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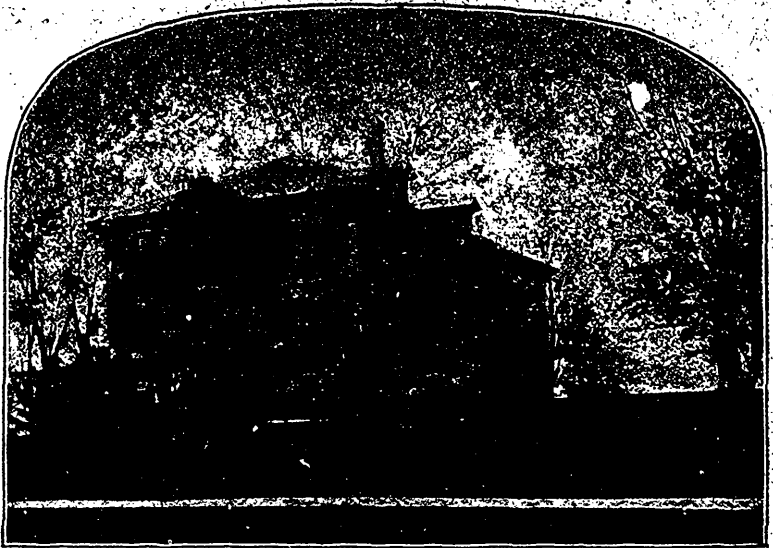


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FEBRUARY, 1900

No. 2

“Be of Good Cheer”

By J. C. Eckford

I AM getting discouraged, I see so little to cheer; the children leave us so soon; and so few of them give testimony of their having been brought to a knowledge of the truth before they go.” So said a teacher in one of our meetings during the past summer. And there are others like this lady who need a message of encouragement.

And first, it is good to know that these discouraged teachers have loving, longing hearts, wishing to see the Master's glory, desiring better and brighter days, and that despite their own fears and faintings by the way, they are amongst the most faithful workers in our great field.

It was such a discouraged one who waited at the sepulchre after “the disciples had gone away to their own home,” and who received from the Lord the gracious and glorious message, which has passed from heart to heart all along the later centuries, “I ascend unto my Father, and your Father; and to my God, and your God.”

God has his own way of giving cheer. We should take it as He gives it. Mary very naturally wished to embrace the risen Savior. She was not permitted to enter into the joy of her own desire, but we may well believe her heart was glad, and her steps light and bounding as she hastened back with her “good news.” So may we well be encouraged by the thought that it is God's message we carry, the best news in the world.

Dunkeld, Ont.

Changed men were the disciples after that first day spent with Jesus. Compare Tenneyson's account of King Arthur's founding of the “Order of the Round Table.”

“Arthur sat
Crown'd on the dais, and his warriors cried,
'Be thou the king and we will work thy
will
Who love thee.' Then the king in low, deep
tones

And simple words of great authority,
Bound them by so strait vows to his own
self,

That when they rose, knighted from kneeling,
some

Were pale as at the passing of a ghost,
Some flush'd and others dazed, as one who
wakes

Half blinded at the coming of a light.
But when he spake and cheer'd his Table
Round

With large, divine and comfortable words
Beyond my tongue to tell thee—I beheld,
From eye to eye thro' all their Order, flash
A momentary likeness of the King.”

Catechetical Instruction of Young Children

By Rev. George S. Carson, B. D., Author of
Carson's Primary Catechism

The suitability of catechetical instruction for young children is generally admitted by the most thoughtful and successful teachers of the young. This form of instruction is specially fitted to arrest attention, to stimulate thought and to sustain interest. Very young children are not capable of long continued mental effort. We would not ask a little child to carry even a light burden any

great distance, but it is only a pleasure for children to run short errands and perform little services for those they love. The mental powers of children, as well as their physical strength, may be easily overtaxed by any continuous strain. When, however, instruction is thrown into the form of question and answer, there is not the same effort necessary to keep up the attention and to follow the line of thought. And there is, besides, the healthful pleasure of coming upon truth through the exercise of one's own powers of reflection rather than merely listening to its statement by another. We may cram a child's mind with facts to be remembered without, in any true sense, educating the child. It is as we lead children to reflect upon the facts brought under their notice and to think for themselves, that knowledge of any kind becomes of very much value to them. The parent or Sabbath School teacher, who, in imparting religious instruction, does not merely talk to and tell children what he knows about the subject in hand, but draws as much as possible out of them, thus leading to reflection and stimulating inquiry, is the one who is doing most to develop the mental and spiritual powers of childhood.

It is the felt necessity for help and guidance along the line of catechetical instruction that has led to so general a use of catechisms among the young; and I wish in the brief space at my disposal here to indicate some of the conditions on which a child's catechism may be made a useful help in this most Christ-like work of instructing the little ones in the things of God.

In the first place, the language of such a catechism should be intelligible to the child. It is worse than useless to require a child to memorize a form of words whose meaning he does not understand. For this reason I do not think it advisable to put our Shorter Catechism into the hands of very young children, though I believe it stands unsurpassed in its special line; for much of its language is above the comprehension of a little child. I know there are some who say, Let the child commit to memory the words

of our Shorter Catechism, and when he grows older he will understand more of their meaning. There is doubtless truth in this; but what of the injury done to the child in the meantime in memorizing and repeating by rote words which have no intelligible meaning to him? Is not this the very way to make our children thoughtless and to foster the spirit of formalism? I suppose no more concise or comprehensive answer was ever given to the great question of man's existence than that contained in the first question of our excellent Shorter Catechism, "Man's chief end is to glorify God and to enjoy Him forever." And yet what idea does the word "end" have to a little child? He knows what the end of a rope or the end of a stick is, but what conception has he of the theological sense of the word? To test this I once asked a class of very small boys the question, "What is the chief end of man?" For a time they were silent, but on being encouraged to attempt some reply, one little fellow said, "I think his head is the chief end of man." This is what might have been anticipated. I then spoke to them a little about the purposes for which things were made, and after leading up to the question, asked them what they supposed God had made them for. The answer came without hesitation, "To love and serve Him." But the first question of our Shorter Catechism is one of the simplest of the whole list.

But assuming that we have a catechism for the very young, whose language is or can be made intelligible to them, how are we to make use of this manual to the best advantage? One very important condition is to prepare the minds of the children for each question by a short conversation upon the subject of which it treats. For illustration, take question 16 of the Primary Catechism, "What besides the Bible teaches us about God?" and the other questions which immediately follow this. A short talk to the children about the works of God, in which they are led to think of how much we can learn of God's character from these wonderful works, would prepare the way for these questions. Having thus prepared the way

for the question by the preliminary talk, the concise form in which the truth is embodied in the question and answer serves to fix it in the child's mind.

I can only briefly refer to one other point, and that is the importance of using a catechism as a help in the religious instruction of the young, and not as a substitute for such instruction. No parent or teacher should confine himself in the use of such a manual to the exact questions therein contained. If I may be pardoned for again referring to the Primary Catechism, shortly after it was issued the principal of one of our leading academies, who is also a Sabbath School teacher of very wide experience, wrote me that he had introduced it into his own home and into the primary classes of the Sabbath School with which he is connected, and that he was using it as the basis of oral instruction on the great subjects to which it introduces the child. I may here say that it was with this end in view that this little manual was divided into chapters with headings which might seem more befitting a more pretentious treatise. The exact words of the Catechism may serve to fix the truth in the mind of the child, but no teacher should confine himself to the limits of such a manual. One of these questions will suggest many others and form a sort of starting point for oral teaching along the various lines indicated.

If the above conditions are fulfilled, if the truth is couched in simple language, as far as possible the language of a little child's own vocabulary, if the way is prepared for each question by a preliminary talk upon the subject by the parent or teacher, and if the questions are made the basis of more extensive oral instruction, then I believe such a manual becomes a real help and guide to the more systematic religious instruction of the young.

Pictou, Nova Scotia

Forsamples of our Shorter Catechism, with and without proofs, and Carson's Primary Catechism, send postcard, Confederation Life Building, Toronto.

The Question of Attendance

By Rev. W. W. Peck, LL.B.

Whilst the command, "Go work in my vineyard," is one that has been heard, may we not hope, by all of our Sabbath School teachers and officers; and whilst a cheerful acceptance of this command has brought its own sweet reward in the presence of the Master, who is ever with His faithful servant, still it is well for us, at times, to look up from our work, lift our eyes to the fields "white unto the harvest," and think how we might do better the work allotted to us.

The General Assembly's Sabbath School Committee has tried to obtain a vision of its work and trust, and with gratitude to God for the great opportunity He has given, and confidence in the Christian spirit of its Sabbath School workers, wishes to present to them a statement of the present position and suggest certain lines of work.

The teachers and the Church will suffer four plain questions in reference to the number of scholars enrolled in our Sabbath Schools.

1. Has the attendance kept pace with the increased Presbyterian population of Canada?

According to the last census returns (1890) the population of Canada was 4,833,239. These returns also established that out of every 10,000 people in Canada, 1,563 were Presbyterians. In 1890, then, there were 755,326 Presbyterians in Canada, and of these 134,092 or less than eighteen per cent. were reported as attending our Sabbath Schools. The Dominion Statistician points out that four-tenths of the Canadian population is between the ages of five years and twenty years; if so, then in 1890 there were 302,130 Presbyterian children, taking that term as indicating those between the ages mentioned. In 1898, though it is estimated that the population has increased from 4,833,239 to 5,500,000, we reported to the General Assembly but 160,150 children in our Sabbath Schools.

2. Has the attendance in our Sabbath Schools kept pace with the increased attend-

ance in Canadian Sabbath Schools as a whole?

According to accurate reports made by Provincial Associations to the Ninth International Convention held at Atlanta, Georgia, in April last, in the Provinces of Nova Scotia, New Brunswick, Prince Edward Island, Quebec, and Ontario, 113 counties out of 171 reported 602,312 children in attendance at Sabbath Schools organized by various denominations. Taking the census of 1890 again as a basis, of these 602,312 children, 160,148 ought to be Presbyterians, and perhaps were, but instead of reporting 160,148 in the 113 counties, we reported to the last Assembly 140,012 in the 171 counties.

3. Has the advance in Sabbath School attendance kept pace with the advance in other departments of our Church's work?

Since the Union of 1875, the number of our ministers has increased from 646 to 1,488, or 130 per cent., our membership from 88,228 to 212,026, or 140 per cent., our income for all purposes, from \$982,672 to \$2,511,175, or 155 per cent.; but the attendance at Sabbath School only increased from 79,204 to 160,150, or 104 per cent.

4. In view of these somewhat startling facts, what are we to do?

First. Recognize that the need of our own work is such that it has by far the greatest claim on our time, our financial support, our thoughts and our prayers. Give time and strength to interdenominational effort by all means, where this is plainly in the interests of the general good; but, first and foremost, care for the welfare of our own work, which, unless we do it, will not be done at all.

Secondly. A plan of visitation of each school within the bounds is to be devised and made effective by each Presbytery's Sabbath School Committee. The present conditions within each presbytery are to be canvassed with carefulness as becomes faithful workers. According to the Minutes of Assembly 1875 and 1885, "Presbyteries are enjoined to see that Sabbath Schools are established at every preaching station, if at all possible."

The "Home Department" is to be explained, the co-operation of sessions, teachers, and officers secured, and means devised for reaching all our children not now in regular attendance.

Presbytery conventions, if wisely directed, might be very effective in bringing about better conditions.

Thirdly. Each member of Session and each teacher and officer must recognize and assume his share of responsibility and privilege in working with the Master. Teachers' meetings should be held regularly, lists of all children belonging to the congregation prepared, and a persistent attempt made to have them all enrolled either in the school or in the "Home Department." Very little can be done without the hearty co-operation of the workers in the congregation. Very much can be accomplished with their assistance. We as a Church are not true to our traditions, not true to the genius of Presbyterianism, not true to the spirit of Christ, who came "teaching," unless we organize and move forward to do more effectively the work of instruction in the Scriptures entrusted to us.

Some other time something may be written about the very many encouraging features of our Sabbath School work. In the meanwhile these plain words in regard to our shortcomings and how they may be remedied may set some thinking.

Napanee, Ont.

Spiritual Interest in Bible Study.

By Rev. Alfred H. Momen, D.D.

How can we arouse an increased spiritual interest in Bible study?

Three answers may be given to the question.

(1) To arouse spiritual interest in Bible study there must, first of all, be a deep conviction on the part of Sabbath School teachers that they must *teach the Bible spiritually*. To work in the Bible, we must work with the Bible.

To the theologian the Bible in his chief aid in discovering and classifying truth concerning God. To the historian the Bible is

a vast storehouse of authenticated facts of ancient times. To the archæologist it is an open field of antiquarian lore. To the poets the Bible has ever been the fountain-head of their loftiest imagery. It gives the artist his grandest theme. But to Sabbath School teachers the Bible must be regarded as the Book of Life, not merely a book of theology, history or science; the voice of God to a sinful world and not the work of men giving a system of truth, recording facts of the political and social life or philosophizing on moral things. It must be regarded as the good tidings of Salvation.

Therefore, knowing and keeping well within these limitations of what the Holy Book is to them, teachers must feel that it is not for them to deal with theology, philosophy, literature, history, poetry, as these men purpose, but to teach the Bible in its direct bearings on the three great problems of human life, character, conduct and destiny. It is the imperative duty of teachers so to explain the doctrine, history, geography or imagery of each lesson that it shall be God's answer to the three supreme questions: What ought the soul to be? What ought the soul to do? Where and how is the soul to secure a home of eternal peace and joy?—the inner state, the outer state, and the future state of the soul. To deal, therefore, with these great spiritual realities the Bible must be taught in its spiritual significance and power. It is a crime to feed hunger with stones and not with bread. And it is sacrilege for anyone, no matter who, to speak on these stupendous problems of the soul on his own behalf, giving his little notions and proud opinions. What had human wisdom, at its best, ever done since the beginning of time for man spiritually? The Apostle Paul answers, "Nothing." The world by wisdom cannot find out God or know His ways of redeeming a lost and ruined race. Therefore, if we are to be the means of aiding in that redemptive work, we must speak on God's behalf, must speak out of God's own Book, and must speak for God's own Son—the only One who has ever appeared among men, declaring himself to be the Light of Life, not the

Light of science, politics, arts or commerce, but the Light of the soul in its sinful state and in its redemption from sin.

To have, therefore, an aroused spiritual interest in Bible study, there must be a deep conviction that it must be taught in such a way as to answer life's great spiritual longing.

(2) But to teach the Bible spiritually we must *know the Bible spiritually*. And to know the Bible it must be earnestly studied. There is nothing accomplished in this world without zeal of purpose. When a boy, Napoleon would gather about him his little school-fellows, form them into military companies and play at war. Later, he filled the world with his martial glory. When a young man, George Müller would spend pennies and shillings in providing a frugal breakfast for the poor children about him; and in his ninety-first year Mr. Müller could look upon his great orphan houses at Bristol that had given a home and home training to 10,024 boys and girls.

Oh, it is the enthusiasm of interest that secures grand results. Therefore to get results along the main road of Sabbath-school work, that will show themselves in holy character, noble conduct, and a blessed hope of a glorious hereafter, there must be, on the part of teachers and taught, an enthusiasm of interest to know the Bible in those great spiritual principles, of which apt words, brilliant figures, prophetic forecasts, and astounding historical facts are but the visible outward expression.

