is still another charm to John's Gospel. It is the gospel of an old man. He was quite young when

he followed Jesus in His earthly ministry. He was very old when he wrote his gospel. He had meditated for a lifetime on the wonderful words of his Master and Lord; they had become more and more precious to him. His gospel, therefore, has a sweetness and richness all its own.

It is not quite an easy gospel to teach children. All the more need to find the key. Have the class turn to ch. 20:31. The lock has three wards:—Was Jesus the promised Messiah, or Christ? Was He the Son of God? Does He give eternal life? John's gospel, like a key, fits into them all, and unlocks the treasure-house of God's love.

This first Lesson, which sums all up that follow, is, of course, about Jesus. A lifetime would not exhaust it. We can, perhaps, catch a little bit of the grandeur and glory and grace of it from THESE FOUR WORDS:—

I. HE WAS. Always was; eternal ages before there was any created thing, v. 1. He was "the Word" (v. 1), the voice through which God spake. He was "with God," and was Himself God vs. 1, 2. (See S. Catechism, Ques. 6.) We are on the very mountain tops of mystery here; but children are surer-footed on such heights than grown people. There are no mists of doubt to obscure *their* vision.

II. HE MADE. Have the class read v. 3; and then Gen. 1:1. Again, the child has no difficulty. Why not? Jesus was God; and perhaps the easiest thought of God to the child is that of God as Creator. The child's constant admiration of older people is that they can *make* things. Develop the greatness of the Creator by taking a snow-flake, a flower. No man can make even these least things. But the Creator made ALL things.

III. HE CAME. Came to this poor earth, to bring life and light, v. 4. John the Baptist was a wonderful man; but he was only a little lamp-light. Jesus was the great Light, the very sun itself for glory and power, vs. 6-9. Every light, alas, has its shadow. The shadow of this light is in vs. 10, 11: The world He had made, and the people He had chosen, rejected Him.

IV. HE GAVE,—surely some marvellous gift. Verse 12 tells the story; and 1 John 3:1, 2 reveals how marvellous the gift is.

ADDED HINTS AND HELPS

In this section will be found further assistance under several headings.

Lesson Points

By Rev. J. M. Duncan, B.D.

The love in our homes is a reflection of the eternal love of Father and Son in the God-head. v. 1.

The maker of a machine is best qualified to put it to rights. The One who created the world can redeem it. v. 3.

Like the moonbeams from the sun, all human wisdom is derived from Christ. v. 4.

No one can be neutral in the conflict between good and evil. v. 5.

The church is responsible, not for saving the world, but for making the Saviour known to the world. v. 7.

In nature and history there are many paths that lead to Christ. v. 9.

The door of the Father's home always opens to the key of faith. v. 12.

Only the power that creates can renew. v. 13.

Others may be rills, Christ is the reservoir of divine grace. v. 14.

The law is a chart for the voyage of life, the gospel is the propelling power. v. 17.

From the Library

The prologue or introduction, strikes the keynote of the whole Gospel, representing Jesus, as the perfect manifestation of the Divine Being, the only source of life and light, in human form, and as such, the object, on the one hand of saving faith, and the occasion on the other hand, of the world's unbelief.—Century Bible.

Jesus, the Child of Nazareth, is the eternal Christ, the divine presence in the world, the expression of the relationship between God and man, the embodiment of the purpose of God and His unending interest in man.—Prof W. M. Ramsay.

Earth's crammed with heaven,
And every common bush afire with God :
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries.
—Elizabeth Barrett Browning.

The Word, before the Incarnation, was the one source of the many divine words ; and

Christ, the word Incarnate, is Himself the Gospel.—Westcott.

We are born with a *capacity* for becoming sons of God ; that we have as men. He gives us a *right*, to become such ; that we receive as Christians.—Plummer.

Truth is the light that exposes ; grace the love that heals.—Reith.

So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here !
Face, My hands fashioned, see it in Myself !
Thou hast no power nor mayest conceive of
Mine :

But love I gave thee, with Myself to love,
And thou must love Me who have died for
thee.

—Robert Browning.

The simple record of Jesus' three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists. This has, indeed, been the well-spring of whatever has been best and purest in the Christian life.—W. H. Lecky.

Prove from Scripture

That believers are children of God.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Name the four Gospels ? About whom do they tell us ?

1-5 What is meant by "the beginning" ? Who "*was*" then ? Why is Jesus called "the Word" ? To whom is He equal ? What great work did He do ? What does He give to men ? What keeps men from seeing His glory ?

6-11 For what purpose was John the Baptist sent ? Who was the "true Light" ? Who alone can save us ?

12,13 What is meant by receiving Jesus ? What right does He give to those who receive Him ?

14-18 What did his followers see in Jesus ? Of what is He "full" ? Who can tell us all about God ?

Seniors and the Home Department—What do we find in the first three Gospels ? What is John's purpose in his Gospel ?

1-5 Show from these verses that Christ the Word (1) is eternal ; (2) is equal with God ;

(3) has creative power. Give similar teaching by Paul (Col. 1 : 15-17 ; Heb. 1 : 2, 3.)

6-11 What does Paul say that Christ gave up for us ? (Phil. 2 : 5-8.) What parable pictures the Jews' rejection of Christ ? (Matt. 21 : 33-45.)

12, 13 How do we become children of God ? What does John say elsewhere about the sonship of believers ? (John 3 : 1, 2.)

14-18 Show that we are saved by grace. (Eph. 2 : 8.) What epistle teaches that Christ is greater than Moses ? (Heb. 3 : 3.)

THE CATECHISM

By Rev. J. M. Duncan, B.D.

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 57. *The Fourth Commandment.* The first three commandments are concerned with worship—its object, its form, and its spirit. The Fourth Commandment is a law of labor and rest. It prescribes the portion of time to be spent in work, and the portion to be reserved for repose. The law of labor is as binding as the law of rest. To keep this Commandment, we must do some honest work during six days of the week, as well as rest on the seventh. The true enjoyment of the Sabbath is possible only for those who fill the other days with useful service.

The law of the Sabbath, contained in the Fourth Commandment, like the rest of the Decalogue, is binding on all men everywhere in all ages, and is not, as some argue, merely a temporary regulation for the Jews. For :

1. This law meets a need of humanity, and not one belonging only to a particular race. Man's physical nature requires periods of toil to be alternated with periods of rest, and his

spiritual nature demands opportunities for prayer. To preserve physical health and to pray are moral duties. Therefore it must be a moral duty to set apart time to rest and pray. The question of a suitable and sufficient time for these purposes has been settled by divine wisdom in the appointment of the Sabbath.

2. The reason assigned for Sabbath observance shows that this law is intended for all men. The word "remember" points to the past for the origin of the sacred institution, and there is considerable evidence that the Sabbath was observed during the patriarchal period. (See on next question p. 25.) Obedience is enjoined on the ground that God, in creating the world, established the sevenfold division of time. Clearly this is a ground valid not only for the Hebrew race and Mosaic times, but for all mankind in all ages of the world's history. "The Sabbath was made for man," Mark 2 : 27.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

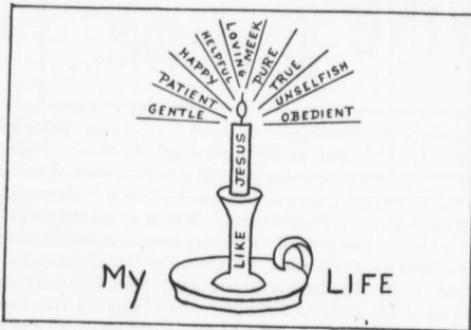
Subject for the Quarter—Christ the Life and Light of the World.

Golden Text for the Quarter—John 20 : 31, "These are written, that ye might believe."

Lesson Subject—Christ the Light of men.

Introduction—"A Happy New Year!" What is the name of this New Year? 1905! Nineteen hundred and five years ago there came to the world a wonderful Babe. You all know His name. For a great many Sundays our Lessons will be about Jesus Christ, who came to be the Life and Light of the world.

The Word—We hear Jesus called by a new name to-day. Why do we use words? Jesus is called "The Word," because



He is like God's voice speaking to us. Tell me some things you saw on your way to Sunday School? "Snow," "ice," "people," "trees," "sunshine." Who made them all? (Repeat v. 3.)

Golden Text—Jesus, with God His Father, gave life to all living things.

The Light—To people He gave something more than life. He made people able to think and love, and to know right things from wrong things. He gave light to their dark minds. God sent Jesus, the great Light, that, He might show God to the world, for He was Himself God. (Repeat v. 18.) Some will not believe that Jesus is God's Son, and will not accept the Light God sends them, vs. 10, 11. (Some do not yet know about the Light.)

Jesus' Great Gift—Print

A GREAT GIFT GIVEN by JESUS

(v. 12). To all who accept the Light, He gives power to become the sons of God, Himself being their Elder Brother.

A Light-Bearer—Suppose I come into the room, showing you a light of some kind, and telling you where the light comes from, why it was sent to you, etc. (A candle may be lighted and held in the hand for a moment.) I would be called a light-bearer. "There

was a man sent from God, whose name was John, etc." vs. 6-8. He showed us Jesus, the great Light of the World, told who sent Him, why He is sent, what He will do for us, etc. John was a light-bearer.

Little Light-Bearers—We may all be light-bearers, showing Jesus to people. He is like God, and showed the world what God is like. We may be like Jesus, and show what He is like.

Shadi's Prayer—Shadi was a little Hindu boy six years old. A missionary taught him about Jesus. One day Shadi prayed a little prayer of his own, and what do you think it was? It was a good prayer for any little child to pray.—"Dear Jesus, make me like what You were when You were six years old."

Prayer—

"Live Thou within us, Lord,
Thy mind and will be ours,
Be Thou beloved, adored,
And served with all our powers,
So that our lives may teach
Thy children what Thou art,
And plead, by more than speech,
For Thee with every heart."

Something to Draw at Home—Draw a candle with rays showing Jesus' characteristics.

Something to Remember at Home—My life should be like a light, showing Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B. D.

THE DIVINE WISDOM ORDER REVELATION DECLARATION

Ask for the name John gives to the Saviour. To whom is He equal? To God. Then we may call Him THE DIVINE WORD, (Print). What is His special gift to men? Light. Ask of what things is light the symbol? With a little pains you will get the answer, WISDOM (Print). What did the Word make? The world. Give some example of order in the world, for example the regular succession of the seasons. (Print ORDER.) Who planned this order? The Word. The scholars will tell you what a mirror does. It makes known, reveals, makes a REVELATION (Print). In what book have we a revelation of God? The Bible. This, too, comes from the Word. Who does John say told the disciples about God? What word is used instead of "told"? "Declared," made a DECLARATION (Print). Now sum up the four things. In what two ways may we treat Him? If we receive Him, what does He give us?

Lesson II.

THE WITNESS OF JOHN THE BAPTIST
TO JESUS

January 8, 1905

John 1 : 19-34. Commit to memory vs. 26, 27. Read John 3 : 22-36 ; Mal. 3 : 1-3 ; 4 : 5, 6.

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

19 And this is the record of John, when the Jew sent priests and Levites from Jerusalem to ask him, Who art thou ?

20 And he confessed, and denied not ; but confessed, I am not the Christ.

21 And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No.

22 Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esai's.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?

26 John answered them, saying, I baptize with water ; but there standeth one among you, whom ye know not ;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John seeth Jesus coming unto 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 Israel, 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 They said therefore ; had been sent from : art not the Christ ; in the midst of you standeth one ; shoe ; Bethany ; On the morrow he seeth ; held ; as a dove out of heaven ; he said ; whomsoever ; abiding upon ; Spirit ; have

quired in the fourth commandment ? A. The fourth commandment requireth the keeping holy to God such set times as He has appointed in His word ; expressly one whole day in seven, to be a holy sabbath to himself.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

The Question on Missions—2. What was the command given by our Lord to His apostles ? The command given to the apostles was,—Go ye into all the world, and preach the gospel to every creature. (Mark 16 : 15).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 54 ; 23 (Ps. Sel.) ; 155 ; 179 (from PRIMARY QUARTERLY) ; 225.

Time and Place—February, 27 A. D. ; Bethany or Bethabara, beyond Jordan.

Connecting Links—The work of the Baptist before Jesus was baptized had been publicly to call Israel to repent and be baptized, in order to make ready for the coming Messiah. John's Gospel refers to none of this work. In his Gospel we have a personal reminiscence of one of the Baptist's disciples, dealing with his testimony to representatives of the rulers, and to some of his more immediate followers. This constitutes the present Lesson ; it follows the temptation of Jesus, Matt. 4 : 1-11.

I. Testifying to Christ, 19-28.

Vs. 19, 20. *The witness of John* (Rev. Ver.). It is put first in this Gospel of testimonies to Jesus, as being first in time, and that which influenced the writer himself ; but mainly because of John the Baptist's divine commission. *The Jews* ; a term often so used inthis Gospel, that it indicates a nation hostile to the Lord and His work. *Priests and Levites*. The latter were assistants to the priests in the temple service. This was a delegation from the Sanhedrin, "the highest Jewish assembly for government." "Scribes and elders" are not mentioned in this Gospel. *From Jerusalem*. The Sanhedrin, sitting at the capital, had jurisdiction over the whole country, and especially Judaea. So great was the commotion raised by John's preaching that the rulers felt bound to investigate. *Who art thou ?* The Messiah, perhaps? *Confessed* ; a formal public avowal. *Denied not* ; "did not conceal the truth" (Weymouth), made no claims on his own behalf. His success did not turn his head.Vs. 21-23. *Elias* (Elijah) ? Whom the Jews expected to return bodily as the forerunner of the Messiah, Mal. 4 : 5. In that sense John was not Elijah. In the true spiritual sense

of the prophecy, however, it was fulfilled in John (see Matt. 11 : 14 ; 17 : 10-13 ; Luke 1 : 17). *The prophet* (Rev. Ver.) ? the one intended in Deut. 18 : 15. Some thought it to be Jeremiah or "one of the prophets," perhaps Moses. Peter in Acts 3 : 22 applies this prophecy to Christ. John did not put himself on an equality with any of these. How different are the claims of Jesus, Matt. 11 : 27 ! *What sayest thou ?* Nonplussed, they were unwilling to judge John by his works, and report that his was a God-given mission. *The voice*. See Isa. 40 : 3. His own personality does not count at all. He is a mouthpiece for a message. *Make straight*, etc.; a call for moral reformation to prepare for the Messiah (compare Matt. 3 : 2 ; Mark 1 : 4). The messenger may be forgotten, but his proclamation as herald of the coming King is all important. " 'The desert,' a pathless, fruitless waste, fitly symbolizes the spiritual condition of the Messiah's people. For the coming of their King preparation must be made, especially by such repentance as John preached. 'If Israel repent but for one day, the Messiah will come.'" (Expositor's Greek Testament.)

V. 24-26. *They . . . were . . . Pharisees* ; one of the two chief religious sects among the Jews. The other, the Sadducees, had no interest in the coming of the Messiah. The Pharisees, being much concerned about ceremonial washings (Mark 7 : 3), would naturally be struck by John's baptism. *Why baptizest thou ?* Proselytes who were admitted into the community of Israel were baptized. But the Pharisees could not understand by what authority John called upon Israelites to undergo a purificatory symbolic rite, unless he had a prophet's commission. These ritualists were more disturbed by the symbol than by the message. *I baptize with water* ; a preparatory symbol with an earthly element ; Messiah's baptism will be with the Spirit from above, v. 33. The Baptist's origin and work, though God-appointed, belonged to a lower sphere than Messiah's. *There standeth one among you*. Jesus had already been baptized and was about to begin his public ministry. *Whom ye know not*. Only John knew, so far, that Jesus was Messiah, vs. 29-34.

Vs. 27, 28. *After me* ; in point of time. *I am not worthy* ; to perform the service of a slave for his master. Yet this same John had moved all Judea and Galilee. What must Messiah be when He comes ? *Bethany beyond Jordan* (Rev. Ver.) ; not the village near the mount of Olives, the home of Lazarus and his sisters. (See Light from the East.)

II. Pointing to Christ, 29-34.

Vs. 29-31. *The next day* ; after the visit of the Pharisees. *John seeth Jesus* ; perhaps returning from His temptation, forty days after His baptism. (Westcott.) *Behold the Lamb of God*. It is probable that the Baptist had in mind Isa. 53 : 4-10, which he interprets in the light of sacrificial practice. The Servant of the Lord becomes the Lamb of sacrifice. There is a reference also to the lamb of the Passover (Ex. 12 : 3-14), then close at hand, ch. 2 : 13. *Taketh away . . . sin* ; by His atoning death on behalf of others. *Of the world*. How the Baptist's vision is enlarged ! Thus far his message of pardon had been confined to Israel ; now it is for the whole world. What greater pardon is possible than the removal of sin ? *I knew him not* ; as the Messiah, when He appeared at Jordan, though as His kinsman he was probably acquainted with Jesus. Yet his baptism had directed the believing element of His people, the true *Israel*, to their Messiah. This was John's mission, for this cause came I (Rev. Ver.)

Vs. 32-34. *John bare witness* (Rev. Ver.) ; probably to his own disciples. *I beheld* (Rev. Ver.) ; full contemplation, not a transient dream. *The Spirit descending* ; the promised endowment of the Messiah, Isa. 11 : 2 ; 61 : 1. *Like a dove* ; the gracious and guileless Spirit, with whom in His fulness the Saviour was endued. "The dove, as a symbol, here suggests the notion of (1) tenderness, (2) innocence (Matt. 10 : 16), (3) gentle and tranquil motion." (Westcott.) *It abode upon*. Jesus already possessed this Spirit (Luke 1 : 35), but now the endowment is complete and permanent. *Upon whom thou shalt see the Spirit descending* ; the promise of the Messianic age, Joel 2 : 28 ; Acts 2 : 17. *The same is he*, etc. Christ's baptism is divine in a sense that John's never was. *I saw, and bare record* ; a testimony on personal knowledge of immense weight from one of the

Baptist's standing. *The Son of God*. The Father's voice had spoken thus, Matt. 3 : 17. So He would be able to reveal the Father, ch. 1 : 18.

