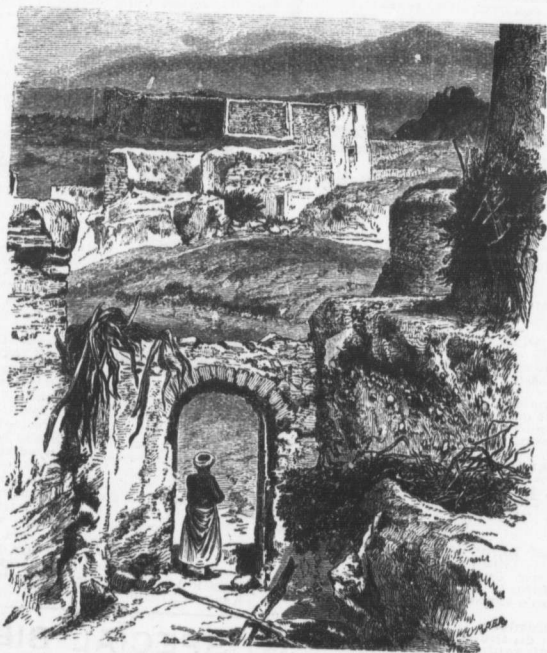


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FOR TEACHERS AND YOUNG PEOPLE



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stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has never failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in three weeks by this wonderful invention. "Actina" also cures the grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. "Actina" is sent on trial, postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Professor Wilson's 100-page Dictionary of Disease, Free. Address: New York and London Electric Association, Dept. 46C, 929 Walnut Street, Kansas City, Mo.

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 39

JANUARY, 1905

No. 1

## The Child in the Midst.

BY CHAS. H. BATTEY.

A little child amongst them all  
Looked wistful at the throng:  
He heard the Saviour's gentle call  
And felt the expectant silence fall  
On voices rising strong.

A hand grasped his, a look bespoke  
A child's calm wonderment,  
And latent thoughts within him woke,  
And silver sounds of being broke  
The stillness of his heart's white tent.

He noted not what words were said,  
Nor saw the eyes bent on him there,  
That almost scorched his flaxen head,—  
He only looked above and read  
The one who had him in His care.

The crowd pressed round and heard  
Him say,  
"Who would be great must be as this,—  
This little child who here to-day  
I took from other boys at play:  
Of such as these the Reign of Bliss."

Some shook their heads as doubting why  
The Master fancied so a child;  
Yonder the great High Priest went by,  
A pious Pharisee drew nigh  
With holy garments undefiled.

To play again the boy returned,  
But wistful fancies backward cast;  
His heart within him ever yearned,  
And round about that day discerned  
A glowing halo in the past.

No years might dim that sacred touch,  
Like fire upon his flaxen head;  
And time but cleared the words of much  
Deep mystery; "Of such—of such  
God's kingdom." Thus he said.

Until, a gray-haired man, he knew  
The halo of that day within,  
Nor passed the vision from his view,  
True to the voice that spake him true,  
He guileless lived, and saw not sin.

## The Year's Best Gift.

The fire was bright; the night was drear,  
We sat and praised the parting year.

One guest gave thanks for added wealth,  
And one for quick return to health.

The aged father told with joy,  
The coming of his absent boy.

"A glad some year!" the brother cried,  
And smiled upon his rosy bride.

"Ah, yes!" the sister said, and pressed  
Her infant closer to her breast.

"It was a glorious year, in truth,  
I gained my 'sheepskin'!" cried the  
youth.

The patient mother gently sighed,  
And breathed the name of one who died;

Then softly said, "To her was given  
The year's best gift, for she has heaven."



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## Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, JANUARY, 1905.

### A Step Forward.

OUR readers, we are sure, will be pleased with the marked improvements in the Lesson Notes in this and succeeding numbers of The Sunday School Banner. They are much more full and helpful to the teacher than any that we have ever published before. Indeed, so full are they—and there being five Sundays in January—that our editorial department is almost entirely crowded out. We shall have more room in succeeding numbers, and will seek to maintain this department in full efficiency. The little crudenesses in the arrangements of this number will, we trust, be overcome in future issues. The portraits of some of the contributors to our lesson helps will be appreciated by our readers.

## The Methodist Magazine and Review for December.

This number completes the sixtieth volume and thirtieth year of this family magazine, by far the oldest in Canada. It abounds in articles of interest, as "Canterbury and Its Memories," "From the Andes to the Sea," "Dante," by the late Dean Farrar, and other well illustrated papers. Quite a Christmas flavor is given by clever Christmas stories, poems and pictures. With the January number this magazine will appear in enlarged and improved form. Its programme for the year is particularly strong in illustrated articles on Canada, its extent and resources, industries and public men; also in papers on religious and social progress, character studies, popular science, the romance of missions, serial and short stories by popular writers. The November and December numbers are given free to new subscribers.

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

### Book Notice.

"The Bible Catechism." The Bible Story in Questions and Answers for Children. By Rev. G. S. Carson, B.A. Price, 15 cents.

We have often wished for just such a book. It gives in brief space the cardinal facts about the books of the Old and New Testaments, in the form of questions and answers, six hundred and eighty of them. The child who masters these will possess a fund of invaluable information about the Bible and its contents.

These books are all published by The Cumberland Presbyterian Publishing House, Nashville, Tenn.

The Alberta folk are taking advanced ground in Sunday School work. They will hold next April a provincial convention at Edmonton. The keynotes are: Organization, education, evangelization. The Home, Normal, Temperance and Social Departments are well to the front. Rev. C. H. Huestis, M.A., is president, with a strong team of vices—vice-presidents we mean.

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# INTERNATIONAL BIBLE LESSONS

## FIRST QUARTER: STUDIES IN THE WRITINGS OF JOHN

### LESSON I. Christ the Life and Light of Men

[Jan. 1

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

**AUTHORIZED VERSION**

[Read John 8. 12-30]

**REVISED VERSION.\***

John 1. 1-18

[Commit to memory verses 1-4]

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

2 The same was in the beginning with God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2 The same was in the beginning with God.

3 All things were made through him; and without him was not anything made that hath been made.

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

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

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

7 The same came for witness, that he might bear witness of the light, that all might believe through him.

8 He was not the light, but came that he might bear witness of the light.

9 There was the true light, even the light which lighteth every man, coming into the world.

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

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

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

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

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

15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

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

17 For the law was given through Moses; grace and truth came through Je'sus Christ.

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

19 The light of life. John 8. 12-20.

Th. Faith and life. John 5. 19-24.

F. Life by Christ. 1 John 5. 9-13.

S. Walk in the light. John 12. 35-47.

S. The light of heaven. Rev. 21. 19-27.

W. The light of life. John 8. 12-20.

Th. Faith and life. John 5. 19-24.

F. Life by Christ. 1 John 5. 9-13.

S. Walk in the light. John 12. 35-47.

S. The light of heaven. Rev. 21. 19-27.

**Time of Writing.**—Probably between A. D. 80 and 95.

**Place of Writing.**—Ephesus in Asia Minor.

#### Home Readings

M. Christ the Life and Light of Men. John 1. 1-18.

Tu. The Word of life. 1 John 1. 1-7.

\*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

## The Lesson Hymns

New Canadian Hymnal, No. 70.

The whole world was lost in the darkness of sin,  
The Light of the world is Jesus!  
Like sunshine at noon-day his glory shone in,  
The Light of the world is Jesus!

New Canadian Hymnal, No. 342.

Conducted by thy hand  
Safe through another year,  
Again, behold, we stand,  
O Lord, to worship here.

New Canadian Hymnal, No. 115.

Take my life and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

## The Lesson Outline

BY ROBERT R. DOHERTY, PH.D.

## I. The Relation of the Word to God and to the World (verses 1-5).

Looking back into eternity, with eyes and ears divinely quickened, the first fact that John is aware of is the ETERNAL MESSAGE; then he recognizes that this is God's MESSAGE (the Word); and then that it is God, really GOD himself (verse 1). And lest we fail to understand so wonderful a statement he turns it about and says it over again (in verse 2).

1. This Word is Creator of all things, and this fact John also turns around and repeats (verse 3).

2. This Word is more than merely Creator, he is the Fountain of life—of all life.

3. This Word is the source of all light—physical, mental, and spiritual (verse 4). "The Light does not banish darkness; the darkness does not overpower the Light" (verse 5).

## II. The Activity of the Word from the Creation to the Incarnation (verses 6-13).

Coming back to things of this world, John the Apostle calls attention to John the Prophet—a man sent from God (verse 6). This man, whom we know as John the Baptist, was a witness of the Light (verse 7). This statement also is quaintly turned about and repeated (verse 8).

The true Light, identified with the Word of God in verses 1, 4, 5, and with Jesus Christ in verses 14-17, is identified with God present in the world before Christ in verse 10.

He came with spiritual illumination to every man (verse 9), so that every human being had opportunity to choose the best—to reach "sal-

vation." He was not generally recognized and accepted (verse 10).

Even those who were specially chosen [the Hebrews] did not as a class receive him (verse 11). But to those who received him he gave a right and potency to become sons of God—not by any sort of physical descent, but spiritually (verses 12, 13).

## III. The Incarnation of the Word (verses 14-16).

1. The Incarnation is vouched for by John the Evangelist (verse 14). This Word (God, Creator, Life, Light, Saviour) became a man, and *we* (John the Apostle and his associates), watching him, saw that he was as glorious as the only begotten Son of God might be expected to be.

2. The Incarnation is testified to by John the Baptist (verse 15).

3. The Incarnation is corroborated by the experience of believers (verse 16).

## IV. The Supreme Purpose of the Incarnation (verses 17, 18).

God was incarnated in Jesus Christ for one purpose, to reveal God to humanity. Through all the ages of darkness with more or less earnestness men had sought God; but God had never been rightly apprehended (verse 18). Even the law of Moses, a great illuminator, could not perfectly reveal God (verse 17). Divine grace and truth (comp. verses 14 and 17) were first clearly seen in the human life of the Word—Jesus Christ—who is in a unique sense the Son of God (verse 18), the "only begotten."

## The Lesson Word Studies

BY HENRY H. MEYER, A.M., B.D.

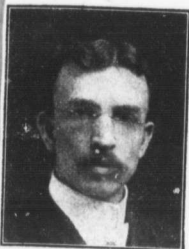
**PURPOSE OF THE FOURTH GOSPEL.**—The fourth gospel presents the mature reflections of the apostle John, already well advanced in years, upon the character and work of Jesus as the God-man. John's purpose was not so much to write a connected narrative of the life of our Lord, as it was to present to his readers a pen picture of that life such as would indelibly impress upon their minds the great central truths which the Christ had come to reveal. He would bring every disciple to realize that in Jesus God the Father has become accessible to human thought and affection (love), that in Christ God has tabernacled among men, revealing himself to men, teaching them, loving them, and giving himself for them. His is preëminently the gospel of *Life, of Light, and of Love*, but of these only as they are manifested in Jesus Christ, who, as John shows, is of a truth the Incarnate Son of God, the Saviour of men, and to man the only Revealer of the Father. "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20. 31), is the apostle's avowed purpose in writing.

**THE PROLOGUE.**—The first eighteen verses of the first chapter of this gospel constitute what is generally called the prologue to the gospel proper. In this prologue John gives his conclusions concerning the person and character of Christ in the form, as it were, of a theological proposition which he intends to unfold and to demonstrate in the gospel itself.

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**Verses 1. In the beginning**—That is, when time itself began, "in the beginning" of all finite, temporal existence—a phrase suggested doubtless by Gen. 1. 1.



**Was**—That which already existed when time began cannot itself be temporal or finite, but must be eternal and infinite.

**The Word** (Gr. λόγος, "logos")—The term "LOGOS" signifies in New

Testament Greek a verbal utterance, then discourse, speech, or instruction, and, when applied to God, either a specific divine utterance or divine revelation in general. In Old Testament phraseology "the Word" is one of the most common terms employed to designate the mediating agent of God's self-manifestation, and in Hebrew thought this agent was conceived of more or less as personal and as divine. In Gentile circles also the term was familiar in a similar sense. In Greek philosophy it was employed in the sense of "reason," and was used to explain how Deity came into relation with the world. It was thus "a term by which religious thought was striving to express the idea, though with much misconception, of an all-comprehensive, all-wise, and directly active revelation of God to the world"; and as such was familiar to Gentiles, Hebrews, and Christians alike. The use of the term in a strictly personal sense to designate the Son of God, Jesus Christ, as the personal divine organ, through whom God has revealed himself to man, is peculiar to John.

**With** (Gr. πρὸς, "pros," toward) **God**—The Greek phrase πρὸς τὸν Θεόν denotes not merely a passive relation, not merely an abiding with, but, on the contrary, an active direction of the nature toward, implying intercourse and communion. The use of the preposition of motion (πρὸς) with the Greek imperfect tense of the verb (ἦν) indicates that this tendency toward God is the permanent state of the Word, who is constantly proceeding forth from and ever returning again to God.