For, if such hidden truth is not gotten hold of with an intelligent grasp and presented to the scholars in a kind, sympathetic spirit, nothing can be accomplished. It is as if a mother set before her children a dish of newly-threshed wheat and said "There is your breakfast, eat it," instead of setting before them that wheat ground into flour, kneaded into dough, and baked into sweet, healthful bread. The Bible is the bread of life in its hidden, religious element. That hidden, vitalizing, truth must be clearly presented to the scholars.

(3) But, finally, how can we have an ar-

oused spiritual interest in Bible study? I answer: *By getting, keeping and cultivating the mind of Christ.* If a man has the mind of Abraham Lincoln he will be filled with the enthusiasm of true statesmanship. If a person has the mind of Frances Willard, he will cross continents and oceans to speak in the interest of moral reform, and save the lost from paths of vice. So, as teachers of the Bible, if we have the mind of Christ, we shall be filled with the enthusiasm of Christ, whose whole ministry in every sermon, miracle and act of self-sacrifice, was spiritual. If we have the mind of Christ, we shall look at human life from Christ's standpoint and be inspired in our work by His motives, methods and aims. And lastly, if we have the mind of Christ, we shall know the words of Christ; for we shall have the Holy Spirit to "take of the things of Christ and show them unto us."

Brooklyn, N. Y.

Home Study.

In Melville Church, Brussels, Ont., the HOME STUDY QUARTERLY is placed in every family of the congregation. The families represented in the Sabbath School meeting in the Church receive theirs through the Sabbath School, which bears the expense of these. The other families, 125 in number, are supplied by the congregation. "We urge parents," says the Rev. John Ross, the minister of Melville Church, "to make use of the daily readings at family worship, and as there is but one reading for each day, it still leaves room for the reading of the Bible consecutively or by any other plan. In this way we try to encourage the regular observance of family worship. We also endeavor to secure that the parents make use of the Quarterly in instructing their children by carefully studying with them the Sabbath School lesson. We think that good is resulting from this use of the Quarterly, and you may consider our order renewed for the coming year."

"Thou shalt teach them diligently."

Kind words help; and the ministers and superintendents and teachers have not been sparing of them. The new illustrated papers have received their own share of commendation. The best commendation will be that the children read them, and that the reading makes them love all that is good better and set themselves more earnestly to be good and to do good.

Says Rev. J. A. Logan, Eburne, B.C., the Synod's convener on Sabbath-schools: "I have already heard many good words for the new papers. The Lesson Helps, too, are giving general satisfaction. Some of our larger schools adopted the Home Study series last year, St. Andrew's, Vancouver, for example, and are well satisfied, and it is only a matter of time until nearly all will have them.

Rev. W. G. Wallace, Bloor street Presbyterian church, Toronto: "Most heartily do I congratulate you on the ability with which your publications are edited. We do not need to look outside our own country for Lesson Helps. As to THE KING'S OWN and JEWELS, they will be very welcome. The information given in them concerning our own Church's work, their pure and healthy tone, and withal their Canadian spirit, will make them of real and lasting benefit."

Rev. John Gray, D.D, Orillia, Ont.: "I have no hesitation in regarding the publications as occupying the first place among similar publications in Canada or elsewhere. I have resolved, if spared during the next year, to read regularly the principal publications, that I may in this way be kept in touch with our young people."

Rev. George S. Carson, Pictou, Nova Scotia: "I wish to express my very high appreciation of the new effort you are making in the Sabbath School Helps. The papers are really admirable. Our Presbytery yesterday passed a resolution heartily commending our publications to all our congregations. I feel sure that they will grow in favor as they deserve."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—50c. a year; 5 or more to one address, 40c. each.

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THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 30c. each.

Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—5c. a year; sent only in fives or multiples of five.

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SUPT. And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

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IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Glory to God in the highest.

SCHOOL. And on earth peace.

SUPT. Good will toward men.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for First Quarter,
1900**

Al-phæ'-us The father of Levi, or Matthew. Nothing further is known of him.

An'-nas High Priest from 7 to 14 A.D. An unscrupulous, wealthy, influential Sadducee. Deposed; but still retained his power with the people.

An'-drew A native of Bethsaida, Galilee, and brother of Peter.

Beth'-le-hem A village six miles from Jerusalem. It was the birthplace of David, and contained the family records.

Beth-sa'-i-da A town near the northwestern shore of the Sea of Galilee; the home of Andrew, Peter, and Philip.

Ca-per'-na-um A town northwest of the Sea of Galilee on the great Damascus road. It had a custom house and military station. It was the centre of Christ's Galilean work.

Cæ'-sar Au-gus'-tus The Octavius of history. Grand-nephew of Julius Cæsar. Defeated Antony at Actium, and became ruler of the world.

Cy-ren'-ius An obscure soldier who rose by his military skill to the office of consul and proconsul; and later Governor of Syria. Died A.D. 21.

Cai'-a-phas Son-in-law of Annas. He figures at the trial of Christ.

Cæ'-phas See Simon.

Gal'-i-lee The northern province of Pa'-l-estine. The scene of most of Christ's ministry.

Her'-od Herod Antipas, the son of Herod the Great; the murderer of the Baptist; tetrarch of Galilee for more than forty years. Banished A.D. 39.

I'-tu-ræ'-a A district at the foot of Mount Hermon.

Ja'-cob's well It was dug by Jacob near Mount Gerizim. Here Jesus met the woman of Sychar, a town one mile distant.

Jo'-seph Husband of the Virgin Mary, and a lineal descendant of David. Also Joseph, son of the patriarch Jacob.

James The son of Zebedee, the brother of John, and one of the apostles.

John Son of Zebedee, and brother of James. "The disciple whom Jesus loved." Was banished to Patmos; wrote the Revelation, three Epistles, and one Gospel.

John the Baptist The son of Zacharias and Elizabeth. The forerunner of Christ.

Jor'-dan The chief river of Palestine; rises near Mount Hermon, flows southward through the Sea of Galilee into the Dead Sea, after a winding course of 200 miles.

Ju-dæ'-a The province of Palestine south of Samaria and west of the Jordan. Its capital was Jerusalem.

Le'-vi Identified with Matthew, the writer of the first Gospel.

Ly-san'-i-as Nothing is known of him in history. But two inscriptions discovered some time ago prove that a certain Lysanias actually ruled at this time.

Mo'-ses An Israelite born and educated in Egypt. God raised him up as the deliverer of his people from Egyptian bondage.

Ma'-ry The virgin mother of Jesus, and wife of Joseph. She lived with Jesus at Nazareth, but after the crucifixion with John in Jerusalem.

Na'-a-man A captain of the army of the King of Syria. Healed of leprosy by Elisha.

Naz'-areth A town in the south of Galilee, where Jesus lived till His thirtieth year and worked as a carpenter.

Na-ti-an'-a-el The same as Bartholomew. Brought to Jesus by Philip.

Nic-o-de'-mus A Pharisee and ruler of the Jews. Came to Jesus by night; became a secret disciple, and later a bold confessor.

Pon'-tius Pi'-late Procurator of Judæa and Samaria under Tiberius, from 26 to 36 A.D. He was violent and cruel, and for selfish ends gave Jesus to be crucified. Afterwards banished to Gaul, where he committed suicide.

Phil'-ip The brother of Herod Antipas. His tetrarchate included several other places besides Ituræa and Trachonitis.

Phar'-i-sees A narrow and bigoted sect of Jews, who had, however, the merit of being patriotic and zealous for the law as they understood it.

Sa-ma'-ri-a The capital city of northern Israel. The name was later applied to the whole district.

Sa-mar'-i-tans Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Refused to share in rebuilding the temple at Jerusalem. They built a rival temple at Mount Gerizim, and remain to this day hostile to the Jews.

Sy'-char A village near Mount Gerizim, and about a mile from Jacob's well. It was the home of the Samaritan woman whom Jesus met.

Sa-rep'-ta Zarephath, a Phœnician town near the coast. The parent city was Sidon. Here Elijah restored the widow's son to life.

Sy'-ri-a The country lying next to Palestine on the north.

Si'-mon The brother of Andrew. His name was changed to Peter ("A Rock") by Christ.

Ti-ber'-ius Cæ'-sar The step-son and successor of Augustus Cæsar. He was Emperor during the ministry and death of Jesus. A notorious and profligate tyrant.

Zach'-ar-ias The father of John the Baptist; a priest belonging to the 18th of the 24 courses into which the priests were divided.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR : FIRST QUARTER

- | | |
|---------------------|---|
| 1. January 7..... | The Birth of Jesus. Luke 2 : 1-16. |
| 2. January 14..... | The Child Jesus Visits Jerusalem. Luke 2 : 41-52. |
| 3. January 21..... | The Preaching of John the Baptist. Luke 3 : 1-17. |
| 4. January 28..... | Baptism and Temptation of Jesus. Matt. 3 : 13-4 : 11. |
| 5. February 4..... | The First Disciples of Jesus. John 1 : 35-46. |
| 6. February 11..... | Jesus and Nicodemus. John 3 : 1-18. |
| 7. February 18..... | Jesus at Jacob's Well. John 4 : 5-26. |
| 8. February 25..... | Jesus Rejected at Nazareth. Luke 4 : 16-30. |
| 9. March 4..... | Jesus Healing in Capernaum. Mark 1 : 21-34. |
| 10. March 11..... | The Paralytic Healed. Mark 2 : 1-12. |
| 11. March 18..... | Jesus at Matthew's House. Mark 2 : 13-22 |
| 12. March 25..... | REVIEW. |

LESSON V.

THE FIRST DISCIPLES OF JESUS

February 4, 1900

John 1 : 35-46. Commit to memory vs. 35-37. Read John 1 : 19-51.

35 Again ¹ the next day after John ² stood, and two of his disciples :

36 And ³ looking upon Je'sus as he walked, he saith, Behold the Lamb of God !

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

38 Then Je'sus turned, and ⁴ saw them following, and said unto them, What seek ye ? They said unto him, Rab'bi (which is to say, being interpreted, ⁵ Master,) where ⁶ dwellest thou ?

39 He saith unto them, Come and ⁷ see. They ⁸ came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

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

41 He ⁹ first findeth his own brother Si mon, and saith unto him, We have found the ¹⁰ Mess'as, which

is, being interpreted, ¹¹ the Christ.

42 ¹² And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of ¹³ Jo'na : thou shalt be called Ce'phas, which is by interpretation, ¹⁴ A stone.

43 ¹⁵ The day following Je'sus would go forth into Gal'ilee, and ¹⁶ findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was ¹⁷ of Beth'sai'da, the city of An'drew and Pe'ter.

45 Phil'ip 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 ? Phil'ip saith unto him, Come and see.

Revised Version—¹ On the morrow ; ² Was standing ; ³ He looked upon Jesus and saith : ⁴ Beheld : ⁵ *Mary*, teacher ; ⁶ Abidest ; ⁷ Ye shall see ; ⁸ Came therefore and saw where he abode ; ⁹ Findeth first : ¹⁰ Messiah ; ¹¹ *Omit* the ; ¹² He brought him unto Jesus. Jesus looked upon him and said : ¹³ John ; ¹⁴ Peter : ¹⁵ On the morrow he was minded to go forth, ¹⁶ He findeth Philip, and Jesus saith : ¹⁷ From Bethsaida of the city.

GOLDEN TEXT

They followed Jesus. John 1 : 37.

DAILY READINGS

M.—John 1 : 35-42. } The first disci-
T.—John 1 ; 43-51. } ples of Jesus.

W.—Mark 1 : 14-20. Prompt obedi-
ence.

Th.—Luke 9 : 57-62. True follow-
ing.

F.—Luke 14 : 25-33. Counting the
cost.

S.—Matt. 19 : 23-30. The reward.

S.—2 Tim. 4 : 1-8. The follower's
triumph.

TIME AND PLACE

February, A. D. 27, just after the temptation. At Bethabara, on the banks of the Jordan.

CATECHISM

Q. 5. Are there more Gods than one?

A. There is but One only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance, equal in power and glory.

LESSON HINTS

I. Following Jesus, 35-37.
On the testimony of this fore-
runner.

II. Dwelling with Jesus, 38, 39.
At His own gracious bidding.

III. Bringing others to Jesus,
40-48.

Andrew brings Simon, his broth-
er ; Philip, Nathanael, his friend.

LESSON HYMNS

210 ; 43 (Ps. Sel.) ; 142 ; 580 ; 573.

Revised in Lead
new at the end

Connecting Links—Jesus, having tri-umphed over Satan, sets out upon His mis-sion. At this point John supplies what the other evangelists omit. (See John, chs. 1-4.)

The others take Jesus immediately from the Temptation to His Galilean work; but John tells us that He went back to the Jordan before going to Galilee. There the Baptist publicly proclaims Him as the Lamb of God. Through this testimony Jesus gains two disciples, and others quickly follow.

I. Following Jesus, 35-37.

Vs. 35-37. *The next day*; after John's testimony to Jesus (v. 29). *Two of his disciples*. The one was Andrew (v. 40) and the other was certainly John himself, although, with his customary reserve, he does not mention his own name. (See 13: 23-25; 19: 26; 20: 2, 8; 21: 20, 24.) *Looking upon Jesus*; with fixed and earnest gaze, as the verb implies. *Behold the Lamb of God*; meek and gentle as a lamb. But this is only a small part of what John means. Jesus is the Lamb provided by God for the taking away of the sin of the world through sacrifice (Isaiah 53: 7) and such John proclaims Him to be. (See Rev. 13: 8.) *The two disciples heard him speak*. They had been led by John the Baptist to desire and seek a holy life and had been taught by him to look for the Messiah as close at hand. John had also pointed out Jesus the day before as the expected Messiah (v. 29). *They followed Jesus*; and beneath the literal meaning of the words is the richer meaning of following Him by faith.

II. Dwelling with Jesus, 38, 39.

V. 38. *Then Jesus turned*. Hearing their footsteps He turns to welcome them. *And saw them*. The context shows that He saw into their hearts too. *What seek ye?* The question is not to repel but to encourage. They were, as yet, also, very much in the dark as to who Jesus was and what He could do for them. His question will help to clear their minds. They answer by asking another question, *Rabbi, where dwellest thou?* The question was put probably through shyness, as Dods suggests. They hesitate, even when following, but wish to know where He may be found another time. "Rabbi," the name for the Jewish teacher, is the most honored title they can think of.

V. 39. *Come and see*. His quick invitation to improve their present opportunity terminates their hesitation. *Where He dwelt*; perhaps in the house of a friend, or in some quiet spot on the banks of the Jordan. *Abode with him*; the remainder of the day. *The tenth hour*; 4 p.m., if by Jewish time. Edersheim thinks that here, as elsewhere in this gospel (see 4: 6), the Roman reckoning was used. This corresponds to ours, making it 10 a.m. There was, therefore, a long day of teaching and fellowship. Note how the very hour is fixed in the mind of John even after many years. It was to him the beginning of a new existence. He never could forget it. (Compare Isa. 6: 1.)

III. Bringing Others to Jesus, 40-46.

V. 40. *One of the two . . . was Andrew*. See on v. 37, Andrew is called "*Simon Peter's brother*" because, when this gospel was written, Peter was the famous one of the two.

V. 41. *He first findeth*. Andrew's first thought was to tell *his own brother* the good news. *Messias* is the Greek form of Messiah. The word has the same meaning as "Christ," the anointed. (Luke 4: 18.) Jesus was anointed with the Holy Spirit, as prophets, priests and kings were anointed with oil and set apart for service. (See Shorter Catechism, Ques. 23-26.)