Light from the East

ELIAS—The narrative of Elijah's life and work has impressed itself on many very different types of people. Some Jews still set a vacant seat for him at every Passover. The Moslems have identified him with El Hadir, the Eternal Wanderer, who having drunk the water of life, retains everlasting youth. He was the guide of the Israelites at the Exodus, has now become the guardian of the seas, and appears every now and then to right the wrongs of men. The Greek Catholics make him the patron saint of mountains, and the Roman Catholics revere him as the founder

of the barefooted Carmelites. Some Protestants expect him to appear in person before the Redeemer returns.

BETHABARA—From the third century there has been difficulty about the site of this place. It is clear that the older reading was "Bethany," and the words, "beyond Jordan," were added to distinguish it from the village near Jerusalem. The traditional site is at the bathing place of the pilgrims across from Jericho. Another is the ford of Abârah, north-east of Bethshan, which is not far from Cana, and is the only place in Palestine where the name now occurs, and the road from it leads to the province of Batania (Bethany). But others find it at Bethnimrah, the ancient waters of Nimrim, about 13 miles east of the Jordan. It is a well-watered oasis on the edge of the Jordan valley.

APPLICATION

And he confessed, and denied not, v. 20. To take what does not belong to us is a common enough temptation. It may be another's money, or credit for work we Firm and Final have not done, or a position we do not deserve. In whatever form the temptation comes, it should be promptly rejected. There is always danger in dallying. A firm and final "No" is the only right answer.

Who art thou ? v. 22. It is doing and not mere talking that tells in the long run. The workman who is known by his faithful, efficient work will not lack employers who seek his services. Customers will throng the store of the merchant who has earned a reputation for honest goods and fair prices. The waiting room of the physician who has proved his skill will be crowded with patients. Never sulk because you think you are neglected. Do something that the world needs, and the path to your door will be well trodden.

I am the voice of one crying, v. 23. It is just as necessary to have the small places in the world's work well filled as the large ones. A loose rivet in a boiler may cause an explosion that destroys life and property. There is no saying how great results may depend just upon our doing apparently trifling things as well as we can. Form the habit of looking upon

your daily work as an indispensable part of God's great plan, and you will find a glory even in drudgery.

Make straight the way of the Lord, v. 23. This is a sort of work that all may do in some small measure. All faithful living, all kindly dealing on the part of those who All can Help profess the name of Christ, is a making straight of His way into the hearts of those who have not known Him.

One . . . whom ye know not, v. 26. We are always on the edge of wonderful things. If we will but open our eyes, we shall see them.

The Harvest of the Eye Everyone knew that a sound will cause a wire to vibrate.

One day a man with very wide open eyes perceived that the wire might be made to carry speech, and we had the telephone. That astounding substance radium was lying all along in the slag heap. A keen eye uncovered it and brought it forth. What new beauty and bliss there is to be found in our blessed Saviour, we shall only discover when we fix the eyes of our soul steadfastly upon Him as the Word directs.

Whose shoe's latchet I am not worthy to unloose, v. 27. Sometimes a great mountain peak towers far above the lesser hills that surround it. It is those who have

The Perfect One climbed the lower heights who best realize how far they are still below that lofty summit. And it is

Doing, not Talking

employers who seek his services.

Customers will throng the store

Blessed be Drudgery

an explosion that destroys life and property.

The Perfect One

The Witness of John the Baptist to Jesus

those who have won the most victories over sin, and made the furthest progress in holiness, who see the greatest difference between themselves and Jesus Christ. In Him there is no spot. He possesses every virtue in its perfection. Altogether worthy is He of our loftiest and sincerest adoration, the chiefest among ten thousand, the altogether lovely.

Behold the Lamb of God, which taketh away the sin of the world, v. 29. "So I saw in my dream, that just as Christian came up with

the cross, his burden loosed from off his shoulders, and fell from off his back. Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow, and life by His death." So wrote John Bunyan out of the fulness of his own heart. And what joy can be greater than to have forever taken away, the heavy burden of sin that would otherwise crush out our very life?

But that he should be made manifest, v. 31. There is not a blade of grass on the earth nor

a star in the sky that does not show the power and wisdom of Christ. Making Christ Known But it is human lives redeemed by His grace and made clean and strong by His Spirit that make Him known most clearly. It is the high privilege of every follower to help in bringing this knowledge to the whole world.

This is the Son of God, v. 34. We can tell the country from which a traveller comes by his language, or accent, or dress. So Christ, as He walked among men, by His words of grace and deeds of power gave proof that He was of heaven; and His presence in the Church, as the centuries have passed, has but confirmed this testimony. The lives of His faithful followers have been the best evidence of His power and grace. It is a service which even the humblest may render. It requires wealth, to give largely; one must have eloquence to move multitudes by your words. But the poorest and the most slow of speech can live a Christ-like life.

Christ's Country

TEACHING HINTS

This section contains teaching material for the various grades in the school.

For Teachers of the Older Scholars

Be as graphic as you can in describing John's great personality. Draw out the proofs of the wide amazement caused by this sudden voice in the wilderness breaking the long silence of prophecy: the dense crowds—the common people, the publicans, the soldiers, Herod, the royal auditor; at last, the ecclesiastical commission to inquire into the alarming situation. Raise the point, Why all this curiosity?

Did it centre on the striking personal appearance of the man? His long hair, his tanned face, his cheap food, his rough clothing, his simple habits? These alone would be insufficient to account for the prevailing curiosity.

Show, rather, how curiosity turned upon, (1) his identity, and (2) his practices.

Clearly he was a prophet. But which prophet? Have your class mention the different guesses that were made. What puzzled his contemporaries most, however, was one of his

practices: that of baptizing Jews. They were familiar with the practice of baptizing Gentiles, whenever they became proselytes. Since Gentiles were counted unclean, baptism in their case had a clear meaning: they needed to be washed before they could be "born again" as Jews. But a Jew thought himself all right by natural birth. What did John mean by this practice of baptizing Jews, as if they were no better than Gentiles?

When you have sufficiently dwelt upon the curiosity aroused by John's personal appearance, identity, and practices, proceed to discuss his *humility*. He does not act like one who feels flattered to be thought great. He acknowledges himself to be an inferior. His humility, indeed, is so great that he anticipates one of the deepest secrets of Christ's teaching. See Mark 9: 35 in connection with Christ's object lesson from the little child.

Show how John, in answer to the commission, takes a lower place for himself than Christ gave him, Matt. 11: 9, 11. He counts himself lower than a slave in his unfitness to look after even the foot-gear of guests, v. 27.

Applying prophetic utterance, he reduces himself to a mere voice. That was the nearest to nothing he could make himself. Show how often in the world's history it has proved that the greater men have really been, the more humility they have shown. Urge your scholars to make their lives vocal by consecration to the service of Christ.

Conclude with some indication of the nature of John's testimony. He not only surpassed other prophets by pointing out the actual person of Christ, saying, "Behold the Lamb of God," but he announced how much deeper Christ's work was to be than that of all who preceded Him:—(1) Their work was human, Christ's divine, v. 34. Call for the proofs of Christ's divinity, as contained in His own claims, the claims of His disciples, and the facts of history. (2) Their work touched the surface, Christ's touched the heart of things. John comparing himself with Christ, thought his own work superficial and cold. Water was the fitting emblem which he used. Christ's work could only be signified by a symbol that spoke of something more thorough than ordinary washing. He would baptize with the Holy Ghost and with fire, removing impurities that cannot be cleansed by water, v. 33; Matt. 3:11, 12.

For Teachers of the Boys and Girls

Our last Lesson was about the King. This is merely about one of His servants. It is none the less worth studying. For that servant's duty was to tell men of his King and Lord, and direct their footsteps into His presence. Do we wish to "see the King in His beauty?" Let us hear what this man has to say, and look where he points.

It is our old friend John the Baptist. Review by question what Matt. 3:1-6 says of him, and also vs. 13-17 of the same chapter.

John's preaching and baptizing had gathered a company of very earnest truth-seekers around him; for men's hearts are so hungry for holiness, that whenever a man is strong enough and brave enough to tell them of their sins, he will find listeners. His popularity had also roused up the Jewish leaders; for self-seeking men always grow jealous at the success of another.

The Lesson brings in these two classes of

men, and what John the Baptist said to them.

1. *To the rulers*, vs. 19-28. Picture the scene. It was in the wilderness, by the Jordan side, v. 28. There were thronging crowds, who drank in John's words, and turning from their wicked ways were baptized by him. These rulers from Jerusalem—ask the scholars about the "priests"; the "Levites"; why most of them lived in Jerusalem; why they should have come with their question.

What a temptation to John! They thought he was the Messiah, v. 20 (see Exposition). He says, "No." Perhaps he was Elijah, v. 21 (see Exposition). "No." Perhaps, the prophet of Deut. 18:15. Again "No." John is sound through and through. He cannot be tempted to pretend to anything he is not.

"Who art thou, then?" they ask. It takes a very great man to give so humble an answer as v. 23; not a word about himself, all about his Lord.

What was their puzzlement as to John's baptizing? Just this, Gentiles were baptized when they became Jews; but Jews thought that they needed no cleansing, they were already holy because they were Jews. Again John seizes the opportunity of telling of his Lord, vs. 26, 27. What a lesson to us in humility, and in loyalty to our Saviour, is all this.

2. *To his own followers*. They had set their faces heavenward, when they repented of their sins under John's preaching. Now, they are to see Him who came from heaven, v. 14. Who is He? The answer is a surprise; not a King, but a Lamb, v. 29. But read further, "Lamb of God"; and further still, "which taketh away the sin of the world." The two scenes which explain this verse are the Passover lamb (of Ex. 12), and the cross. Jesus dies to take away sin. His death is sufficient to take away a whole world's sin. How did John know this wonderful Saviour? The scene at the river bank is the answer (v. 32), along with Matt. 3:16, 17. What a wonderful Saviour, for whom the heavens opened, on whom the heavenly dove rested, and of whom the voice from heaven said, "This is my beloved Son." We are hard to convince, if we do not say of Him, as John said—"This is the Son of God."

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

No good cause needs to fear the light. v. 19.
 Criticism is disarmed by candor. v. 20.
 Deeds are a better testimony to character than words. v. 22.

Whether our tongue be eloquent or stammering, we can at least speak God's message. v. 23.

The forms of religion are the husk, the kernel is the spirit. v. 26.

The Saviour is always near to those who seek Him. v. 26.

The cross of Christ is the central point in the world's history. v. 29.

Heaven's patent of nobility belongs to the humble. v. 30.

To make Christ manifest—the Christian has no other mission. v. 32.

The church conquers, because she has a divine Leader. v. 34.

From the Library

Dr. Temple, Archbishop of Canterbury, laid out for himself this programme: He said that it would be his aim, God helping him, so to live that the Christians whom he met might become better Christians, and those whom he met, who were not Christians, might become Christians. He dedicated himself to the witness of character, so that his very life itself should constantly witness for his Master.—Jas. L. Houghtaling.

The Baptist's testimony was of supreme value because of (1) his appointment to this function of identifying the Messiah, (2) his knowledge of Jesus, (3) his own holiness, (4) his disinterestedness.—Expositor's Greek Testament.

The Baptist was a big enough man to enjoy an unselfish happiness. He loved men so well, that he rejoiced when he saw them forsake him to follow Christ. He loved Christ so well that to see Him honored was the crown of his life.—Dr. Marcus Dods.

Every service which a servant will perform for his master, a disciple will do for his Rabbi, except loosening his sandal thong.—The Talmud.

When some one said to Wendell Phillips that the religion of India was as good as Christianity, he replied, "The map of India is the answer." The map of the world is the proof of Christianity; for wherever is the most and purest Christianity, there are the most happiness, the highest morality, the fullest manhood and womanhood.—Peloubet.

Not His character, however fair; not His words, however much light they cast on the mysteries of life and death; not His miracles, however strong their testimony to His divine mission; but His appointment to bear the sin of the world, *this* is the primary aspect in which we are to see Jesus.—F. B. Meyer.

The dove was accounted sacred in the East as the emblem of brooding, fostering love. . . and was therefore an appropriate sign of the full and unreserved communication of divine grace bestowed on Jesus at His baptism.—Century Bible.

To bear away sin is to remove the guilt and punishment of sin by expiation, or to cause that sin to be neither imputed nor punished.—Thayer.

Observe the climax: Lamb of God—taking sin away, and the old life of sin; the Baptizer with the Holy Ghost—giving the new divine life and divine purity; Son of God—giving power to become sons of God.—Reith.

Prove from Scripture

That Jesus is a sinless Saviour.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where was Jesus tempted?
 19-23 Who were sent to John? By whom?
 For what purpose? Give their questions and John's answers. What does John call himself? For whose coming did he prepare? What did he bid the people do? What did this mean?

24-28 With what did John baptize? What is the real baptism? Who alone can give it? How did John show his humility? What did he say of Jesus' greatness? Where were these things done?

29-31 Whence did Jesus come to John?

What did John call Him? How does Jesus take away sin? What was John's work?

32-34 How did John know that Jesus was the Son of God?

Seniors and the Home Department—Give the date of the Lesson. The place. Upon what event did it follow?

19-23 What opinions about John were held among the people? To what did he liken himself? What scripture did he quote?

24-28 Of what is baptism a sign? What command did Jesus give concerning it? (Matt. 28 : 19.) Who should be baptized? (S. Catechism, Ques. 95.) What prophet did John resemble?

29-34 Whence is the title "Lamb of God" taken? Show that the Saviour is without sin. (1 Pet. 1 : 19.) That He bore our sins. (2 Cor. 5 : 21.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 58. *What the Fourth Commandment requires.* The Sabbath law is an essential part of the religion of the Bible. Like a golden thread, the observance of this day may be traced throughout the sacred history.

1. There are many indications of Sabbath observance during the patriarchal period. From the earliest times seven was a sacred and symbolical number among both Israelites and heathens. A reasonable explanation of

this use of the number is found in the early institution of the week.

Other facts point still more clearly to the conclusion that the observance of the Sabbath was a part of the patriarchal religion. It was "at the end of days" that Cain and Abel offered their sacrifices, Gen. 4 : 3 (margin). This verse probably refers to the weekly Sabbath. God Himself observed the weekly interval in making preparation for the flood, Gen. 7 : 4.

2. The Sabbath law has an important place in the Mosaic legislation. It is found among the moral precepts making up the Decalogue. It was uttered by the divine voice (Ex. 20 : 1); its words were written by the finger of God (Ex. 31 : 18) and inscribed upon tables of stone (Ex. 32 : 15, 16); it was entrusted to the ark for safe keeping, Ex. 25 : 21. Further, the penalty of death was attached to a breach of it, Ex. 35 : 2.

3. The prophets laid strong emphasis on the law of the Sabbath. (See Isa. 56 : 4, 5 ; 58 : 13, 14 ; Jer. 17 : 21-27.)

4. Christ distinctly recognized the authority of the Sabbath law. He rejected the interpretation of the law given by the Pharisees, who required a man to go hungry rather than put forth his hand to pluck a few ears of corn. But He did not relax the law; He explained it. According to His explanation, deeds of necessity and mercy are as much a part of Sabbath-keeping as is worship.

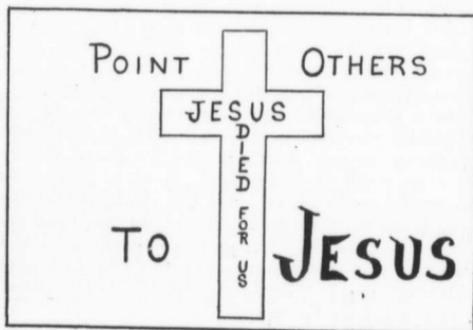
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Christ the Sacrifice for men.

Introduction—Make very real the meaning of sacrifice.

On a board or on a sand tray make a small altar of stones and explain in a simple, brief way the Jewish form of worship. Place an object representing a lamb (one may be easily made out of cotton batting) upon the altar, as you explain about the sin offering. Yes, God was pleased with their worship. He Himself told the people how to worship. This was before Jesus came. Then God wanted a new way of worship.

Lesson—Print JOHN. What did we call him? (A light-bearer.) Describe the priests



and Levites from Jerusalem gathering about John asking questions, v. 19. John took no honor to himself, vs. 20, 23, 26, 27. He said he was like a herald (explain) or like one clearing the roadway for a great One to come along (illustrate). This great One was Jesus, the Light, God's Son. Continue the story, v. 29. Show a picture of Jesus (Wilde's Bible Pictures). Describe Him as He walks toward the group. John points to Him saying:—

Golden Text—"Behold the Lamb of God," etc. No more need of an altar and a lamb for a sin offering. We will draw a picture of the way Jesus died as a sin offering for us all (draw a cross). John tells all he knows about Jesus, vs. 32-34.

Finger-Posts—Tell about the posts seen sometimes where four roads meet, with an outstretched finger pointing the way to a town or village. So John stood among the crowds who came to hear him preach, and pointed them to Jesus, the Saviour of the world.

Repeat—

I love to tell the story :
 'Tis pleasant to repeat
 What seems, each time I tell it,
 More wonderfully sweet.
 I love to tell the story,
 For some have never heard
 The message of salvation
 From God's own holy Word.
 —Hymn 557, Book of Praise.

Pointing Others to Jesus—Tell once again of the mission work of our church, especially of the work being done for the children of India for the Indian children of our own land, etc. How can we help to point them to Jesus and tell them about Him ?