**3. All things were made by** ["through"] **him**—He (the personal Word) is thus described as being the personal medium of the entire creative activity of God. The literal meaning of the verb (ἐγένετο) in this clause is "came into existence," which excludes the no-

tion that the world was created from matter already or eternally existing.

**Without him**—Better, *apart from him*.

**Not anything**—Better, *not even one thing*. John here uses the strongest possible form of emphasis, that of repetition by contradicting the opposite. Every single thing whether great or small throughout all the realms of space has come into being through the agency of the Word.

**4. Life . . . was Light**—In him (the Logos), moreover, *was life*, life here signifying the divine fullness of physical, rational, and ethical energy, and the simple statement of the evangelist implies that all manifestations of life in the universe are due to his activity. But this *life* in its highest form—that is, in the intelligence and moral intuitions of man—makes possible to man a comprehension of truth and duty, and thus illumines, thereby becoming in a very real sense *the light of men*.

**5. And the light shineth in darkness**—Sin has brought intellectual and moral darkness into the world, and while the great light of truth as it is revealed in Christ still continues to shine, *the darkness* (the world of sin) *comprehended* ["apprehended"]—that is laid hold of and appropriated—*it not*.

**6. There was a man**—Rather, *there arose or came a man*, in contrast to "was" in verse 1. The Word *was* from eternity; John, the witness to that Word as a creature, *came into existence* (ἐγένετο), the verb here being the same as that translated *was made* in verse 3.

**Whose name was John**—John the apostle needs not to add the official title of the forerunner, since in a writing of his no confusion could arise as to which John was meant.

**7. For a witness**—εἰς μαρτυρίαν, *for testifying or testimony*, this being his specific mission in life: "that all men through him (John the Baptist) might believe."

**9. Which lighteth every man**—Every human being is endowed with some power and capacity for discovering and understanding truth, and this endowment—and consequently the light of truth attained by means of it also—comes from Him who is the source of all life and light (compare verse 4 above).

**10. The World** (ὁ κόσμος)—Note two distinct meanings of this expression: *He was in the world* (the earth) as its creator and as its source of life and light, and *the world* (the sentient, rational portion of creation, including especially man) *knew him not*. The creature failed to recognize its creator.

**11. His own**—Note again two distinct

meanings: *He came to his own* (τὰ ἴδια), his own created world, his rightful domain, but *his own* (οἱ ἴδιοι), "they that were his own," that is, the Jewish nation, *received him not*. This change in meaning is indicated in the Greek by the change in gender, τὰ ἴδια being neuter and οἱ ἴδιοι being masculine.

**12. Power** ["right"] **to become sons** ["children"]—The capacity to become such we possess as men, the "right" as Christians who believe on his name. But we become children only by being born, and "children of God" only by being born "from above" (compare John 3. 3) of God.

**14. Was made**—More correctly, as in the Revision, *became* (Gr. ἐγένετο), the sense of the Greek here signifying that the act was voluntary on the part of the Logos.

**Flesh** (σάρξ)—Indicating both the reality

and the completeness of Christ's human nature.

**Dwelt**—Better, *tabernacled*, that is, dwelt as in a tent (Gr. ἐσκήνωσεν, from σκηνή, a tent or tabernacle).

**16. Grace for grace**—Better, *grace upon grace*, grace in abundance, one manifestation of grace following the other.

**17. The Law**—The first special revelation from God to man was given by ["through"], by means of, *Moses*, but the fuller and higher revelation of *grace and truth came by* ["through"], in, *Jesus Christ*, the Logos, who, having now become incarnate, is henceforth spoken of by the names by which he is known in history.

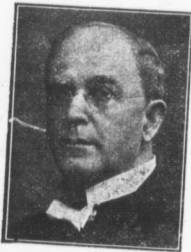
**18. In the bosom of**—In constant intimate communion with the *Father*, and yet at the same time the perfect medium through whom God reveals himself to man.

## The Lesson Exposition

BY J. T. MC FARLAND, D.D.

### THE OUTLOOK

For six months we are to survey again the life of Christ; but this time we are to view it



through another medium than that through which we looked in the studies of the gospels which we took up a year ago; and the altitude of our outlook is higher.

First of all, we are to look upon the life of Christ through the eyes of John, the beloved disciple. There was

only one man in the world of all his disciples who could fully interpret Socrates, and that man was Plato. Other men there were who could chronicle the events of his life; but Plato entered into the heart of his philosophy. Boswell was the only man who could adequately write the life of Johnson. Others were intimate with him, and could tell many things about him; but his great biographer, through years of association and admiration that was almost worship, was able to tell the story of his life so perfectly as to immortalize at once the subject and the writer of the biography. So there was just one man who could write the final life of Jesus, and that man was John, whose insight of love had penetrated to the depths of his Lord's character and teachings.

In the second place, the height from which we are to look on the life of Jesus in these studies is at the altitude of his absolute divinity. And so the portrayal which he gives us brings

out the loftiest aspects of his nature, his works, and his teachings.

### THE KEYNOTE OF JOHN'S GOSPEL

John strikes the keynote of his gospel in the title which he applies to Christ in the opening sentence—"the Word." To John Christ was always the revealer of God, the one through and in whom God was declared and manifested. And this thought lies in the title "the Word," with which the prologue opens. It is the office of a word to reveal an otherwise hidden thought of the mind. So Christ was "the Word of God," in the sense that in him God perfectly revealed or uttered himself. In him dwelt all the fullness of the Godhead bodily. He was the all-inclusive Word into which all the contents of the divine mind poured itself.

### THE ETERNAL REVEALER

The function of Christ as the Son of God has always been that of revealer. He was the Word from the beginning, that is, from eternity. His work as revealer of God did not begin with his birth into our humanity, but was merely continued in a new sphere and in a new way. From everlasting the Word was the revealer of God to all intelligences in all worlds, by what methods and to what extent we may not know. And Christ will always be in all worlds and in all ages the revealer of God, for he will never cease to be "the Word."

### CHRIST THE CREATOR

"All things were made through him." As the author of Hebrews (1. 2) puts it, "by whom also he made the worlds." And Paul (1 Cor. 8. 6) states it very strongly: "One Lord Jesus Christ, by whom are all things, and we by him." That is, Creator not simply of "the words," but of us and of all intelligences also. God was revealed and continues to be revealed in creation, and the Word, that became flesh, was and is

and always will be the creative power of the Godhead. Whoever will not accept Christ as being divine in the highest sense must part company with John at the very threshold of his gospel.

#### THE LIFE AND LIGHT OF THE WORLD

John declares that in Christ was and still is the source of life. Life proceeded from him. Even in its lowest forms of animal and vegetable vitality it is an impartation from Him. But particularly all spiritual life has its origin in him. Man is a living soul because Christ the Creator imparted his own highest life to him. And this life, given to them in creation, is "the light of men." Because they have a life in them higher than that of vegetable or animal, even the life of spirit, they have spiritual consciousness, and consciousness is light. A dog has light up to the range of the kind of life that is in him. But that life, and so its light or consciousness, is not that of the spirit. It is of light in this inner fundamental sense that John is here speaking. It is spiritual consciousness, a spiritual awareness, that comes by virtue of being a spirit of the same essence as He who created him. This tells in what sense the Word is "the light that lighteth every man that cometh into the world." Every man is born with the life of God in him, and so with the light of God in him. And that light fails when and to the extent to which the life fails. This is a primary truth that runs all through John's gospel, and is fundamental to Christianity. The order cannot be changed. It is light through life, never life through light. That is, men may not be illuminated or instructed into life, but the life that is in them must be developed into knowledge.

#### THE LAMP AND THE SUN

John was a lamp, not the sun; he was a reflector, not a self-luminous body. Jesus said of John (5: 35). "He was a burning and a shining light." But Jesus was the "light of the world," the source of all lights. The two Greek words used express this difference. When Christ is called "the Light," the word used is *phos*, which is light or luminosity in the most primary sense.

But when John is called "a light," the word is *luchnos*, which means lamp or candle. John was a great lamp—but what a little thing is that compared with the sun! And the greatest human genius has never gone beyond that. We measure them by the scale of candle power. But who has measured the candle power of the sun?

#### AN UNRECOGNIZED LIGHT

The Word was in the world before he became flesh, as the source of all spiritual light. Men for the most part did not know that their knowledge of truth was a divine illumination within them. And when the Word became flesh and Jesus appeared among men, his own, those to whom in creation he had given the light of life, did not recognize him. Even the people to whom in preceding centuries he had made special revelation did not recognize nor receive him. The original word for "receive" here used has the force of opening the door and welcoming one into the house. Jesus was to them as a stranger whom they shut out of their hearts.

#### THE GREAT RIGHTS

We talk much in our civil life of "rights," England's Great Charter and our Federal Constitution are declarations of fundamental civil rights. But we have here a statement of a right higher than any in all charters and constitutions—the right to become the children of God; for John says, "As many as received him, to them gave he the right to become the children of God." Not power simply, but the right. And children, not sons; for the New Testament word for "son" refers to a relation that may be established by adoption, while the word for "child" refers always to a birth relation. It is therefore the right to be born into the higher life of the spirit. The chrysalis has a right to become the butterfly; the bulb has a right to become the lily; the acorn has the right to become an oak. And it was for the conferring of this right upon men that the Word became flesh and dwelt among us. By the incarnation God has been so interpreted or translated (for such is the meaning of "declared") that it is easier for men to receive him.

## The Lesson Prayer

Divine Word, the Revealer of God, the Light and the Life of men, we thank thee for thy beloved disciple, to whom it was granted to lean upon thy bosom, and in love's spirit and with love's understanding to interpret thy life. But we shall miss the fine and great meaning of this last and most spiritual of the gospels, except we have within us the light which springs from thy life. We are thine own; forbid that, coming to us, we also should not receive thee. May the darkness that is in us be swallowed up in the light of thy coming, and grant that, joyfully awaiting ourselves of the right bestowed upon us by thee, we may enter by the new birth into the ranks and the fellowship of the children of God. Amen.

## Lesson Coin Thoughts

BY CHARLES COKE WOODS, D.D.

Everything great begins with God.  
God is a poet; creation is his poem.  
That soul is dead that sheds no light.



God is the origin  
of all originals.

The secret of  
strength is with the  
soul.

The soul renews  
its youth when it  
begins with the  
"Ancient of Days."

No forward movement  
is possible to  
a man till he stands  
for God.

Every enterprise  
that counts out God  
begins doubtfully and ends disastrously.

Every living creature is proof of a living Creator.

The world is in shadow till the sun rises. So is the soul till "the Sun of Righteousness arises with healing in his wings."

It is as wonderful that life continues as it is that it began.

The Spirit of God is the searchlight of the soul.

Most men are meteors; the trail of light they leave soon fades.

It is not the form of a lamp that counts, but the flame.

The light of God is primary; man's light is secondary:

God's light is solar; man's light is lunar.

Your life speaks incessantly; your lips speak occasionally. Your lips tell what you wish to be; your life tells what you are.

To the soul that sees, everything is revelatory of the unseen.

Brightest stars are seen on darkest nights.

Darkness is absence of light; death is absence of life.

Unless there is light in the painter his picture will all be dark.

A man is not at fault for seeing the sun set, but he is at fault if he never sees it rise.

One living philosopher sheds more light than all the world's dead philosophies.

He 'tis whose life is truest is the best teacher of truth.

Every creature's witness is great when it tells of its Creator.

God is still sending his witnesses over the world.

To be "sent of God" is honor enough, no matter how great the task or how long the journey. God sends us by the impulsions of our tastes, our temperaments, our talents.

A witless witness is worthless.

The florist's greatest witness is of flowers; the astronomer's greatest witness is of suns and stars; the Christian's greatest witness is of Christ.

The reflector is not the light, but it bears witness of the light.

There is not much point to a man's philosophy till it points beyond himself.

No man's life has been utterly unvisited by God's light.

Windows are to let in light, so are eyes, so are souls; soiled windows obstruct the light, so do soiled souls.

It is a miracle of mercy that the truest light sometimes falls on the falsest men; history is full of testimony to that truth.

The darkest places are most in need of the brightest Christians.

It were better to see things gradually and live than to see them suddenly and die.

The wire is dead till it receives the living lightning; so is the soul till it receives God's Spirit.

No music comes from the great organ till it receives the spirit of the great organist.

It makes a man mighty to yield himself as a medium of might.

You may pin blossoms on a dead tree, but the tree is still dead.

The sponge in the sea is filled with the fullness of the sea, but all of the sea is not in the sponge; the morning dewdrop glitters with the fullness of the sunlight, but all of the sun is not in the dewdrop.

The whole world is not big enough to fill the soul that shuts out God.

It is worse than useless for anybody to follow us unless we follow Christ.

God shields the soul from excessive light by fleshly screens.

We shall know the whole truth when we are wholly true. Jesus said, "I have many things to say unto you, but ye cannot bear them now."

God gives us crumbs now. He will give us loaves when we are larger. He is always ready to give us as much as we are ready to take.

We may be as sure of certain unseen things



as we are of things that are seen. We are as sure of the wind that we feel as we are of the cloud that we see. We are as sure of the music that we hear as we are of the musician that we see. We are as sure of the flower's invisible

fragrance as we are of the visible flower. The poem that we see makes us sure of the poet whom we do not see. Art assures us of the artist. The visible creation makes known the invisible Creator.