V. 42. *He brought him to Jesus*. This is the one great incident in Andrew's life. It has made him immortal. *Jesus looked upon him*; with a fixed and penetrating gaze that read his very soul. *Thou art Simon*. Andrew probably mentioned his name when presenting him. But Jesus would know his name as he knew his character. *Cephas*; an Aramaic word meaning a stone, or mass of rock. With divine insight Jesus perceives the bed-rock firmness of character that was hidden beneath the impulsiveness of Simon's nature. (Matt. 16: 17, 18.) *A stone*, the Greek is *Petros*, hence the name Peter. John interprets for his Greek readers. (See also vs. 38, 41.)

Vs. 43, 44. *Jesus would go forth*. The words imply a deliberate wish or resolution. He forsook His rejection in Judea. He will, therefore, lay the foundation of His work in

Galilee. *Findeth Philip*; when about to start upon the journey. *Follow me*; in discipleship and service. (Matt. 8 : 22.) Verse 44 explains how Jesus came to meet Philip. He had doubtless come down to the Jordan to hear the Baptist and was now about to return with Andrew and Peter.

V. 45. *Philip findeth Nathanael*; on the journey to Galilee. Nathanael's home was at Cana a few miles from Nazareth (21 : 2). He, too, may have been returning from the Jordan, and had halted by the roadside under the shade of a fig-tree for rest and prayer (v. 48). Nathanael is commonly identified with Bartholemew. (Matt. 10 : 3.) John does not mention Bartholemew. The other three evangelists do not mention Nathanael; but in their lists of Apostles (Matt. 10 : 3; Mark 3 : 18; Luke 6 : 14) Philip is coupled with

Bartholemew, as here he is associated with Nathanael. *We have found him*; the promised Messiah. *The law*; the Pentateuch, the five books of Moses. *Did write*; (Gen. 49 : 10; Deut. 18 : 5; Isa. 7 : 14; 53 : 1-12; Dan. 9 : 25-27; Ezek. 34 : 23-31).

V. 46. *Out of Nazareth?* Out of such a petty village. Besides, Nazareth was not mentioned in the Old Testament as the place whence the Messiah should come. *Come and see*; lay aside your prejudices and look at facts. This shows the practical bent of Philip's mind (6 : 7; 14 : 8); and Nathanael's going shows the honest enquirer (v. 47). This handful of followers was the nucleus of the Kingdom of God on earth which Jesus had come to establish. Truly, "great oaks from little acorns grow." From these small beginnings what great things came.

Rev. R. H. Addon
W. A. Addon

Behold the Lamb of God, v. 36. Let us gaze for a moment upon Him whom John points out to us. We understand the meaning of the title better now than the disciples did when first they heard it, for all His life has passed before our view. Why we do call Him "the Lamb"? Like the sacrificial lamb (Ex. 12 : 5; Lev. 6 : 6) He is without blemish. There is no fault, no taint of sin in him. How like a lamb He goes to the sacrifice! (Isa. 53 : 7.) How gentle, how patient, how uncomplaining, as the will of God leads Him on to the altar! And now He is offered! the Paschal lamb, whose sprinkled blood brings safety to those behind it (Ex. 12 : 23), the guilt-offering which tells of pardon through atonement (Lev. 6 : 6). Behold Him! and be assured that the sacrifice of this spotless One is sufficient to atone for the sin of the world. The blood of Jesus Christ cleanses from all sin. (1 John 1 : 7.)

They followed Jesus, v. 37. It was not enough to know, as a matter of theory, that Jesus was the Savior. They desired that he might be their Savior. And so they followed Him. And because we also need a Savior, let us copy their example. Let us go after Jesus, let us seek Him, until He speaks to us and makes us His and satisfies our needs.

APPLICATION

Jesus turned, etc., vs. 38, 39. See how Jesus meets the souls that seek Him. The purpose of the disciples may not have been very definite when they set out after Jesus; but at all events they wished for an opportunity to speak with Him, to get acquainted with Him. Jesus gives them the opportunity, and a warmer welcome and closer fellowship than they had dreamed of. Do you wish to find Jesus, to become acquainted with Him, to be a disciple? Then come to Him at once. He will welcome you, His door is always open, and from His threshold none was ever turned away.

They abode with Him that day, v. 39. Who would not have wished to have been present and taken part in that conversation? Yet, let us not forget that we also may have our hour of conversation with Jesus. We may speak to Him and he can hear us. In His Word and by His spirit, and when we wait upon Him with humble and obedient hearts, He makes known to us His will.

He findeth first His own brother, v. 41 (Rev. Ver.). This was no less dutiful than natural. Our first responsibility is those to whom we are bound by ties of love and kindred. While it is our bounden duty to care for the spiritual welfare of all men, these interests

should not make us neglect those within our own home. They come first. Let us pray for those we love and seek most earnestly to lead them all to the Savior.

He brought him unto Jesus, v. 42. The most insignificant may be the means of bringing to Christ those who shall become foremost in the Redeemer's cause and Kingdom.

Thou shalt be called Cephas, v. 42. Jesus sees the latent capabilities of men and knows how to develop them. Jesus will give to all His faithful disciples a new name. (Rev. 2:17.) No doubt He gives them that name in the counsel of His will when He calls them to discipleship. That name denotes the mark to which they are to attain. Then Jesus moulds them by His providence and fills

them with His spirit until He makes of them that which the new name denotes.

Come and see, v. 46. It is a fair challenge. If one is told of Jesus Christ, told that He is the Savior, that He will take away the guilt of sin and give strength to overcome it, will give guidance in perplexity, comfort in sorrow, deliverance in death; and if one is in doubt whether to believe this testimony or not, let him come and see. Let him consider the claims Christ makes and the conquests Christ has made. Let him make a trial of Christ's promises and follow Christ's leading so far as he sees it. It shall not be in vain. He shall come to say with Nathanael "Thou art the Son of God; thou art the King of Israel." (v. 49). All that Jesus Himself asks is fair play.

Ruth Haddon
 POINTS AND PARAGRAPHS
Watson

The greatest mission of a teacher is to point his scholars to the Lamb of God. v. 36.

Let no time be lost in seeking the Savior when once He is pointed out. "Now is the day of salvation." v. 37.

Jesus will always come more than half way to meet the seeking soul. v. 38.

If we begin to seek the Savior He will soon bring us into closer communion. v. 39.

How many at home are still not following Jesus? What are you doing to lead them to Him? v. 41.

We may have small talent ourselves and yet may be the means of leading greater men to Christ. v. 41.

Jesus measures up every disciple and takes pains to develop him into what He sees in him. v. 42.

What is it to be a Christian? It is to follow Jesus. v. 43.

A man may be none the worse Christian in the end for having religious difficulties to begin with. v. 46.

Seeing is believing. The Christian faith desires and invites the fullest investigation. v. 46.

The Jews tell a story of the great Passover night in the land of Egypt. There was a certain Jew who had an only and much beloved child, a little girl of ten. As the first-born, she would die if the stroke of the destroying angel should fall upon their dwelling. Before going to sleep she asked her father if the blood had been sprinkled upon their door. He said that it had, and she fell asleep. But her sleep was troubled. Several times she awoke and each time she asked if it were all right about the blood. She was assured that it was, and she tried to sleep on, but in vain. A little before midnight she awoke in great alarm and insisted on being carried out that she might see the blood for herself. Her father took her in his arms and carried her to the door; but when he got there, he found, to his horror, that there was no blood upon the posts. It had been left for a servant to attend to and he had neglected it. The father ran to get the blood and sprinkled it with his own hand. His child saw the blood and knew that they were safe and went sweetly to sleep and when the destroying angel passed over, the blood protected them. God forbid that we should be at peace until we have found safety behind the sprinkled blood of

the Lamb of God, until our sins have been forgiven for the sake of Jesus who died to save us.

When David Brainerd was preaching the Gospel to the Indians, some of them asked how it was that one could atone for many. Brainerd, in reply, took a gold sovereign and placed it besides a heap of pennies. Then he showed them how the sovereign was equal in value to all the pennies because it was made of so much more precious material. So he suggested to them that since Jesus was divine, his atonement was sufficient for

the sin of the world. It is the blood of *God's Son* that cleanseth from all sin.

A new name. V. 42. After many a hard-fought fight, Arthur Wellesley became the Duke of Wellington. After the Soudan campaign Herbert Kitchener became Lord Kitchener of Khartcum. The new name was the reward of fidelity and victory. Remember that to each of us a new name is promised on the same conditions. "To him that overcometh will I give a white stone and in the stone a new name written." (Rev. 2 : 17.)

R. W. J.

TEACHING HINTS AND HELPS

Ask for the title of the Lesson. When it is given, repeat it thus:—"The First Disciples of Jesus." Here is the point of interest, Jesus at the very beginning of His ministry; just come from His baptism and temptation; now to win followers. These are the first. Then ask,

HOW WERE THE FIRST DISCIPLES WON? The answer is:

I. *By a message from God.* John the Baptist was God's messenger. So said Malachi (3 : 1). So said Jesus (Matt. 11 : 10). When he was calling the people to repent, it was God's message he delivered. No less does he speak for God now when he cries (v. 36), "Behold the Lamb of God." John took these men where he found them. They believed in sacrifices. They knew that not otherwise could sin be blotted out. They had been looking to the offerings on the Temple altar. John now says, "Here is the true sacrifice, 'the Lamb of God.' Here is the great offering. 'It taketh away the sin of the world' (v. 29). This Jesus is the long-looked for Messiah, the world's Redeemer." (The points are fully brought out in the preceding portions of the lesson material and the teacher should not lose this golden opportunity of presenting Christ's atoning work as the great central truth in both Old and New Testament. The Cross of Christ is the most powerful drawing force. Teaching or preaching that does not centre upon it is correspondingly feeble in its

effect. It lacks vital strength.)

II. *By the grace and graciousness of Jesus.* Mark (1) How, in reality, it was He who first sought them. He came where they were (vs. 29, 36); (2) How he encouraged their first timid approaches (v. 38); (3) How He made them at home in His dwelling place and taught them there (vs. 38, 39); (4) How He welcomed those they brought to Him (42, 47-51); (5) How He gives a call direct (v. 43). So gracious is He still.

III. *By their prompt use of opportunity.* It was a happy thing for John and Andrew that they had been taught of John the Baptist to expect the Christ and that they were with John that eventful morning. It was a happy thing for Simon and Nathanael that they had friends to invite them to Jesus, and for Philip that Jesus found him and commanded him to follow. But it was BY USING THEIR OPPORTUNITIES, in each case, that these men actually became disciples.

Questions for Juniors—35-37. Who was the forerunner of Christ? What was his first public proclamation concerning Christ? (vs. 29-34.) Who were Christ's first three disciples? Who the next two? The names of the two mentioned in v. 35? How did John speak of Christ? Why called "the Lamb of God"? What led the disciples to follow Jesus?

38, 39. What did Jesus say? The disciples' question? How answered?

40-42. To whom was Andrew related? Where was their home? (Mark 1: 21, 29.) What is the first thing that Andrew did? What does he say? To whom did he bring him? What does Jesus say? What does Peter's name mean? (See Matt. 16: 18.)

43-46. Where was Galilee? Whom did Jesus there call? In what words? Whom does Philip seek? What does he say? What reply? What does Philip answer? To what will the "Come and see" lead us?

For Seniors—35-37. By what four names are the followers of Christ spoken of in the New Testament? (Matt. 10: 1; Acts 5: 14; Acts 9: 13; John 21: 23.) What name includes them all? (Acts 11: 26.) How does a lamb set forth Christ? (Ex. 12: 5; Rev. 5: 6.) What made Andrew and John disciples of Jesus?

38, 39. How does the Lord always welcome those who seek Him? (Isa. 55: 7; Matt. 11: 28.) By what different way was Paul brought? (Acts 9: 1-6.) In what way should we treat Christ's claims?

40-42. Who was Andrew? Explain the name he applied to Christ? What was Andrew's great desire? What does the name

"Peter" mean? How did he win the name Cephas? (Matt. 16: 15-18.)

43-46. Why did Jesus return to Galilee? Who was Philip? Did Philip delay before telling others? Who acted similarly? (John 4: 28, 29; Acts 9: 20.) What is meant by the "law"? By what prophets was Christ spoken of? (See margin of Bible.) To what did Nathanael object? On what ground? What is the true way to treat the invitation?

to Christ? *to love, an man on*
*Bible Side Lights—*THE LAMB OF GOD—Ex. 12: 3; 12: 13; Isa. 53: 7; 1 Pet. 1: 17-21, MASTER—Matt. 23: 8, 10; Eph. 6: 9; Matt. 10: 24, 25.

COME AND SEE—Mark 10: 14; John 5: 40; 6: 44; Ps. 34: 8.

FOLLOW ME—Matt. 16: 24; John 10: 27; 12: 26; Luke 5: 11.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. "Without shedding of blood is no remission," Heb. 9: 22.
2. Andrew, as a model for Christian workers.
3. How Simon was transformed into Peter.

W. P. Johnston

FOR TEACHERS OF THE LITTLE ONES

Connection—Harry and Lucy were playing in the dining-room when their mother set a basket of cakes on the tea-table and went out. They were all frosted so nicely and did

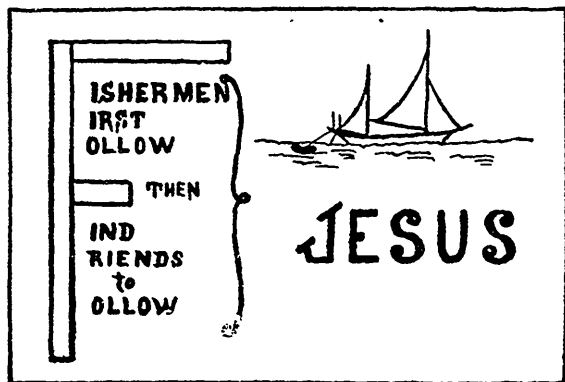
look very tempting.

"How nice they look," said Harry, reaching out his hand to take one.

"No, no, you must not," said Lucy, "Mamma did not say we could have any." "But she don't know," said Harry. "she did not count them."

"But God did," said Lucy.

This made Harry look sober. He drew back his hand, and went and sat down in his own little chair. He looked as if he were thinking over something. (The Water Lily.) Perhaps Harry thought of last Sunday's lesson—how Jesus put old Satan away. Recall lesson.



The Two Fishermen—What am I drawing? Oh yes, water; the sea of Galilee. Here is a little boat with a sail and two men in the boat throwing out a net to catch fish. Their names are John and Andrew. John says, "Come, Andrew, let us go and see this man, John the Baptist, and hear what he is preaching about Jesus."

They went and heard and believed what He said about Jesus.

Looking at Jesus—Picture the scene at Bathabara that Sabbath morning when John and Andrew stood talking with John the Baptist about Jesus. Jesus had come back from the wilderness where old Satan tempted Him. As they are talking, Jesus passes near by. John points to Him. They look at Jesus. They want to know Him.

Following Jesus—"They followed Jesus." Just the minute they turned to Him Jesus knew it. He looked around so kindly and waited for them. Tell the conversation. They go home with Jesus; stay all day, hearing Him speak, loving Him, learning of

His work, longing to have others follow Him. Can we know Jesus now? Can we talk to Him? Does He want us? Does He know when we turn to follow in His steps? Will He wait for us and help us along when we are weak and sinful and cannot stand alone? If we are trying to follow a leader we have to *watch him closely* and *watch ourselves closely* for fear we go wrong. We may have some tumbles and have to ask Him to help us up.

Bringing others to Jesus—If we get acquainted with any one we love very much, do we not want all our friends to know that person too? Tell how Peter, Philip and Nathanael were brought to Jesus. How can we bring others to Jesus?

"There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord
There is something to do every day."
Lesson Block—Jesus the Leader, Hymn 534.