A Missionary Garden—Harry and Lulu have a little garden of their own. They are going to sell the flowers, and all the money is to go into the missionary box. "I hope we'll have a first-rate garden," said Harry. "Oh, I think we shall," said Lulu, "'cause you know it's God's garden." Perhaps some of you may have gardens (or something else) to use for God.

The Children Far Away—

"In lands full of darkness across the blue wave
 Are many dear children the Lord died to save.
 In lands full of darkness, 'way over the sea,
 For light they are pleading, that shines here
 so free,

No kind Christian parents to teach them the
 way,

To tell them of Jesus or teach them to pray.

(Children repeat)—

"We'll send them the Bible, the dear blessed

Bible,

We'll send them the Bible to teach them the
 way."

Something to Draw at Home—Draw a cross.
 Print Golden Text.

Something to Remember at Home—I should
 point others to Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

Read carefully the opening paragraph of For Teachers of the Older Scholars. Describe as vividly as you can the scenes of John the Baptist's ministry. How many different classes of people there were in the crowds that came to hear him ! There

THE SIN
 OF
 THE WORLD.

THE SAVIOUR
 OF
 THE WORLD

were representatives of all THE WORLD. They differed from one another in many ways, in one thing they were alike. They all had the same burden. It is mentioned in the Golden Text. What is it ? Yes, SIN. How plainly the great desert preacher had spoken to them about their sin ! And this burden of sin is still crushing people. Speak of some of the sins that are common, and of the terrible results of sin. Was that all the Baptist had to speak about ? If it was, he had a sad mission indeed. But no, he had something else to say (erase IN, and print SAVIOUR.) He pointed his hearers to THE SAVIOUR. Who is this ? Yes, Jesus Christ, the Son of God. And how does He save from sin ? By bearing it Himself. What does the Golden Text call Him ? "The Lamb of God." And this means that He was to become a sacrifice, to give His life for men.

Lesson III.

JESUS WINS HIS FIRST DISCIPLES

January 15, 1905

John 1 : 35-51. Commit to memory vs. 40, 41.

GOLDEN TEXT—Thou art the Son of God ; thou art the King of Israel.—John 1 : 49.

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

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

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

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where ¹ dwellest thou ?

39 He saith unto them, Come and ² see. They came ³ and saw where he ⁴ dwelt, and abode with him that day : ⁵ for it was about the tenth hour.

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

41 He ⁶ first findeth his own brother Si'mon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. ⁷ And when Je'sus beheld him, he said, Thou art Simon the son of Jo'na : thou shalt be called Ce'phas, ⁸ which is by interpretation, A stone.

43 ⁹ The day following Je'sus would go forth into Gal'ilee, and findeth Philip, and ¹⁰ saith unto him, Follow me.

44 Now Philip was ¹¹ of Bethsai'da, ¹² the city of An'drew and Pe'ter.

Revised Version—¹ abidest ; ² ye shall ; ³ therefore ; ⁴ abode ; ⁵ Omitt hereafter, Peter ; ⁶ findeth first ; ⁷ Je'sus looked upon him, and said ; ⁸ (which is by interpretation, Peter) ; ⁹ On the morrow he was minded to ; ¹⁰ Jesus ; ¹¹ from ; ¹² of ; ¹³ Omitt the ; ¹⁴ Omitt hereafter ; ¹⁵ the ; ¹⁶ opened.

LESSON PLAN

- I. Welcoming Disciples, 35-39.
- II. Changing a Name, 40-42.
- III. Summoning a Follower, 43, 44.
- IV. Satisfying a Seeker, 45-51.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus wins His first disciples, John 1 : 35-42.
 T.—Jesus wins His first disciples, John 1 : 43-51.
 W.—The call to service, Matt. 4 : 12-22. Th.—Seekers encouraged, Jer. 29 : 10-14. F.—Bringing others to Jesus, John 4 : 27-30, 39-42. S.—No prophet from Galilee ! John 7 : 44-53. S.—The Son of God ! Matt. 14 : 22-33.

45 Philip findeth Nathan'ael, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'areth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can there any good thing come out of Naz'areth ? Philip saith unto him, Come and see.

47 Je'sus saw Nathan'ael coming to him, and saith of him, Behold an Is'raelite indeed, in whom is no guile !

48 Nathan'ael saith unto him, Whence knowest thou me ? Je'sus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathan'ael answered and saith unto him, Rab'bi, thou art the Son of God ; thou art ¹² the King of Is'rae'l.

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, ¹³ Hereafter ye shall see ¹⁴ heaven ¹⁵ open, and the angels of God ascending and descending upon the Son of man.

Shorter Catechism—*Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath ?*
 A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

The Question on Missions—3. What were the apostles first to do ? The apostles were first to tarry in Jerusalem, until they should receive power from on high, that is, the Holy Spirit. (Luke 24 : 49 ; Acts 1 : 4, 5 ; 2 : 4.)

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) ; 216 ; 152 ; 122 ; 534 (from PRIMARY QUARTERLY) ; 148.

EXPOSITION

Time and Place—As in the two preceding Lessons, February, 27 A.D. ; near Bethabara.

Connecting Links—The testimony to Jesus of John the Baptist is followed by that of the first disciples.

I. Welcoming Disciples, 35-39.

Vs. 35-37. *The next day* ; one of the minute details which show that the writer was an eye-witness. *Two of his disciples*. Who were they ? Verse 40 accounts for one of them, the other, not named through modesty, was John, probably afterwards an apostle (Matt. 10 : 2), and the writer of this Gospel, of three Epistles, and of the Revelation. *Looking upon Jesus* ; fastening his gaze steadfastly upon Him. *As he walked* ; passing by. Jesus was about to depart from this region. *Behold !* With noble self-effacement John

sends his best followers to follow Jesus. *The Lamb of God*. See on v. 29, Lesson II. *Heard him speak*. They were won to the Saviour by John's testimony. *Followed Jesus*. Wise men they ; it was only by going after Him that they could get to know Him. This was the first beginning of the Christian Church, little as these men understood it then.

Vs. 38, 39. *Jesus turned*. He always meets more than half way those that seek Him. *What seek ye ?* His question encouraged them. *Rabbi* (see Light from the East, p. 43), *where dwellest thou ?* They did not yet know Him as the Messiah, but felt that He could satisfy their desire for more knowledge of divine things. *Come and see* ; a simple question never forgotten. How every detail of those blessed days impressed itself on the evangelist. *Abode . . . that day* ; listening

wondering, rejoicing. *Tenth hour*; probably four o'clock, p.m. Note the beginnings of faith. The disciples obey the testimony of John; they then seek to know Jesus; they get to know and believe on Him by living with Him.

II. Changing a Name, 40-42.

Vs. 40-42. *One . . . was Andrew*; afterwards an apostle (Matt. 10 : 2; see also chs. 6 : 8, 9; 12 : 22), not so well known as Simon Peter, and hence described as the latter's brother. *He first findeth*. His first thought was to bring his own brother to Jesus. *We have found the Messiah* (Messiah); a momentous discovery, for all Israel was waiting for Him. Messiah is Hebrew and Christ Greek for "the Anointed." The writer interprets for the sake of his readers, who were Greeks. *Brought him to Jesus*; to prove for himself the fact of his statement. *Jesus beheld him*; with a penetrating look, reading his character and asserting his mastery by this divine act. *Simon the son of John* (Rev. Ver.). "This is the name by which thou art known among men." *Thou shalt be called Cephas*. Cephas (Hebrew) means "rock" or "stone;" as does Peter (Greek). This is a prophecy of a diviner work than he has known; a new name for a new character. As a follower of the Messiah, he leaves the old natural life behind, and will become a man of steadfast character, Matt. 16 : 18.

III. Summoning a Follower, 43, 44.

Vs. 43, 44. *The day following Jesus would go forth*; that is, leave Jordan and return home to Galilee. *Findeth Philip*; afterwards an apostle, Matt. 10 : 3. Probably he too had been a disciple of the Baptist and was already known to Jesus. *Follow me*. Jesus comes out as an independent Teacher. *Bethsaida* ("Fisher-Home"); probably on the east bank of the Jordan, where it empties into the Sea of Galilee. *City of Andrew and Peter*. The first circle of Jesus' followers were friends.

IV. Satisfying a Seeker, 45-51.

Vs. 45, 46. *Philip findeth Nathanael*; another friend. Nathanael ("gift of God," "Theodore" in Greek) is usually identified with the apostle Bartholomew, Matt. 10 : 3. *We have found, etc.* They had become con-

vinced that they had in truth discovered the Messiah of prophecy; but a most unlikely person, *Jesus . . . the son of Joseph*, from a most unlikely place, *Nazareth*. *Any good thing . . . out of Nazareth?* Some think that the town had a bad reputation, but the meaning may be that no good promise as to the coming Messiah was ever connected with this obscure town. *Come and see*. Philip asks him to test the truth for himself.

Vs. 47-49. *Jesus . . . saith . . . an Israelite indeed*; a true descendant of Israel ("prince with God," Gen. 32 : 28), who won his new name by ceasing to seek blessing by worldly means (Gen. 27 : 35) and taking fast hold on God, ch. 32 : 26. *No guile*; pure in motive. The real seeker for truth comes in spite of his doubt. *Under the fig tree*; in some crisis, possibly meditating on the hope of Israel, and praying for Messiah to come. *I saw thee*; a proof of divine power. *The Son of God . . . King of Israel*. Such the Messiah was to be, Ps. 2 : 6, 7.

Vs. 50, 51. *Believest thou?* The ordinary Jew craved many signs; the true Israelite believed on Jesus when He showed one divine act of supremacy. *Greater things*; more wonderful proofs of His Messiahship than reading the heart of one Israelite. *Angels . . . ascending and descending*. What Jacob only saw in a dream (Gen. 28 : 12) becomes reality in Christ, perfect communication between God and man. *Upon the Son of man*; the favorite self-designation of Jesus, the Head of the Kingdom of God, the King of men, suggesting that He rules, not by force, but by sympathy and self-sacrifice.

Light from the East

NAZARETH—lies on the Southern slope of a hill, at the northern end of the plain of Esdraclon, about half way between the Mediterranean and the Sea of Galilee. It is the cleanest and best looking town in Palestine, owing partly to the predominance of Christians, and partly to the steep slope of the streets, which enables the rain to sweep the impurities away. The houses of the poor are built of clay mixed with straw, and white-washed on the outside, but those of the wealthier people are of a substantial limestone. The gardens here and there are full of olive

and fig trees, and in the spring the white orange blossoms and the scarlet pomegranates make a pleasant sight. The town has only one spring, which pours a copious stream from a spout into a stone trough, and towards evening all the women of the place come to it with tall stone jars on their heads. About fifty years ago the raids of the Bedouins drove a large number of Christians into Nazareth,

and increased the population, until it is now nearly 10,000. It is the Sheffield of Palestine. All the rude cutlery, and many of the weapons of the country are made there. In addition to the Greek and Latin institutions, the Protestants have a mission with a school and hospital, and the Female Educational Society of England has an orphanage for girls on the hill behind the town.

APPLICATION

Looking upon Jesus as he walked, v. 36. Walking in the streets of a city, one's view is obstructed by its buildings and dimmed by its smoke. When we get above these, our vision reaches in its sweep the distant horizon. It is those who have risen from the lower levels of selfishness to a loftier and clearer atmosphere, who recognize most quickly true greatness in others. It is "the pure in heart" who "see God," and who see the presence of God in human lives.

And they followed Jesus, v. 37. Imagine a rich treasure placed in a room at the end of a series of passages, each having a door of its own. How great the reward of the one who opens and enters door after door, until he reaches the treasure chamber. So those who listen to each message that comes to them from Jesus, will win their way into the full joy of His friendship.

What seek ye? v. 38. The sailor, when he enters the mouth of a mighty stream, like the Amazon, has no fear of thirst. He dips and drinks. We have no dread that the sunlight or fresh air will fail us. We open our windows and let them flood our houses. As little danger is there, that the Saviour cannot give us all we need. It is ours to seek; *He is sure to satisfy.*

He first findeth his own brother, v. 41. When we have good news, we tell it first to those who are dear to us. There is something amiss about those who would talk to strangers of having found Christ, and yet never think of telling the good news to their own relatives. Nor would Andrew rest with telling him the story of his own experience,

but he constrains him to come and see the Master for himself. And perhaps the best way we can preach the Gospel is to persuade our friends to come with us to Christ.

Thou shalt be called Cephas, v. 42. A word of cheer here for faulty people—and most of us are in that class. This Simon was rash, hot tempered, profane when angry (Matt. 26 : 74) ; but he was to become the "rock"-man, Peter, steadfast, strong, and sure. Whatever our natural defects are, if we keep close to our Heavenly Lord, do as He tells us, and strive to be like Him, they may be overcome.

Jesus saith unto him. Follow me, v. 43. How simple this invitation, and yet how much is involved in it. If anyone is troubled as to how he may be sure that he is saved, let him just take this word to himself and obey it. He who earnestly and persistently seeks to follow Jesus, will be guided by Him in right ways, and kept by Him in time of temptation. Yea, He will keep those who follow Him to the very end, and even in the "valley of the shadow" will stand beside His own.

Come and see, v. 46. A few months ago the writer was at a summer resort, where his daily delight was to glide in and out amongst the winding channels in his canoe. The winter's frost has now sealed the channels hard and fast. But in a little while the spring sun will pour its ray down upon the thick, hard covering, and it will melt away. Sometimes a heart is covered over with prejudices that keep out the truth. Argument is of little use in such a case. It only thickens the ice. "Come and see," we may say with confidence; for it is the love and grace of Jesus as shown

The Secret of Seeing

Opens the Doors

Dip and Drink

Bringing a Brother

For Faulty People

How to be Sure

"Come and See"

in His words and deeds, and as bestowed by His blessed Spirit, that will avail. He is a very Sun of righteousness, whose beams will melt the hardest heart.

In whom is no guile, v. 47. A clean man through and through, no deceit
A Clean Heart in him. A comfortable sort of man this, to deal with, as compared with the slippery eel kind. You

know when you have him; and he is to be reckoned on without discount. A heart without guile, also, is a heart free from the bad weeds, which choke the truth. Every virtue will flourish in such a heart, whereas, nothing good is to be expected of the guileful heart. If for nothing else, it cannot act right because it cannot see straight.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

If I were you, I would make this a lesson on Christian Influence. Make it clear, that you believe in the influence of the Holy Spirit in bringing sinners to Christ; but make it equally clear that the Holy Spirit usually exerts His influence in the winning power of companionship.

John the Baptist may be taken as an illustration of the *influence of a master on his pupils*. John taught about Christ, in order to win for Christ. Make it clear, that this has been and is the aim of every great Christian teacher; and with prayerful tactfulness try hard yourself to win for Christ those whom you teach. This lesson affords a real opportunity. You have been doing your best, both before your class, and in contact with them through the week, to win their confidence in yourself. Count yourself recreant to duty and privilege if you are satisfied with that. Show by your earnestness, that you have John's spirit.

Note John's skilful repetition of a previous day's lesson. Two disciples, over whom he had most influence, heard him say a second time, "Behold the Lamb of God!" They followed Jesus to find out where He lived. They lived with Him for a few hours. It ended in their living with Christ all their lives. That is what you want to bring each one in your class to do.

Take up now the *influence of blood relationship*. Andrew finds his brother, Simon Peter. Blood is thicker than water. The influence of home ties is strong. Be practical. Convince your class, that members of the same family may influence one another in regard to the acceptance of Christ and the service

of Christ. To persuade those closely related to us to attend Church, the Sunday School, the Bible Class, and to take up definite forms of Christian work, goes a long way in the imitation of Andrew.

Find a third illustration in the *influence of friendship*. Philip finds Nathanael in his fig-tree place of prayer. Show how Philip's friendship brought him to Christ to receive a fuller answer to his prayers than he was looking for. Impress all with the thought of the influence which they can exert for Christ upon the friends with whom they are most intimate.

For Teachers of the Boys and Girls

We make five new acquaintances in this Lesson—Andrew, Simon, Philip, Nathanael, who are named, and John, the writer of this Gospel, who is too modest to name himself.

They, too, make a new acquaintance; find indeed a new Friend, who is to be their Lord and Master all their lives. Every scholar can name Him at once.

The point of interest is how they came to know Him, and to follow Him. There can be no more practical Lesson. It is a golden opportunity, and the burden ought to be very heavy on the teacher's heart, that every one of his scholars should be brought this very day to know and love and follow that same blessed Saviour.

Let this then be the Lesson:—

I. HOW JOHN AND ANDREW CAME. (a) They were in good company—followers of that great prophet, John the Baptist. (b) They were seeking to be good. That is how they came to be so far away from their fishing boats and nets; John was preaching righteousness, and they had come to him to be taught. (c) They had been studying their Bibles; hence they were looking for the

Saviour and King about whom the Bible spoke. (d) They went to Jesus as soon as He was pointed out to them. (e) They went with Him, when He invited them. (f) They stayed with Him and listened to His teaching. Six steps, all easy to take, are they not?

II. HOW SIMON CAME. His brother brought him; which is just what brothers can and ought to do. Jesus held him by a wonderful revelation of what he was to become—setting a high ideal before him, as we would say (v. 42).

ADDED HINTS AND HELPS

In this section will be found further assistance under several headings.

Lesson Points

He is blind indeed who does not see the Saviour's beauty. v. 36.

In the school of Jesus we learn by doing. v. 37.

The things we seek are an unfailing index to what we are. v. 38.

The promises of Christ are like gold tested by the assayer—they stand the proof of experience. v. 39.

We are saved, that we may become saviours. v. 41.