### Lesson Heart Talks

BY MRS. J. H. KNOWLES

Last Sunday we heard the Christmas bells. Out of the darkness of Judah, across the stormy



sky of Israel, the radiance of the Day-star shone. Light and life take the place of darkness and death. It is sweet to begin the new year with Jesus; to have his light shining upon us, and his life in our hearts.

Have you watched the morning break over the hills? All things lie in shadow;

field, river, tree, look dark and uncertain, while in the east there is only the faintest promise of dawn. As the light advances dim outlines grow distinct, the shadows creep from the landscape hiding close under the hills. Mysteries of darkness unfold in beauty in the growing radiance until at noontide even the shadows under the hills disappear in the bright shining of the sun. So it is with the world of humanity as the knowledge of Jesus spreads over the earth. Doubts, fears, questionings, fly like shadows of night when we see Jesus, hear what he says, and consider all problems in the light of his teaching and especially in the light of his presence with us. He is our light upon sin, sorrow, anxiety, and upon the unknown future.

The search for God, dumb and undefined in many human hearts, is satisfied only when the soul finds him as he is revealed in Jesus. In the beginning God said, "Let there be light," and light was. A little girl once said, with childlike wisdom, "I think it was wise in God to make the light first so that he could see to make all the other things." It is wise for us to get the true light in our minds and hearts so that we can see God, see ourselves, see how to live in this world and find the straight path to heaven. "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." When

this knowledge so shines in our hearts it shines from our faces to lead others to the same knowledge.

It is blessed, indeed, to reflect the light of Jesus for those who need him so much! There was once a young woman who had set her heart upon being a foreign missionary. She fitted herself in every way for this chosen work. But just when she expected to go her mother died, and it was clearly her duty to stay at home and care for the younger members of the family. She took up her new duties faithfully, but not cheerfully. It seemed to her a strange and almost cruel thwarting of her life purpose. The disappointment was evident in her face. One day, as she told her pastor of her unhappiness, he said, "You wished to be a foreign missionary in order to extend the knowledge of your God, did you not?" "Yes," she answered. "Well, Agnes," he said, "look at your face in this mirror, child. Do you think that look of discontent which you always wear nowadays would recommend your God to anybody who did not know him?" "Do I really show my rebellion in my face?" she asked. "Yes, you do, because it is in your heart." No one can give the light of the knowledge of God to others, at home or far away, unless it is in the face of Jesus in the heart. He said, "I came not to do mine own will, but the will of him that sent me."

Sudden light blazing from an electric lamp in a dark street revealed a woman lying on a doorstep, disheveled, shameless, lost to all human hope of restoration. It seemed a pitiless revelation. Rather let the darkness hide her. But that revealing light was the safety of others passing that way. "Every one that hateth evil cometh to the light." Jesus is the revealer and the Saviour from sin. Years ago a sailor coming up the bay of New York saw the setting sun make radiant the cross on Trinity Church steeple. "I did not think about a church or anything I had ever seen before," he said. "I just felt as if we had come out of a big storm into a safe port." Out of worse dangers and fiercer storms the lighted cross of Jesus welcomes to peace and shelter every tempest-tossed and weary heart. "Come unto me, and I will give you rest."

## The Lesson in Literature and Art

BY PROFESSOR FRANK C. LOCKWOOD, PH.D.

**Verses 1, 2.** If we will first set reason at work, and believe no more



that we can comprehend, this will hinder faith; but if, after we have assented to gospel mysteries, we set reason at work, this will help faith.—*Pascal.*

**Verse 4.** There is nothing in the world's history to compare with the phenomena which is presented by the unworn freshness of Jesus Christ after all these centuries. All other men,

however burning and shining their light, flicker and die out into extinction. And but for a season can the world rejoice in any of their beams. But this Jesus dominates the ages, and is as fresh to-day, in spite of all that men say, as he was eighteen centuries ago.—*Ian Maclaren.*

**Verses 1-6.**

Strong Son of God, immortal Love,  
Whom we that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove;

Thine are these orbs of light and shade;  
Thou madest Life in man and brute;  
Thou madest Death; and lo, thy foot  
Is on the skull which thou hast made.

Thou wilt not leave us in the dark;  
Thou madest man, he knows not why,  
He thinks he was not made to die;  
And thou hast made him: thou art just.

Thou seemest human and divine,  
The highest, holiest manhood, thou:  
Our wills are ours, we know not how;  
Our wills are ours to make them thine.

—*Tennyson's In Memoriam.*

**Verse 9.** Mennon was the son of Aurora, the Dawn. It is said that his colossal statue on the Nile gives forth sweet music when the first rays of the morning strike it. So it is with the human heart. It is cold and mute and gives no hint of its glorious kinship until the light of the Redeemer falls upon it. But then it warms into fullness of life, and gives forth

exquisite harmonies that vibrate in unison with the music of the spheres.

**Verse 12.** The power of the Logos does not produce poets; it does not create philosophers, nor able orators; but by forming us anew, it makes mortal men immortal. It transports us from the earth beyond the limits of Olympus. Come and submit yourself to its influence. Become as I am, for I too was as you are. This has conquered me; the divinity of the doctrine, the power of the Logos. As a master serpent-charmer lures out and frightens away the hidden reptile from his den, so the Word drives the fearful passions of the sensual nature from the most secret recesses of the soul.—*Justin Martyr.*

**Verse 14.**

And so the Word had breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought,

Which he may read that binds the sheaf,  
Or builds the house, or digs the grave,  
And those wild eyes that watch the wave  
In roaring round the coral reef.

—*Tennyson's In Memoriam.*

**Verse 14.** It was the glory of the earth that Christ trod upon its turf. It was the glory of the ocean that he sailed upon its bosom. It was the glory of the sun that it beamed upon his head. It was the glory of the air that it fanned his brow. It was the glory of the waters that they quenched his thirst. It was the glory of the flowers that they perfumed his path. What planet has since so honored as this? What world so visited, so blest?—*Winslow.*

**Verse 14.** When thou hearest of Christ, do not think him God only, or man only, but both together. For I know that with five loaves he fed five thousand men, besides women and children. I know Christ was thirsty, and I know Christ turned water into wine. I know Christ was carried in a ship, and I know Christ walked on the water. I know Christ died, and I know Christ raised the dead. I know Christ was set before Pilate, and I know Christ sits with the angels, and I know Christ was worshiped by the Jews. And, truly, some of these I ascribe to the human, others to the divine nature; for by reason of this he is said to be both together.—*St. Chrysostom.*

## The Lesson Illustrated

**Verse 3.** "All things were made by him." "Creation is but the relief of Christ's fullness. What unnumbered cathedrals has been reared in forest shades, full of curious carvings and haunted by tremulous music; while the stars

seem to have flown out of his hand faster than sparks out of a mighty forge!"—*H. W. Beecher.*

**Verse 4.** "The light of men." It has been said, "There are no more particles of dust in the sunbeam than in the rest of the room,

though we see them better." That Christ is the light of the world appears in this, that wherever his teachings extend and his ideals are set up, evils are made more manifest. Not that there are more evils, only Christ's gospel is the flash of sunlight that reveals them.

**Verse 5.** "The light shineth"—*ever* shineth; oftentimes indeed colored, as it passes through the differing minds of different men, and meeting us across the space that separates continents, and the time that separates ages, in widely, varying hues; but these shades pass into each other, and in the harmony of all is the pure light of truth.

**Verse 5.** "The darkness comprehended [apprehended] it not." Spiritual and moral darkness *resists* spiritual and moral light—sometimes because of badness (compare a London fog during the hours of the day putting out the light of the sun); sometimes because of weakness (compare diseased and injured eyes shrinking from the light); often from moral distaste (compare that prisoner in the Bastille who, when the people were about to destroy that old dungeon, entreated that he might be taken back to his dark cell. It was so long since he had seen light and liberty that imprisonment and gloom were preferable to him).

**Verse 6.** Nothing greater is said of John than the brief statement, "There was a man sent from God, whose name was John." It implies a life whose mission was defined by God. God, not John, chose what he should do. John merely accepted and fulfilled the commission. That is the only legitimate vocation for any man. It is our business to find out what God wants us to do and then choose and do that work. *Lowell* says:

"No man is born into the world whose work is not born with him; there is always work. And tools to work withal, for those who will; The man who stands with arms akimbo set, Until occasion tells him what to do, And he who waits to have his task marked out, Shall die and leave his mission unfulfilled."

**Verse 9.** "That [there] was the true Light." The astronomers tell us that the essential difference between a star and a planet is that a star is really a sun, and shines of its own light, while the planet shines only by reflected light. Christ is the spiritual sun; men, even those who, like John, are "bright and shining lights," shine only as reflectors of his light. In the Hebrides, Scotland, on Arnish Rock, Stornaway Bay, is a lighthouse without a lamp, but simply a mirror reflector upon which at night a stream of light from another lighthouse five hundred feet away falls and is reflected to an arrangement of prisms, and through them converged to a focus outside the lantern, from which they diverge in the necessary direction. The human soul, in its most perfect state, is a reflecting mirror that takes up and causes to shine abroad

and into the darkness of the world the light which comes from Christ.

**Verse 9.** "The true Light, which lighteth every man." Scientists teach us that the thing which we call light has no external reality. The external consists in vibrations at different rates of motion of the ether. The light is an internal fact. The vibrating ether strikes upon the retina of the eye, certain sensations are conveyed through the optic nerve to the brain, and light is the effect. Light exists only in the brain of living creatures. It is the living being back of the eye that is the real source of light. The eye sees only what the being back of the eye has the faculty for seeing. So it is the divine nature in man put there in creation originally by the Word, "by whom all things were made," that is the source of spiritual life or spiritual seeing.

**Verse 10.** "He was in the world, and the world was made by him, and the world knew him not." The "Frontispiece," or the picture introductory to the series of Tissot's great paintings illustrative of the life of Christ, takes its suggestion from the Song of Solomon 2, 9, "Behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice." The painting represents a wall covered with vines, and a latticed window, behind which is dimly discerned the figure of a man looking through intently upon the scene within. It is intended to represent Christ before his incarnation looking in upon human life, his face and figure dimly discernible back of the events of history that preceded his coming.

**Verse 10.** "The world was made by him." We forget that Christ, in the world in which we live and in all the worlds, and in all things great and small which he made, is yet the Word, the revealer of God. The material universe is a vast system of sign language, through which our Christ, who created it, is trying to make God known to us in a larger, more impressive way than mere human speech could do. "The heavens declare the glory of God; day unto day uttereth speech, and night unto night showeth knowledge." That is the highest purpose of things. Jesus took bread and wine and made them a memorial of himself. When we eat and drink of them they remind us of him. That is their highest, their only use. And we call that use of them a sacrament. But is there not the sacramental in everything? for is not "earth crammed with heaven, and every common bush afire with God?"

**Verse 12.** "As many as received him, to them gave he power." Science gives us a beautiful light-parable in the phenomenon known as *fluorescence*, a property which certain forms of matter have of absorbing light rays more rapidly than they give them off. That is, they receive light in *short* waves, and give it off in *long* waves, and so become charged with light, and

for a time are apparently self-luminous. The Geisler tube illustrates this. Bodies which do not have this quality reflect the light as rapidly as received, and so when the light ceases to shine on them they cease to shine. The soul has the property of fluorescence. It may absorb the light of Christ and become in a measure self-luminous. It may drink in the light in the days of clear shining and store up a portion beyond what it gives off; and so when a temporary cloud comes over the spiritual sun, and there would be darkness otherwise, it may still shine on by the light which it has absorbed. Oil is really condensed and stored up sunlight; and so is grace in our hearts.

**Verse 13.** "Born of God." Our natures can be changed only by the Spirit of God. A skill-

ful man may work brass into beauty, but no artificer can, let him try as he may, work it into gold.

**Verse 14.** "Dwelt among us." Father Damien and Mary Reed, for the sake of the lepers whom they longed to save, shut themselves in among them.

**Verse 16.** "Of his fullness have all we received." Chrysostom compares Christ to a fire from which ten thousand lamps are kindled, but which burns as brightly thereafter as before. "Enough for all, enough for each, enough for evermore." The sea is diminished if you take a drop from it, though the diminution be imperceptible; but how much soever a man draws from the Divine Fountain, it continues undiminished.

### The School of Practice

1. Christ being what he is represented in this lesson, "the light of men." I will this week read some portion of his teachings, and think upon it, and pray for light in my heart that I may understand it; and next Sunday I will report to the class upon what I have read and thought.

2. The lesson tells me that John "was a man sent from God." I believe I also am sent from

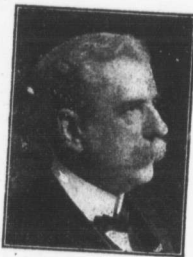
God; and this week I will try to find out at least one thing he has sent me to do, and do it; and next Sunday I will tell the class what I found out and what I did.