BLACKBOARD REVIEW

THEY

FOLLOWED

BECAUSE

JOHN WITNESSED

JESUS DREW

THEY WERE WISE

It will be the greatest possible thing accomplished if any of the scholars shall be led to enlist for Christ's service. Let the final word, therefore, be to this end. Write down first "THEY FOLLOWED," tell who each one was and some of the great things each one afterwards did. Ask for the Golden Text. Follow up with the question, "Why did they follow?" Then write the word "BECAUSE." Probably it will be better to get the reasons from the scholars by questioning. Don't refuse any answer that comes at all near. Jot the answers down on the board. If they are in briefer and terser form than the above let them stand. At any rate they can quite readily be reduced to the form given. Now apply the truth earnestly. If *they* came because of John's witness, we have clearer testimony than his. If Jesus drew them with the cords of love, no less does He draw us. If these men were wise, although they knew so little, should we be any less wise and less prompt who know so much?

LESSON VI.

JESUS AND NICODEMUS

February 11, 1900

John 3: 1-18. Commit to memory vs. 14-17. Read John 2.

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

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these 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 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 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 of the Spirit, he cannot enter into the kingdom of God.

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

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

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is 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 a master of Israel, and knowest not these things?

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

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

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

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

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

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

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

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

Revised Version—1 Now there was; 2 Unto him; 3 Signs; 4 Anew (*Margin*, from above); 5 A second time; 6 *Margin*, The Spirit breatheth; 7 Voice; 8 Knowest not; 9 The teacher of; 10 Understandest not; 11 Bear witness of; 12 Told you; 13 Omit of; 14 Omit up; 15 Descended out of heaven; 16 May in him have eternal life; 17 On him; 18 Eternal life; 19 The Son; 20 Judge; 21 Should be saved through him; 22 Judged; 23 He that believeth not hath been judged already; 24 On.

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.

DAILY READINGS

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

TIME

April, A. D. 27, near the time of the Passover, in the first year of our Lord's ministry.

PLACE

Jerusalem; in the house where Jesus was staying as guest.

CATECHISM

Q. 7. What are the decrees of God?
 A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

LESSON PLAN

I. A Timid Inquirer, 1, 2.
 Who came by night.

II. A Puzzling Answer, 3-13.

A new birth necessary, which a "master of Israel" ought to have understood, but did not.

III. The Way Made Plain, 14-18.

Through the Son of God's love, "lifted up" as the Savior of mankind.

LESSON HYMNS

16 (Ps. Sel.); 91; 129; 125; 131.

EXPOSITION

Connecting Links—On the third day after leaving the Jordan Jesus arrived in Galilee, where He performed His first miracle (2: 1, 11). A little later He went down to Capernaum, probably to join a caravan going to Jerusalem to the Passover (2: 12, 13). At Jerusalem He presented Himself as the Messiah and showed His authority by purifying the temple; but the rulers rejected Him (2: 14-18). Many, however, were impressed by His miracles (2: 23). Among these was Nicodemus of the present lesson.

I. A Timid Inquirer, 1, 2.

Vs. 1, 2. *The Pharisees.* See Dictionary for the Quarter. *A ruler of the Jews*; a mem-

ber of the Sanhedrim or Great Council, the highest court of the Jews. *Came to Jesus*; in a spirit of inquiry. *By night.* He was in earnest, but timid in the face of hostile criticism, and so came secretly. *Rabbi.* See on last lesson, v. 38. The fact of his giving this title to Jesus (7: 15) shows the impression Christ's teaching had made upon his mind. *We know.* There were others in the Council who shared his thoughts. *Come from God*; the Baptist's testimony (1: 19-27) and Christ's miracles (2: 23) had convinced them that He was at least divinely sent. *That thou doest.* The wonder to them was not the working of a miracle but the sort of miracles that He wrought

II. A Puzzling Answer, 3-13.

Vs. 3, 4. *Jesus answered.* He does not argue the question with him, but appeals to his spiritual needs. *Verily, Verily; Amen, Amen; a solemn and emphatic prelude. Except a man be born again; "born anew" (Rev. Ver.) or "from above." Cannot see; cannot enjoy, cannot participate in the blessings of the kingdom. How can a man? The question shows the loss of spiritual ideas among the Pharisees. David (Ps. 51 : 10), Isaiah (6 : 7), Ezekiel (11 ; 19), and Jeremiah (31 : 33) had taught the need of a new heart. John the Baptist had preached it (Matt. 3 : 9). But Nicodemus was utterly bewildered at Christ's words.*

Vs. 5, 6. *Born of water and of the Spirit.* No Jew could mistake the reference to water as an emblem of purification (Lev. 14 : 8 ; Ezek. 36 : 25). Jesus is teaching not that the baptism of water is necessary to salvation, but the purifying of the Spirit which baptism symbolizes. *That which is born, etc.* To be born of sinful human nature is to be sinful and human, but to be born of the Spirit is to be spiritual. (Matt. 3 : 9.) The "flesh" refers to the natural appetites, passions, and desires. The fruits of the "Spirit" are seen in Gal. 5 : 21-23.

Vs. 7, 8. *Ye must; perhaps with special emphasis on "ye."* Proud Pharisees, as well as the uncovenanted Gentiles, must bow to this humbling truth. *The wind bloweth.* The blowing of the wind is mysterious, but it is a fact; so is the operation of the Spirit, silent, wonderful, effective.

Vs. 9, 10. *How can these things be?* He is still perplexed; but there is a glimmer of light. His question is, therefore, more to the point than that of v. 4. *The teacher of Israel and understandest not these things (Rev. Ver.)?* It was a sore thrust, but needed. The teachers of the Old Testament had read that book to little profit. (See on v. 4.) They were blind leaders of the blind. (Matt. 15 : 14.)

V. 11. *We speak.* The word "we" probably does not include others, as the Baptist, or the disciples. It is possibly "an unconscious transition to the plural." (Mark

4 : 30.) *That we do know.* Christ had personal knowledge of the truths of the spiritual life. *And testify; bear witness to. What we have seen; with the Father (8 : 38).* Jesus saw to the very heart of truth. *Ye receive not our witness.* The rulers showed an utter lack of spiritual appreciation, as seen in 2 : 18-21, and in Nicodemus' conversation.

Vs. 12, 13. *Earthly things; things which take place on earth and within the experience of man, such as the new birth. Heavenly things; the deep purposes of God in salvation which lie beyond human knowledge. No man hath ascended.* "No man hath been in heaven, so as to see and know these heavenly things, excepting Christ." (Camb. Bible.) *Came down from heaven; in the Incarnation. (1 : 14.) Son of man.* This title Christ applies to Himself upwards of eighty times in the Gospels, and only He uses it. He is truly *the Son of man*, the representative of the human race. *Which is in heaven.* He was God as well as man, and in heaven even while on earth.

III. The Way Made Plain, 14-18.

Vs. 14, 15. *As Moses, etc.* Jesus now unfolds His divine knowledge of the "heavenly things" of which He has been speaking. He takes Nicodemus back to Numb. 21 : 4-9 and finds there a type of His crucifixion. *So must the Son of man be lifted up; upon the cross (12 : 32), that the believer may see in Him the defeat and exposure of sin, as the Israelite saw in the brazen serpent the defeat and exposure of the serpents of the desert.*

V. 15. *That whosoever, etc.* As faith brought life to the bitten Israelite so does it bring life to the sinful soul.

V. 16. *God so loved.* This "little gospel" contains the secret of it all. The source of salvation is the love of God. Free, too, to all who will—"whosoever."

Vs. 17, 18. *God sent not the Son—to judge the world (Rev Ver.)* Christ's coming involves the judgment of unbelievers (9 : 39); but the purpose of His coming was not, as the Jews thought, to judge the Gentile world but to provide salvation for all man-

kind, Jew and Gentile. *Hath been judged already* (Rev. Ver.) The unbeliever need not wait for the final judgment; the sentence of unbelief is already upon him. The next

verse shows the justice of this. The germs of Christ's whole teaching are in this lesson. Nicodemus became a secret disciple (7:50) and later a bold confessor (19:39).

Red R Shadow

APPLICATION

Thou art a teacher come from God, v. 2. If one sincerely believes in Jesus as a teacher come from God, he will surely advance to a fuller faith. For among the things which Jesus will teach him will be great truths about Himself and about His work.

Except a man be born again, v. 3. Are we citizens of the Kingdom of God? We cannot be, unless there has come to us the new life which is called spiritual life or eternal life. The question is not as to time. The new birth, the new life, may come in earliest childhood, even before the dawn of self-consciousness. But when it has come, it manifests itself by our attitude towards God, by trust in God, loyalty to God, desire and endeavor to do the will of God.

Except a man be born of water and the Spirit, v. 5. Man cannot obtain this new life for himself; he cannot bring himself to a new birth. No process of education or culture, no mere respectability or morality, no mere conformity to the outward observances of religion, can impart to us the new life. It can come only by the cleansing and renewal of the Holy Spirit of God.

Marvel not, v. 7. There are reasons why we are tempted to marvel at this doctrine. It seems sometimes as if the Spirit's action were arbitrary; and we ask why He does not move mightily and irresistibly upon the souls of men and waken all to newness of life. Our Lord seems to recognize this difficulty in His reference to the wind, which bloweth *where it listeth*. And His illustration helps to remove the difficulty. The fitful winds and all the changes of the weather are for the best. We are content to leave them to the wisdom and goodness of God. So must we also in this higher sphere. "Shall not the judge of all the earth do right?" (Gen. 18:25.) And, after all, not even the coming and going of the wind are arbitrary. They are governed by wise laws which we are not

fully able to trace. And so we may sure that in all God's spiritual dealing with our race, righteous law prevails. It may be too high for us to comprehend, but it will certainly be in harmony with the character of a just and merciful God.

As Moses lifted up the serpent, v. 14. The fatal bite of the fiery serpents, diffusing its virus through the veins of the unfortunate Israelites, causing anguish and ultimately death, may well depict the effects of sin upon mankind. But God provided a remedy. The serpent of brass lifted upon a pole was God's appointed means of recovery. When the sufferers had faith enough in God to accept His remedy, and look, as He commanded, they were healed. And now the same merciful God has provided a remedy, a Redeemer from sin. He has been set forth, He has been lifted up; it is for us to believe and be saved.

That whosoever believeth may in Him have eternal life (Rev. Ver.) v. 5, Christ crucified may be to the unbeliever an object of scorn or of indifference, or at the most an example of heroic self-sacrifice. But the believing man has in Jesus Christ and Him crucified, "a truth which goes to his inmost spirit, sending a new life through his whole being . . . It is light breaking upon the darkness of his soul; it is life bursting the cold sepulchre of a deadened spirit; it is love winning its way through the scales of a hardened heart; it is mercy deeper and wider even than His sin; it is hope bracing the man to a new life of holiness; it is the Word of God and in Him he has eternal life."

God so loved the world, v. 16. This verse tells us of God's unspeakable gift to men, and perhaps better than any other single passage of Scripture, it helps us to estimate the greatness of that gift. There are several ways in which the greatness of a gift may be estimated. (1) The motive which prompted it.

There is no gift so precious as that which has been prompted by love. It was this that prompted God. Jesus Christ the Savior is God's love-gift to men. (2) Its cost to the giver. What shall we say of this? How shall we speak of what it cost God to send His dear Son to the poverty and the hardship of His earthly life, to give Him up to the rage and cruelty of his enemies, to lay upon Him the iniquity of us all, to hide His face from Him in His hour of anguish, when He who

knew no sin was made sin for us? (3) Its value to the receiver. We begin to know a little of that value now. It is worth much to have our sins forgiven, to be at peace with God, to have the light and comfort of His reconciled countenance. But there are better things in store, and only Heaven's eternity will tell the value of what God's love has given. And this gift is ours if we will accept it. It is for "whosoever believeth on Him."

Red R Haddon

POINTS AND PARAGRAPHS

A timid approach to Jesus is better than no approach; an imperfect faith is better than no faith, v. 2.

EXCEPT—An absolute bar to the kingdom of God, except through a changed nature, v. 3.

Let us beware of binding the free Spirit of God to our narrow notions of when and how and where His life-giving influence is to be exerted, v. 8.

The natural man receiveth not the things of the Spirit of God, v. 11.

If we belong to Christ and have His Spirit, then we also may in some measure be in heaven while we are still upon earth, v. 13.

Look and live! vs. 14, 15.

Love is the greatest thing in the universe and God's love the greatest love of all, v. 16.

Whosoever will, let him come! Whosoever believeth let him live! v. 16.

Though condemnation may be to some the issue of Christ's mission, it is not the object of it. He came not to condemn, but to save. v. 17.

Those who reject Christ, in so doing pass judgment on themselves, v. 18.

Paragraphs

When an ambassador from any country arrives at the court of another, he produces the papers which he has brought with him, papers which have been signed and sealed by the sovereign whom he is sent to represent. These papers are satisfactory evidence that the ambassador is what he pro-

fesses to be, the duly accredited representative of his king. So when Jesus comes to earth God sets His seals to Him. By the miracles which He was empowered to work, by the wisdom and goodness with which he was endowed and especially by His resurrection from the dead God says to us, "This is my beloved Son, hear Him."

A locomotive stands hissing on the track. Nothing is wanted of all its marvellous machinery, the water is in the boiler, the fire is burning, steam is up and yet the engine stands idle. It is not fulfilling its purpose, nor will it ever begin to do so of itself. It will only begin to do its great work when the engineer steps into the cab, takes hold of the lever and starts the mighty machinery in motion. So the "ural man, the man who is not a citizen of the kingdom of God, is not fulfilling the end of his creation. He may be a useful man in some ways as a citizen of the world; but his chief end is to glorify God as a subject of His kingdom. He will never begin to do this of himself; never until the Divine Spirit steps in and sets in motion, with His life-giving touch, the machinery of his spiritual being.

On the lowest plain of creation lies the inorganic world, including the earth and the air. In this inorganic world there is no life; and of itself it can never begin to live. But when a living plant is rooted in the earth and spreads its leaves in the air, it takes of the substance of the earth and the air, and changes it into a living organism. So the living Spirit of God, reaching down to men

who are spiritually dead, lifts them into spiritual life and thus enables them to see and enter the Kingdom of God.

As you have surveyed the face of nature in some tranquil season—the unbreathing summer noon or the hushed twilight hour—every feature of the landscape has seemed suffused with calmness, every tree hung its motionless head, every unrippled brook crept on with almost inaudible murmuring, every plant and flower and leaf seemed as if bathed in repose. But, anon, you perceived a change passing over the scene as if at the bidding of some invisible power, a rushing sound, as of music evoked by invisible fingers from the harp of Nature began to fill your ear, the

leaves began to quiver and rustle, the trees to bend and shake, the stream to dash onward with ruffled breast and brawling sound, and from every wood and glade and glen there came forth the intimation that a new and most potent agent was abroad and working round you. And yet, while you marked this change on the face of nature, did you perceive the agent that effected it? No! So it is with everyone that is born of the Spirit. You cannot see this mysterious agent any more than those natural agents of which I have spoken. But as in one case so in the other, though the agent is invisible, the effects of his operation are manifest.—Dr. John Caird.

TEACHING HINTS AND HELPS

R.D.J.

The Golden Text of this lesson has been well chosen. It was *life* that Nicodemus needed and after which he was groping, the life that springs from having God within the soul. And it is into that life we would fain bring all our scholars. The Golden Text—the “Little Gospel,” as it has been aptly called—tells how life comes.