Not what he is, but what he may become, is a man's true measure. v. 42.

Some men come to Jesus; others He Himself finds. v. 43.

We make good our right to an honorable name by an honorable life. v. 47.

A sincere heart is the best soil for the seed of truth. v. 47.

Christ searches us—but only that He may save us. v. 48.

From the Library

There was surely in the face of this young fisherman (Simon), accustomed to brave the dangers of his calling, the expression of a masculine energy and of an originating power. In designating him by this new name, Jesus takes possession of him and consecrates him, with all his natural frailties, to the work He is going to entrust to him.—Godet.

Augustine's narrative of the crisis of his own conversion is a singular commentary on the scene (of our Lord's interview with

III. HOW PHILIP CAME. Jesus sought him, and he had the wisdom and grace to come when he was asked. How often, and in how many ways has Jesus called you!—let the application be tender, but close.

IV. HOW NATHANAEL CAME. Philip brought him half way. Jesus brought him the other half, by showing him that He understood him through and through. Never fear: if we try to bring others to Jesus, He will always meet them more than half way, for Oh how eager is He, that they come!

Nathanael). He too had retired beneath a fig-tree for solitary thought when the voice "tolle, lege" ("take, read") decided his choice.—Westcott.

In church history St. Peter is everything, and St. Andrew nothing; but would there have been an apostle Peter but for Andrew?—Plummer.

Prove from Scripture

That Jesus is attractive.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Who is the first witness to Jesus in this Gospel? Who the next witnesses?

35-39 To whom did John the Baptist point two of his disciples? What did he call Jesus? What did the disciples do?

40-42 Who were these two disciples? Whom did each of them bring to Jesus? What new name given to Simon? What does this new name mean? Why was it given?

43, 44 What did Jesus say to Philip? Where was Philip from? Who else from the same place?

45-51 What was Philip's first act? What was Nathanael's first opinion of Jesus? What was his final opinion? What made the change? What promise given to Nathanael?

Seniors and the Home Department—Where was Bethabara? (See Lesson II.) How many days does the Lesson cover?

35-39 Give instances from the Lesson of the writer's minute recollections of the events he narrates. Show how Jesus attracted men to Himself (ch. 12 : 20-22).

Jesus Wins His First Disciples

40-42 Explain the meaning of "first," v. 41. At what miracle does Andrew appear as a helper? (ch. 6 : 8, 9.) Give Jesus' greeting to Simon. Where does John declare our Lord's insight into character? (ch. 2:24, 25.)

43, 44 Where was Bethsaida? What problem did Jesus afterwards set to Philip? (ch. 6 : 5.)

46-51 Explain the title, "an Israelite indeed." What prophet calls the Messiah, "the son of Man"? (Dan. 7 : 13.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 59. Which day is to be observed as the Sabbath. Two important statements are here made regarding the Sabbath :

1. The Sabbath was instituted, not at Sinai, but at the creation. Read Gen. 2:1-3. Some have argued that the writer is here not giving an account of something which actually happened at the creation, but is anticipating the institution of the Sabbath, which did not really occur until the days of Moses. But this view cannot be held, for the following reasons :

(a) The place of this passage in the narrative. In the first chapter of Genesis we have a simple, straight-forward account of the works which God performed. Then, the

writer continuing his story, tells us that God rested on the seventh day. If, in chapter one, we have an account of the events which took place at the creation, it seems certain that at the beginning of chapter two we have an account of what God actually did after the work of creation was finished.

(b) Unless the Sabbath was instituted at the creation, we find no account in the early chapters of Genesis of any provision for the needs of man's spiritual nature. It is most unlikely that God should make man in His own image and then, while providing for the supply of his bodily wants, should make no provision for the wants of his soul.

2. Since the resurrection of Christ the Sabbath has been changed from the seventh to the first day of the week. Concerning this change it may be said :

(a) It was made for a sufficient reason. On the first day of the week the risen Lord appeared several times to His disciples. (See Matt. 28:1-10; John ch. 20.)

(b) It was made by divine authority. In Acts 20:7 we learn that the Christians at Troas were accustomed to come together for religious services on the first day of the week, and that on one such occasion the apostle Paul preached to them. Again, in 1 Cor. 16:1, 2 Paul recognized the first day of the week as a time when Christians were accustomed to gather for worship.

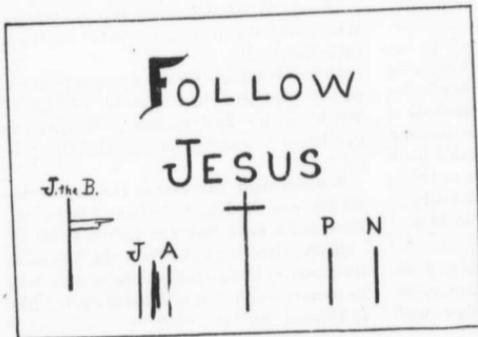
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Christ the winner of men.

Introduction—One day I saw half a dozen or more children coming up the street—all

talking and looking very happy. In their midst and holding the hand of two of the smaller children was a man, evidently enjoying it all as much as any of them. "Who is it?" I enquired. "Oh, that is Mr. ——. He is a great lover of children, and wins every child's heart. They follow him whenever they see him." He must be something like Jesus, I thought, for Jesus had such power to win men and lead them to follow Him.

Lesson—Use blackboard or



sand tray. Here is a man, John the Baptist. Tell me all you know about him. Who was he? What did he tell people, etc.? (Recall last Lesson.)

Away up here (map) on the shore of the Sea of Galilee are some fishermen. Here are two of them, John and Andrew. They have been down to the Jordan, and have heard John the Baptist, and have believed what he said, and been baptised. Now they come back to John to ask if Jesus has come yet. See these three are standing talking! Suddenly John the Baptist lays his hands on the shoulders of the other two, and looking at a man coming near to them, says, "Behold the Lamb of God!" There was something so winning and attractive about this gentle Jesus, that when they looked at Him they left John the Baptist standing alone, and followed Jesus. Watch them! Jesus knows when anyone is following Him. He turns, and in a kind voice says, "What seek ye?" "Master, where dwellest thou?" He invites them to "come and see." They spend that day with Him. Then they go out to bring others to Him. Here is Andrew meeting Simon, his own brother. (Tell the conversation.) Here is Jesus again on the way up to Galilee. He meets Philip—"Follow me." Philip meets Nathanael—"Come and see Jesus." Jesus knew all about Nathanael. Jesus knows all about each of us.

Golden Text—Nathanael said (print Golden Text).

Following Jesus—Suppose mother went away to the other end of the town. You would say, "I can follow mother even if I do not see her, for I know the way she went. I know just how I should go, for mother told me." We know where Jesus dwells. We know how to follow Him. Jesus always walked in the right way. Outline some footmarks, as you name some of the qualities we should try to possess,—“Gentleness,” “Truthfulness,” “Obedience,” etc.

“He calls the children to Him

Each little girl and boy,

And in His arms He'll rest them

And give them love and joy.”

Hymn—534, Book of Praise.

“ ‘Follow Me,’ the Master said:

We will follow Jesus.”

My Verse—

“I'll go and follow Jesus,

And this is what I'll say,

Oh, bless and keep me, Saviour,

And let me with Thee stay.”

This verse may be written on little folded slips of colored paper and one given to each child.

Something to Draw at Home—Draw some footmarks. Print FOLLOW JESUS.

Something to Remember at Home—I should follow Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

FINDING

A SAVIOUR
A BROTHER
A FOLLOWER.
A FRIEND

This is a Lesson about FINDING. Let us begin with the two disciples of John the Baptist, John and Andrew. To whom did their master point them? They found A SAVIOUR. Now, we are going to follow these two disciples. Andrew went to find some one else and bring him to the Saviour. Whom did he find? He found a BROTHER. Whither did Jesus go from the Jordan? Into Galilee. And whom did He find? What did He say to Philip? So we see that Jesus found another FOLLOWER besides those who had already come to Him. This follower did just as the others had done, he went to find some one else. It was not a brother this time, but a FRIEND. We have learned, have we not, that Jesus is always seeking to find some one He can help, and He wants all His friends and followers to join Him in this work.

Lesson IV.

THE FIRST MIRACLE IN CANA

John 2 : 1-11. Commit to memory v. 11. Read John 10 : 22-42.

GOLDEN TEXT—Whoever he saith unto you, do it.—John 2 : 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.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots 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 Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Revised Version—1 Jesus also was bidden; 2 the wine failed; 3 And; 4 Now there were six waterpots of stone there after the Jews' manner of purifying; 5 a ruler; 6 Omis had; 7 now become; 8 had drawn; 9 calleth; 10 setteth on first the good wine; 11 drunk freely, then; 12 his signs.

LESSON PLAN

- I. The Mother's Request, 1-3.
- II. The Son's Response, 4-8.
- III. The Wonderful Result, 9-11.

DAILY READINGS

(By courtesy of I. B. R. Association)
 M.—The first miracle in Cana, John 2 : 1-11.
 T.—Custom of purifying, Mark 7 : 1-9. W.—Christ at the table, Mark 2 : 14-20. Th.—Whatsoever He saith, do it, John 14 : 15-24. F.—Testimony of miracles, Luke 7 : 16-23. S.—Glory of Christ, John 17 : 1-8. S.—A waiting Guest, Rev. 3 : 14-21.

EXPOSITION

Time and Place—February, 27 A.D., not long after the calling of the first disciples; Cana of Galilee, five miles north-east of Nazareth, the home of Jesus' family.

Connecting Links—Two days afterwards, the promise made to Nathanael (ch. 1 : 51), begins to get its fulfilment. The Son of man brings help to those who are in need by an act of divine power. The Lesson is, besides, a study of Jesus in the home.

I. The Mother's Request, 1-3.

Vs. 1, 2. *The third day*; either after leaving Jordan (ch. 1 : 43), or, more likely, after meeting Nathanael, ch. 1 : 45. The evangelist wishes to tell how soon Jesus began to reveal His glory to His disciples. It was manifest in His own circle before He became a public preacher in Galilee. *A marriage*. The marriage feast frequently lasted for seven days (Judg. 14 : 12), the most elaborate preparations being made, so that a hitch would be felt as something of a disgrace. *In Cana of Galilee*. See Light from the East. There was another Cana in Syria. *Mother of Jesus*. Joseph probably was dead. The mention of

Mary (never called by her name in this Gospel) first is meant to show that this was quite a private function among friends. *Jesus . . . and his disciples*. Mary seems to have been a friend or relative of the family. Hence, very likely the invitation of Jesus and His disciples. Nathanael probably (see John 21 : 2) was acquainted with the people present, so the occasion was a happy gathering of friends.

V. 3. *The wine failed* (Rev. Ver.); "ran short." (Weymouth.) Possibly the unexpected addition of the five disciples was the cause of this; but it would be thought a great misfortune. *The mother of Jesus*. As an intimate friend, she would be among the first to know of the difficulty. She might, too, have felt responsible, if it was through her that Jesus and His friends had been invited. *Saith unto him*. She had always appealed to Him in emergencies.

II. The Son's Response, 4-8.

Vs. 4, 5. *Woman*; "Mother," spoken neither severely nor with disrespect, queens and other great persons in ancient times being addressed in the same way; and yet

Shorter Catechism—*Ques.* 60. *How is the sabbath to be sanctified?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Question on Missions—4. Where were the first missionaries to begin? They were to begin at home, and then to go to the uttermost part of the earth. (Acts 1 : 8.)

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 404; 195; 68 (Ps. Sel.); 287 (from PRIMARY QUARTERLY); 293.

the term shows that she could not claim all from Him that is given by an ordinary son to his mother. How tender was His love to His mother, John 19 : 26, 27 reveals. *What have I to do with thee?* Weymouth renders, "It is better to leave the matter in My hands." There is something sad in the words, which imply that Mary does not understand her Son's work. Since His baptism a crisis has come, and He is no longer merely her son in Nazareth. He is now about to come forward as the Messiah, with a wider, but much harder life than she understood. *Mine hour is not yet come.* Throughout this Gospel Jesus is represented as listening for His Father's voice. He never acts until God's Spirit guides Him, ch. 7 : 8 ; 8 : 20 ; 17 : 1. No longer can He be guided chiefly by sympathy for His mother or her friends. *Whatsoever he saith... do.* Evidently Mary did not regard His words as a repulse. She has perfect confidence in His power, but leaves all in His hands.

Vs. 6-8. *Waterpots of stone.* See Light from the East. *Firkins* ; about nine gallons, that is, each vessel contains about 20 gallons. *Fill...with water.* Attention is drawn to the marvellous change to be made. One moment the vessels contained water, the next wine. *To the brim* ; so that they might know that nothing but water was in them. *Draw out now.* Some think that the water turned to wine as the servants drew it off, but the vessels are mentioned, it would seem, in order to show that there was a large supply of wine. *Unto the governor of the feast* ; according to some, the chief of the attendants, but more probably one of the guests, who presided, as was the custom.

III. The Wonderful Result, 9-11.

Vs. 9, 10. *Water...made wine.* Note two facts : (1) It was water that was put into the vessels. (2) It was wine that was drawn out. *The servants witness to the one, the governor ("ruler") of the feast to the other. Called the bridegroom, and saith* ; bearing unconscious testimony to the reality of the miracle. Half jocularly he refers to what was a common custom. When the taste was dulled, the inferiority of the wine would not be so apparent.

V. 11. This verse contains the most impor-

tant thought in the Lesson. *This beginning of his signs* (Rev. Ver.). Each work, even as each word, of Jesus, has a meaning, is a "sign" of His divine character. The word "sign" is especially common in John's Gospel. *In Cana of Galilee.* It was the first miracle that Jesus wrought, not merely the first in Cana. *Manifested forth his glory.* See ch. 1 : 14. The miracle was a sign of Christ's divine excellence, both by its power and its proof of His sympathy for those in distress. *His disciples believed* ; were strengthened in their faith in Him. How different was this first act of Messiah from what Nathanael would expect ! He is at a marriage feast in a remote town of Galilee, and employs His divine power for the relief of common men and women, whose joy would otherwise have been marred.

Light from the East

CANA—The site of this place is somewhat uncertain. The Greek and Latin Churches have fixed on Kefe Kennah, about four miles north-east of Nazareth. The village is a typical one of 600 inhabitants, half Moslem, and half Greek and Latin Christians. A copious spring on the road near the village, with a large sarcophagus for a drinking trough, is a favorite resting place for travellers to and from the Sea of Galilee. An earlier tradition seems to point to Kirbet Kana, a considerable ruin eight miles north of Nazareth. The Hebrew name, "the place of reeds," would suit it on account of an extensive marsh just below it.

WATERPOTS—These large stone jars are still in every Eastern house, and a large quantity of water is necessary for a feast, when the spring is some distance away. Especially at a Jewish entertainment was an abundance of water necessary in view of the many washings prescribed by the ritual, the description of which fills some thirty chapters of the Mishna. The feet and hands of every guest had to be washed before the feast began. Their hands had to be washed after it was over, and many of the more scrupulous had to wash them after every course. Then, as the supply of vessels was usually limited, many of them would have to be washed several times during the progress of the feast.

The First Miracle in Cana

APPLICATION

And Jesus also was bidden (Rev. Ver.), v. 2. Jesus was the only Man of whom it could be said there was no sin in Him. And

yet He was a welcome guest
 Sourness at the marriage feast, where
 not Sanctity merriment and joy reigned.

Men have often in His name frowned on innocent pleasure, and scorned the family relations as unworthy. But Jesus Himself entered into full sympathy with joy as well as sorrow. It is a great mistake to make that a sin which God Himself has not condemned, and sourness is no sign of sanctity.

They have no wine, v. 3. So said Mary to her Son, because she had learned to lean upon Him. She had learned to look to Him, because He had shown Himself a

A Good Son good son in the home—true, thoughtful, strong. It is hard

to tell which is the happier, the son or the mother, when the boy has grown tall enough for his mother to take his arm; and there is no better testimony to the mother's training or the son's manliness than that, year by year, she comes to look more and more to him for help over the hard places of life.

Whatsoever he saith unto you, do it, v. 5. The toilers in the quarry, as they blast the rock, and shape the stones, have small notion

of the splendid temple for which
 Doing they are preparing the material.
 Our Part

But without their labors, the genius of the architect and the skill of the builders would be in vain. We may have a very humble part in the building of God's kingdom in the world, but it is a necessary part; and our faithfulness in doing it will not be overlooked. We shall share in the glory of the final result.

And they filled them up to the brim, v. 7. Our reward depends on our thoroughness.

This rule holds everywhere. Who is surest of a plentiful harvest? It is the farmer who is the most painstaking in choosing his soil, in preparing the ground, in selecting his seed. It is not greater ability we need in order to succeed, half so much as the habit of putting all that ability, such as it is, into each least part of our work. "Up to the brim" is a good motto for the doing of every task.

This beginning of miracles, v. 11. We say, What a wonder it was. And yet is not God ever doing even greater wonders before our very eyes! But, because we

All Miracle! are used to them, we cease to marvel. Look at the trees that have been bare all the winter, and see them in a few week's time covered with foliage. Is it not a miracle? And the sun shining down upon us day by day and changing the brown earth into fields of waving grain. The whole of existence is a miracle.

And manifested his glory, v. 11. This is the meaning of all the miracles wrought by Jesus. They were intended to teach men

what sort of being God was
 What Miracles and how He regards men. And
 Mean as men, ever since, have medi-

tated on the doings of Christ in the flesh, they have been led to understand God's mighty power, and that His thoughts towards men are good and not evil, and His will is for their blessing and not their hurt; and so have learned to reverence, and trust, and love.

And his disciples, v. 2. So much for having a good Friend! Where Jesus goes, there

His disciples are welcome. It
 The Value shall be so also at the great
 of a Friend "marriage supper" in heaven.