3. The lesson tells me that John bore witness to Christ. I believe I also can and ought to bear witness to him; and this week I will try to find some way of doing it; and I will tell the class about it next Sunday.

### The Lesson Digest and Teacher's Guide

BY ROBERT R. DOHERTY, PH.D.

By the laws of nature pupils who have outgrown the Primary Department<sup>1</sup> gather into four groups: Those under eleven years of age (most of whom are in the Primary Grade of the secular school); those between about eleven and about fourteen (in the Grammar School); those between about fifteen and about eighteen (in the High School); and those above nineteen. Lesson Quarterlies adapted to scholars of these respective ages are supplied by the Methodist Church of Canada. This DIGEST AND GUIDE



is written to enable the teacher in each grade to make the most effective use of the means at hand—to select from the scholarly and inspiring comments given in the pages immediately preceding this the most available help in teaching; to so interweave his own knowledge and thought with that brought to the scholar by the Quarterlies as to make the work of teaching and learning *one work*, mutually engaged in by the teacher and pupil; and to suggest fresh and interesting plans for the presentation of each lesson. The laws of Psychology and Pedagogy have constantly been kept in mind in our endeavor to adapt the same truths to the developing changes of the youthful mind and heart. Nevertheless the teacher of one grade may sometimes find his best stimulus and suggestion from the plans suggested by the GUIDE for another grade. Do not let the study of the DIGEST AND GUIDE stand in the way of independent thought; do not let it stand in the way of the mastery of every other note and comment on the lesson.

#### The Junior Grade

The teacher of little boys and girls who neglects such a careful study of the text as our WORD STUDIES presents makes a grievous mistake; for the more thoroughly we understand the more clearly can we teach, and the more masterful our knowledge the more interesting

<sup>1</sup> Special suggestions for Primary Teachers will be found on pages 61, 62.

will be our presentation. But in the act of teaching not only should learned explanations be avoided but in most Junior classes it will be well not to dwell long upon the difficult phrases of this lesson. John's Prologue is profound philosophy, mystically expressed, and is far above the comprehension of your pupils. Methods for the simplest expression of the lesson thoughts are given below. Any teacher of any grade, no

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matter what his lesson plan may be, will find his mind quickened and his heart warmed by an intense reading of the LESSON EXPOSITION and of the HEART TALK just before going to the Sunday school. Three unusually serviceable illustrations are to be found in paragraphs 2, 3, and 4 of the LESSON ILLUSTRATED. Particles of dust glistening in the sunbeam are familiar to children; so is sunlight struggling through fog; and a tiny piece of colored glass may well be brought to the school to emphasize Illustration 3. The SCHOOL OF PRACTICE, as presented on page 12, is perhaps adapted in its phraseology to an older grade of scholars, but its essentials can be made most effective in any Junior class by a sympathetic and consecrated teacher. Use your own words. The eagerness with which children under twelve receive suggestions to put new-found truths into practice is inspiring.

#### PLANS FOR TEACHING

The following brief outline of this new department will furnish a good starting-point for the study of the life of Christ. In some classes these will prove interesting and quite as serviceable as a study of the lesson text.

1. The Lord Jesus is God's Message or Word.
2. The Lord Jesus is the Life of Men.
3. The Lord Jesus is the Light of the World.
4. The Lord Jesus is ready to come into our hearts and give us power to become good children of God.

5. The mission of John the Baptist.

Encourage your scholars to draw the Lesson Picture (of the world) and to understand what it stands for. The six lines beginning, "Jesus is our loving Lord," should be memorized. They contain the gist of this lesson.

Begin on common ground. For example: This is the beginning of the week—the first day of the week: what day? It is the beginning of a month: what month? It is the beginning of the year: what year? Our lesson begins in the beginning, before there were any years or months, or weeks or days; before there were any boys or girls, or men or women, any trees or stars or sun. God, who made the sun and stars and trees and all people, is Love; he always was Love: God's Love came into this world as a man, the Lord Jesus.

**HARD WORDS MADE EASY.**—The difficult words of the lesson should be carefully studied at home

during the week, so that the boys and girls may thoroughly understand their meaning.

Here are six simple questions: 1. Who was John the Baptist? 2. In what sort of country did he preach? 3. What was his clothing? 4. What was his food? 5. Why did he call Jesus "the Lamb of God"? 6. What is the Golden Text? The teacher may write these questions neatly on a slip of paper, and inclose a set in a sealed envelope addressed to each boy and girl. They should be handed to them on dismissal. The answers should be brought in next Sunday.

#### The Intermediate Grade

For young people between the ages of about eleven and about fourteen the Illustrated Quarterly, the Intermediate Quarterly, and the Lesson Leaf are provided. Those who take any one of these do not need the others. Our PLANS FOR TEACHING suggested below fit easily into the studies presented to the pupil by these periodicals.

Often an intelligent class of this grade will ask questions. Concerning the purpose of the fourth gospel a paragraph will be found on page 4. To furnish condensed answers to such questions as arise concerning the lesson text Mr. Meyer's WORD STUDIES have been written. Do not venture before the class without a complete understanding of "by" in verse 3; "light and life" in verse 4; "John" in verse 6; "the Word" in verse 10, (by Professor J. R. Van Pelt); "his own" in verse 11; "power" in verse 12; "flesh" in verse 14; "the law" in verse 17; "in the bosom of" in verse 18, and other difficult phrases.

#### PLANS FOR TEACHING

There are teachers who will find it to their advantage, in teaching this unusual lesson, to ignore the outlines furnished in the Quarterlies and to take instead Dr. McFarland's LESSON EXPOSITION. That article, thoroughly mastered, and repeated in its essentials, not from mere memory, but from the heart, with, of course, such questions and illustrations as spring to the mind of a studious, consecrated teacher, would greatly interest and profit almost any class in this grade.

The LESSON COIN THOUGHTS will be found of great value by quick-minded teachers who, with some of these witty phrases, can wing their own arrows of thought.

Allusions to the Statue of Memnon (paragraph 4 in THE LESSON IN LITERATURE AND

ART), to the Serpent Charmer (paragraph 5), to the sheaf-binder, house-builder, grave-digger, and wreck-watcher all reading the Word (paragraph 6), will be found helpful if too much time be not consumed upon them. Paragraph 6 in THE LESSON ILLUSTRATED will be effective in classes of boys.

The entire passage is perhaps beyond the thorough understanding of your class. But four or five of its phrases carry in a simple way its profoundest teachings, and the teacher's comparatively easy task is to show how, in narrower spheres, we are to be what Christ was.

1. "In the Beginning was the Word" (verses 1-5). Jesus Christ was God manifested in the flesh. As a word expresses a man's mind, so Jesus Christ expressed the mind of God (see Dr. McFarland's LESSON EXPOSITION). And so we should express the mind of Christ. Lots of folk never read Matthew, Mark, Luke, or John, but they read us. We have been born and trained to be the utterances of God.

2. "A Man Sent from God" (verses 6-8). John was divinely appointed to introduce Christ to the world. God had a life planned for him, and John carried it out. God has a life planned for us. Every boy and girl is as truly sent from God as John was. His mission may not be as great, but a telegraph boy is as really a messenger as a minister plenipotentiary.

3. "In Him was Life" (verse 4). He is ready to make our hearts wells of water springing up into eternal life.

4. "The Light of the World" (verses 9-12). "The life was the light of men." As light is essential to physical life, so Christ is essential to spiritual life. And we, as well as he, are lights of the world. There was dreadful need of light in our Lord's day when nearly all Jews were hypocrites and nearly all Gentiles unblushing sinners. Strange to say, there is still much of moral and spiritual darkness in the world, not merely in heathendom, but all about us. If our hearts are aflame with the love of God they will shine far through the darkness.

5. "Grace and Truth" (verses 13-18). By bringing these to earth the Word revealed the glory of God.

This is the one department of the Sunday school in which most emphatically and hopefully personal applications should be made. There is not a scholar of this grade whose mind cannot be impressed by loving and tactful talk along the lines marked out in the SCHOOL OF PRACTICE.

#### FOR NEXT SUNDAY

There are five proper names in Lesson II which must be understood before the lesson can be satisfactorily learned. Why not have the members of your class master them through the

week? 1. Jews. 2. Levites. 3. Elias. 4. Pharisees. 5. Bethabara.

Give three written questions to each member of the class, and request a written answer next Sunday. Leave blanks for the answers.

1. What led the rulers of the Jews to take any notice of John?

2. What use did the Jews already make of baptism?

3. What prophet had foretold the work of John the Baptist?

#### The Senior Grade

For the Senior Grade (young people over fifteen) the Senior Quarterly has been prepared, and the suggestions here made fit into its plans. The Word of God is the utterance of God—whether spoken in the ears of prophets, or written and printed in the form of the Bible, or incarnated in the man Christ Jesus. Almost any class will be interested in tracing how all God's words harmonize—they are essentially one. Christ was the Bible lived; the Bible is Christ written out.

#### PLANS FOR TEACHING

To all pupils old enough to understand literary form this lesson should be presented as the Preface to John's gospel. Neither Mark nor Matthew has a Preface. Luke's Preface contrasts strikingly with this. John's Preface is often called the Prologue, by which word we are carried back to an interesting Greek word—the Logos. Many English words have been made up with the help of this Greek word—for example, *logic, geology, theology*.

In this lesson the teacher has a threefold object:

1. To show the Godhead of Christ.

2. To show the manhood of Christ.

3. To show Christ's relation to us.

These three truths may be taught in various ways.

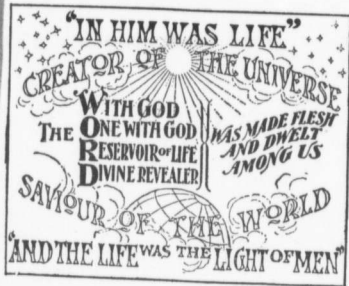
Illustrations for each of the three are to be found in our articles THE LESSON ILLUSTRATED and THE LESSON IN LITERATURE AND ART. The quaint phraseology of verse 1 may be made plainer by showing that in the sky there is light, and light is with the sun, and really light is the sun. The same is in the sky with the sun.

This lesson will acquire vividness where teacher and pupils are all supplied with paper pads and lead pencils, and our LESSON DIAGRAM is accepted as an outline for teaching. Skillful hands may make the outcome prettier by drawing the sun, stars, earth, and clouds; but these are unnecessary. First: Write or print THE WORD WAS MADE FLESH AND DWELT AMONG US, in the form in which our diagram presents these words—leaving a space for the phrases to be inserted after W. O. R. and D. Proper explanation of the text and related



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Christ

truths should be given before presenting the second truth. Second: Write or print (at top and bottom), IN HIM WAS LIFE, AND THE LIFE WAS THE LIGHT OF MEN, and explain and illustrate this statement. Third: Explain how this Word (which was Life which was Light) be-



came both Creator and Saviour, and print the two sentences to this effect. Then expand the lesson thought by filling out the blanks: With God, One with God, Reservoir of Life, and Divine Revealer. Do not let any of your pupils see the printed page. Make the diagram yourself two or three times before going to the class, and if necessary take one of your copies with you to give you confidence. But make a fresh diagram while you are teaching, and insist on each member of the class putting down each sentence while you are doing so.

Some teachers will find in our LESSON OUTLINE (page 4) a practicable plan.

Classes as well as individuals have moods. On rare occasions it may be well to omit the textual study of the lesson and adopt in its stead such an illuminating Bible Reading as is outlined on page 2 of the Senior Lesson Quarterly under the title "Jesus the Fulfillment of Prophecy."

FOR NEXT SUNDAY

1. Ask from each scholar at least seven written names of men "called of God" to be witnesses for him, either (1) from Scripture story or (2) from the history of the church.
2. Ask each scholar to be ready with samples of simple witness-bearing from the Bible. (Suggest John 4. 39; 9. 25; Mark 5. 19, and ask for other examples.)
3. Ask each to analyze John's witness-bearing. For example, What was his authority? What was his bearing toward the One he foretold? etc., etc.

Advanced Classes

Two aims should be kept before the Advanced Class—the thorough exposition and understanding of each lesson and the mastery of the whole

gospel from which our lessons for the first six months are to be taken.

I. Study of the Gospel. It is sufficient for the present to make four observations concerning the gospel of John: 1. The purpose of the author in writing this gospel is given in John 20. 31. 2. Like the other books of the Bible its meaning is obscured by its awkward division into chapters and verses. Nothing that is inspired and little that is intelligent is found in these arrangements, which were made long after the Bible was written. An early step to a clear understanding of John's gospel is, for this and other reasons, to read it in the Revised Version. A step farther is furnished by Dr. Moulton's Modern Readers' Bible, which prints Preface and Appendix by themselves and arranges paragraphs and chapters according to generally accepted laws of literature. 3. Keep before your mind the dividing lines between the Preface, the Gospel itself, and the Appendix. The Preface (often called the Prologue) is John 1. 1-18. The Appendix (often called the Epilogue) is John 21 (clearly shown to be so by John 20. 30, 31). 4. The gospel itself falls naturally into two great divisions: Part I: John 1. 19 to the end of chapter 12; Part II: Chapters 13 to 20.