We have :

I. *Nicodemus asking*, 1, 2. These words make up the picture: “Of the Pharisees,” “ruler,” “of the Jews,” “by night,” “Rabbi,” “we know,” “teacher come from God,” “these miracles,” “except God be with him”—the proud, correct, self-satisfied teacher, shaken in his trust in self and form, yet not sure; and so coming timidly by night, amazed by Christ’s miracles and open to further light. He has come to the right source, and although halting, will receive.

II. *Jesus preparing the way*, 3-13. Take the class along step by step. (1) The staggering statement of the absolute need of a new birth, v. 3; (2) The bewilderment of the learned ruler, v. 4; (3) The plainer revelation, a birth of the Spirit of God cleansing the soul, as the body is cleansed by water, vs. 5, 6; (4) The mystery and yet the certainty of it all, vs. 7, 8; (5) Bewilderment passing into a strange mingling of doubt and of anxiety to know, v. 9; (6) A rebuke,

which is, at the same time, a preparation for fuller instruction, vs. 10-13.

III. *Jesus proclaiming the Gospel*, vs. 14-18. What a great word, “Gospel,” too great a word to be chained to any sort of pettiness. “Gospel”! It means “good news,” and there can be only one “good news,” and that the news of life from heaven for men on earth. This is the Gospel Jesus proclaims. Mark His skill, the healing of the serpent-bitten Israelites, a type of the healing of the sin-stricken world. Nicodemus, as a reader of the Old Testament Scriptures, would be familiar with the story, and in no other way could these four essential things have been made so clear to him; (1) The hopelessness of the sinner; (2) The efficacy of Christ’s work of redemption; (3) The simplicity of the cure; on Christ’s part, to be “lifted up” (on the Cross, as He afterwards made plain, ch. 12: 31, 32), and on our part to look and be saved; (4) The boundlessness of it all—God’s infinite love, Christ the world’s Redeemer, the gift of life for all who will receive it.

Questions for Juniors—Where does Jesus now go with His disciples?

1, 2. To what sect did Nicodemus belong? What position did he occupy? When did he come to Jesus? Why at that time? What did he say?

3-8. What did Jesus reply? What is meant by "the kingdom of God"? Why could not Nicodemus understand? What two agencies in the second birth? Who had baptized with water? "What is Baptism?" (Shorter Catechism, Q 94.) To whom is the Holy Spirit given? (Luke 11:13.) To whom does "ye" (v. 7) refer? What figure here used to express the new birth? How are the wind and the Spirit alike?

9-13. Why was Nicodemus puzzled? Why should he have known? Who included in "we"? (v. 11.) Who would not receive God's "witness"? How does Jesus speak of Himself? (vs. 12, 13.)

14-18. Describe the event recorded in Num. 21:4-9. When was Christ lifted up? For whom? On what condition is eternal life given? To whom is the offer in v. 16 made? On whom are we to believe? What is the result of rejecting Christ?

For Seniors—1, 2. On what three occasions do we read of Nicodemus? Who were the Pharisees? To what Council did Nicodemus belong? What title of honor does he apply to Christ?

3-8. What is the truth here taught? (See

also Matt. 18:3.) How is the new birth effected? (James 1:18; 1 Cor. 4:15; 1 Pet. 1:3.) How is it evidenced? (John 13:35; 1 John 5:1, 6.) To what does "born of water" refer? "Born of the Spirit"? Why should Nicodemus have understood these figures? What are the "works of the flesh." (Gal. 5:19-21.) What is "the fruit of the Spirit"? (Gal. 5:22, 23.)

9-13. To what are some of the teachers compared? (Matt. 15:14.) What is meant by "earthly things"? "Heavenly things"?

14-18. Give points of likeness between Christ and brazen serpent. Recite the Golden Text. (It is called "The Little Gospel.") Who included in "whosoever"? What response should we make to the love of God? (1 John 4:19.)

Redy Trace
Bible Side Lights—By NIGHT—John 19:39; Matt. 10:28; John 12:42.

THE KINGDOM OF GOD—Mark 10:14, 15, 25; 12:33, 34; Luke 9:62.

FLESH AND SPIRIT—Gal. 5:16-26; Rom. 7:14-25; 8:5-9.

BORN OF THE SPIRIT—1 John 5:1, 4; 1 John 2:29; 1 Pet. 1:18, 19.

THE SON OF MAN—Dan. 7:13; Matt. 8:20; 9:6; 13:41; 25:31.

Topics for Brief Papers

1. Nicodemus' perplexity. *RS*
2. The wind and the Spirit.
3. "God so loved the world." *RS*

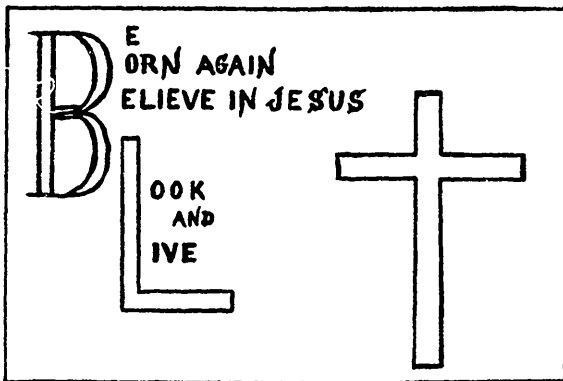
Wm Johnston

FOR TEACHERS OF THE LITTLE ONES

Connection—Here's a new boy that's goin' to come to our class," said Ned Parkins, pulling along by the hand a dirty-faced little urchin. "How do you do, my dear?" said Miss

B—. "Well, Ned, you remembered the lesson about the fishermen who brought others to Jesus, didn't you? You know Jesus said 'Follow me and I will make you

fishers of men', and of boys and girls, too, He meant. When we try to do good to people and draw them to Jesus we are like fishermen. How did you catch this little fish, Ned?" "Oh, I went to play with him when he was sick and took him some of my papers and told him about our class, and he said he'd come with me when he got well." "You're a good little fisherman, Ned," said Miss B—; "try again."



A quiet talk with Jesus—Picture that Eastern night scene in the "spare room" on the open roof of the home of one of the disciples in Jerusalem. The lamp is burning—the night wind is whistling about the corners of the house—Jesus, the "teacher come from God," is there. Listen! someone is coming up the outside stair! It is a great rich man, a teacher in Jerusalem, Nicodemus, coming to have a quiet talk with Jesus.

How can we have a quiet talk with Jesus?

The New Birth—How many have a baby brother or sister? What a helpless thing it is, depending on mother for everything, crying when she is away, happy when she takes it in her arms again! All big people were once little babies. God gave us to our fathers and mothers. But he says we must all be *born again*, born His children, crying to Him for help and love, just as little baby clings to mother, getting the unseen *spiritual* life from Him. Sometimes people are big and old before they are born God's children. Then they feel like new people, happy, always

trying to please their Heavenly Father.

Unseen Power—Talk of the wind and its power felt though unseen. We cannot see the Holy Spirit; but after we are born again we can feel His power in our hearts making us love Jesus and all that is good, and hate Satan and all that is bad.

Jesus the Savior—Tell the story of the "Brazen Serpent." (Numbers 21 : 4-9.)

Satan, the old serpent, is always biting at us and making us sin and so suffer. Jesus was lifted up on the cross and if we look to Him, He will cure us of Satan's bites. (Sins.) *Everybody* can be cured that will.

God's Love—So great! He loves the whole world—millions of little children, millions of men and women. Teach Golden Text. Explain vs. 17, 18. Tell everybody about it.

Sing Hymn 553, vs. 1, 2.

Teachers may take either the thought of the "New Birth" (vs. 3-8) or the "Looking to Christ" (vs. 14-18).

Lesson Block—Jesus the Teacher.

BLACKBOARD REVIEW

LED

TO SEEK - TO UNDERSTAND - TO ACCEPT - TO CONFESS

The lesson, which was taught only a year ago, is one of the most familiar in the Bible. The Review may, therefore, be more interesting if it be taken at a new angle. Let the word "LED" be written down first and the thought brought out: God leads, and leads each one as if there were no one else in all the world. Like the sunshine and the rain-drops His love finds out the meanest and smallest. Nicodemus was led of God, at first unconsciously, by and by with his eyes opened to the divine guidance. Then write down each stage, questioning diligently all the while—Oh, what virtue in well-directed questions!—his seeking; how his darkness and confusion of mind were banished and he came to understand; then his acceptance, perhaps at once; and, finally, his confession of his Lord. (For the two last points see chaps. 7 : 50; 19 : 39.) We cannot afford to make little of Nicodemus for his timidity at the beginning, when we see how grandly his light shone in the end.

LESSON VII.

JESUS AT JACOB'S WELL

February 18, 1900

John 4: 5-26. Commit to memory vs. 11-14. Read John 3: 22 to 4: 45.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

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

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

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

9 She saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

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

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

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

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

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

15 The woman saith unto him, Sir, give me this

water, that I thirst not, neither come I hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said, I have no husband:

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

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

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

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

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

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

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

Revised Version—1 So he cometh: 2 And; 3 By; 4 Food; 5 The Samaritan woman therefore saith unto him: 6 A Samaritan woman: 7 Omit the; 8 Sons; 9 Every one that drinketh: 10 Become; 11 Unto eternal life: 12 All the way hither: 13 Said unto him; 14 Saidst well: 15 This hast thou said truly: 16 Neither in this mountain, nor in Jerusalem, shall ye worship the Father: 17 That which ye know not; 18 Worship that which we know: 19 From; 20 Such doth the Father seek to be his worshippers; 21 Omit him; 22 Omit in; 23 Messiah; 24 Declare unto us.

GOLDEN TEXT

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

DAILY READINGS

M.—John 4: 5-14. } Jesus at Jacob's
T.—John 4: 15-26. } well.

W.—John 4: 27-42. Samaritans believing.

Th.—Rev. 22: 1-7 and 17. Water of life.

F.—Isa. 55: 1-7. Come and drink.
S.—Acts 17: 22-29. Spiritual worship.

S.—Heb. 10: 14-22. With true heart.

TIME AND PLACE

December, A.D., 27 About eight months after last lesson; Samaria, at Jacob's well, near Sychar, at the foot of Mount Gerizim.

CATECHISM

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

LESSON PLAN

I. Weary, 5, 6.
And resting from His journey.

II. Winning a Soul, 17-19.
Thirsty for the water of life.

III. Explaining True Worship, 20-24.

To one on whom the light was breaking.

IV. Revealing Himself, 25, 26.
As the Christ of God.

LESSON HYMNS
S1 (Ps. Sel.); 95; 138; 36; 134.

EXPOSITION

Connecting Links—Christ spent the summer following His conversation with Nicodemus in Judea, where He won many disciples. Some of these were from the ranks of the followers of John the Baptist; and fearing lest the Pharisees might use this fact to awaken the jealousy of John's disciples and thus interfere with His work, Jesus de-

parted for Galilee (4: 1-3). On His way thither He had to pass through Samaria, where He met the woman at the well.

I. Weary, 5, 6.

Vs. 5, 6. For "Samaria," "Sychar," "Jacob's well," etc., see Dictionary for Quarter, p. 48. *The parcel of ground*; Gen. 33: 19; 48: 22. *Being wearied*. How intense-

Ed. G. B. M. Lead

ly human! *Sat thus*; in His tired condition. *The sixth hour*; at noon, if the reckoning is by Jewish time; at six o'clock in the evening, if by Roman time, John's usual way of reckoning (ch. 19 : 14). The evening was the usual time for drawing water; but the fact that there were no other water-carriers present seems to favor the noon-hour.

II. Winning a soul, 7-19.

Vs. 7, 8. *Give me to drink*. Again we see the human side. How far reaching in its effects was this simple request; and how naturally it opens the wonderful conversation. *For his disciples, etc.*; explaining why Jesus made the request. *Meat*; provisions, the plural being used in the Greek.

V. 9. *How is it that thou being a Jew?* There is a touch of sarcasm in her words, as though she had said "you can ask a favor when you need it." The words which follow are in explanation of this. *The Jews have no dealings*. The enmity dated back to the building of the second temple (Ezra. 4 : 1-4). The Jews thoroughly despised the Samaritans; but the prohibition to buy was not absolute. It did not apply to fruits and vegetables. (Godet.)

V. 10. *Jesus answered*. "It is strange that Christ should often speak his most remarkable words to the least remarkable persons." (Fairlairn.) *The gift of God*; the gift of salvation. *And who it is*. She thought Him an ordinary Jew. *Thou wouldst have asked of Him*. The emphasis is on *thou*. Her need was greater than His. His was physical; hers was spiritual. *He would have given*; with all fulness and freeness. *Living water*; divine grace symbolized by the spring water.

Vs. 11, 12. *Sir*. His unexpected answer awakens surprise and respect and takes the sharpness out of her speech. (v. 9.) *Thou hast nothing to draw with*. She does not understand the deeper meaning of His words; but is thinking of the water in the well. *The well is deep*. Conder, a recent explorer, found it 75-feet. It was deeper in our Lord's time. *Our father Jacob*. The Samaritans, as well as the Jews, claimed Jacob as their ancestor. She could not understand how He could give

better water than Jacob had given.

Vs. 13, 14. *Jesus answered*; and in His answer he seeks to awaken her need. *Shall thirst again*. "That was the best Jacob could do." *The water that I shall give*; the life giving Spirit that completely satisfies (7 : 37-39). *Shall be in him*; an ever living energy that leads to the fulness of life eternal.

V. 15. *Give me this water*. Compare John 6 : 34. In both cases they were asking better than they knew.

Vs. 16-18. *Go, call thy husband*. Having awakened her seriousness Jesus now seeks to show her her spiritual need by laying bare her guilty life. *I have no husband*; a weak attempt to disguise the feelings awakened by His home thrust. *Thou hast well said, etc.* The emphasis is on *husband*. Her statement was literally true; but there was an underlying falsehood, which Jesus proceeds to expose.

V. 19. *Thou art a prophet*; an inference from the knowledge He has shown of her life. Note the gradual change in her mental attitude: sarcasm (v. 9), seriousness (v. 11), longing (v. 15), then reverence for Jesus as a prophet. With what consummate skill Christ has done His work.

III. Explaining True Worship, 20-24.

V. 20. *Our fathers worshipped*. Her conscience is deeply touched, and naturally she seeks light from the "prophet" upon the great religious question of the day, as to where God should be worshipped. *In this mountain*; mount Gerizim, near where they were standing and on which was the Samaritan temple.

Vs. 21, 22. *Jesus saith unto her*. As a Jew Jesus has the delicate task of telling the whole truth without giving offence. How admirably He does it. *The hour cometh*. He does not decide for either place; but as a "prophet" (v. 19) He predicts the time when all that is merely local in worship shall be abolished. This impartiality opens the way for the sharp truth of the next verse. *Ye know not what*. The Samaritans were ignorant of the true God. Though they accepted the Pentateuch they rejected

the Prophets. *We know*; for God had revealed Himself to the Jews all through their history. *Salvation is of the Jews*; to whom God had given the promises.

Vs. 23, 24. *But the hour cometh and now is*. The Savior, who is to proceed from the Jews, is at hand. *The true worshippers*; as opposed to the false, formal and insincere. *In Spirit*; in the heart, and not merely in a place. *In truth*; in reality and not through symbols. *The Father seeketh*; for He would have man become spiritually true like Himself. *God is a Spirit*; and, therefore greater

than temple or mountain. Isaiah had taught this truth. (66 : 1.)

IV. Revealing Himself, 25, 26.

The woman saith, etc. She does not clearly follow His thought, and so somewhat helplessly falls back upon the expectation of a coming prophet the Messiah or Christ, who would make everything clear (Deut. 18 : 15, 18). *I that speak*, etc.; a plain declaration of himself as that Christ. The woman receives a new faith and new life. In experience she now knows the meaning of "living water."