It is as His friends that we shall be admitted to that feast of surpassing joy.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

This scene presents itself to my mind in the light of A New Arrival and A New Departure. Correct the melancholy impression of an Oriental marriage ceremony which the story of the Foolish Virgins casts upon

many minds. Picture the joyousness, the open hilarity of the occasion. Enter into the details of wedding practices in the East, in order to emphasize their festive nature.

This will be the point at which to comment on the significance of

THE NEW ARRIVAL; that of Jesus, with His disciples.

It may form the basis of a talk on Christ and social life. Young people have difficulty in reconciling religion with joy. The last place they expect to find Christ is in a merry scene, like this. Show that mirth is not inconsistent with reverence, and that notable servants of Christ like Charles Spurgeon, D. L. Moody, and Andrew Bonar had a strong sense of humor. Funeral gloom is no indication of the presence of Christ in any person's life. On the contrary, Christ has given cheerfulness a true and lasting basis, John 15 : 11.

See Christ at the feast, however, more in relation to human need. Picture the interruption to the joy at the feast through the failure of the provisions. The mother of Jesus expects Him to do something that will meet the case. Jesus grants assurance that in the wear and tear of life He will never fail us. He will do the right thing at the right moment. Urge all to turn to Him with Mary's faith. His way of helping has more significance than appears on the surface. For at this feast we are face to face with

A NEW DEPARTURE. Call attention of the class to the first suggestion here given of a departure from a human relationship to a divine. It was the parting of the roads, where Jesus could no longer stand in the relation of a human son to a human mother. Explain the higher relationship, referred to in Matt. 12 : 49, 50; Luke 8 : 21. No earthly relationship can ever be so close as the union between Christ and those who trust Him.

There is also a new departure from a subordinate position to a position of command. In the home life of Nazareth he has been subject to others; now others are subject to Him—others, and nature. "The conscious water saw its God and blushed." The devil in the wilderness had tried to persuade Him to use His divine power for His own needs. Christ always resisted that temptation. But He does not refuse to use His divine power for others. That was the purpose of His mission on earth. The secret of availing ourselves of His power, is found in the words of v. 5, "Whatsoever He saith unto you, do it."

Hence, this new departure proved to be

from private life to public life. Indeed, if they are correct who believe that Christ foresaw in the wine the symbol of the blood which He would shed for the salvation of the world, it really meant a new departure along the Way of the Cross, Matt. 16 : 24.

For Teachers of the Boys and Girls

There are two ways in which this lesson may be treated : either by talking with the class about what a miracle is, and what purpose it is intended to serve, and then showing that this was truly a miracle, and that it fulfilled at least two great ends, to bring comfort and help to people in distress, and to lead the disciples of Jesus to fuller faith. Or the marriage merry-making may be taken up, with Jesus as one of the guests, and what He said and did, that left so much joy behind it. For younger classes, perhaps the second way is the better of the two. And so we shall take a look at—

1. *The merry company*; part way through the seven days' wedding feast (See Exposition, and article in HOME STUDY QUARTERLY). Explain how Jesus' mother came to be there, and Jesus and His new-found friends. "Are you surprised that Jesus was at the wedding?" ask the scholars, and have a good talk over it. Be sure to make them feel that His great heart takes in every innocent pleasure of ours, and that all merry-making in which He may not mingle is sinful.

2. *The whispered conversation*. A little cloud of trouble arose—the wine had run short. It would be a never-forgotten disgrace. They were but poor people, evidently. The few additional guests who had come with Jesus were enough to overtax the wine supply. How quick is Mary's sympathy: she was a poor woman herself, a carpenter's wife, her husband probably dead. How quick, too, she was to go to Jesus for help. She had learned to trust Him as a good son in the home. She had heard a whisper of the baptism scene, Matt. 3 : 16, 17. She remembered the wonderful promises about Him, Matt. 1 : 21; Luke 2 : 25-33. She understood v. 4, and felt no offence, as v. 5 makes clear.

3. *The pouring in of the water*. The servants must have wondered a good deal at

The First Miracle in Cana

Jesus' command about the waterpots, vs. 6, 7. (Make the whole proceeding vivid.) They would be aghast with wonder at the command of v. 8—Carry *water* to the tables, when wine was looked for! But they did as they were told, as should we also, when our Lord commands us, however strange His commands may seem. Our duty is to obey.

He will look after results and will not fail us.

4. *The pouring out of the wine, vs. 9, 10.* Who alone could so change water? God. Then Jesus must be God. That is what His disciples now believed, v. 11. That is what the miracle is intended to teach us. Such believing brings new life (ch. 20 : 31), and great joy.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

Holiness is a help to happiness, not a hindrance. v. 1.

Jesus brings the joys of heaven into our homes. v. 2.

Trust is strengthened by experience. v. 3.

Time spent in waiting for God's voice is not wasted. v. 4.

Invest your resources in the work of Christ, and the returns will never disappoint. v. 5.

The essence of religion is service, not ceremonies. v. 6.

We have received His best from Christ ; that should constrain us to give our best to Him. v. 10.

Facts are the foundation of faith. v. 11.

From the Library

Did Mary hope for some supernatural act? When we bear in mind (1) that Jesus would not likely leave for the Jordan without some intimation to His mother that the old home life had come to a close, (2) that He had returned with several men who regarded Him with the reverence of a Master, (3) that from them she probably had heard of the Baptist's testimony to Jesus, (4) that she retained and pondered in her heart the unforgettable memories of His birth, which were kept alive by the sight of the graces adorning His daily humble life, we can scarcely escape the conclusion that her expectations were keen that He was about to fulfil all that had been foretold of Him. Why might He not reveal His powers there? A mother's pride and womanly vanity were combined with a real wish to do her friends a kindness.—Reith.

Neither Christ's precept nor His example justifies the ordinary drinking usages of today, with their bars and wine shops, their fiery wines and strong liquors, and all their attendant evil. The ordinary wine of today is a very different article from that in Christ's day. The *word* is the same, the *thing* is different, and the usages are equally different.—Lyman Abbott on John.

Dr. Abbott also gives a list of passages, from which the following are taken, in which the Bible condemns wine, (1) As a cause of violence and woe, Prov. 4 : 17; 23 : 29-32. (2) As a poison, Deut. 32 : 33; Prov. 23 : 31; Hos. 7 : 5. (3) As an accompaniment of wickedness, Isa. 5 : 22. It also encourages abstinence, by the example of (1) priests on duty, Lev. 10 : 8-11; (2) of the Rechabites, Jer. 35 : 6; (3) of the Nazarites, Num. 6 : 2, 3; (4) of Daniel, Dan. 1 : 8, 12.

Prove from Scripture
That Christians should be joyful.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—In what province was Cana? Where did Jesus' family live?

1-3 To what was Jesus invited? How long did marriage feasts often last? What difficulty arose? What request did His mother make of Jesus?

4, 5 What did Jesus call His mother? How do we know that this was a respectful title? What did Jesus' mother say to the servants? Is this a good rule for us? Why?

6-8 In what was water kept by the Jews? For what purpose? With what did the servants fill the jars? What did they take out? Who made the change.

9-11 What proof is there that the water was really made wine? What effect had the miracle on the disciples?

Seniors and the Home Department—
Where was Cana? What testimony to Jesus in the Lesson?

1-3 Why did Mary appeal to Jesus in her need? What does He mean by "Mine hour is not yet come?" Illustrate Jesus' affection for His mother? (ch. 19 : 26, 27).

4-8 Explain Jesus' delay. How were (a) the servants, (b) the rulers of the feast qualified as witnesses to the miracle? Show that true religion gives joy. (John 15 : 11.)

9-11 What does the word "signs" used of miracles indicate? How was Christ's glory manifested in this miracle? Give another instance of Jesus' power over nature. (ch. 6 : 16-21.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 60. *What is the meaning of the Fourth Commandment?* Two things, according to this question, constitute proper Sabbath observance. These are :

1. *A holy resting.* It is required of us that we should cease during one day in seven from secular employments. This requirement answers to the demands of man's physical, intellectual, and spiritual nature. The rest required by this Commandment is not inactivity. The occupations of the redeemed in heaven may furnish us with an

example of the way in which our Sabbaths should be spent.

The spirits of the just "rest from their labors," Rev. 14 : 13. They have entered into peace. That rest is not opposed to activity, but to hurry, distraction, toil, uneasiness. In heaven, indeed, there is ceaseless activity. "His servants shall serve Him," Rev. 22 : 3. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. 4 : 8. True rest is not inactivity, but satisfaction.

The weekly Sabbath is fitted to give us opportunities for the earnest, loving contemplation of God as revealed in His word, in His works, in His Son. In such holy occupations should this day be spent.

2. *Deeds of necessity and mercy.* Our Lord taught that ordinary Sabbath observance must give way to works of this kind, Mark 2 : 23-28 ; Luke 14 : 1-5. This does not mean that He regarded the Sabbath law as a mere ceremonial custom, while mercy is a moral duty. For of two moral duties, it may be right for one to yield to the other. Worship is a moral duty, but it ought to be set aside to save a man from drowning. Jesus did not place the Sabbath law on a lower plane than deeds of mercy, but taught that merciful deeds were included in obedience to that law.

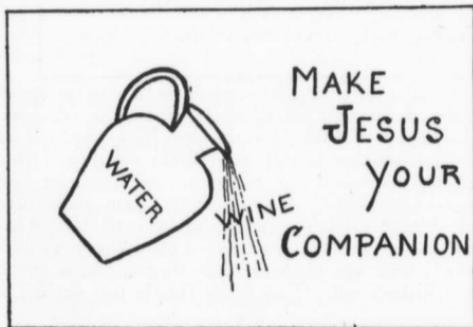
FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Christ the Companion of men.

*Introduction—*Shall I tell you about a party? Oh, you are all listening! Have

you all been at parties? Was it a birthday party? Were there a great many little girls and boys there? What did you do? etc.

*The Marriage at Cana—*Have ready a model of an Eastern dining table (made of cardboard or paper), or show a picture of a feast or outline on the board. Here is Cana in Galilee. Here is a house where a party is being held, a wedding party, a marriage feast. Let us look at the guests. At the head of the table sits "the governor of the



The First Miracle in Cana

feast." The bride and bridegroom, of course, are there, and many guests are reclining around the table. See! there is Mary the mother of Jesus. Servants are standing about, waiting to serve. See! There are some newcomers just removing their sandals and having their feet bathed! It is Jesus and the four men who followed Him (Recall last Lesson). They have come with Him to Galilee, and Jesus and His mother and these disciples have been invited to the wedding. The people did not yet understand His power and His glory. They invited Him as they would any other friend. See! The servants are passing some wine to the guests. It was used in place of tea or coffee in that country. They had not provided enough, for soon Jesus' mother said to Jesus, "They have no wine." She did not quite know His power, but she felt sure He could in some way give them what they needed. Jesus knew the people of the house would feel badly at not having enough wine. Jesus likes to make people happy. He has sympathy for us in joy as well as in sorrow. The servants are saying to one another, "There is no more wine; what shall we do?"

Golden Text—Repeat Mary's words to the servants—"Whatsoever He saith unto you, do it."

The Miracle—Here are six waterpots. (Explain the custom of using water for foot washing.) The waterpots are empty. Tell the words of Jesus to the servants. They promptly obey. Tell the result. They pour out, not water, but wine. Jesus had caused the water to become wine (a wedding gift). This was His first miracle. He had a great desire to make this party a happy one in every way, and He also wanted to let His friends know His power to do all things, and that He was really the great Messiah, the promised One.

Jesus a Guest—A little boy said, "Mother, I am going to ask Jesus to come to my party to-day. I know we'll not see Him, but I am sure He'll come, and when I tell the boys and girls that I have invited Him, I'm sure we'll have a nicer time, for we will not quarrel nor say mean things, when we know Jesus is there and listening to all we say. Our hearts will be happier, and altogether we'll have a nicer time."

Something to Draw at Home—Draw a waterpot, with wine pouring from it.

Something to Remember at Home—I should ask Jesus to share in my joys.

"When hearts and hands and lips unite
To serve the Saviour with delight,
They are most precious in His sight:
Such grace to mine be given."

SUPERINTENDENT'S BLACKBOARD REVIEW

JOY TO THE WORLD! THE LORD IS COME!
LET EARTH RECEIVE HER KING;
LET EVERY HEART PREPARE HIM ROOM,
AND HEAVEN AND NATURE SING.

Read some description of an Oriental wedding. The article in the HOME STUDY QUARTERLY may serve. Perhaps the scholars can tell all about it. Then ask what notable Guest came to the marriage at Cana? Did the joy cease when Jesus came? Make it clear that He shared in the gladness, entering heartily into all the festivities. What happened that might have marred the enjoyment? To whom was an appeal for help immediately made? What miracle did Jesus work? Are we sure that Jesus wants us to be joyful? Quote some of His own blessed words, for example John 15:11. What does the great apostle Paul say about being joyful? Quote Phil. 4:4. Would't everybody like to know how to be joyful? Jesus can teach us this. He was always joyful, because He always did His heavenly Father's will. If we follow Him in this, our hearts will be full of joy all the day.

Lesson V.

JESUS AND NICODEMUS

January 29, 1905

John 3 : 1-15. Commit to memory vs. 14, 15. Read John 2 : 12 to 3 : 21.

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

1¹ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :2 The same came ² to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these ³ miracles that thou doest, except God be with him.3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ⁴ again, he cannot see the kingdom of God.4 Nicodemus saith unto him, How can a man be born when he is old ? can he enter ⁵ the second time into his mother's womb, and be born ?5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and ⁶ of the Spirit, he cannot enter into the kingdom of God.

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

7 Marvel not that I said unto thee, Ye must be born ⁸ again.

8 The wind bloweth where it listeth, and thou

Revised Version.—1 Now ; ² unto him ; ³ signs ; ⁴ anew ; ⁵ a ; ⁶ Omit of ; ⁷ voice ; ⁸ knowest not ; ⁹ the teacher ; ¹⁰ understandest not ; ¹¹ bear witness of ; ¹² Omit have ; ¹³ into ; ¹⁴ descended out of ; ¹⁵ may in him have eternal life.

LESSON PLAN

- I. A Great Teacher, 1, 2
 II. A Great Requirement, 3-13
 III. A Great Offer, 14, 15

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus and Nicodemus, John 3 : 1-15. T.—Faith and life, John 3 : 16-21. W.—The brazen serpent, Num. 21 : 4-9. Th.—Born of God, 1 John 5 : 1-6. F.—A new creature, 2 Cor. 5 : 14-21. S.—Flesh and spirit, Rom. 8 : 1-14. S.—Spiritual knowledge, 1 Cor. 2 : 9-16.
 Shorter Catechism—Ques. 61. What is for-

EXPOSITION

Time and Place—April, 27 A. D. ; Jerusalem.

Connecting Links—From Cana Jesus went to Capernaum (ch. 2 : 12), though this visit does not correspond to that of Mark 1 : 21, when His public ministry began there. He is then presented to the reader as a Reformer of abuses in the temple at Jerusalem during the Passover, when He also performs many miracles and attracts many disciples, though their faith is not of the purest quality, ch. 2 : 13-25. It appears that the evangelist chooses Nicodemus as an illustration of hesitating and ill-informed faith.

I. A Great Teacher, 1, 2.

V. 1. A man of the Pharisees ; one of the two great parties in the nation. They were very careful in the observance of the law, and cherished the Messianic hope strongly. Not a few of them were marked by a passionate patriotism. There were notable exceptions to the bigotry common among them, such as Gamaliel, Acts 5 : 34. Nico-

demus, the sound thereof, but ² canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be ?

10 Jesus answered and said unto him, Art thou ⁹ a master of Is'rael, and ¹⁰ knowest not these things ? 11 Verily, verily, I say unto thee, We speak that we do know, and ¹¹ testify that we have seen ; and ye receive not our witness.12 If I ¹² have told ye earthly things, and ye believe not, how shall ye believe, if I tell you ⁶ of heavenly things ?13 And no man hath ascended ¹³ up to heaven, but he that ¹⁴ 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 ¹⁵ in him should not perish, but have eternal life.

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

17 That whosoever believeth ¹⁷ in him should not perish, but have eternal life.

The Question on Missions.—5. How many were converted under the first day's preaching of the apostles ? About 3,000 were converted under Peter's sermon on the day of Pentecost (Acts 2 : 4). These were all Jews.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 35 ; 107 ; 113 (Ps. Sel.) ; 129 (from PRIMARY QUARTERLY) ; 125.

demus. It was a not uncommon name. (For subsequent notices of him in this Gospel, see chs. 7 : 50, 51 ; 19 : 39-42. A ruler of the Jews ; a member of the Sanhedrin. Jesus must have produced a deep impression in Jerusalem, and Nicodemus must have been an open-minded Pharisee.

V. 2. Came to Jesus ; resolved to judge for himself—a most hopeful state of mind. By night. Compare ch. 19 : 39. The ruling classes were already suspicious of Jesus, and Nicodemus was unwilling to brave the scorn of his compeers for one comparatively unknown to him. There is a suggestion of timidity in the phrase. Still, it was a great thing for him to come at all. Rabbi ; a remarkable title of respect for one like Nicodemus to use to Jesus. (See Light from the East.) We know. He and his circle have already formed definite conclusions. Thou art a teacher come from God ; with a divine mission. He was willing to regard Jesus as a prophet. But a question is hidden in this

address, namely, What is the meaning of this strange teaching of yours? *These miracles*; "signs," ch. 2: 23. They were proof that Jesus had divine power, but Nicodemus was non-plussed by Jesus Himself. He spoke with authority, but had not been trained by any of the schools, Mark 1: 22. Nicodemus thus gives promise of faith.