II. Study of the Prologue. After even one careful reading of John's gospel it becomes evident that its Preface (our lesson for to-day) is an epitome or summary of the whole book; and a most informing plan for studying this passage consists in tracing the theme of these eighteen verses as expanded in the book: 1. The Word; 2. The Life; 3. The Light; 4. John the Baptist's Testimony; 5. Rejection by the world and by "his own"; 6. The only begotten Sonship; 7. The Sonship of believers; 8. The personal privileges of believers; and 9. The relation of the Mosaic law to the blessings which Jesus brings.

THEMES FOR DISCUSSION IN CLASS

The term Word is discussed in our WORD STUDIES. Think of it as a term of current philosophy used as a means for making plain the apostle's conception of the relation of Jesus of Nazareth to God and of God to the world.

Recall the phrase "Word of Life," used by the same writer (1 John 1), and study the phrase the Word in connection with the two explanatory phrases, the Light and the Life.

Was there any real need for John's work as a "forerunner"? What was it?

Why did the world, and especially the Jews, whose morals and spirituality had been trained by Jehovah, reject Jesus?

What was the purpose of the incarnation? (verse 18.) By what evidence did Jesus of Nazareth show that he was the Incarnated Word?



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## SERMONS ON THE LESSON

Verse 1.—Goulbourn, The Idle Word, p. 57. Kingsley, C. Village Sermons, p. 256. Verse 4.—Newman, J. H., Fifteen Sermons, p. 222. Verse 5.—Burrell, D. J., Spirit of the Age, p. 152. Verse 6.—Banks, L. A., Christ and His

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## The Responsive Review

1. What is the opening sentence of the Gospel according to John? "*In the beginning was the Word.*" 2. Who is meant by the Word? *The Son of God.* 3. What is said of him before he came to earth? "*The Word was God.*" 4. What did Christ come to bring? *Grace and truth.* 5. What right and privilege does he give

to those who receive him? *Power to become sons of God.* 6. What is our GOLDEN TEXT? "*In him,*" etc.

## The Church Catechism.

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

## LESSON II. The Witness of John the Baptist to Jesus

[Jan. 8]

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

## AUTHORIZED VERSION

[Read John 3. 22-36; Mal. 3. 1-3; 4. 5, 6]

John 1. 19-34 [Committ to memory verses 26, 27]

19 And this is the record of John, when the Jews sent priests and Levites from Je-ru'sa-lem to ask him, Who art thou?

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

21 And they asked him, What then? Art thou E-li'as? And he saith, I am not. Art thou that prophet? And he answered, No.

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

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E-sa'ias.

24 And they which were sent were of the Phar'i-sees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor E-li'as, neither that prophet?

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

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

28 These things were done in Beth-ab'a-ra beyond Jor'dan, where John was baptizing.

29 The next day John seeth Je'sus coming

## REVISED VERSION.\*

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water; in the midst of you standeth one whom ye know not, 27 even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in Bethany beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that

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

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

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

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

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

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

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

31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness,

saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending,

and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

**Time.**—A. D. 27, possibly February. **Place.**—Bethany [or Bethabara], beyond Jordan.

*Tu.* Isaiah's prophecy. Isa. 40. 1-8.

*W.* He must increase. John 3. 22-36.

*Th.* Witness from heaven. Mark 1. 1-11.

*F.* Witness of the Father. John 5. 31-39.

*S.* The beloved Son. Matt. 17. 1-13.

*S.* True witness. John 10. 31-42.

**Home Readings**

M. The Witness of John the Baptist to Jesus. John 1. 19-34.

**The Lesson Hymns**

*New Canadian Hymnal, No. 8.*

Jesus! the name high over all,  
In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly.

*New Canadian Hymnal, No. 154.*

Never further than thy cross,  
Never higher than thy feet;  
Here earth's precious things seem dross;  
Here earth's bitter things grow sweet.

*New Canadian Hymnal, No. 4.*

Oh, for a thousand tongues to sing  
My Great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!

**The Lesson Outline**

I. *The Voice in the Wilderness* (verses 19-23).

Verse 19 implies that church authorities should investigate every novel religious preaching; else evil heresies will prosper. Special reasons for the questions of the priests and Levites are given in Luke 3. 15.

Verses 20 and 21 show John's conscious individuality. He was no reincarnation, no duplicate. He had a personal mission, clearly understood by himself.

Verse 23 shows that, great as John's individuality was, it was all put behind his message. He did not wish to be thought of as a conspicuous man. He was a VOICE—the VOICE foretold by Isaiah. The whole passage shows what is taught elsewhere, that John was God's special messenger.

II. *The Baptism of Repentance* (verses 24-28).

Baptism was a symbol of purification. It was used in the Jewish initiation of converts from heathenism. But to baptize law-abiding Jews was an innovation, which no one but the Messiah would be expected to introduce.

Verses 26, 27. John's whole life is spent in pointing to "One among you whom you know not." His baptism with water has its chief use as an index pointing to One "which baptizeth with the Holy Ghost," the Incomparable One.

III. *The Lamb of God* (verses 29-31).

Verse 29. The fact of which all the sacrifices through the centuries were symbols was the taking away of the sin of the world.

Verse 30. The Incomparable One who takes sin away is the Lamb of God. Christ was pure as a lamb (Exod. 12. 5; 1 Pet. 1. 19); patient like a lamb led to the slaughter (Isa. 53. 7; Acts 8. 32); and sacrificial (John 29. 35, 36; Rev. 5. 6).

IV. *The Baptism of the Holy Ghost* (verses 32-34).

The Son of God (verse 34) was manifested by the sign of the Spirit descending from heaven like a dove (verse 33); he was manifested by the spoken words of God the Father (verse 33); he was manifested afterward by the power of the Holy Spirit.

## The Lesson Word Studies

**JOHN THE BAPTIST.**—John the Baptist was born of priestly descent (Luke 1, 5). His mother, Elizabeth, was a cousin of Mary, the mother of Jesus (Luke 1, 36). Only six months the senior of our Lord, it is not improbable that John had met Jesus, at least in his boyhood. Consecrated to a life of temperance and religious activity and filled with the Holy Ghost from birth, his was a life given and set apart by God for a special definite purpose (Luke 1, 15, 16). His young manhood was spent in retirement and set apart by God for a life of a recluse in the desert (Luke 1, 80). His fearless preaching of righteousness and repentance had attracted the attention of the Sanhedrin as well as the interest and following of multitudes of the people. John evidently spoke with an authority greater than other religious teachers of his time, and his success was greater than theirs. His time, moreover, was one of excitement and earnest expectation respecting the coming of the Messiah, and men began to wonder whether this stern "prophet of a new dispensation" (Matt. 3, 2), the miracle attending whose birth was doubtless well known, was not himself the promised Redeemer of his people. For this reason the Pharisee members of the Sanhedrin, who represented the formal and national hopes of their countrymen, appear to have sent an influential though probably inofficial deputation to John to inquire concerning his identity.

**19. And this**—That which follows.

**Record**—Witness or testimony, as in verse 7.

**The Jews**—An expression commonly used by John to designate the opponents of Christ, among whom were first of all the Jewish authorities at Jerusalem and their representatives or emissaries.

**Priests and Levites**—The recognized religious leaders and teachers of the people. The Levites were commissioned to teach as well as to officiate in the temple. Levites are mentioned in only two other passages in the New Testament (Luke 10, 32 and Acts 4, 36), and the combination "priests and Levites" nowhere else.

**20. The Christ** ( $\delta$  Χριστός)—The Greek equivalent of the Hebrew  $\text{מָשִׁיחַ}$  (*the Messiah*), meaning literally the *anointed*, which to the Jews in the time of our Lord was a well known title for the long-expected Saviour of God's chosen people. As in this verse, the article should be preserved before the word Christ everywhere in the gospel narratives.

**21. Elias** (Ἠλίας)—The Greek form of the Hebrew  $\text{עִלְיָהוּ}$  *Elijah*. From Matt. 17, 10 we learn that the scribes taught that Elijah would come again before the advent of the Messiah, thus interpreting literally the prophecy of Mal. 4, 5.

**That prophet**—Rather, *the prophet*, the well known prophet of Deut. 18, 15, whom Jehovah was to raise up in the midst of his people like unto Moses.

**23. The Voice**—Rather, *a voice*, the article being omitted in the Greek. In the presence of the Messiah the personality of his forerunner is of small importance. The latter is but a *voice* making known and proclaiming the Word.

**In the wilderness . . . make straight the way**—By "wilderness" the Oriental understood simply uncultivated lands serving a pasturage for flocks and herds, and across which are only winding paths, but no roads worthy of a sovereign's use, extended. When, therefore, an Oriental sovereign wished to travel he sent her-

alds in advance of his approach to order the inhabitants of the country through which he was to pass to prepare a suitable highway for him. "Such is the emblem of the moral state of the people; the royal way by which Jehovah is to enter is not yet prepared in their hearts." It is this way of the Lord, this highway for the Messiah, which he has come to prepare.

**The prophet Esaias** ["Isaiah the prophet"]—Esaias or Isaias being the Latin (also Greek) form of the Hebrew Yeshayah, of which the English name Isaias is the nearest approximate translation. For the prophecy referred to compare Isa. 40, 3-5.

**24. Pharisees**—The Pharisees were a religious political party among the Jews, whose strictly legal piety consisted in accurate knowledge and scrupulous observance of both law and tradition as these had been amplified and interpreted by the great teachers and leaders of their own sect. As distinguished from the Sadducees, who were primarily a purely political party consisting of members of the old and new aristocracy and their adherents and with whom religion was an altogether secondary concern, the Pharisees believed in the immortality of the soul, the resurrection of the body and future retribution, in angels and spirits, in the future Messianic kingdom as literally a reign of God and his saints upon earth, and in a divine Providence strangely mingled with fate and with the freedom of man's will, in controlling the actions of men. They held themselves aloof from the common people, and in self-righteous pride believed themselves to be the special objects of Jehovah's favor, the sure heirs of all his promises to the nation.

**25. Why baptizest thou then?**—Since only to the Christ or his forerunner Elias ["Elijah"] or some other great prophet was to be conceded the right of making such innovations, and of requiring of Jews that they submit to a rite implying that they were impure.

**26. I baptize with water**—The emphasis,

as the arrangement of the words clearly indicates in the Greek, should be on the pronoun, as if John said, "Yea, truly I baptize with water, and well have I a right so to do, since He whose name before me I am, but whom ye know not, has already come. The Messiah is present: this is the reason why I baptize."

**27. Is preferred before me**—A phrase omitted by the best manuscripts (see rendering of Revised Version).

**28. Bethabara** ["Bethany"]—Situating beyond or east of the Jordan River, and a day's journey from Cana in Galilee. The name survives at one of the fords of Jordan, called Aharah, fourteen miles south of the Sea of Galilee and as near to Cana as any point on the Jordan River. "Bethany," the older reading, is to be identified with "Bashan," the district on the east side of this ford, since the Aramaic form of the Hebrew "Bashan" is *Batanca*, or *Bethania*.

**29. The Lamb of God**—An allusion to the suffering servant of Jehovah (the Messiah) described in Isa. 53 as "a lamb led to the slaughter," readily understood by the Baptist's hearers.

**31. Knew him not**—This expression does not mean that John had no previous knowledge of Jesus, but only that he had not at first definitely recognized him as the Messiah (comp. Matt. 3. 14).

**32. I saw** ["have beheld"] **the Spirit descending like a dove**—In the visible bodily form of a dove (comp. Luke 3. 22), but visible probably to Jesus and John only.

**33. He that sent me**—God himself, who had through his Spirit spoken to the Baptist during the latter's long desert preparation. A definite communication from God like unto those given to Old Testament prophets is to be thought of here. The explanatory remark, *The same is he which baptizeth with the Holy Ghost*, implies that those to whom the remark was addressed were familiar with this office of the Messiah.

**34. And I saw** ["have seen"] **and bare record** ["have borne witness"]—Both on previous occasions and again to-day, that *this is the Son of God*. The Greek perfects "have seen" and "have borne witness" indicate facts accomplished once for all and abiding for the future.

### The Lesson Exposition

#### IN POINT OF TIME

The point at which John the Baptist is here introduced was probably some months later than the beginning of his ministry recorded by Matthew (chap. 3) and Mark (chap. 1) and Luke (chap. 3). His "cry in the wilderness" had already started all Judea, and multitudes had gone out to hear him. He had probably changed his location from the point where he first began to preach. And we must suppose that the events recorded in the lesson were in connection with the time of Christ's return from the wilderness after his temptation, for the Baptist refers to the vision of the Spirit descending upon Christ (verse 32), and that occurred in connection with Christ's baptism, something over forty days before (Luke 3. 21, 22). Immediately after his baptism Christ was driven into the wilderness to be tempted of Satan (Mark 1. 12, 13). Evidently at the close of those forty days he stopped at the point on the Jordan where John was baptizing, and it was then that the Baptist again saw him and pointed him out and declared him to be the "Lamb of God"; and it was there and then that Jesus called his first disciples. Luke does not record these incidents, but refers to Christ's return to Galilee after his temptation (Luke 4. 14). We will understand the spirit of John the Baptist as shown in the present lesson if we consider that for more than forty days the great meaning of that vision of the Holy Ghost in the form of a dove descending upon Jesus had been working in his mind and heart.