Red R. Hallow APPLICATION

There cometh a woman of Samaria, v. 7. No doubt she came by a familiar way to a familiar spot. But this day she met with Jesus Christ. So it happens still. We come, by the familiar way, to the place where we have often come before, to church or Sabbath School; but one day we meet with Christ there. He reveals Himself to us and we become His own.

He would have given thee living water, v. 10. The gift which Jesus offers is eternal life. (See v. 14; also Rom. 6 : 23; 1 John 5 : 11.) To have eternal life is to have a true knowledge of God (John 17 : 3); it is to be a citizen of His kingdom (John 3 : 5); it is to be at peace with God; it is to serve Him with a loving, loyal, trusting heart. Is it not this eternal life the most precious thing? How can life be otherwise than unsatisfied and wretched, if we do not know God as He is, if we are not at peace with Him, if we have no sense of His loving care while we live, and no hope of His joy hereafter?

In him a well of water, v. 14. Literally "a spring of water." The things which the world counts blessings are like water which is collected in a cistern, which in the time of heat and drought it is apt to fail. Wealth, fame, pleasure! In the time of our greatest need, in sorrow and sickness and death, these things fail us. To know God and to have a sense of His favor is always a source of strength and comfort. (Ps. 4 : 6.) And, like the water of a spring, which seems

coolest on a sultry day, this living water is most precious in the time of trouble. Note also the words "in him." The Christian carries in his own breast the secret of a happy life.

"I thirst for springs of heavenly life,
And here all day they rise;
I seek the treasure of Thy love,
And close at hand it lies."

Hymn 190, Book of Praise.

Jesus saith, Go call thy husband, etc., v. 16. This spring of living water can be set flowing in any life, but not easily. Before the spring in Jacob's well could be tapped they had to dig 100 feet through the limestone rock. So in our lives, layer-upon layer of sin, of evil thought and evil habit and evil disposition, must first be broken through. This is the work of conviction and repentance which Jesus effects in our souls. Let us not shrink from His strokes.

Our fathers worshipped in this mountain, etc., v. 20. The convicted soul often seeks peace in false ways. One says, "I must find out whether Mt. Zion or Mt. Gerizim is the proper place to worship God." Another says, "I must say so many 'Hail Marys' and must eat no meat for a week." Another says, "I must go to church regularly and to Sabbath School; I must become a communicant." Let us not think that what God desires of us is the observance of any particular form, except as this may help to the end

God really seeks. What this is, Jesus teaches us in the verses which follow.

God is a spirit, etc., v. 24. The nature of God determines the character of acceptable worship. God is a Spirit; therefore He must be worshipped with what is spiritual in man. How monstrous that we should draw near to God with physical performances, with mechanical movements, while that which is really akin to God, our spirit, is far from Him. We *ourselves* must approach to God; the spirit in man must have intercourse with the Divine Spirit. This cannot be too strongly insisted on; for the immemorial tendency in men has been to make ritual, not merely a way of spiritual approach to God, but a substitute for it.

We must also worship God in *truth*. That is, our worship must be in harmony with God's true character. God is our Creator, and we must worship with adoration; He is our Preserver and we must worship with gratitude; He is our Father and Redeemer, and we must worship with love.

It is evident that such worship is not confined to any particular place or form, though certain places and certain forms may be helpful to worship. Nor is it confined to certain times. Christ's whole life was worship. He was in constant communion with His heavenly Father as with a friend who is walking by one's side. So, for us, the ideal is to pray without ceasing, to make the whole life one long loving act of worship.

Rev R Hadow

POINTS AND PARAGRAPHS

"Lord Jesus, I am weary in Thy work, but not weary of it," said George Whitfield, as he went out to preach what proved to be his last sermon. v. 6.

Pride and prejudice are of the devil not of God. v. 9.

The less we know the more vain of self we are apt to be. The more we know, the more willing we are to learn of others. v. 10.

The gift of God is eternal life in Christ Jesus. v. 10.

"The waters of the earth have failed
And I am thirsty still".—v. 13.

"The kingdom of God is within you." v. 14.

If we would obtain eternal life, we must first face the question of our sins. v. 18.

What a sight! Poor mortals squabbling as to *where* they ought to worship, and the great God vast in His presence and His grace as the heavens above us. v. 20.

"Him that cometh unto Me I will in no wise cast out." v. 23.

Paragraphs

Dr. Sven Hedin, the Swedish explorer, in his journey through the great Asiatic desert, almost perished for want of water. His two companions dropped exhausted on the sand.

Hedin himself struggled on, crawling at last upon his hands and knees. He saw at length in the distance a line of green shrubbery. He dragged himself painfully to it and found the dry bed of a stream. To the right he heard the sound of a duck lifting and the noise of splashing water. He crawled in that direction and found a large pool of clear water. Being a Christian his first act was to thank God; being a man of science his second act was to feel his pulse that he might observe the effect of the water, then he stooped and drank. He says "it was a most lovely feeling; I felt my blood liquefying. It began to run in my veins, my pores opened; my pulse went up at once to fifty-three. I felt quite fresh and living." So the explorer's life was saved, his agony was relieved, and he was able to carry help to the comrades he had left behind. Such is the effect of the *living water*. It saves from destruction, it saves from misery, it makes us capable of helping and blessing others.

There are a few districts in Ontario where it is impossible to obtain good well water. The people have to depend upon the uncertain supply of rain water, which they filter into cisterns, or in some cases have to buy spring water, which is drawn from a distance. How much more fortunate is the

man who has a well in his own yard, affording him, without cost, an unfailling supply of pure water. Such is the happy case of the man within whose heart there flows the well of peace and joy, springing up into eternal life. (Hymns 76, 138, 190, Book of Praise.)

The demand, "Go, call thy husband," struck deep, even to the fountain-head of this woman's guilt and shame. It brought out the agonizing confession of v. 17, and this again opened the way to fuller revelation of Christ. The wound was in wisdom and love, for no true knowledge of Christ can come to us, no first taste of the water of life, so long as we abide in any sin. We should be thankful for any plainness of speech which brings us to acknowledge our

wrong-doing, so that Christ may come into our hearts.

The Scottish mother sat crooning to her child,

"Hush ye, hush ye, little pet ye,

The Black Douglas will not get ye."

"Do not be too sure of that," said a voice at her side, and the hand of the Black Douglas was upon her shoulder. Let this illustrate by contrast, the position of the soul which cries, "O that I knew where I might find Him!" He is near us, if we only knew.

Speak to Him thou, for He hears, and Spirit with Spirit can meet—

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

TEACHING HINTS AND HELPS

There should always be one central thought—just one and no more—in the teaching of a lesson. An effective way of dealing with this lesson will be to take as the central thought :

How A SOUL WAS WON.

1. *It was no easy task.* Ignorance, prejudice, vanity and sin barred the way; all which Jesus well knew. But he did not hesitate, much less despair of succeeding. There is no one so ignorant or perverse or vile as not to be open to conquest for God and holiness.

2. *It came about through a chance interview.* And yet there is no such thing as chance. The eye of a watchful providence was upon it all and the hand of a loving Father was leading back His erring child.

3. *It was the work of a weary man,* but not too tired to do His Father's business. Too tired to do God's work we should never be. He will not lay on us heavier tasks than we are able to perform, but in no sphere of service are the words more apt or applicable: "One can go a long way after one is weary."

4. *It was accomplished through patient and well-directed effort.* "Ye have need of patience," ye soul-winners. Every minister and teacher should sit down beside Jesus at

Jacob's well and observe how tenderly and sympathetically and with what unruffled serenity He deals with this vexing woman. And with what rare skill. (1) He opens the way naturally (v. 7); (2) He steers clear of a rock of controversy and awakens her better nature (v. 10); (3) Following up His opportunity He leads her to still larger desire; (4) A rude shock is necessary to open her eyes fully to spiritual things. He is not afraid to give it (vs. 16-18); (5) Again He uses a point of controversy to advantage (vs. 20-24); (6) And when, at last, the eyes of the poor sinful woman see clearly, He reveals Himself to her as the Christ; and she is won.

It is worth while noticing also that Jesus revealed the deep things of God to the woman. We cannot make truth too simple in teaching the very young or the very ignorant. But it is a mistake to hold back the very deepest truths from even the youngest or most unintelligent. The deepest things are, after all, the simplest to a sincere mind. Little children have surprising spiritual insight. And it is only by the deepest truths, such as the love of God, the work of Christ on the Cross, the renewing power of the Holy Spirit, that souls are saved and lives made holy. Surface teaching washes out readily. The deep things of God abide in the heart

and life. *miss morrow*

Questions for Juniors—Why did Jesus leave for Galilee? (vs. 1, 3.) Where was Samaria?

5, 6. Where did Jesus rest? Near what city? At what hour?

7-10. How was the water drawn? Who came to draw? What did Jesus ask of her? Where were the disciples? How did she know He was a Jew? Why were the Jews and Samaritans enemies? How did Jesus arouse the woman's curiosity? (v. 10.) What called God's gift? Why called living water?

11-19. Explain the woman's surprise. (v. 11.) What does Jesus promise? What does she request? How does Christ convince her of her sin? How should sin be treated? (2 Tim. 2:19.) What does she now think of Christ?

20-26. What mountain referred to? How is God to be worshipped? Who satisfies every thirst of the soul?

For Seniors—5, 6. Name the three divisions of Palestine. Why does Jesus now leave Judaea? What are the seven sayings of our Lord in this conversation? What do you know of Jacob's well? What to be learned from the fact that Christ was weary? Where had the Samaritans built a rival temple? Why? What golden opportunity here came to Christ? How did He use it?

7-10. Why did the woman express surprise? (v. 9.) What often prevents us recognizing

good in others? What offer made to the woman?

11-19. What is eternal life? (John 17:3.) To whom given? (John 3:15.) In how far did the woman understand Christ? Why does Jesus mention her husband? What is sin? Who have sinned? (Rom. 3:23.) How atoned for? (Zech. 13:1; John 1:29; Eph. 1:7; 1 John 1:7.) What led her to recognize Christ?

20-26. What place had God chosen for His sanctuary? (Ps. 76:2.) In what sense was "salvation of the Jews"? Who is the true object of worship? What is the test of real worship? Was the woman convinced? What was the result of her conversion?

Rev. J. B. Brown
Bible Side Lights—TO DRAW WATER—Gen. 24:44; Josh. 9:27; Isa. 12:3.

GIVE ME TO DRINK—Gen. 21:19; Judges 4:19; Ps. 78:15; Rom. 12:20.

THE GIFT OF GOD—Acts 8:20; Rom. 6:23; 2 Cor. 9:15.

LIVING WATER—Gen. 26:19; Num. 19:17-19; S. Song 4:15.

WORSHIP—1 Chron. 16:29; Ps. 95:6; Matt. 15:9; Phil. 3:3.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Jacob's well.
2. The water of life.
3. "What shall I do with this Jesus, which is called Christ."

miss G. L. Johnson

FOR TEACHERS OF THE LITTLE ONES

Connection—Last Sunday we heard about Jesus having a quiet talk with a very rich man. (Recall lesson.) We are going to hear about a quiet talk He had with a poor, wicked wo-

man. Jesus talked to rich and poor; He loved everybody and wanted everybody to love and believe in God, get the new life, be born again. Such was His Father's will.

JESUS
AT JACOB'S WELL
TALKS TO THE RICH AND POOR
AND THE WICKED WOMAN
WHICH SATISFIES WITH THE WATER OF LIFE

W

ELL OF JACOB
ICKED WOMAN
ATER OF LIFE

ELL
ORSHIP
ITH
HITE HEARTS
ASHED
ITH
ATER OF LIFE

Wells—Talk about wells of pure, spring water. You have all seen such wells. We are going to hear about a well in the Holy Land. Boys and girls all over the world to-day are hearing about Jesus at this well.

Map—Show a map of the Holy Land or draw an outline map on brown paper or use a sand-tray. Point out the plain of Samaria, the vale of Shechem, Mounts Ebal and Gerizim

—Sychar between them. Near Sychar a plot of ground with a well on it, given by old Jacob to his son Joseph. Several roads met at this well. Here is one road coming up from Jerusalem. See! there are some men coming along that road. Who are they? Where are they coming from? Where are they going?

Jesus' Human Feelings—Describe the hard dusty roads in that country, the great heat, the parching thirst of travellers and their longing for water. Jesus and His disciples drew near the well. They had walked about twenty miles. Jesus was *tired and hungry and thirsty*, just as we all are sometimes. The disciples passed on into Sychar to buy food. Jesus sat on the side of the well to rest. He had nothing with which to draw water and the well was deep. There were not many wells. People had to come from the town for water from this well.

The Lesson—Here comes a woman up the road carrying her earthen water jar. She is a very wicked woman. Tell the conversa-

tion. She was surprised that a Jew should ask anything from a woman of Samaria. Jews and Samaritans were not good friends. She did not know that she was speaking to Jesus, the friend of everybody in the world. Jesus said if she would ask Him for *living water* she would never be thirsty again. Jesus meant His Holy Spirit in her heart. She would be satisfied and happy then. Living springs come from the heart of the earth. Christ's love is like living water. It is *pure and refreshing and satisfying*. It springs from the heart of God. It cheers us when we are tired and discouraged.

Golden Text—We cannot see God. He is a Spirit. We can only lift up our hearts to Him and say, "Lord, I cannot see Thee, but I know Thou dost hear me and I truly believe in Thee."

Practical Thoughts—Jesus sympathises with our needs. Jesus longs to pour His Spirit into our hearts. The woman went and told others of Jesus.

Lesson Block—Jesus, The Living Water.

BLACKBOARD REVIEW

THE LOVING CHRIST	Seeks—Bears with—Teaches—Wins	EACH WAYWARD ONE
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Begin with the word EACH. The unusual place on the board will attract attention. Emphasize it—the fact that each youngest child must answer for himself to God. Then follow with the words, WAYWARD ONE, as above, and ask for the story of the Lost Sheep (Luke 15). The scholars will almost anticipate what is to go on the other end of the board—THE LOVING. Pause here. They will, perhaps, after the parable just given, expect you to write "Father." Explain how the Father sends His Own Son—the CHRIST—in the form of man, to the earth. Then, with what time is left, bring out how He "seeks," "bears with," "teaches," and finally "wins" each one, as he did the woman at the well. The lesson has a perpetual freshness and power; and may the gracious Spirit of God use it rightly in bringing the thoughtless and careless to know and follow their Lord!

LESSON VIII.

JESUS REJECTED AT NAZARETH

February 25, 1900

Luke 1: 16-33. Commit to memory vs. 17-19. Read Matt. 4: 13-16; Mark 1: 14, 15; John 4: 46-54.

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

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

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

19 To preach the acceptable year of the Lord.

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

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

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

23 And he said unto them, Ye will surely say un-

to me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

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

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when a great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian.

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

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

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

Revised Version.—1 He entered as his custom was; 2 Omit for; 3 Isaiah; 4 And he opened the book and found the place; 5 Good tidings; 6 Omit to heal the broken hearted; 7 To proclaim release; 8 Proclaim; 9 Gave it back to the attendant; 10 Omit them that were; 11 To-day hath this scripture been fulfilled; 12 Words of grace; 13 Doubtless ye will say; 14 Parable; 15 At; 16 Thine own; 17 Acceptable; 18 Of a truth I say unto you; 19 Elijah; 20 There came a great famine over all the land; 21 But only to Zarahaph in the land of Sidon; 22 Elisha; 23 But only; 24 They were all filled with wrath in the synagogue as they heard these things; 25 Cast him forth; 26 Throw him down.