II. A Great Requirement, 3-13.

V. 3, 4. *Verily, verily*; introducing, as usual, a most important communication. Jesus gives the Pharisee an elementary lesson in religion. He does not answer the question of Nicodemus directly, but arouses in him the thought that there are larger questions lying behind his. His moral life had to be quickened, and his need of repentance brought home to him. This was more important than to learn the credentials of Jesus. *Except a man be born again* (Rev. Ver., "born anew," or "from above," margin); either a second birth, of the Spirit instead of natural, or a birth from God—no real difference. *Cannot see*. The inner eye has no vision for spiritual things, until, as in the case of Simeon (Luke 2: 26) and of David (Acts 2: 28) it is opened by divine power. *Kingdom of God*. The Pharisees dreamt that a visible kingdom, ruled over by Messiah, would soon be established on earth. Jesus says the kingdom is spiritual, and invisible except to faith. *How can a man be born, etc.?* Nicodemus the Pharisee thought every Jew by his natural birth had a right to the privileges of the kingdom of God. Only the Gentiles, he thought, required so great a change as the new birth in order to enter this kingdom.

Vs. 5, 6. Jesus proceeds to state the "how" of the new birth. *Born of water*; signifying the washing away of sins which have been repented of. John's baptism symbolized this. *Of the Spirit*. The divine power creates the new life. This was the promised gift of the Messianic age, Joel 2: 28, 29 (compare Ps. 51: 10; Jer. 31: 33; and see especially Mark 1: 8). *Enter into the kingdom of God*; actually become a citizen of the kingdom, as distinguished from being merely an intelligent spectator, v. 2. *Born of the flesh*. By our natural birth we have a fleshly nature, fitted for life in the material world. *Born of the Spirit*. Along with our fleshly nature,

we have capacities for spiritual life in a spiritual world. The quickening and developing of these capacities is the new birth. It requires divine power.

Vs. 7, 8. *Marvel not*. Since the fleshly birth can fit only for life in a material world, even a Jew descended from Abraham requires a new birth before he can enter the kingdom of God, which is spiritual. *The wind bloweth, etc.* Its origin is unknown, and it is judged by its effects. So in the spiritual world divine power is manifest by its results. (See *Light from the East*.)

Vs. 9-13. *How can these things be?* So different was this new teaching from the religion of forms and ceremonies practised by the Pharisees, that Nicodemus could not understand it. *A master of Israel*; a teacher of God's people, to whom He had long been revealing His truth. *Knowest not these things?* Yet he might have learned them from such an Old Testament passage as Ezek. 36: 25-27. Surely the people were led by blind teachers. *We speak*; Jesus and all preceding divine messengers, who had heard the word and seen a vision of the Lord. The Baptist and the best of his own followers are also included. John had preached repentance and foretold the outpouring of the Spirit. *Ye receive not*. Compare Luke 20: 15, 16; Acts 7: 51. *Earthly things*. The effects of the new birth, like the results of the wind's action, can be seen in the lives of men. *Heavenly things*; such as God's plan for the world's redemption, now to be described. No one can learn this of himself; it must be divinely revealed. *No man, etc.* The Son of man is the only One who has ever come from heaven bringing to men the knowledge of the truth. *Which is in heaven*. The words mean that the real life of the Son of man on earth is hidden in heaven with God. (Compare Col. 3: 3.)

III. A Great Offer, 14, 15.

Vs. 14, 15. *As Moses, etc.* (See Num. 21: 9.) *Must the Son of man be lifted up*; on the cross in the full view of the world, to atone for its sin (see chs. 1: 29; 12: 32). *Whosoever*; not Jews alone. This is the first offer of world-wide salvation. *Believeth in him*; corresponding to the action of the Israelites in looking to the serpent. Personal trust in the Messiah brings new life. *Should*

not perish; die, as all merely natural things do, and remain under the power of sin. *Have eternal life*; a life of blessedness, enjoyed now and hereafter by members of the kingdom of God: a favorite term with John both in his Gospel and in his Epistles.

Light from the East

RABBI—"My great one", was a title of respect which Jewish scholars first gave to their teachers during the reign of Herod the Great. Later it came to be used as an academic title, somewhat as our Doctor, or more literally, Master of Arts. Rabbi was considered a higher title than Rab, and Rabban was higher than Rabbi, but a teacher who was called by his own name alone was greater than he who was called Rabban, just as among us in his name Shakespeare is greater

than any literary title could make it. The authority exercised by the teachers of Israel is well illustrated by the saying, "Choose for thyself a master and withdraw from all doubt", that is, select one who can solve all casuistical problems, and then your own conscience will have no trouble.

WIND—Socrates, the wisest of the Greeks, is reported to have said, "No one can see the wind, but its effects are apparent, and when it comes we feel it. In the same way the soul of man, if in some respects human, has in it something of the divine. For it is clear, that it reigns with kingly authority in us, yet we do not see it. We should reflect on this, and not set light by what may not be seen, but, since our soul shows its majesty by its effects, we should honor the divine which is thus within us."

APPLICATION

Nicodemus, a ruler of the Jews, v. 1. Barriers there may be in the way of our coming to Jesus, built of our own pride and prejudice, the opinions of our companions, the dread of consequences, and a dozen other things. But these will all vanish before an honest look at our own need and the Saviour's sufficiency, and a firm resolve to follow the guidance of our own judgment and conscience whithersoever they may lead us.

Barriers
Removed

The same came to Jesus, v. 2. "Do it now" is good counsel with respect to daily duties. The wise man will follow it also in the concerns of the soul. The present "Do It Now" opportunity is ours. But it fleets fast away, and will never return—perhaps none so favorable will ever again come our way. Delay is a thief that would rob us of our highest happiness. No one has ever regretted promptness in seeking the Saviour. We cannot too quickly cast ourselves on Him.

Except a man be born again, v. 3. The sculptor carves a beautiful statue out of the shapeless marble, and the world wonders at his genius. But, however like the living human body, the statue has no power of motion.

Life Before
Service

As little can we fulfil the duties of citizens in the kingdom of God without receiving a

new life from Him. Depend upon it, the Christian life begins, not with our doing something to earn God's favor, but with His imparting to us new power to do His will. Life comes before service, and spiritual life, like the life of the body, is a gift from heaven.

How can a man be born when he is old? v. 4. It is hard for an old man to make a fresh start. He has all his past to fight against.

The Best
Time

The habits he has formed in his earlier years are now chains to hold him back. Hard? Yes, but not impossible, for the power of God can make all things new. But all said, the best time to enter on the new life is in youth. Then there is far less to hinder us. The way has not yet been made difficult for us. A young life yielded to the Holy Spirit's power—who can tell how beautiful and strong He will make it?

Destruction
and
Construction

Born of water and of the Spirit, v. 5. Sometimes an old and useless building has to be removed, to make room for a new and finer edifice. In the spiritual life, also, there is a twofold process, destruction and construction. The evil must be taken away, that the character belonging to the new life may be built up in all its fair and stately proportions.

So is every one that is born of the Spirit, v. 8. It concerns us very little in what part of the

wide ocean the wind took its rise. We are satisfied to fill our lungs with **What Matters** the ozone it brings, and receive new life and energy. There are many who would have difficulty in telling precisely when and in what manner they received the new life. After all, this does not matter so much. The question of real moment is, Have we the new life now; do its fruits appear in character and conduct?

How can these things be? v. 9. Was it not a king of Siam who would not believe the statement of a traveller from America,

**The Puzzle
Solved**

that in his country water became solid? The king had never seen ice, or heard of it before, and he could not understand how such a change was possible. We have no difficulty about it, because we have seen it so frequently. In like manner we are puzzled about the new spiritual life, until we receive it into our own soul, or see its effect in the conduct of others. Then our puzzle is solved.

Art thou the teacher of Israel, and knowest not these things (Rev. Ver.), v. 10. Hugh Black, in his last book, *The Practice of*

**Ashamed of His
Ignorance**

Self-Culture, says: "I once met an artisan in a country walk who knew every plant and insect, all the flora and fauna of that countryside; and all he had for his favorite pursuit was the half day a week which other workmen spent in loafing about the streets. As he pointed out to me interesting things which I had carelessly passed by as

weeds, I blushed for my ignorance and blindness." In the study of the Bible we should train ourselves to the same habits of keen observation and quick discernment which are so valuable in the study of nature. Then we shall learn many truths hidden from the careless reader.

Must the Son of man be lifted up, v. 14. Jesus ever moved under the power of a double compulsion. It was the supreme aim of His life to do the Father's will.

**Christ's
"Must"
and Ours**

There was, besides, in His heart a yearning love for lost men, and a deep longing to save them. Drawn by these two great forces, He moved surely and steadily to Calvary, there to pour out His life for us. Jesus *must* die to bring us back to God. Does not an answering "must" rest upon us? Surely we cannot resist the constraint of the Cross. Our hearts are hard indeed, if from them there issues no stream of love and trust in response to the love that flows from the wounds of the world's Saviour.

That whosoever believeth may in him have eternal life (Rev. Ver.), v. 15. Think for a little about the eternal life offered to us in

Christ. Its source is in God.

Eternal Life He quickens us from the death of sin. It is absolutely secure, for it is "hid with Christ in God." Its pattern is the life of God's own Son, for we are changed into His image "from glory to glory." And we are assured of its final perfection, for "we shall be like Him," when "we shall see Him as He is." And this glorious life is offered to us on the simple condition of faith in Jesus Christ.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Nicodemus came to speak about Christ's mysterious doings. He came in the dark, and received light upon a mystery concerning which he had not thought. See if you can make some in your class think about it.

Nicodemus discussed the miracles. Have the class describe some of these. In the list will be named restoring sight to the blind. Jesus proceeds to discuss a miracle of which the others were at best symbolical: the miracle

of regeneration. Show that till this miracle is performed every man is blind: he cannot see, especially, the kingdom of God.

Naturally the subject creates wonder. Do not let it centre so much on the person of Nicodemus, as on the mystery which Jesus discussed with him. Prove from Christ's talk, and from what may be gathered elsewhere,

First—That there is no need to wonder at the necessity for the new birth. The problem that concerned Nicodemus, and that concerns each of us, is how to get out

of a kingdom of deadness into a kingdom of life; how to get out of a lower kingdom, that is, into a higher. The only way it can be done is by receiving life from above. Dead matter cannot spontaneously generate living matter. If you wish, you can go over, in your own words, Henry Drummond's illustrations in the chapter on Biogenesis in his *Natural Law in the Spiritual World*; especially what he says in connection with the statement, "Except a mineral be 'born from above'—from the kingdom just above it—it cannot enter into the kingdom just above it." One dead in trespasses and sins cannot, simply because he has been born once into the world, lift himself into the kingdom of God. Life must bend down and do the lifting. Flesh is flesh. Spirit is spirit. A person must be ruled either by the flesh, or by the Spirit. Go on to prove:

Second—That there is no need to wonder at the manner of the new birth. It is effected by the Spirit of Life, who unites us with the living Christ and transforms us into His image. Use by way of illustration the vision of the valley of dry bones in Ezek. ch. 37. No amount of mere human effort can put life into dead people, any more than human effort can put life into an artificial seed. Make it plain, from Christ's figure of the wind, that the Holy Spirit in His operations is at once secret and free. One prayer that we may be sure of always getting answered is for the Holy Spirit, Luke 11 : 13. Direct your whole talk, therefore, to sway the wills of your class so that any who have not offered that prayer may do it now. Conclude by showing :

Third—That there is no need to wonder at the nature of the new birth. It is the regeneration of the whole being, not merely some part of the being. Every part is affected. The body is not changed. Yet it becomes a temple of the Holy Ghost. The intellect is not changed. Yet it is enlightened. The moral nature is not changed. Yet it is rectified. In a word, the whole being is made new, 2 Cor. 5 : 17.

For Teachers of the Boys and Girls

1. *A strange lesson hour.* By night. Why chosen? Perhaps because Jesus was so

busy all day long, ch. 2 : 13-23. More likely because the pupil was timid. It is hard even for great men—and this man was a Pharisee and a "ruler"—to go contrary to those of his own sort (see John 7 : 48.) But better to come secretly than to stay away from Jesus. Jesus is ready whenever or wherever we come, and that night-hour on the quiet house-top (for likely it was on the house-top, which was the ordinary resting place in the evenings) was the great hour of Nicodemus' life.

2. *A strange pupil.* A Pharisee and a ruler of the Jews, a proud, prejudiced man; a member too, of the great Sanhedrin, or Council of Seventy, which afterwards condemned Jesus to death. One of the last we would have thought of as an inquirer at the feet of the lowly Jesus. What brought him? Partly his curiosity, v. 2; partly his hunger of soul—he wanted to know more about God and how he might better serve Him.

3. *A strange method.* The answer did not seem to correspond to the question, (compare v. 3. with v. 2). Why did not Jesus answer his question directly? Because He had something to say to him that he needed far more to know. If a very sick man ask his doctor, how he came to be sick, very likely he will get no reply. The doctor is too anxious to tell him how he may get well.

4. *A strange doctrine.* Must be born anew. What does it mean? Nicodemus was thinking only of his body and it was absurd that a grown man should become a babe again. What does it mean? What does washing do for us? It makes us clean. What does breath within us do? It makes us live. And so Jesus said,—You must have your sins taken away; you must have the Holy Spirit (the word just means "breath") within you, if you would enter into the kingdom of God; and Jesus hastened to say that this heavenly Breath was like the wind, which you cannot see, but which you feel.

5. *A strange illustration.* Nicodemus was still sorely puzzled, v. 9. And so vs. 14, 15 are spoken. How were the sin-bitten Israelites to get healing and life? By a look at the serpent. How will you receive life? By a look at the Saviour. We cannot understand it; but oh, so many know by experience, that vs. 15, 16 are true.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

Doubt is less fatal than indifference. v. 1.
A divine stream can flow only from a divine source. v. 2.

Christ does more than teach, He transforms. v. 3.

There are no limits to the power of God. v. 4.

We must have penitence if we are to have purity. v. 5.

We live on the earth, but our lives should not be earthly. v. 6.

The product is always of more account than the process. v. 8.

To understand the Spirit's working is difficult, to yield to Him is very simple. v. 9.

Heaven is a life, not a locality. v. 13.

The mercy of God is the fountain of salvation, and our faith is the act of drinking.

From the Library

In Jerusalem, more than elsewhere, men were under the dominion of the scribes and Pharisees, and there was less receptivity for spiritual truths. A deep seated hatred towards Jesus had been created in the hearts of the leaders by the cleansing of the temple, and their sentiment was so positive and well known that Nicodemus dared not visit Jesus openly, but came by night.—Dr. G. H. Gilbert.

Up in the simply furnished *Aliyah*—the guest-chamber on the roof—the lamp was still burning, and the heavingly Guest still busy with thought and words. There was no need for Nicodemus to pass through the house, for an outside stair led to the upper room. It was night—a wild, gusty spring night, when loiterers would not be in the streets; and no one would see him as at that hour he ascended the outside steps that led up to the *Aliyah*.—Edersheim.

John was not a shorthand reporter, photographically or telephonically reproducing all that passed. He was a beloved disciple, who knew his Lord and lost himself in his Master. He seized with inspired and intuitive

accuracy the root-ideas of the Son of man, and reproduced them with the power of the true artist.—Pulpit Commentary.

When Christ says "must," it is time for us to wake up. He is so gentle, winsome, tender. He is always persuading, inviting, entreating. He so seldom uses the imperative mood. When, therefore, He speaks thus, it becomes us to inquire into the matter on which He insists so earnestly.—F. B. Meyer.

"Whosoever believeth"—that is all that is required of any who would be healed of sin. It is so slight and easy an action that the dying can do it. The feeblest and most ignorant can turn in thought to Him who died on the Cross and, can, with the dying thief, say, Lord, remember me.—Dr. Marcus Dods.

The simple fact [of Nicodemus' coming by night] is stated. We are left to draw our own inferences. Evidently we are meant to think the worse of Nicodemus for coming by night, and we may draw inferences without making Nicodemus out to be an exceptionally bad character. Just the average man of the world, with a position made for him, having much to lose by taking up boldly with new ways, and therefore feeling he could not be too cautious in his first approach to Jesus. He did not want to be compromised.—Rev. D. Young.

Prove from Scripture

That we are saved by faith.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What feast did Jesus attend?—How were many led to believe on Him?

1, 2 Who came to see Jesus? When? Why at this time? What did he believe concerning Jesus? His reason?

3, 6 What is required before we can enter the kingdom of God? Whose power is needed?

7-13 To what is the Holy Spirit likened? Why? Where might Nicodemus have learned the need of a new heart? Who reveals God's plan to save men?

14, 15 How does God save us? What must we do?

Seniors and the Home Department—Whither did Jesus go after the marriage at Cana? What is Capernaum called? (Matt. 9:1; Mark 2:1.)

1, 2 To what sect did Nicodemus belong? His office? What mistake did he make? What encouragement have the timid? (Isa. 42:3.)

3-13 The requirement laid down by Jesus? The difficulty raised by Nicodemus? In what respect does the Holy Spirit resemble the wind? What signs accompanied His descent on the disciples? (Acts 2:2, 3.)

14, 15 What Old Testament event referred to? God's offer to us in Christ? Whom does this offer include? The danger of rejecting it? (Acts 4:12.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 61. *What the Fourth Commandment forbids.* This question states two ways in which we may break the Fourth Commandment. These are:

1. By not using the Sabbath for its intended purposes. These purposes have been set forth in Ques. 60. Worship, along with deeds of love, should fill the hours of the holy day. And this law takes account not only of duties themselves, but also of the spirit in which they are done. We know that a man

cannot serve his employer well unless he puts his heart into his work. Much less can we render service to God that will please Him, if we go about it in a half-hearted, indifferent fashion. "Serving the Lord," requires us to be "fervent in spirit," Rom. 12:11.