#### A COMMITTEE OF INQUIRY

John's fame and influence reached the Sanhedrin at Jerusalem. His preaching had produced a national sensation. All classes had thronged to his river pulpit and listened to his glowing prophetic announcement that the kingdom of God was at hand, and to his fearless rebukes and his stern call to repentance. The Pharisees and the Sadducees had come to his ministry, and he had addressed them in a style very unlike the speech of a courtier (Matt. 3. 7). The rulers became concerned about his fast-growing popularity. They kept a jealous watch on every person or movement that might subtract from their influence. So at last they sent an official committee to interrogate John and discover, if they might, just what his pretensions were, that they might better know just what attitude to assume toward him. The report which they took back could not have been very satisfactory. John told them who he was not, but even that was somewhat enigmatical and his declaration of what he was was doubtless wholly incomprehensible. And then his reference to a greater than he, who even then was among them, must have given rise to new uneasiness in the minds of the rulers.

#### THE UPLIFT OF A GREAT MISSION

The lesson presents John the Baptist to us at a time when he had come to a distinct consciousness of his mission. The seal of high destiny had been put upon him at his birth. He

was "sent from God," (verse 6), and without doubt a deep and mysterious sense of some great calling had been on his heart from youth. And at last, when he had come to full years, the Voice that had so long been speaking as a hidden oracle in his heart, grew definite, and urgent, and articulate, and he found himself crying out what he could no longer refrain from uttering. Yet it is evident that to John's own mind in the early days of his ministry there was a mystery attaching to his mission. Something must appear to clear his own thought and enable him to see his way clearly. Gradually it was made known to him that not only the kingdom of God was at hand, but the King himself. And there came to him the revelation of the way in which he should know the King when he should appear. "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." For that sign he had waited with eagerness; and at last it had been given, when following his baptism he had seen the heavens opened and the Holy Ghost in the form of a dove descending upon Jesus, and a voice out of heaven testified that he was the Son of God. Then for the first time John knew the meaning of his own life; then the nature of his mission became clear; then he understood the deep and painful yet exultant stirrings of his spirit during the preceding years. He knew himself when he came to know what his relations were to Christ. And the mists hang over every man's life and its meaning and mission must forever be obscure until the vision of Christ comes and the life finds its explanation in its relation to him. Christ is the key to a man's own destiny.

### WHO WAS JESUS?

The committee from the rulers at Jerusalem came asking who John was. The larger question which they did not ask but which filled the mind of John was the question, "Who was Jesus?" To that question John had received definite answer and assurance. If anyone fancies that the gospels can be interpreted on the basis of the idea that Jesus was simply human, however humanly great, the reading of the witness of the Baptist should dispel the delusion. No one can candidly read this record without being made to feel that Jesus as he came out clearly to John's vision was a Person incapable of human classification. He was a great King before whose glory the glory of David and Solomon faded and was lost. John was not the man to think of himself as unworthy to unloose the latchet of any man's shoes. The feet of which he was speaking were more than human feet. This great Successor of his was also his Predecessor, for he was before him. His origin was not in this world. His earthly birth was but an incident in his eternal history. John had doubtless known of Jesus as the babe of Bethlehem and the child and youth of Nazareth, for their families were related and closely sympathetic. But John had not known who Jesus was until after the vision of the descending dove. After that Bethlehem and Nazareth were of little concern. Jesus had simply come by way of Bethlehem and Nazareth out of the world unseen and the ages eternal. It was that background of the everlasting and the divine that filled John with awe and with exultant joy. Whatever others may try to make themselves think of Jesus, to John he was in the highest sense "the Son of God."

## The Lesson Prayer

To us, also, O Lord, must come the question, whether in definite human speech or by the interrogation of events, "Who art thou?" And until each one of us can answer this question rightly our lives will be without meaning. Make us to see that the answer to this question lies not in any of our worldly vocations—is not answered by one man saying he is a merchant, another that he is a physician, and another that he is a tiller of the soil. Not in these transient things, but in our relations to thee and thy work in the world, must our lives find their definition. And we can come to a right knowledge of these relations only through the vision of thy Son. Make us, therefore, to understand who he is, that we may thus be brought to a true knowledge of ourselves. Amen.

## Lesson Coin Thoughts

BY CHARLES COKE WOODS, D.D.

Negatives are as true as positives.  
No true man will make a false claim.  
Every man is making a record, right or wrong.  
He defeats himself who claims to be what he is not.

If a man wants to find the truth he would better go after it himself.

Personal search, purpose, and love find many a truth which priests and Levites altogether miss.

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## SUNDAY SCHOOL BANNER

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Every act gets its character from an actor.

What every man is will sooner or later appear.

Some men are of so little use that it does not occur to people to ask who they are.

It is as important to know what a man is not as to know what he is.

A small man's claims are apt to be large.

A large man's claims are apt to be small.

Through the thickest tangle the truth will thread its way.

Some men are too proud to ask a question without suggesting an answer.

Prophets are men, but all men are not prophets.

Into every wilderness God sends some voice.

The Lord's way is the only way to the Lord.

Everything straight comes straight from God.

A man may warp God's way.

The Pharisee is a man whose only sky is himself.

A man may show as much ignorance by the way he asks a question as by the way he answers one.

The fool can puzzle a philosopher.

The philosopher can learn from a fool.

The Pharisee evades your hard question by asking another.

Double-minded men are apt to hold half truths.

The wise man's answer is generally simple.

The simpleton's answer is seldom wise.

Some men are so small that to enlarge them explodes them.

The hypocrite overjudges himself and underjudges his neighbor.

No man can know himself till he knows God.

Some men do not know because they *will* not.

Some men will not know because they *do* not.

Some men are so large that they see greatness in a little thing.

No man is quite great if he thinks so.

Any material is great that symbolizes the soul.

We may be far from God while standing in his presence.

To be in the dust at the feet of Christ is to be on a throne.

To be on a throne in the service of sin is to be in the dust.

He does the greatest service who points men to Christ.

Christ never condemned a sinner who was striving to be a saint.

The sanctity of Jesus made him unsanctimonious.

To behold "the Lamb of God" is to see the love of God.

He is a great teacher who points out a great truth.

The "inner man" cannot subsist on outward things.

It takes the fire of faith to fuse facts into force.

Till you catch the spiritual aspect of a man you do not know what to expect from him.

The heart may feast on heavenly manna while the body feeds on "locusts and wild honey."

The soul can feast and flourish without any earthly banquet.

It takes more than one man's measurement to gauge a great man.

The gentlest soul may sometimes have the sternest look.

Maledictions as well as benedictions sometimes fall from the lips of love.

Greatness makes a man gentle, and gentleness makes him great.

Every man's record is colored by the recorder.

A man's power is in his purpose and not in his pose.

He who has a girdle of "leather about his loins" may have a girdle of love about his life.

The loftiest speech that any man makes is with his life and not with his lips.

The man who walks with God will leave wilderness footprints full of flowers.

Duty finds God in deserts as well as in gardens.

It is not so much where we work as what we do.

It is not so much where we are as what we are.

It is not what others think, but what I think that makes me what I am.

Whoever continues to think lovely thoughts will become lovely.

Christ came not to destroy sinners, but sin.

Christ makes me a master by mastering me.

Any man can be a sinner, but it takes God to make a saint.

The "inner man" cannot be redeemed by outward processes.

The outward man may be redeemed by inner processes.

Christ came to save the works of God by destroying the works of the devil.

Philosophers say men would do better if they knew better.

Christ teaches that men will know better if they do better.

No one can make progress in the right while he continues to do wrong.

Sometime, somewhere, every dark deed will come to the light.

## Lesson Heart Talks

BY MRS. J. H. KNOWLES

Jerusalem was full of people, but only a few were interested in what John was doing on the banks of the Jordan. Only a few believed his message. We know of only two persons who heard him say, with any real intent, "Behold the Lamb of God, which taketh away the sin of the world." Yet that scene beside the river was of greater importance than all that occupied the attention of the busy city.

If the men bargaining in the shops could for a moment have realized that John brought a message from God telling them where to find real treasures, how they would have rushed to hear! If the women, taken up with gossip and social pleasure, had really known what John was saying they would have besought him to bring the message to their homes, since they could not go out to hear it. Even the boys and girls would have left their play to listen if they had known there was something especially for them in this strange man's words. How the people, tired of sin, worn out with disappointment and sorrow, would have run to hear if they had known what good news this was for them! But John says he did not understand his own message until the Holy Spirit revealed it to him. When the Spirit spoke to him, then, he says, "I saw, and testified, that this is the Son of God."

There are few, compared with the millions in the cities and country around us and in far-off places of the earth, who even now know that Jesus has taken away the sin of the world so that every soul may be saved from its guilt and punishment. Yet it is the greatest news any human being can hear. Points on business, hints as to good investments of money, the news of the day, the latest styles, the last bit of social gossip—all these may interest you. But what would you care for them if you knew that to-day you must go alone, to stand before God with no

excuse, no cover, no pardon for what you know is wrong in your heart and your life? Nothing would seem worth hearing, then, except John's message, "Behold the Lamb of God, which taketh away the sin of the world!" It is good news that the sinful, troubled earth needs to hear. The prophet long before John said, "O, Zion, that bringest good tidings, get thee up into the high mountains. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, behold, your God!" But even you, dear member of my class, close to Jesus as you are, cannot see him as John meant when he said, "Behold," unless the Holy Spirit makes you see. The twelfth chapter of Exodus tells of the lamb whose blood upon the doorposts saved the people from the destroying angel. The fifty-third chapter of Isaiah foretells Him who was wounded for our transgressions, bruised for our iniquities, upon whom was the chastisement of our peace, and by whose stripes we are healed. The first chapter of First Peter, the nineteenth verse, says we are redeemed with the precious blood of Christ as of a lamb without blemish and without spot. In Revelation, the fifth chapter, we find the song of heaven is praise to the Lamb that was slain. But we understand these things only when the Holy Spirit teaches us. Read the first chapter of John, verses 10-13.

The whole creation groans in pain because of man's sin; at the last every creature in heaven and on the earth and such as are in the sea are heard saying, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Only those whose names are in the Lamb's book of life are found in the heavenly city. We miss everything if we miss the true meaning of John's witness to Jesus.

## The Lesson in Literature and Art

The life of John the Baptist, picturesque, dramatic, and directly connected with that of Jesus affords rich suggestions for representation in art. There are, in consequence, scores of bas-relief panels, frescoes, and pictures setting forth the exciting incidents of his life and ministry. Many of these, of course, delineate the scenes touched upon in this lesson.

"In the Scalzo Series, by Andrea del Sarto, and in the San Severino Series at Urbino, we have the two subjects—John preaching to the

people, and John baptizing the people. Pisano goes farther and distinguishes between the prophet's general preaching to a miscellaneous company and his words of denunciation against the Pharisees and Sadducees. In both cases John stands opposite a group of four listeners, his gesture to the Pharisees being one of explanation, pointing upward, while to the common people he points out the Christ appearing in the rear. In other series, as in those of Ghirlandajo and Filippo Lippi, the artist sums up the story



in the single subject of the preaching of John the Baptist. In general features these compositions do not differ greatly. Ghirlandajo's may be taken as a type. The preacher stands on an elevation in the center of a landscape, while his audience sit on the ground around him, the women in one group and the men in another. We note at once the dissimilarity between his figure and the traditional type made familiar to us through devotional pictures. In the latter, as in Botticello's Enthroned Madonna, at Berlin, and in Raphael's Foligno Madonna, of the Vatican Gallery, the Baptist is a strange, wild figure, gaunt and unkempt. Here he is a handsome, dignified personage with long curling hair falling to his shoulders. Over his hairy shirt he wears a red robe with a green mantle draped on his right arm. He carries, as usual, the tall, slender reed cross in his left hand, and seems to point to it with his right. In the background, at the left, our Lord is seen slowly advancing with bowed head."

**Verse 29.** "Behold the Lamb of God." Every ardent Christian must at times passionately dream of what Christ looked like in the flesh. The following description, taken from a supposed letter to the Roman Senate by Lentulus, presents one of the most fascinating of the apocryphal pictures of our Lord:

"There has appeared in our times a man of tall stature, beautiful, with a venerable countenance, which they who look on it can both love and fear. His hair is waving and crisp, somewhat wine-colored, and glittering as it flows down over his shoulders, with a parting in the middle after the manner of the Nazarenes. His brow is smooth and most serene; his face is without any spot or wrinkle, and glows with a delicate flush. His nose and mouth are of faultless contour; the beard is abundant and hazel-colored like his hair, not long, but forked. His eyes are prominent, brilliant, and change their color. In denunciation he is terrible, calm and loving in admonition, cheerful but with unimpaired dignity. He has never been seen to laugh, but oftentimes to weep. His hands and limbs are beautiful to look upon. In speech he is grave, reserved, modest, and he is fair among the children of men."