GOLDEN TEXT

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

DAILY READINGS

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

TIME

April, A.D. 28; second year of our Lord's ministry. At the close of a Passover.

PLACE

Nazareth, where Christ had spent His boyhood.

CATECHISM

Q. 10. How did God create man?

A. God created man male and female after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

LESSON PLAN

- I. An Announcement, 16-21. In the synagogue at His own home. Of Himself as the Messiah.
II. A Criticism, 22-27. At the hands of his own people where he might have expected a welcome.
III. A Storm, 28-30. Ignorance, prejudice, and petty jealousy crying out for blood.
LESSON HYMNS 45; 6 (Ps. Sel.); 35; 146; 132.

EXPOSITION

Connecting Links—The woman at the well having carried the news to the city, the Samaritans come out to see Jesus (John 4: 28-30). He remains with them two days and gains many disciples (4: 39-41). He then leaves to begin His ministry in Galilee and at Cana performs a second miracle (Jno. 4: 45, 46). Luke here supplements John's narrative, and gives in this lesson a frontispiece to Christ's Galilean ministry.

brought up; He would give His kinsmen and old acquaintances the first opportunity of accepting Him. As His custom was. From a child a worshipper in the synagogue, now, as a man, he uses it as a chief opportunity for teaching. Synagogue; the Jewish meeting-place, corresponding to our "church." To read. The president of the synagogue may have asked Him; but, as now a well-known teacher, this was His privilege.

I. An Announcement, 16-21. V. 16. He came to Nazareth; perhaps from Cana (John 4: 46). Where He had been

V. 17. The book of the prophet Esaias; the roll containing Isaiah's prophecy. The "first lesson" was from the Law, the second from

Review of Lesson

RSD

the prophets. The Scriptures were written on parchment rolls made of the skins of different animals. *He found the place*; likely the appointed passage for the day, Isaiah 61. His reproduction of it is in Aramaic, the language spoken at that time. Hence some slight differences.

Vs. 18, 19. *The Spirit of the Lord*; He had received the Holy Spirit at His baptism. (See Matt. 3 : 16, Lesson 4.) *He anointed me* Compare Acts 10 : 38. The Hebrew word translated "anointed" is *Mashach*, from which comes Messiah. (See further explanation Lesson V.) Now follows what may be called the programme of Christ's ministry. *To preach the gospel*; the glad tidings of salvation (4 : 10). *To the poor*; to the needy as to worldly things (Ps. 72 : 13), and to the "poor in spirit" (Matt. 5 : 3). *The brokenhearted*; Psalm 147 : 3; Matt. 5 : 4. *Deliverance to the captives*. Jesus came to deliver from the bondage of sin (John 8 : 34-36). Those whom Christ makes free will never submit to bondage, spiritual, intellectual, or political at the hand of man. *Sight to the blind*; in the deeper sense to the spiritually blind, as in the case of Nicodemus and the woman of Samaria. *Them that are bruised*. See Isa. 58 : 6; all oppressed by suffering, sorrow, sin. *The acceptable year*. This is an allusion to the year of Jubilee, which occurred every fiftieth year. (Lev. 25 : 8-10.) Then the slave regained his freedom, the poor recovered their lost possessions, and the debtor was released from prison; a fitting type of the era of Gospel blessings.

Vs. 20, 21. *He closed the book*; rolled up the roll without reading the words, "the day of vengeance of our God," Isa. 61 : 2. It was, and is, the day of mercy. *The minister*; the attendant. *Sat down*; to preach. It was the usual attitude of a Jewish teacher (Matt. 23 : 2. *Fastened on him*; with fixed and earnest gaze. *He began to say*. Luke gives the first words and key-note of the whole discourse. He Himself was this promised Messiah.

II. A Criticism, 22-27.

V. 22. *Bare him witness*; that He was a marvellous preacher and expounder of the

Word. *Words of grace* (Rev. Ver.); doubtless words, sweet, majestic, powerful, but words also (Prof. A. B. Bruce) "about the grace of God." (Acts 14 : 3; 20 : 24); and he adds "such was Christ's speech, then and always." *And they said*; "Kept saying" to one another. *Is not this Joseph's son?* They admitted the grace and power of His message; but then he was a carpenter, of an obscure family. Thus they foolishly sacrificed to their pride and prejudice the good impression produced.

Vs. 23, 24. *And he said*. He noticed the change of feeling and put their thoughts into words. *Physician heal thyself*. He had just spoken of healing the nation (v. 18). Their thought, therefore, is that He had better heal Himself, that is, show by miraculous power that He was really the Messiah, and not a common carpenter; and "begin at home" by doing then and there such wonders as they had heard of as done in *Capernaum* (John 2 : 1-11; 4 : 46-51). It was a vulgar desire for signs and wonders (John 2 : 18). But Jesus came not to attract people as a mere miracle worker (Luke 23 : 8, 9), but as the Savior. *No prophet*, etc.; a curious but common fact. Compare the proverb "No man is a hero to his own valet." (John 4 : 44.)

Vs. 25-27. *But I tell you*; His answer to their thought. They demanded wonders to be done among themselves; but He tells them He can (and will, if His own people reject Him, carry on his work among the Gentiles, as did Elijah and Elisha. *Many widows*. For the story see 1 Kings 17 : 1-24. *Elias* is the Greek form of Elijah. *All the land*; of Palestine. *Sarepta*; the Greek form of Zarephath (1 Kings 17 : 9). *Many lepers*. Leprosy is common in Palestine. *Eliseus*; the Greek form of Elisha. *Naaman*. See 2 Kings 5 : 1-14.

III. A Storm, 28-30.

Vs. 28, 29. *Were filled with wrath*. His words implied that the despised Gentiles were more worthy than they. *Rose up*; in violent anger. *Thrust him out*; of the synagogue and from the town. *The brow of the hill*; where there was a perpendicular rock forty or fifty feet high.

V. 30. *But He*; calm and self-possessed, in contrast with the raging mob. *Passing through the midst*; overawing them by his calm manner, and majestic bearing. *Went his way*. Henceforth, Capernaum, not Nazareth, became His home. (Matt. 4 : 13.)

Rev R Hadow

APPLICATION

As His custom was, v. 16. Notice our Lord's example here. It was His custom to go on the Sabbath day to the place of public worship. Let us remember that in the ordinary synagogue service and preaching there must have been much that was formal and much that did not commend itself to the mind of Jesus. So, if we are to follow His example, we must not make it an excuse for absenting ourselves from the house of God that the service is sometimes wearisome and the preaching dull.

The Spirit of the Lord is upon me, v. 18, "It might help us to understand the Christ if we recalled oftener the Scripture statements of His possession of the Spirit. It was of the Spirit that He was begotten; in His growth from childhood, increasing in wisdom and in stature, the Spirit was His, and the grace of God was upon Him; with that Spirit He was baptized, and the dove-like descent was the token of the inward grace; in the progress of His ministry it became apparent that God gave not the Spirit to Him by measure; and the Old Testament passages, which pre-eminently He fulfilled, are those which define His glory as that derived from the transcendent possession of the Spirit of God. (See Isaiah 11 : 2; 61 : 1; also Matt. 4 : 1; Mark 1 : 10, 12; John 1 : 33; 3 : 34; 6 : 63; 7 : 39; Rom. 8 : 9-11; 1 Cor. 12 : 4, etc.; 2 Cor. 3 : 17, etc. Some of these passages suggest in a most interesting way the relation of the believer to Christ through the possession of the same Spirit.)" The Monday Club Sermons, 1900.

To preach the Gospel to the poor, v. 18. In our translation of the passage in Isa. 61 we have "the meek." In any case the reference is mainly to the "poor in spirit" though it is also especially characteristic of the gospel of Christ that it is preached to all, but it is only to the humble and meek that they are good tidings. Into the mind of the

man who already "knows it all" there is really no access for the "truth as it is in Jesus." The man who thinks he is good enough has "no use for" the forgiveness of sin which Christ offers.

To preach deliverance to the captives, v. 18. This also has its literal fulfilment. The principles of the gospel of Christ pervading human society have made slavery an impossibility and have relieved the horrors of unjust imprisonment. But there is a worse captivity than that of the body. Far sadder is the case of the man who is the bond-servant of sin, the victim of evil habit, whose will is enfeebled, whose self-control is lost, so that he cannot even do the things that he would. From this captivity Jesus sets men free.

Recovering of sight to the blind, v. 18. The saddest kind of bondage is when the captive does not realize his position, when he is a slave and is content to be so. This is what we see in life. Men are the bond-servants of sin, but their eyes are blinded and they do not know. The forgiveness of sin, the favor of God, the life everlasting, are offered to them. But they do not see these things, because "the god of this world hath blinded their minds." (2 Cor. 4 : 4.) When Jesus opens their eyes they see their sin and hate it, and they see eternal things and desire them.

All bare Him witness, v. 22. It is instructive to notice the reception which our Lord's sermon got from His hearers. They first said, "What a beautiful sermon!" and then fell to criticising the personality of the preacher instead of taking the sermon home to themselves. It is little gratification for any true minister of Jesus Christ to hear his people say, "That was a fine sermon to-day," unless there is some evidence that they have been applying the sermon and seeking to put its teaching into practice.

They were all filled with wrath, v. 28. What Jesus had been saying to them was the simple truth. But it was unpleasant truth and therefore unwelcome, and it made them angry. When we hear unpalatable truth that applies to ourselves, it is very natural to have a feeling of resentment towards the speaker. This is very foolish. It is like the action of a child who angrily pushes away the hand that would administer a necessary medicine. Let us welcome the truth though it may be bitter. Let it work its corrective influence in our lives.

They rose up and thrust him out, v. 29. We are filled with horror at the conduct of these Nazarenes. Let us beware that we do not imitate them. Remember, Jesus comes to us still, comes to us in a familiar way and

RW R Waddow
POINTS AND PARAGRAPHS

Boy or man, we are following good example when we are found at church. v. 16.

"How beautiful... are the feet of him that bringeth good tidings." v. 18.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." v. 18.

There are none so blind as those who will not see. v. 18.

The service of God is perfect freedom. v. 18.

"Now is the accepted time, now is the day of salvation." v. 19.

There may be attentive listening without spiritual benefit; but there cannot be spiritual benefit without attentive listening. v. 20.

Isaiah's prophecy has been fulfilled. These blessings have been provided, and are now available for men. v. 21.

Men are readier to praise sermons than to act upon their teaching. v. 22.

Sad is it when Christ fails to find acceptance among the children and the adherents of His own Church. v. 24.

Sidon and Syria may stand for the "strangers and foreigners" of every land. God is no respecter of persons. He loves all; longs to save all; wishes His Gospel sent to all. vs. 25-27.

Destroying the preacher will not change the truth. v. 29.

with truths that are unpleasant for us to hear. But He has love in His heart. His desire is to save us, and He alone can save. Then let us not reject Him, for if we do, we are thrusting out our best friend; and it may be at the last He will have to weep over us and say, "I would have gathered you... and ye would not." (Luke 13: 34.)

Do not be disheartened if those who ought to appreciate you treat you with scorn. Tyndale's New Testament in English and, later, Tyndale himself were burnt. Ruskin was the sport of all wits when his first works were published. Carlyle's *Sartor Resartus* was received with a mixture of scorn and contemptuous wonder. Learn to wait, and in the meanwhile be strong and true. To be true is better even than success.

In Lecky's History of England in the sixteenth century, we have dreadful descriptions of the conditions of prison life during the early part of that period. "Cases were proved of debtors who, being unable to pay their fees, were locked up with prisoners suffering from smallpox, and thus rapidly destroyed; of others who were reduced almost to skeletons by insufficient food; of sick women who were left without beds, without attendance, and without proper nourishment, till they died of neglect; of men who were tortured by the thumb-screw, or who lingered in slow agony under irons of intolerable weight." One of the results of the great Evangelical revival of religion was that these barbarities gradually disappeared from prison administration.

"I envy not in any moods

The captive void of noble rage,

The linnets born within the cage,

That never knew the summer woods."

—Tennyson

Such is the man who is the slave of sin but is not conscious of his bondage.

People are often offended by the faithful preaching of religious truth. During the great Revival of the eighteenth century, the

Duchess of Buckingham wrote to the Countess of Huntingdon as follows: "I thank your ladyship for the information concerning the Methodist preachers; their doctrines are most repulsive, and strongly tinctured with impertinence and disrespect towards their superiors, in perpetually endeavoring to level all ranks and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting, and I cannot but wonder that your ladyship should relish any sentiment so much at variance with high rank and good breeding." But what won-

derful results flowed from that same plain preaching all the world knows.

The calm figure of Jesus stands amid the rage of His enemies like a lighthouse in the storm.

"The startled waves leap over it; the storm smites it with all the scourges of the rain, And steadily against its solid form Press the great shoulders of the hurricane.

Steadfast, serene, immovable, the same Year after year, through all the silent night Burns on for evermore that quenchless flame. Shines on that inextinguishable light!" —Longfellow

R 58

TEACHING HINTS AND HELPS

"He came unto His own and His own received Him not." This is the Golden Text and it reveals the heart of the lesson. But it is not well to say so when you begin. Nor yet will it be best to ask for the Title of the lesson just yet. The Text and the Title are both too familiar. Try a flank movement. Jesus was in Samaria. Ask a few questions about the scene at the well and the scenes in the city. Follow Him (see "Connecting Links") to Cana and then come on, with Luke, to Nazareth. Recall His boyhood there, picturing His surroundings and employments. Speak of the rumors that had come back of His words and works in Galilee and at Jerusalem and the expectation—all Nazareth on the *qui vive* to know what He would now say and do.

Do not take too long to this. The lesson itself is full to overflowing. It may be spread out on this frame work:

1. THE PREACHER. Any respectable Jew was at liberty to read in the synagogue and to make remarks. Jesus used the synagogue on the Sabbath (He was always a Sabbath School scholar and Church-goer) as God meant it to be used, for worship and the teaching of the Word.

2. THE SERMON. It was from the Old Testament. Jesus revered the Old Testament. (John 5: 39.) It was from Isaiah, "the evangelical prophet." It struck straight at the central purpose of Christ's

coming into the world, viz: to save sinners from sin, and its consequences. (Matt. 18: 11; 1 Tim. 1: 15.)

3. THE "AFTER-HUM," which Edersheim says usually follows the sermon in a Jewish synagogue. They "wondered" (v. 22). They recognized His words as "words of grace." They said in effect: "This is God's messenger and these are God's words; but—." Alas, for poor human nature! Alas, rather, for the desperate wickedness and folly of men! They threw away the water of life because of the vessel it was carried, in and because they itched for wonders instead of thirsting for truth and light and life.

4. THE REBUKE. The arrow was all the sharper, it rankled all the deeper, that it was drawn from the quiver of their own Scriptures. (vs. 25-27.)

5. THE REJECTION. Ludicrous, if it were not so sad, the mad act of these men. It is mutinying against the only captain who can lead them through the enemy's country, the only guide who can bring them safely home.

Now for the Golden Text; and its application to ourselves.

Questions for Juniors—Who were the first disciples? What the first miracle? What the first reform? (John 2: 15, 16.) With whom the first discourse? Who the first converts in Samaria?

16-19. What place was the home of Jesus' childhood and youth? What was a syna-

gogue? In what form were the Scriptures? What passage selected? For whom is the Gospel? What are its blessings? What year meant? For what six duties was Jesus anointed?