2. By using the Sabbath for purposes not intended. The day is not to be spent in idleness. Its rest is to resemble God's rest, and He is never inactive. Nor is it to be occupied with thoughts, or speech, or labor connected with our daily business.

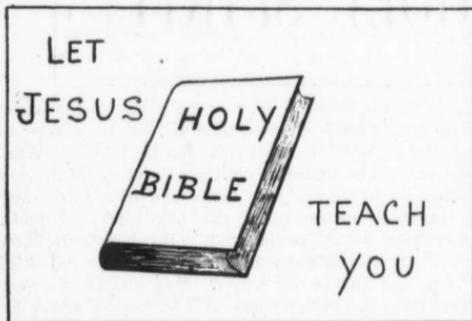
The Fourth Commandment lays down the principle that the Sabbath is to be kept free from ordinary work. Other scriptures guide us in applying this principle. Such passages as Ex. 16:23; 35:3; Num. 15:32-36, teach us that household toil is to be strictly limited. From Ex. 16:29 we learn that all needless travelling should be avoided. In Neh. 10:31; 13:19; Jer. 17:21, marketing and trading are forbidden.

But true Sabbath-keeping is not a matter of rules and restrictions. It requires a spirit that will allow us to do nothing that will disturb our fellowship with God or hinder our helpfulness to others. The Sabbath should be a day of joyful liberty. It is a "delight," Isa. 58:13. Man is not its slave, but it ministers to his highest happiness, Mark 2:27, 28.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Christ the Teacher of men.

Introduction—A talk about teachers. Does some one teach you lessons? What does



mother teach you? Tell me some other teachers you have. "Day and Sunday School teachers and the minister." What do they teach you? Let us see how teachers in school teach. They use a blackboard (like this), and they print the lesson on the board, and use a pointer to point to the words, and the scholars repeat the words after the teacher. We'll print a lesson on this board (Print Golden Text) and we'll hear about the teacher and the scholar.

Print—

JESUS—THE TEACHER NICODEMUS—THE SCHOLAR

Lesson—If we could have seen this teacher and scholar, we should have been surprised. The teacher is a young man, and the scholar is an old man, a member of the Jewish Council (Sanhedrin). We last saw Jesus at Cana (Recall Lesson). Now He has come down to Jerusalem. (Use blackboard, or on sand tray. Locate places, and use objects to make the Lesson interesting.) Jesus came to go to church at the big beautiful temple. It is the time of the Passover. Many people believed that Jesus was really the Promised One, because they saw the wonderful miracles He did. They thought He would be a powerful King, who would have power over everybody and everything, and set up a great kingdom. Nicodemus said to himself, "I'll go and talk with Jesus, and find out more about Him, and what He is going to do when He is made King, etc."

A Quiet Talk with Jesus—One night he goes to this house where Jesus is. We can imagine how kindly Jesus took him by the hand and spoke to him. Nicodemus says, "We know that thou art a Teacher come from God." Then Jesus teaches Nicodemus about the kind of kingdom He is to have, not

like an earthly kingdom (Explain). None can be in His kingdom till God puts the Holy Spirit into them. They must be "born again," must be different from what they had been, not different in body, but different in spirit, new people. Nicodemus could not quite understand this lesson, and he was a big man. It is not easy for you little people to understand it either, but you must just believe what Jesus teaches, and when you are older you will understand it better.

The Holy Spirit—A talk about the wind and its unseen power will help to make the children understand that there are powers which we can feel, although we cannot see them. This is the way Jesus taught Nicodemus about the Holy Spirit.

Our Teacher—Jesus taught Nicodemus about the great GIFT GOD GIVES (Print) to us all. Repeat Golden Text. This is a beautiful Lesson for us. Jesus wants to be our Teacher. He wants us to love and obey Him and believe all He teaches us.

"We cannot see our Teacher's face,
We do not hear His voice,
And yet we feel that He is near,
We feel it and rejoice."

Something to Draw at Home—A picture of a blackboard with Golden Text printed on it.

Something to Remember at Home—I should let Jesus be my Teacher.

SUPERINTENDENT'S BLACKBOARD REVIEW

THE HOLY SPIRIT

Make it the aim of the Review to fix in the Scholars' minds what Jesus teaches about the Holy Spirit. To whom was this teaching given? At what time did Nicodemus come to Jesus? Why did He choose this time for a visit? To what party did He belong? What office did he hold? What did Jesus tell him he needed? Illustrate the giving of the new life by pointing out the difference between a living tree with leaves and fruit and a dead tree with bare branches. How is the great change, called the new birth, wrought? Recall the illustration of Jesus. The Spirit works like the wind. How are we to know that our hearts have been changed? By the difference in our lives. Make this point very clear. Will the Holy Spirit come and change our hearts? Yes, we may be very sure of this. Have the scholars repeat Luke 11 : 13 ; and end with an earnest prayer for the Holy Spirit to come and dwell in every heart, now.

Rev Principal Selover Prof. Ballantyne

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The Life of Jesus Christ; II. New Testament Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XIII.

THE CLIMAX OF THE EARLIER MINISTRY

TIME—Passover, 28 A.D., and following months. The next fixed date is the Feast of Tabernacles in October, John 7 : 2. It is impossible to say how long Jesus remained in Central Galilee after the crisis in Capernaum, John 6 : 59-66. But the hatred of the Pharisees was steadily rising, Mark 7 :

JOURNEY TO NORTH AND EAST—His main work in Galilee being about done, Jesus wishes to have *more time alone with His disciples*. So He goes beyond Galilee into the Gentile district near Tyre and Sidon, and then moves east beyond the Sea of Galilee to another Gentile region, the Decapolis, so called because of ten Greek cities situated there, Mark 7 : 24, 31.

THE SYRO-PHENICIAN WOMAN (Matt. 15 : 21-28)—This story illustrates the self-limitation of Jesus during His earthly life (v. 24), but is also a prophecy of His larger kingdom in the future, for a heathen is granted the blessings of Messiah's mercy, her faith making her a true Israelite (v. 28).

THE FIRST GREAT CONFESSION (Matt. 16 : 13-20)—Still further north Jesus journeys till He reaches Caesarea Philippi, the beautifully situated capital of Herod Philip, which lay on the southern spurs of Mount Hermon, near the head waters of the Jordan. Jesus takes the initiative in getting Peter to say, after their long and intimate fellowship, who He really is. Peter, on behalf of the disciples, confesses that Jesus is the Christ, the Son of the living God. We cannot suppose that he understood by this all that the apostles afterwards put into those words, but thereby he became the first Christian, and his faith is due

to nothing less than a divine revelation. Jesus solemnly assures them that on this apostolic faith, to which Peter first gave utterance, His eternal church would be built. Compare with this passage Matt. 11 : 25-30, which was probably spoken not very long before.

FIRST PROPHECY OF HIS DEATH (Matt. 16 : 21-28)—A new note is struck. It was almost impossible for a Jew to believe that the Messiah should die, inheriting a curse instead of glory, Gal. 3 : 13. But Jesus foretells His death as a necessity for the kingdom, though the promise of the Resurrection always follows. Even for His followers the principle holds, that he who selfishly saves his life in this world will lose life eternal, vs. 24-28.

THE TRANSFIGURATION (Matt. 17 : 1-13)—Only in synoptic Gospels. The essential divine glory of Jesus breaks through the veil of His flesh, and gives confirmation to the truth of the confession just made.

MOSES AND ELLIAH—Representing the two sides of the old Covenant, law and prophecy, hold converse with Jesus regarding His death. Therefore it was an inherent part of God's purpose, Luke 24 : 25-27. Then they vanish, and the Messiah alone is left, whose word, *even* when it crosses their hopes, is to be obeyed as divine.

LESSON XIV.

THE PEREAN MINISTRY

THE GOSPEL NARRATIVES—Mark's gospel is divided into two sections, the first of which (chs. 1 to 9) deals entirely with the Galilean ministry of Jesus ; the last (chs. 11 to 16), with the final week of His life in Jerusalem. Chapter 10 serves as a transition, giving us hardly any hint of what happened during the last year. In Luke a long passage (ch. 9 : 51 to 19 : 28) is interposed, covering a good part of the time passed over by Mark. Though

many of the incidents and words of this section of Luke are found in Matthew, most of the material is peculiar to Luke. It is impossible to arrange it chronologically. The Gospel of John (chs. 7: 10 to ch. 11) is confined to the work in Jerusalem and Judaea, during the last six months (October to March). For the Perea ministry we are dependent upon Luke.

THE PLACE AND TIME—Partly in Samaria, but chiefly in Perea beyond Jordan and in the borders of Judaea. For the most part probably the summer months of the year before the death of Jesus.

A NEW NOTE IN THE TEACHING—Again in Luke (chs. 9 to 19) we read that Jesus has set His face firmly to go to Jerusalem, chs. 9: 51; 13: 22; 17: 11; 19: 11.

The disciples were filled with alarm (Mark 10: 32), for they knew that the rulers were already seeking His death. After the Transfiguration He refers often to His death, Mark 9: 31; 10: 32-34; Luke 11: 45-54; 12: 49-53; 13: 31-35. Struggle, division, floods of deep waters, fire, sword, death,—these were ominous words. Of course, since Jesus was Messiah, He must present Himself in Zion, the city of David (Mark 11: 9, 10); but to do so they knew would be fatal. So for a year the disciples were face to face with the prediction that Jesus would die.

HIS MANNER OF LIFE (Luke 9: 58; 10: 38-42; 11: 37-54; 14: 1-11)—Jesus had no fixed home at this time, though one of His favorite abodes was in Bethany with Lazarus, Mary and Martha. He mingled with rich and poor, being found even at the tables of rich Pharisees, and being called by His enemies a wine-bibber and gluttonous, Matt. 11: 19. He combined majestic independence with humility and love.

HIS FOLLOWERS (Luke 9: 57-62; 12: 41-48; 13: 22-30; 14: 25-35; 18: 18-30)—At times Jesus seems to use severity in rejecting those who come to Him with good impulses. But He is seeking, not numbers, but quality, for He has soon to leave His gospel with His disciples, and only the finest steel can take on the temper needful in the sword to be used in the war which Messiah is bringing upon the earth. The kingdom must come first in the hearts of those who follow Him.

THE MISSION OF THE SEVENTY (Luke 10: 1-24)—The number is probably symbolical of the seventy nations of the Gentiles, just as twelve was of the tribes of Israel. Jesus is now to be proclaimed as the Saviour of the world. The instructions are similar to those in Matt. 10: 8-23. Its scope is different, Matt. 10: 5, 6. Its success is recorded in Luke 10: 17-24.

LESSON XV.

FURTHER TEACHING: PARABLES IN LUKE

JESUS AND THE PHARISEES—The sayings of Jesus directed against the Pharisees are not recited at such length in Luke, as in Matthew, whose gospel was meant for Jewish Christians; but they are not uncommon, and many of the reproofs were given at the tables of the Pharisees, chs. 11: 37-54; 14: 1-24. Warnings against their spirit, which may recur anywhere, are found in several of the parables.

PARABLES WARNING AGAINST THE PHARISAIIC SPIRIT—(1) *The good Samaritan*, ch. 10: 25-37. Whoever is in need of our help is our neighbor, of whatever race or religion, and we must show him active sympathy. (2) *The Pharisee and the publican*, ch. 18: 9-14. He that humbleth himself shall be exalted. (3) Against avarice, a besetting sin of the Pharisees; (a) *The rich fool*, ch. 12: 13-21. (b) *The unrighteous steward*, ch. 16: 1-14. Wealth is a gift that must be wisely spent on those who need it. Mammon, the demonic spirit that seems to make its home in wealth, is a task-master who seeks to share with God the control of men. (c) *The rich man and Lazarus*, ch. 16: 19-31. Neglect of duty towards those in need—selfish luxury—has hell torment for its punishment, as surely as the positive commission of crime.

PARABLES OF GRACE—Ch. 15. Jesus teaches that the love of God is boundless. Outcasts and sinners almost seem to be special objects of His mercy, as though He had all but lost them. He is unwearied in His search for even one, (*The lost sheep and lost coin*), and His joy at finding them is great. In *The prodigal son*, the Fatherhood of God is taught with especial grace. The sinner is responsible for His sin, but the Father stands waiting to grant him full pardon when he

returns. But the elder son, unpardoning and selfish as he has been (like many of the Jews towards the erring Gentile brethren), is not shut out from his Father's love, because the younger son has returned. There is room in God's heart for both.

GLIMPSES OF THE FUTURE (chs. 12; 13: 1-9, 22-30; 14: 1-24; 17: 20-37)—The disciples soon learned that they must share in the hatred of their countrymen towards their Master, but Jesus teaches them not to fear persecution. Judgment will ere long descend upon the rulers of a nation whose cup of misdoings is full, and Jesus will return to receive an account of the work done by His followers.

FALSE SPIRIT AMONG THE DISCIPLES—Wrong ambition soon manifested itself among men who were yet unequal to the responsibility of being leaders in the kingdom of God, Mark 10: 35-45. They needed lessons in humility and to learn that the childlike spirit of trust and simplicity is essential for members in the kingdom, Mark 10: 13-16.

LESSON XVI.

JEWISH PARTIES

The two great Jewish parties of Palestine in the time of Christ were the Pharisees and the Sadducees.

THEIR ORIGIN—This may be traced back to the close of the Captivity, although the parties did not definitely appear until the second century B.C.

When Ezra returned in 458 B.C., the two tendencies existed. Some of the Jews kept scrupulously apart from the heathen; others were lax in practice, even to intermarrying with the heathen and profaning the Sabbath. These were the germs of the two parties. In 445 B.C. Nehemiah found almost the same condition of affairs and made a successful stand against it.

LATER HISTORY—When the Greeks were masters of Palestine, their policy was to make the Jews as much like Greeks as possible. Not a few Jews, the priests especially, favored the introduction of Greek culture.

There was always a party, however, opposed to this. They were called Hasidæans ("pious"), were ardently devoted to the law, insisted on the rites of purification and on separation from all that was unclean. When the rule of the Greeks was overthrown by the

Maccabæans, they joined the standard of the latter, but afterwards withdrew, dissatisfied with their worldly policy.

Then the Sadducees and Pharisees came clearly into view. The Sadducees, probably so called from the proper name Zadok, successors of the old Hellenizers, were first of all a political party, interested much in the prosperity of the state and little in religion. The Pharisees ("separated"), the successors of the Hasidæans, were essentially a religious party, and insisted upon a strict observance of the law, upon separation from all foreign ways, all foreign alliances.

IN THE TIME OF CHRIST—The Sadducees now constituted the Jewish aristocracy, were in the majority in the Sanhedrin, filled the chief offices, and held most of the wealth of the land. The Pharisees were on a lower social plane, but were the real leaders of the people.

In their teaching and practice the Pharisees were known for their strict interpretation and scrupulous observance of the law. In the law they included the traditions of the elders. The law was the rule for all life, national, social, and personal.

In particular, the Pharisees believed in the immortality of the soul, the resurrection of the dead, and future rewards and punishments. The Sadducees denied these doctrines. The Pharisees looked for the Messiah, for a literal reign of God upon earth, in which they should have a leading part. The Sadducees were quite indifferent to such expectations.

In relation to national life, the Sadducees were open to foreign influences, and denying, as they did, the future life, sought to make the most of this life by suing the favor of the conqueror. The Pharisees were the patriots of Israel. Their idea of patriotism contained much that was false, yet they sacrificed to it their fortune and their life.

Why did Jesus assail the Pharisees so severely and spare the Sadducees? The religion of the Pharisees had more points of contact with Christianity than the cold, lifeless system of the Sadducees, yet it was wholly unspiritual, they were the most vehement in their opposition to Christ, their numbers were many, and they had most influence with the common people.

*AN ORDER OF SERVICE : First Quarter

OPENING EXERCISES

I. SILENCE.

II. REPEAT IN CONCERT—

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

III. SINGING. HYMN 418, Book of Praise. (It is expected that this hymn from The Supplemental Lessons will be memorized during the Quarter.)

IV. THE LORD'S PRAYER. Repeat in Concert.

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. John 3 : 17.
Superintendent. For God sent not His Son into the world to condemn the world ;
School. But that the world through Him might be saved.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE DRILL—from The Supplemental Lessons ; READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This Hymn may usually be that "From THE PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from The Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items:—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review ; it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. 1 John 3 : 1-3.

Superintendent. Behold, what manner of love the Father hath bestowed upon us,

School. That we should be called the sons of God :

Superintendent. Beloved, now are we the sons of God,

School. And it doth not yet appear what we shall be :

Superintendent. But we know that, when He shall appear, we shall be like Him ;

School. For we shall see Him as He is.

Superintendent and School. And every man that hath this hope in Him purifieth himself, even as He is pure.

V. SINGING.

Thou, whose Almighty word
Chaos and darkness heard,

And took their flight,
Hear us, we humbly pray,
And where the gospel-day
Sheds not its glorious ray,
Let there be light.

—Hymn 438, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.



Illustrates Offers No. 3 and 4

Estey Chapel Organs



Illustrates Offers No. 1 and 2

WE believe the Estey Chapel Organ to be the best in the world to-day. Many others are of the same belief. Everybody would be if they knew the instruments as we know them.

One might well expect to pay much more for an Estey than for any other, but by our elimination of agent's commissions and similar expenses, we are able to offer them at prices which even our competitors admit are exceptional value. The organs selected for this offer are representative, but we will gladly mail fully illustrated catalogue and complete list of prices on application.

Offer No. 1 - - - - \$80

A beautiful and appropriate Organ in solid walnut with brass rail top. The back is nicely finished and the organ is pleasing from every point of view. See illustration above.