**Verses 19, 20.** If there is any man's testimony we may accept about our Lord it is that of the Baptist, who, from his close contact with the most profligate and with the most spiritual of the people, saw what they needed, and saw in Jesus power to give it; the business of whose life it was to make him out, and to arrive at certain information regarding him; a man whose own elevation and force of character made many fancy he was the Messiah, but who hastened to disabuse their minds of such an idea, because his

very elevation gave him capacity to see how infinitely above him the true Christ was. Seen from the low ground the star may seem close to the top of the mountain; seen from the mountain top it is recognized as infinitely above it, John was on the mountain top.—*Dr. Marcus Dods.*

**Verse 23.** When Ibrahim Pasha, son of Mohammed Ali, approached Jerusalem, a considerable number of laborers went before him and removed the stones from the way, amid a constant cry of "Cast-up! Cast up the way! Remove the stones!" And on a standard was written, "The Pasha is coming"; and everywhere the cry was heard: "The Pasha is coming! The Pasha is coming! Cast up the way! Remove the stones!" The expression indicates the removal of obstacles and difficulties preparatory to some important manifestation, or some signal event.—*Nicholson.*

Hark through the lonely waste  
By foot of man unpaced,  
Prepare the way! a warning voice resounds:  
Level the opposing hill,  
The hollow valley fill;  
Make straight the crooked, smooth the rugged  
grounds:  
Prepare a passage, form it plain and broad,  
And through the desert make a highway for our  
God!

Thine, Baptist, was the cry  
In ages long gone by,  
Heard in clear accents by the prophet's ear:  
As if 'twere thine to wait,  
And with imperial state  
Herald some Eastern monarch's proud career,  
Who thus might march his host in full array,  
And speed through trackless wilds his unresisted  
way.

But other task hadst thou  
Than lofty hills to bow,  
Make straight the crooked, the rough places  
plain:  
Thine was the harder part  
To smooth the human heart,  
The wilderness where Sin had fixed his reign;  
To make deceit his mazy wiles forego,  
Bring down high-vaulting pride, and lay ambi-  
tion low.  
—*Bishop Mant.*

**Verses 26, 27.** The devil said to Saint Macarius, "I can surpass thee in watching, fasting, and many other things; but humility conquers and disarms me."

The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest;  
In lack and nightingale we see  
What honor hath humility.

When Mary chose the "better part,"  
She meekly sat at Jesus' feet;  
And Lydia's gently opened heart  
Was made for God's own temple meet;  
Fairest and best adorned is she  
Whose clothing is humility.

The saint that wears heaven's brightest crown  
In deepest adoration bends;  
The weight of glory bows him down  
The most when most his soul ascends;  
Nearest the throne itself must be  
The footstool of humility.

—*J. Montgomery.*

### The Lesson Illustrated

**Verse 19.** "The witness of John." To Saul of Tarsus on his way to Damascus Jesus appeared and said, "I have appeared unto thee for this purpose, to make thee a minister (servant) and a witness both of these things which thou hast seen, and of those things in the which I will (yet) appear unto thee" (Acts 26. 16). Years afterward, standing before King Agrippa, Paul relates the story of his call and subsequent conversion, and says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great." And again, writing to Timothy at the very close of his glorious career, while a prisoner at Rome after having twice witnessed for his Master. Even before the bloody Emperor Nero he urges Timothy to follow his example in fearless testimony for Christ. To Israel, Jehovah, through the mouth of his prophet Isaiah, says, "Ye are my witnesses," and in his Epistle to the Hebrews Paul writes of a great "cloud of witnesses" with which "we also are compassed about." Every disciple of Christ is to be a witness for him.

**Verse 20.** "I am not the Christ." The temptation to accept honors which really belong to another must necessarily come to every person sometime in life as the opportunity so to do came to John on this occasion. Every school-boy who refuses to accept credit for work not his own; every employee who cheerfully recognizes the superiority of others in service, and every person holding a public office of trust and honor who conscientiously and cheerfully gives full credit to "the man higher up," is imitating the example of John the Baptist, who refused to permit himself to be regarded either as "the Christ," or as Elijah, or as "that prophet."

**Verse 29.** "Behold the Lamb of God." Jesus is preëminently "the Lamb of God," not simply "a Lamb of God." He is the supreme, the sufficient atonement for the sin of the world. He did not simply suffer on account of the sin of the world, but for the ultimate and complete cure of that sin. But we may see in the suffering of the innocent among men partial illustrations of the atoning sufferings of Christ. At the heart of the war between Japan and Russia is sin—sin not of the soldiers who die on the battlefield, but the sin of the rulers, the sin of

the nation. But the soldier dies and by his death helps to cure the national sin.

**Verse 29.** "Behold." The man that travels with his face northward has it gray and cold. Let him turn to the south, where the sun dwells, and his face will glow. "Looking unto Jesus" is the sovereign cure for sinners. The pilot of a Canadian revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied, "No, it is only necessary to know where there are no rocks." Whatever the difficulties, he that looks aright to Jesus is safe.

**Verse 29.** "Taketeth away the sin of the world." A Great German philosopher says with truth, "The true sense of tragedy is the deeper insight that it is not his own individual sin that the hero atones for, but original sin." Christ, who in his suffering took upon himself "the sin of the world," did in a universal way what everyone does in a limited way. All life has in it the element of atonement.

**Verse 29.** "Taketeth away the sin of the world." The conception of atonement for sin was expressed by Æschylus, the Greek dramatist, who made the chorus say to Orestes, who was seeking purification from the crime of killing his mother:

"There is atonement. Touch but Loxias' altar,  
And he from bloody stain shall wash thee clean."

And he made Orestes say after his cleansing:

"The blood of beasts hath sprent me,  
The lucid lymph hath purged the filthy stain."

**Verse 32.** "John bare record." When Christians bear record that this is the Son of God, others will follow Jesus. An eminent foreign jurist, who was an unbeliever, stepped into a prayer-meeting room to see a man on business. It was a testimony service, and as he waited a number of his neighbors testified concerning the reality of Christian experience. He reasoned: "If these people were my witnesses in the courtroom I should win the case. If their testimony is reliable in other matters, why not concerning spiritual things?" He rose and confessed his doubts and asked for help. He is now a class leader in that very church.

### The School of Practice

1. In this lesson I admire John for making Christ, and not himself, great. I will seek to do that in some way this week, and if it seems proper I will tell the class how the chance came to me, and my experience in improving it.

2. John tried to point everybody to Christ. What he did I also should do; and I will try to call some one's attention to Christ this week, and will be willing to tell the class of my effort next Sabbath.

## The Lesson Digest and Teacher's Guide

## The Junior Grade

## PLANS FOR TEACHING

The lesson will be made more vivid by always referring to John by the phrase **A MAN DRESSED IN CAMEL'S HAIR**, asking each time for his name. Illustrations of his costume may be found in any good Bible Dictionary. They might be copied and the drawings made of service as an introduction to the lesson. The meaning of such phrases as "record," "Levites," "he confessed," "Elias," "Esaia," "that prophet," "make straight the way of the Lord," should be made very plain.

Tell the story. There are three scenes: The visitors from Jerusalem and their questions; the reply of John (describe his appearance and surroundings); and the wonders he had seen and heard. The Perry pictures and the Cosmos pictures of John the Baptist (which cost respectively one cent and three cents apiece) will add much to the interest and clearness of the lesson.

Many a teacher can work lifelong benefit to his pupils by inducing the memorizing of the beautiful LESSON HYMNS which accompany this lesson.

Try to secure the baptism of all your boys and girls.

## FOR NEXT SUNDAY.

Require the picture of the tent to be drawn. Do not tell what it means until next Sunday. Have the HARD WORDS MADE EASY carefully studied during the week. The difference between the two Johns, the meaning of "rabbi," "disciples," "Messias," and "the law" should be learned by the pupils during the week if possible.

## The Intermediate Grade

Timely notes on John the Baptist, Pharisees, Bethabara, and other phrases needing explanation may be found on pages 18, 19. A fuller view of John is given in THE LESSON EXPOSITION, of which the last paragraph, "Who was Jesus?" will furnish the keynote to many a teacher of this lesson. In all our schools there are many to whom Lentulus's supposed letter to the Roman Senate (page 23) will be new. Even its apocryphal character does not detract from its great interest. But it is not the Man whom John urges us to "behold," but the "Lamb"—the adequate Sacrifice for sin. The first four paragraphs of THE LESSON ILLUSTRATED throw much light on the "witness" of John.

Ascertain which of your pupils have been baptized, and if that duty has been neglected by any parents make this lesson an opportunity tactfully to remind them of it.

## PLANS FOR TEACHING

Choose one of the best readers in the class to read the lesson story, omitting, however, the words which are spoken by various characters. Choose another of the best readers to read the words that are spoken by John the Baptist. Then let the rest of the class be ready to read in unison (very softly) the words of the priests and Levites from Jerusalem. This will gratify the dramatic instinct of the pupils, and at the same time will make the lesson story vivid. For picturesque environment give descriptions of the banks of the Jordan and the dress of the various characters—John the Baptist in camel's hair and the priests and Levites in flowing robes. On the map trace the journey from Jerusalem to Bethabara.



Our LESSON DIAGRAM presents not so much an outline of the lesson teachings as an application. First: Write the Golden Text, which contains the words of God and the words also of God's human messenger. Secondly: Write the two exhortations. To draw the dove descending amid clouds is desirable or otherwise according to your artistic skill or that of your pupils. Remember that such diagrams as this are of little advantage if made exclusively by the teacher, no matter how skillfully. Every pupil should have something to do with their preparation.

A simple plan is that proposed in The Intermediate Lesson Quarterly:

1. Who Art Thou? (verses 19-22.) John's faithfulness in proclaiming Christ led others to inquire who he was.
2. The Witness of John (verses 23-28). It is better to suffer hardship in doing what we ought to do than to spend days of remorse because we failed to obey our conscience and God.
3. The Vision of Jesus (verses 29-34). John was given this vision of Jesus because his life was consecrated to him. We, too, may have

visions of Jesus if our lives are thoroughly consecrated to his service.

Do not fail to press on the attention of each of your scholars THE SCHOOL OF PRACTICE.

#### FOR NEXT SUNDAY

Ask your pupils to bring next Sunday written answers to the following questions:

1. With whose name is the name of Philip usually found in the list of the twelve apostles?
2. How many of the twelve apostles were selected in the two days of Lesson III?

#### The Senior Grade

No adequate preparation for teaching a Bible lesson in any grade can be made without a thorough study of the phrases of the text and of the connected passages. For the first our WORD STUDIES and for the second Dr. McFarland's LESSON EXPOSITION bring rich material.

#### PLANS FOR TEACHING

The Outline presented for study in The Senior Lesson Quarterly will be found helpful in teaching:

1. The Questions of Jerusalem (verses 19-28). The questions: "We priests and Levites are the folk who tell other folk how to behave. Who can you be? How dare you teach people how to be good? Why don't you ask us? Surely you don't pretend to be the Messiah; nor Elias; nor that Prophet? If not, who are you? Only a 'Voice'? Why then do you baptize?" The answer: "Never mind me. There standeth One among you whom you know not. Watch him."
2. The Lamb of God (verses 29-31). When the One who stood among them passed by John uttered the words of our GOLDEN TEXT.
3. How John had learned that Jesus was the Messiah (verses 32-34). John "knew him not," that is, knew not that he was the Messiah. But God had given him a sign, and when John saw on whom the Holy Spirit descended he knew that that was the Man ordained to baptize with the Holy Ghost—the Son of God.

For some classes the more detailed Outline given on page 17 of this JOURNAL may be preferable.

**JOHN THE BAPTIST.**—The Lives of Christ, especially Edersheim and Geikie, and the Bible Dictionaries.

#### SERMONS ON THE LESSON

Verse 22.—Kendig, A. B., Sparks from My Forge, p. 51. Verse 23.—Burrell, D. J., The

#### The Responsive Review

1. What questions did the rulers of the Jews ask of John the Baptist? They asked who he was, and what right he had to baptize. 2. How did John the Baptist answer? He answered by telling of One greater than himself who should

#### FOR NEXT SUNDAY

Ask each scholar to read each day the Home Reading, and to come to the class next Sunday with a clear understanding of the characteristics and career of each person mentioned in Lesson III.

#### The Advanced Grade

I. The Gospel. We note the omission from John's gospel of all allusion to our Lord's birth, childhood, and young manhood. Our lesson closely follows that of last Sunday. Jesus comes to the Jordan to be baptized. The marvelous incidents of that baptism form John's "record" in verses 32 and 33 of our lesson. Jesus is led by the Spirit into the wilderness; he fasts forty days, and is tempted by the devil—three specific temptations being narrated by Matthew and Luke. In our lesson he has returned to where John was baptizing.