20-22. What attitude customary when reading? What when preaching? What does He declare as to fulfilment? What effect on those who heard?

23-27. What had He done in Capernaum? Why no miracles in Nazareth? (Matt. 13 : 58; Mark 6 : 5, 6.) Relate the story of the widow of Sarepta. (1 Kings 17 : 8-16.) Give facts regarding Namaan's cure. (2 Kings 5 : 1-14.)

28-30. Why were the people so angry? How did they show it? How was Jesus preserved?

For Seniors—16-19. How did the first year of Christ's ministry end? (John 4 : 43-54.) In to-day's lesson who is the preacher? What was the text? What were the chief points of the sermon? How did Christ spend the Sabbath? "How is the Sabbath to be sanctified"? (Shorter Catechism, Q. 60.) Who were to be benefited by Christ's coming? How was the year of jubilee a type of what Christ does for men? (Lev. 25 : 8-17.) How does Christ comfort the sorrowing? Give instances.

20-27. Why were the listeners so interested? To whom was the prophecy originally spoken? Was it fulfilled for them? In whom has it been fulfilled? Why did they not believe Him? Was He surprised? When a similar taunt? (Matt. 27 : 42.) What examples from their own history? What angered them in these examples?

28-30. What did they do? How have the Jews suffered for rejecting Christ? Why should Jesus be so precious to us? (1 Pet. 1 : 19; 2 Pet. 1 : 4; Isa. 53 : 11) *Red Ins. →*
Bible Side Lights—ARABIA—Lev. 8 : 12; Ps. 2 : 6; Isa. 6 : 1; 1 Chron. 16 : 22.

THE GOSPEL—Rom. 1 : 15, 16; 2 Cor. 4 : 3, 4; 1 Cor. 1 : 18.

GRACIOUS WORDS—John 1 : 16, 17; John 7 : 46; John 14 : 1-3.

A GREAT FAMINE—Lam. 4 : 4, 8; 1 Kings 18 : 2.

LEPERS—Lev. 14 : 1-32; Num. 12 : 10; 2 Kings 15 : 5.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How Jesus spent His Sabbaths.
2. The acceptable year of the Lord.
3. "All they in the synagogue.... thrust Him out."

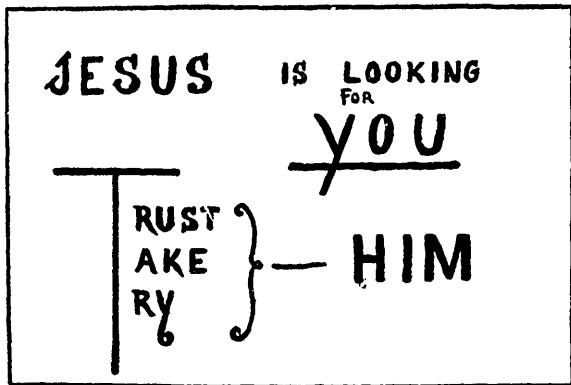
FOR TEACHERS OF THE LITTLE ONES

Connection—Write on the board "A Well." Long ago people thought there was somewhere in the world a well with water in it that would make dead people alive again if a drop of it were put in their mouths. Many people hunted for

this well but no one ever found it. There never was such a well. How foolish those people were to spend time in looking for it!

What did Jesus say about the *living water* He can give? Recall lesson.

Introduction—The people in Sychar asked Jesus to stay and preach to them. He stayed two or three days, then went on to Galilee (map), where he cured a little sick boy, a nobleman's son. Jesus longed to go back to Nazareth, his old home, where he had played when a boy and had grown to be a man. He wished to see His old friends and neighbors. They were all anxious to see and hear him, for they had heard of His



wonderful preaching and the great miracles He had been doing.

Lesson—Tell the Lesson Story. Show a roll of parchment or paper. Jesus unrolled the big parchment book of the prophet Isaiah, till He found the place. He then read. (Vs. 18, 19.)

He told the people He was the one about whom He had been reading. His neighbors whispered among themselves. "That cannot be true. We know who He is. Mary is his mother. We know all his family." They did not believe that God was his father. They would not take Him for their friend and Savior. They *rejected Him*. Teach Golden Text.

Picture the men pushing Jesus from the synagogue out of the city to the edge of the hill. They would have killed Him but Jesus withdrew from their sight and went away to Capernaum where He had many true friends who loved Him.

Rejecting a Friend—One cold day a kind gentleman met a ragged, hungry, little boy,

wandering about the streets. The little fellow's name was Ted. He had no home, no father and mother to love him. He just begged something to eat and slept in any corner that would shelter him.

"Well, my little fellow," said the gentleman, "where is your home?"

"I ain't got no home," said Ted, "nor no one to help me, nor nothin'."

"Poor boy! I am looking for boys like you. I want to help all who are poor and homeless. I have a beautiful home where everybody is happy. I want you to come and live with me and you'll never be hungry or cold any more. Just trust me and love me and try 'o please me."

"No," said Ted, "I won't let you be my friend, I don't want to love you and be good; go away and leave me alone."

Application—Foolish Loy, to reject such a friend! Jesus is longing to be Mary's and Willie's and Fred's and everybody's friend. Will you reject Him like that foolish boy?

Lesson Block—Jesus, the Rejected One.

BLACKBOARD REVIEW

"Where He had been brought up."

THEY SAW
THEY HEARD
THEY ADMIRER
THEY THRUST OUT

"Where He had been brought up"—gives an opportunity of a quick questioning as to His home, His home training, His occupations, what the people thought of Him as He was growing up among them, etc. *Now He has come back*; come back from very wonderful experiences and doings and sayings elsewhere. *How will they receive HIM?* With open arms, and open hearts? Let us stand by and watch. "They saw," it was the very same Jesus they had always known. "They heard," as plainly as ears could hear, His claims to be the promised Savior and Redeemer. "They admired," for His words were "words of grace," a true message of salvation, and His wonderful works elsewhere had shown Him to be the very Son of God, who had a right to speak such words. And yet, and yet! "They thrust Him out," because, because—they were petty, and jealous, and blind and foolish. End with the Golden Text and the verse that follows it, which shows what might have been.

THE BOOK PAGE.

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

The Rev. Armstrong Black's **THE EVENING AND THE MORNING**, an exquisite piece of book making in paper, print and binding, is more than a mere book of devotion. It is, indeed, for "The Quiet Hour," when the soul is alone with God, and all other voices stilled, may hear His voice clearly. But it is a strong, discriminating and helpful treatment of some of life's great problems, as the Christ solves them for those who will shut themselves in with Him. The titles are suggestive, "Toward Evening," "When the Door is Shut," "Midnight," "The Fourth Watch of the Night," "A Great While before Day," "The Breaking of the Day," and the treatment is characterized by these three things, the very atmosphere of the Scripture itself, deep and tender insight, and wondrously fit expression. "Gethsemane is a lonely, far-withdrawn place, into which we have to go all by ourselves. It is a being alone with God for the settlement of life's greatest issues and the perfecting of life's divinest powers. And besides, it is often a secret experience to go into Gethsemane. The nearest and dearest may not be a stone's cast from us, and yet they may not know when we take the cup at the hands of God . . . A meek surrender to God's will may be made silently and may be kept long secret. It may never be told at all, and yet many little things in daily life—youthful hair growing grey, a plain face smoothing into sweetness, a rough life softening and calming, any patience, contentment or peace—may be tokens that we have taken the cup of resignation and have learned to love a Father's will." It is a book that one will read through, and often turn to again. (Hodder & Stoughton, London, Eng.; The Westminster Co., Toronto, 159 pages, price 75c.)

A specially timely volume, now that Sabbath Schools are beginning an eighteen months' study of the life of Christ, is **A HARMONY OF THE GOSPELS**, by Professors Stevens and Burton (Silver, Burdett & Company, Boston, 237 pages, 8½ x 7 inches, special edition, 75c. each; clubs of 10 or more, 50c.) The narratives of the four Gospels are set side by side in parallel columns where more than one Evangelist gives the same incident, and across the whole page where it is given by one only. The reader has therefore in a single view all that the Gospels say on a given point and can readily grasp the proper order of the story and compare the different narrators. The divisions followed are the natural divisions

of Christ's life and ministry and a table of the "repeated sayings" of our Lord is given. The Revised Version is used. The book is not intended to take the place of such a monumental work as Andrews' "Life of Our Lord," which presents the whole problem of the "Harmony" in elaborate fashion. But it is the handiest possible aid to the ordinary teacher or Bible Class scholar who wishes to get a really connected view of the events of the Gospels.

From Copp, Clark & Co., Toronto, comes two of Thomas Nelson & Sons excellent stories, **TREFOIL: the Story of a Girls' Society**, by M. P. Macdonald, 364 pages, with six full page illustrations, price \$1.25; and **THE ABBEY ON THE MOOR**, by Lucie E. Jackson, 232 pages, with frontispiece, price 70c. Thomas Nelson & Sons' books are always safe. They can be put into the hands of children and young people without fear. This is a good deal to say; but it does not mean that they are without spice or life. The two volumes just mentioned are fresh and vivacious. Any wholesome girl will relish **TREFOIL** and be made the more wholesome by it, while little orphan Sibyl in **THE ABBEY ON THE MOOR**, with her strange adventures, all coming out happily in the end, is a pretty picture of child life.

MISSIONS IN EDEN, by Mrs. Crosby H. Wheeler; Fleming H. Revell & Co., Toronto, 193 pages, 9 full-page illustrations, price \$1. Mrs. Wheeler was for forty years a missionary in the Valley of the Euphrates. She has been wise enough not to try to tell everything and so has produced an interesting book. "Armenian Etiquette and House-keeping 'A la Frank,'" "Woman the Teacher of the Race," "Gregory, the Martyr," are some of the chapters. The writer talks pleasantly and familiarly as she would in a drawing-room or at a woman's meeting, and hence is readable, and as a woman who evidently used her eyes and ears to advantage, and withal has a kindly heart, Mrs. Wheeler has much to say that those who care at all for missions or for travel will want to hear.

The Presbyterian Committee of Publication, Richmond, Va., is making most praiseworthy efforts to supply a sound religious literature for families and Sabbath-schools. And there is need of such effort. One shudders to think of the character and quality of much that passes for young people's reading. Froth is the best of it. The worst is simply vile. Even when it is clean and strong, it is apt to be wholly secular. Weak and unnatural religious stories have created a prejudice against all religious stories, which are therefore tabooed. The Richmond Commit-

tee of Publication evidently believes that a story is not necessarily uninteresting because it turns on the grace of God. In *THE LADDER OF PROMISE*, by Mrs. Susan M. Griffith, 327 pages, price \$1.25, Tom Knox is a "Cleg Kelley" who frankly owns to the power of the promises and the Spirit of God in making a man and a Christian worker out of him. The story, not without some minor defects, is well told and will not only interest but help boys.

"Whoever attempts exposition of the Commandments will find himself on a very wide sea," says Dr. Charles Caverno in *THE TEN WORDS; a Study of the Commandments* (The Pilgrim Press, Boston, 231 pages, price 75c.). And that is how even one more may be added to the many books on the Decalogue. Every man has his own point of view, and as the Commandments sum up God's whole mind in regard to man's whole conduct, the points of view, as well as the particular applications, are numberless. The point of view here is that of a keen, every-day pastor, who has thought out the problems of life in daily contact with them and daily effort to guide those for whom he feels himself responsible. Pastors will find help here, and preachers. "Renan, the Frenchman, wrote a life of Jesus—better, perhaps, wrote the life of the French Jesus." This is sharp; and this (which is for the United States rather than Canada, although not without application here) is eminently sensible. Speaking of the struggle of Labor Unions to preserve the Sabbath from becoming a day of labor, Dr. Caverno says:

"Just where the workmen have made their great mistake is in quitting the churches. A great deal of their dissatisfaction with life comes, not so much from actual distress in their problem, as from the wretchedness and woe-begoneness that will come upon men who will perpetually confine their souls to cent. per cent. considerations. Their problems become mean to themselves because they are never relieved by high systems of thought. It is said that the churches have become rich men's clubs—whose fault is it? Again, the laborers should have staid in the churches, insisting on their equal manhood with anybody. They seem able to assert themselves out of the churches—why not in?"

From the Pilgrim Press we have also the "MONDAY CLUB" SERMONS on the International Sunday School Lessons, 418 pages, \$1. This is the twenty-fifth series, and the fact that this plain and solid-looking book has held on its way through a quarter of a century shows that it has a place to fill. It is not easy to get

people, even preachers, to read sermons—which is not greatly to anyone's discredit; for are not sermons made to be listened to, not read? The Monday Club evidently keeps this in mind, and their sermons, whilst not mere essays, are short, condensed and pithy, more of the style to be read than to be listened to. Hence, they have had and will have readers. Ministers and teachers will read them to get a better grip of the Sabbath-school lessons, and they will be found very useful for a quiet Sabbath hour in the home.

The New Century Series of Readers, published by the Morse Company, New York, has seized upon two important ideas, the one, that for little ones, pictures and words should go together, and the other, that in learning to read the child may, as well as not, read about something of present-day interest. "FOR CHILDHOOD'S DAYS," the first of the series (104 pages, price 30c.), is really charming, filled with pictures, some of them in colors. Here, for instance, are two youngsters, a lad and a lass "teetering" on a log on the green grass with the rhyme:

"See, saw, up and down,
This is the way to London town.
See, saw, up and down,
Which is the way to London town?
One foot up, the other foot down,
And that is the way to London town."

"AROUND THE WORLD" is the First Geography Book (160 pages, price 40c.), and the child visits the Eskimos, Indians, Arabs, Dutch, Chinese, and Japanese, with abundant illustrations and the simplest possible words. The Second Geography Book, which, in a little more advanced style and still more numerous cuts, carries the children through Alaska, Mexico, Norway, Sweden, Cuba, Porto Rico, the Philippines and Hawaii, is also issued under the title of "BOYS AND GIRLS OF THE PHILIPPINES AND AROUND THE WORLD," pages 226, price 50c. It is most entertaining, and whilst intended chiefly for Uncle Sam's children, will be read by many a Canadian child with almost equal interest, for all children love books of travel and adventure.

THE ENDEAVORER'S DAILY COMPANION FOR 1900, by Professor Amos R. Wells (The United Society of Christian Endeavor, Boston, 110 pages, price 10c.), gives the C. E. Topics and Daily Readings for the year, with abundance of hints and helpful paragraphs on the Topic of each week. The fertility of Professor Wells in this field is well known, and it would be hard to pack more matter of the right sort into the same space.

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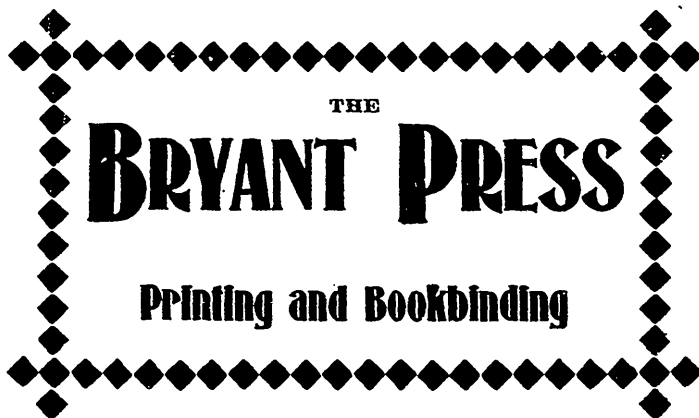
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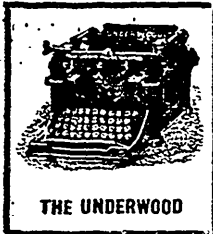
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