SPECIFICATIONS:

Bass		Treble	
Melodia.....	8 ft.	Diapason.....	8 ft.
Dolce.....	8 ft.	Dulciana.....	8 ft.
Viola.....	4 ft.	Vox Jubilante....	4 ft.
Bass Coupler		Treble Coupler	
I Forte		II Forte	
Vox Humana			

Offer No. 3 - - - - \$130

Case in either walnut or oak, of Gothic design, especially in keeping with most church interiors. In its entirety it is a marvel of completeness. See illustration above.

The reeds in these organs are the celebrated "Estey Philharmonic Reeds," without a peer in their carrying qualities.

SPECIFICATIONS:

Bass		Treble	
Melodia.....	8 ft.	Diapason.....	8 ft.
Dolce.....	8 ft.	Dulciana.....	8 ft.
Viola.....	4 ft.	Flute.....	4 ft.
Violetta (soft).....	4 ft.	Vox Jubilante....	8 ft.
Sub-Bass.....	16 ft.	Octave Coupler	
I Forte		II Forte	
Vox Humana			

Offer No. 2 - - - - \$100

An Organ in case exactly similar to that of No. 1, as per illustration; of greater tonal variety however; very full and satisfying in tone, above criticism in fact.

SPECIFICATIONS:

Bass		Treble	
Melodia.....	8 ft.	Diapason.....	8 ft.
Dolce.....	8 ft.	Dulciana.....	8 ft.
Viola.....	4 ft.	Flute.....	4 ft.
Violetta (soft).....	4 ft.	Vox Jubilante....	8 ft.
Sub-Bass.....	16 ft.	Octave Coupler	
I Forte		II Forte	
Vox Humana			

Offer No. 4 - - - - \$150

Same case as that of No. 3, but of greater tonal variety. Has in all 267 Estey Philharmonic Reeds, and more nearly approaches a fine pipe organ in quality that we have ever found in a reed organ.

SPECIFICATIONS:

Bass		Treble	
Melodia.....	8 ft.	Diapason.....	8 ft.
Dolce.....	8 ft.	Dulciana.....	8 ft.
Viola.....	4 ft.	Flute.....	4 ft.
Viola Dolce.....	4 ft.	Vox Jubilante....	8 ft.
Harp Solenne.....	2 ft.	Choral.....	8 ft.
Sub-Bass.....	16 ft.	Vox Humana	
Melodia Forte.....	16 ft.	Flute Forte	
Bass Coupler		Treble Coupler	

Terms. One quarter of the purchase price upon receipt of the organ, balance in convenient payments (monthly, quarterly, or half-yearly). No interest.

A discount of 10 per cent. allowed for all cash.

A new stool accompanies each organ.

Each instrument safely packed without extra charge.

GOURLAY, WINTER & LEEMING

185 Yonge Street, Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

St. Andrew's College

TORONTO

A Residential and Day School for Boys

NEW BUILDINGS NOW BEING ERECTED

The College authorities have purchased 23 acres in Rosedale, where new buildings are now in course of erection. They comprise an Upper and Lower School and will accommodate 300 boys.

Re-Opens After

Xmas on

January 10, 1905

The success of the College has continued. There are now 250 pupils in attendance.

Nine masters in addition to the Principal in Residence.

Boys prepared for the Universities and Royal Military College.

Upper and Lower Schools. Junior Residence.

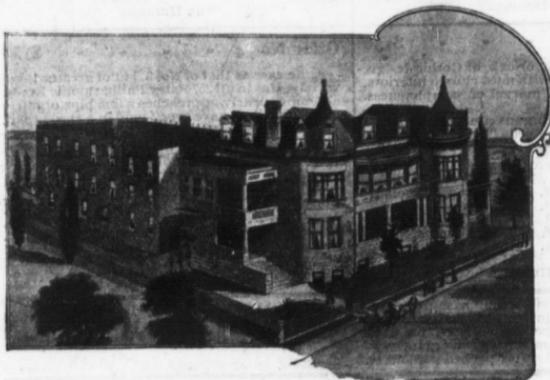
Write for Calendar.

REV. D. BRUCE MACDONALD, M.A., Principal

Toronto Presbyterian Ladies' College

(OPPOSITE QUEEN'S PARK)

LIMITED



BLOOR ST. WEST
TORONTO

A HIGH-CLASS
RESIDENTIAL AND
DAY SCHOOL

A thorough training in all work for the Universities and for examinations in Music and Art. Affiliated with the Toronto Conservatory of Music. A Primary Department for Junior pupils. Teachers of character and experience in every department.

FOR CALENDAR AND OTHER INFORMATION, WRITE
REV. A. R. GREGORY, B.A.,

PRINCIPAL

MRS. A. R. GREGORY,

LADY PRINCIPAL

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

"An historical novel of Bear life," picturing "the life of a Grizzly, with the added glamor of a remarkable Bear personality," is Ernest Thompson Seton's description of his latest book, *Monarch, The Big Bear* (Morang and Co., Toronto, 214 pages, \$1.25 net). And an absorbing story it is, to follow the career of Jacky, the mischievous bear cub, captured with his twin by the mountaineer who had shot their mother; then, free once more, a monster grizzly, coming to be the terror of the whole country side, sparing neither sheep, nor cattle, nor horses, nor man. Behind prison bars is a sad ending for such a monarch of the forest, but it was to this the big grizzly at last came, and "in Golden Gate Park he still lives, pacing his cage," and eating his heart out at the restraint. The eight full page illustrations, and the many small drawings on the margin, add much to the charm of the book.

"The Prospector from Loon Lake"—so MacGregor, the hero of Ralph Connor's new story, *The Prospector* (The Westminster Co., Toronto, 401 pages, \$1.25 net), was introduced when he had come from the Crow's Nest Pass to speak to the Assembly on its Home Mission night. It was not by locating mines that he had won the title. His concern was about the men living in that Western country, and, with all the energy and resourcefulness of a mining prospector, he had thrown himself into the work of helping them to live straight and clean lives. The same qualities which brought him renown in many a foot-

ball contest, such as the famous game described in the first chapter, carried him through the sterner conflict with the evils of a new land, and won for him the enthusiastic devotion of those who owed to him their very souls. A true man every inch of him was "Shook"—this was the college nick-name of "The Prospector," given for a reason easily guessed by frequenters of the football field. And the manliest thing about him was his religion, and his heroic fight against all that was degrading the life of those around him. The great Superintendent, through whose influence MacGregor became a Home Missionary, is depicted with the glowing admiration of a clansman for his chief, while there are very tender touches in the passages where the hero's mother appears. Of the style of the book it is enough to say that Ralph Connor fully equals himself.

Dr. Samuel B. Haslett takes the position that, of the urgent improvements called for in Sunday School work, "the content of our teaching is of pre-eminent importance"; and *The Pedagogical Bible School: A Scientific Study of the Sunday School with Chief Reference to the Curriculum* (Fleming H. Revell Company, Toronto, 383 pages, \$1.25 net), is his contribution to the subject. Beginning with the history of Sunday Schools as to matter and methods—and there is much fresh information under this heading—he proceeds to discuss the order of the growth and development of the child, and then to fit the curriculum to the pupil. By no means the last word has been said either as to the development of the child mind or as to the order of studies. With quite young

NOW READY A NEW COMMERCIAL COURSE, PREPARED BY CANADIANS AND TAUGHT IN CANADA BY CANADIANS

Subjects taught in this course comprise Bookkeeping, Office Methods, Commercial Arithmetic, Correspondence and English, Penmanship and Letterwriting, Commercial Law. Light text-books, a syllabus, and a quantity of blank books and forms are supplied free to our students.

You may enroll for this Course and it will be sent forward by prepaid express. One day will be allowed you to examine it, and if you are not then convinced that it is worth our tuition fee, you may return the supplies to us and your money will be refunded. No other Correspondence School in Canada or the United States has ever attempted to teach such a comprehensive course in business as we now offer to you, and no other School has ever had sufficient confidence in their work to make such an offer. We are not making an experiment and we are not copying. We lead, Others try to follow.

A NEW COURSE IN STENOGRAPHY. After months of careful investigation we have decided to adopt the Gregg system of shorthand for our Stenographic department. This system adapts itself readily to correspondence teaching, and is more easily mastered than any other now in use. We are prepared to say that we can give a faithful student a speed of from 90 to 100 words per minute in less than four months. A very low tuition fee is charged.

A NEW COURSE IN COMMERCIAL LAW FOR CANADIANS. Acting under our instructions, Mr. W. H. Anger, B.A., the well-known Law Book Publisher, has prepared a special course in this subject for our School. It will cost but very little, and will repay the business man or the farmer a hundred fold.

In addition to the above we have courses in all subjects required by the ambitious man or woman whose early education was neglected. Individual teaching at home by mail saves time and money and ensures success.

FULL COURSES FOR TEACHERS IN MATRICULATION AND SENIOR AND JUNIOR LEAVING SUBJECTS.

Is it worth your while to write to-day? Free booklet for a two cent stamp.

A. C. PRATT, Manager

THE HOME CORRESPONDENCE SCHOOL OF CANADA Temple Building, Toronto

Please mention THE TEACHERS MONTHLY when writing to Advertisers

children, especially, we are by no means sure that any better way has been discovered than the mother's-knee method. The specialists will come back to this. Meanwhile, studies of the question, such as Dr. Haslett's, by scientists, and from the scientific standpoint, are most valuable. They will set parents and teachers thinking, which is much.

A heartsome book is **Jess & Co.**, by J. J. Bell (The Copp Clark Co., Limited, Toronto, 285 pages, 49 full page illustrations, \$1.25), deeper and sweeter than the author's first book, *Wee MacGregor*, but with the same dry Scotch wit, and keen, homely repartee which was one of the charms of that popular story. The brave planning and managing of Jess, the wise and pretty Glasgow wife of David, the Kinloch "jiner," finally bringing within her husband's reach the work he had always secretly longed to do; the clash of tongues between Auld Angus and the Widow Wallace; the misadventures of the generous hearted but diffident Ogilvy; make a tale of Scotch village life too good to be kept to oneself. It needs to be read aloud to fully bring out its humor and pathos.

Even more interesting to children than fairy stories of imaginary princes and princesses is **Little Royalties**, by Isabel McDougall (Fleming H. Revell Co., 163 pages, \$1.25), with its stories of real little kings and queens and princes. It is a book for children about children, so simply told that Edward the VI., the little Dauphin, the twelve-year-old Empress Matilda of Germany, whose son was Henry Plantagenet of England, and the other Little Royalties

described, become very real people. Paper and printing are of the best, there are eight fine, full page pictures, and for boys and girls too young to study history, the book will pave the way for later work, and to those a little older give additional zest to their studies.

The Cumberland Presbyterian Church is fortunate in the business head of its Publishing House, J. W. Axtell, who knows how to write books as well as to print them. He is an authority on Sabbath School methods. His newest work, **Grading the Sunday School** (The Cumberland Press, Nashville, Tenn., 121 pages, 50c.), is good reading. It goes into the question thoroughly, and a very valuable part of it is a suggested course of study, a bibliography of grading, and an account of what the churches in Canada (our own included) and the United States are doing in this new movement in Sabbath School work. From the same press and hand come two very handsome leather bound volumes, pocket-book size, **The Superintendent's Handbook** and the **Teacher's Handbook**, each for 1905, and containing the lesson passages, etc., pithy notes, and blanks for memoranda useful to the superintendent and teacher respectively (pages 128 and 130, price per vol., 35c.)

The Missionary Review of the World (Funk & Wagnalls, \$2.50 a year) is the standard magazine of missions. There is no issue without its great article. Anyone who wishes to keep abreast of missionary thought and the progress of the work in all lands will do well to provide himself with the *Missionary Review*. Now is a good time to subscribe.

THE TRAVEL LESSONS ON THE OLD TESTAMENT AND ON THE LIFE OF JESUS

Dr. WILLIAM BYRON FORBUSH, author of "The Boy Problem," has worked out by experience with his famous class, these original, inspiring courses.

Accompany International and all other Sunday-school and personal Bible Study courses, or may be used independently. Solve these problems: attendance, order, interest in Bible, real religious education. They introduce an entirely new method and apparatus which makes an addition of permanent and constant value to the equipment for the school.

THE PLAN OF THESE TRAVEL LESSONS is to teach Biblical history while the student is in the very atmosphere of the places where that history was enacted.

Gov. JOHN L. BATES, Mass.:

"So realistic and natural is the scene made that one feels as if he is beholding the actual scenery—he obtains the inspiration that actual sight gives."

THE SUNDAY SCHOOL TIMES:

"Dr. Forbush is proving in his own Sunday School that it is possible to get a class of twenty-five healthy, restless American boys as much interested in studying the life of Christ as they are in football scores."

Mr. EDWIN F. SEE, Gen. Sec'y, Brooklyn Y.M.C.A.

"I have examined with great care and used in class work stereoscopes and stereographs suggested for the use of Bible courses by Dr. Forbush through Underwood & Underwood. It gives what is very much needed, reality to the persons and scenes of the Bible."

W. G. BALLANTINE, D.D., LL.D.:

"Dr. Forbush's idea is an inspiration of genius."

Send for Dr. Forbush's free descriptive circular on either of these courses, or send fifty cents for his *Old Testament Hand-Book*, or twenty-five cents for his *Hand-Book on the Life of Jesus*.

UNDERWOOD & UNDERWOOD, 60 and 62 Adelaide St. East, TORONTO

Please mention THE TEACHERS MONTHLY when writing to Advertisers

The Oxford Bible

FOR TEACHERS

Containing the Holy Scriptures, Authorized or Revised Version, and the **Oxford Helps to the Study of the Bible**. With 126 full-size plates. On ordinary and on Oxford India Paper. Issued in 20 sizes and in over 100 styles. **From 75c to \$20.**

THE HOLY BIBLE: Two Version Edition. Being the Authorized Version, with the differences of the Revised Version printed in the Margins, so that both texts can be read from the same page, with Central Column References. Printed in Clear Type. On Oxford India Paper, from **\$2.60**; on Ordinary Paper, from **\$1.90**; on Oxford India Paper, interleaved with writing paper, **\$5.25**; or bound with "The Oxford Helps to the Study of the Bible," **\$4.60**; with wide Margins for MS. Notes, from **\$3.40**.

The Oxford India Paper Dickens. Complete Copyright Edition. In 17 fcap. 8vo volumes. With Reproductions of the Original Illustrations by Cruikshank, "Phiz," &c. In decorated cloth, **\$1.00 net**; in decorated leather, **\$1.50 net**; and superior leather bindings. The set, 17 volumes, Limp Lambskin (in Box), **\$22.00**.

The Fireside Dickens. A New Edition of the Works of CHARLES DICKENS, with 697 Illustrations by Cruikshank, "Phiz," etc. In 22 volumes, crown 8vo. Each volume can be obtained separately. The set in Paste Grain Binding, maroon or green, **\$25.00**.

The Origin and the Growth of the English Colonies and of their System of Government. An introduction to Mr. C. P. LUCAS'S Historical Geography of the British Colonies. By HUGH EDWARD EGERTON, M.A. Crown 8vo, cloth, with 8 Maps, **90c**; or in cheaper binding, **60c**.

A Historical Geography of the British Colonies. By C. P. LUCAS, C.B., of the Colonial Office, London. Vol. V, **Canada**—Part I (New France). Crown 8vo, cloth, with 4 Maps, **\$1.50**.

The Oxford Book of English Verse. 1250-1900. Chosen and Edited by A. T. QUILLER-COUCH. Crown 8vo, cloth, gilt top, **\$1.90**; fcap. 8vo, on Oxford India Paper, cloth extra, gilt top, **\$2.60**. To be had also in fine Bindings.

At Your Booksellers

HENRY FROWDE

Canadian Branch
25-27 Richmond St. W., Toronto.

Please mention "The Teachers Monthly" when writing advertisers

Many Valuable Benefits

ARE SECURED BY MEANS OF A

GUARANTEED DIVIDEND POLICY

IN THE

CONFEDERATION LIFE ASSOCIATION

FULL PARTICULARS SENT ON APPLICATION

W. H. BEATTY, Esq., *President.*

W. C. MACDONALD, *Actuary.* J. K. MACDONALD, *Man'g Dir.*

Head Office, - Toronto

HELPFUL BOOKS

The Superintendent's Hand Book, 1905

Prepared by J. W. Axtell, containing The Lesson Text, Golden Text, Review Suggestions, School Readings, an Outline Programme, Etc. Post paid...35c.

The Gist of the Lesson for 1905

By R. A. Torrey. Giving a Concise Exposition of the International Lessons for the year. Post paid.....25c.

St. John in "Century Bible"

Edited by Rev. J. A. McClymont, D.D. Text of Authorized Version and Revised Version with notes.....75c.

The Teaching of Jesus

By Rev. D. M. Ross, D.D. Post paid 70c

Life of Christ

By Rev. James Stalker, M.A. Post paid.....50c.

The Scene of our Lord's Life

By R. Waddy Moss, D. D. Post paid.....35c.

Quiet Talks on Prayer

The Meaning and Mission of Prayer, Etc., Etc. By Rev. S. D. Gordon. Post paid.....75c.

The Gospel of John

A Series of Discourses. By Fredrick Denison Maurice, M. A. Post paid.....\$1.25

St. John, In Cambridge Bible Series

With Maps, Notes and Introduction. By Rev. A. Plummer, M. A., D. D. Post paid.....90c.

Expository Thoughts on St. John

In 3 Volumes. With the Text Complete and Explanatory Notes. By Rev. J. C. Ryle, D.D. \$1.25 per Volume. Post paid.

Upper Canada Tract Society, 102 Yonge St., Toronto

Please mention "The Teachers Monthly" when writing advertisers