II. The Lesson. What reason had the priests and Levites to investigate John's mission? Why did they assume that he must be a reincarnation of some great Jew? What would they understand by his statement in verse 23? What was the full meaning of their question in verse 25? What event enabled John to know Jesus? In what sense had John probably known him previously? (Luke 1, 36.) How may we also know Christ and yet not know him? (Matt. 13, 14-16; Acts 17, 27; Phil. 3, 10-16.) To what priestly service did John refer when he spoke of the Lamb of God? To what other peculiar service did he refer by "taking away the sin"? In what sense did Jesus "come after" John? In what sense was he "before" him? Read Luke 3, 22 for light on verse 32. How is the dove typical of the Holy Spirit? (Luke 2, 25; Matt. 10, 16.) How may the Spirit abide with us? (Luke 11, 13; John 3, 7, 8; 1 Cor. 3, 16.) Did John believe that Jesus was divine as well as human?

Related to the teaching of this lesson is the doctrine of our church concerning the baptism of children. Study it.

#### Library References

Golden Passional, p. 71. Verse 29.—Banks, L. A., Christ and His Friends, p. 27. Burder, G., Village Sermons, p. 124. Mozley, J. B., Occasional Sermons, p. 130. Hamilton, W. R., Sermons, p. 225. Trench, Westminster Sermons, p. 122. McLaren, A., The Conquering Christ, p. 1.

baptize with the Holy Ghost. 3. What did John the Baptist say of Jesus? He said, "This is he of whom I spoke." 4. What else did he say about Jesus? He said, "Behold, the Lamb of God, which taketh away the sin of the world." 5. What third statement did he make concerning Jesus? He said, "This is the Son of God."

## The Church Catechism.

21. Hath God left mankind in this estate of sin and misery? God hath not left mankind in this

estate of sin and misery, but hath provided redemption whereby all men may be delivered from the guilt, power, pollution, and punishment of sin and restored to the favor and image of God.

## LESSON III. Jesus Wins His First Disciples

[Jan. 15

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

## AUTHORIZED VERSION

John 1. 35-51. [Commit to memory verses 40, 41]

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

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

37 And the two disciples heard him speak, and they followed Jesus.

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

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

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

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

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

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

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

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

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

47 Jesus saw Na-than'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!

48 Na-than'a-el saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is'ra-el.

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

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

## REVISED VERSION.\*

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

\*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

**Time.**—A. D. 27. **Place.**—Bethany.

**Home Readings**

*M.* Jesus Wins His First Disciples. John 1. 35-42.  
*Tu.* Jesus Wins His First Disciples. John 1. 43-51.

*W.* The call to service. Matt. 4. 12-22.  
*Th.* Seekers encouraged. Jer. 29. 10-14.  
*F.* Bringing others to Jesus. John 4. 27-30, 39-42.  
*S.* No prophet from Galilee! John 7. 44-53.  
**S.** The Son of God! Matt. 14. 22-33.

**The Lesson Hymns**

*New Canadian Hymnal*, No. 199.

See how great a flame aspires,  
 Kindled by a spark of grace!  
 Jesus' love the nations fires,  
 Sets the kingdoms on a blaze.

*New Canadian Hymnal*, No. 170.

The shadows are falling, swift closeth the day,  
 I hear a voice calling, it seemeth to say,—  
 Oh, soul, hast thou gleaned well to-day?  
 In the world's harvest field.

*New Canadian Hymnal*, No. 164.

Gather them in, for there yet is room.  
 At the feast that the King has spread;  
 Oh, gather them in, let his house be filled,  
 And the hungry and poor be fed.

**The Lesson Outline**

**I. Looking upon Jesus** (verses 35, 36).

When John stood, two others stood; when he looked, they looked; when he spoke, they listened. It is so with us, however unimportant or lonely we may feel. Each has his "disciples;" and even those personally unacquainted with us are moved by our motions, held attentive by our steadiness, and impressed by our words.

Looking is essentially *pointing*. Contemplate anything, and others will begin to ask questions about it. Beware at what you look.

John said not, "Behold the Man," but, "Behold the Lamb." It was not the Carpenter he was looking at or pointing to; not the cousin; not the youthful Rabbi—but the Atoner for the world's sins; the fulfillment of all types and symbols of the Hebrew religion.

**II. Following Jesus** (verses 37-39).

The true test of character is not, To what heights have you attained? but, In what direction are you going? Verse 37.

Our Lord's question is profound. There are many ways of following Jesus, and many mo-

tives lead to such following. These men had the true motive—"Where dwellest THOU?" Verse 38. Abiding with Jesus is the soul's highest privilege. Verse 39.

**III. Bringing Others to Jesus** (verses 40-46).

Andrew brought Simon; probably John brought James; Jesus himself brought Philip; Philip brought Nathanael.

If Christianity in 1905 had the zeal of its first days, and if every Christian brought his brother and his near neighbor to the Saviour, how soon would the millennium dawn.

Jesus understands us all, those who bring and those who are brought.

**IV. Acknowledging Jesus** (verses 47-51).

Nathanael was all Israel, and not at all Jacob. He was *sincere* and *devout*. All he needed was direction. He loved what Jesus was before he had heard of Jesus. Verse 47.

"All things are naked and open to the eyes of Him with whom we have to do." Verse 48.

Our Saviour is our Judge. Verse 51.

**The Lesson Word Studies**

**Verse 35. Again the next day after—** Compare the similar expression in verse 29 above; the words in both places are to be understood literally.

**Disciples**—Literally, *learners* (μαθητής). The narrative in Matt. 4. 18, Mark 1. 16, and Luke 5. 2 refers to a later and more formal call of these same first disciples, the narrative there including Andrew and James also. Possibly all four of these men had been, as we are told that two of them were, disciples of John the Baptist.

**36. And looking upon Jesus**—Perhaps better, *having looked on*, that is, with a fixed

penetrating gaze (comp. Mark 10. 21, 27; Luke 20. 17; 22. 61).

**37. Heard him speak**—Apparently not to them in particular.

**Followed Jesus**—Here, then, we have the first small beginning of the Christian Church, since here begins that personal fellowship of individual souls with Jesus as the Christ, the Saviour of men.

**38. What seek ye?**—It was evident that they were seeking him, and he therefore does not ask, *Whom seek ye?* but "What seek ye?" or, in other words, "What is it you desire of me?"

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44.

**Rabbi**—*Rabbi* means in the Hebrew literally "My Master," and was used in the time of Jesus as a title of respect by which teachers were addressed by their pupils. The explanatory note (*which is to say, being interpreted, Master*), with many similar explanations of Hebrew words and usages occurring throughout the gospel, seems to point to a circle of non-Jewish readers for which the gospel was intended.

**39. About the tenth hour**—The "hours" of the day began with six o'clock in the morning, the "watches" of the night with six o'clock in the evening. The tenth hour would thus be four o'clock p. m. according to our reckoning of time.

**40. Andrew, Simon Peter's brother**—Andrew thus from the very beginning of the gospel narrative takes a position subordinate to that of his brother Simon, and is henceforth known in gospel and subsequent church history alike only as the brother of the one who soon came to be the most prominent of the entire group of disciples. With his characteristic reserve the evangelist John does not mention himself as being the other one of the two disciples who followed Jesus. The same reserve in all probability leads him to avoid mention of his own brother James in the next sentence, in which he reports that Andrew first findeth his own brother Simon, the most natural explanation of the expressions "first" and "own brother" being that both Andrew and John set out at the same time, each in search of his own brother, and that Andrew succeeded in finding Simon before John found James.

**41. Messias**—Better, *Messiah*, from the Hebrew *Maschach*, to anoint. Among the Jews this term was well known and popular. The translation of this Hebrew title into the Greek equivalent "the Christos," or the *Christ*, is another indication that the gospel was intended for Gentile readers.

**42. Of Jona** (*Iovã*).—More correctly, as in the best manuscripts, of *John* (*Iovãnov*).

**Cephas**—*Cephas* is from the Hebrew *Keph* (Aramaic, *Kepha*), denoting a piece of rock. The Revised Version, following the better manuscripts, in the last clause of this verse reads, *Which is by interpretation, Peter*, placing the explanatory English word "Stone" in the margin.

**43. The day following**—The third after the witness of John to the deputation of Pharisees (comp. verses 29, 35, 43). *Jesus would go forth* ["was minded to go forth"] *into Galilee* from Bethabara beyond Jordan (comp. note on verse 28 in Study Studies on the preceding lesson).

**Philip**—A Greek name given possibly in honor of Philip the tetrarch (Luke 3. 1). For other references to this disciple see Matt. 10. 3; Mark 3. 18; John 6. 5, f.; 12. 22; 14. 8. Philip is referred to by Polycrates, bishop of Ephesus, in the latter part of the second century, as one of the "great lights of Asia" (Minor), where John wrote his gospel.

**44. Philip was of Bethsaida**—The word

Bethsaida may mean either "House of Sport" or "Fisher Home," the latter of these two being the preferable explanation. There seem to have been two cities in Galilee bearing this name; one, Bethsaida Julias, was east of the Jordan and north of the Sea of Galilee, and the other, known simply as Bethsaida, west of the Jordan, also near the northern shore of the Lake. The latter of the two cities is the one here referred to (comp. Matt. 4. 13).

**45. Nathanael**—The name Nathanael means literally "Gift of God," and occurs in Num. 1. 8 and 1 Chron. 2. 14. Nathanael is to be identified with Bartholomew, by which name he is always mentioned in the synoptic gospels, John, on the contrary, using only the name Nathanael.

**Moses in the law** (comp. Gen. 3. 15; 22. 18; 26. 4; 49. 10; Num. 21. 9; Deut. 18. 18), and the prophets—The Hebrew Old Testament Scriptures were divided into three great portions, the first of which was known as "the Law" or "Torah," and the second as "the Prophets" or "Nebim," the latter including the historical books as well as the books known to us as prophetic. The last division, known as "the Holy Writings" or "Kethubim," included the poetical books and a few books of miscellaneous character. This arrangement is indicated in the wording of this verse.

**46. Any good . . . out of Nazareth?**—Nathanael was a Galilean, and his question seems to indicate that even among the Galileans Nazareth, one of their own cities, was held in reproach, probably because of the rude and wicked character of the people, which is indicated by their treatment of Jesus soon after this (comp. Luke 4. 16-30).

**47-49. An Israelite indeed**—That is, in character as well as after the flesh. The guilelessness of Nathanael is immediately exemplified in his making no mock or pretended repudiation of the character attributed to him. "He is free from the pride that apes humility."

**50. Greater things than these**—The public manifestations of the miraculous knowledge and power of Jesus which were to follow were indeed still greater proofs of his divinity.

**51. Verily**—The same expression translated elsewhere by our English word "Amen" (Gr. *ãmãn*), and in all cases used for solemn emphasis of that which immediately precedes or follows.

**Angels of God ascending and descending**—A figurative expression referring to the perpetual communion and intercourse of Jesus as the Son of God with the Father, of which the disciples were henceforth to be witnesses. The figure itself may have been suggested by the historical associations of the place where the meeting of Jesus with Nathanael occurred, which was probably in the direct line of Jacob's journey from Bethel—where he had had his wonderful vision—to Haran (Gen. 28. 10-15; 29. 1).

**The Son of man**—A familiar title by which "the Messiah to come" was designated (comp. Dan. 7. 13, 14). It occurs more than eighty times in the four gospels used invariably by Christ in speaking of himself as the Messiah.



## The Lesson Exposition

## IN TRANSITION

One right step leads to a better, as one wrong step prepares for a worse. The man who lays hold upon an opportunity will be led by it to a still higher opportunity. Life is a series of linked sequences, and every beginning has in it the potency and the prophecy of the end. The way in which these first disciples of Jesus came to him illustrates this. We are prompted to say as we read the simple story of their finding him, "How fortunate that they happened to be there with John when Jesus was passing by!" as if it were a matter of happy chance. There was no chance about it, nor was there any fixed fate or destiny about it. It was the natural outcome of what had gone before. These men had taken one most important step before they found and accepted Christ—they had come to John's preaching and had believed him, and attached themselves to him. And back of that must have been other things, a series of right choices, which had prepared them for John's word. And just because they had walked according to their light hitherto, they found John; and because they had followed John the opportunity came to them to follow Christ. They were in transition. One thing passed them on to another. John was only a "middle man" to introduce them to Jesus; but they needed first to know John. No man goes from the lowest to the highest at one bound. The whole of a man's life is back of him to lift him up when the great opportunity comes. And one failure anywhere in the years may break the stairs by which the soul might otherwise mount to the highest; and the soul will certainly come to the highest that persistently and patiently links the days together with the bonds of duty.

## "THE LAMB OF GOD"

Reading the samples of John's preaching as given, for instance, in Luke 3. 7-14, we might conclude that he was simply a stern moralist instructing men in right conduct, and so be led to suppose that his thought of Christ was that of a great teacher of morality who would rebuke evil and command righteousness. But this exclamation of John's when he saw Jesus and pointed him out to his disciples, shows us that such was not his thought. The great thing which John saw in Jesus was his sacrificial quality and office. He was "the Lamb of God that taketh away the sin of the world." This is the second great note in John's gospel. The first, as we have seen, is given in the first title ap-

plied to Jesus, "the Word," which stands for the great fact that he was the Revealer of God. The second is this sacrificial title, "the Lamb of God," which embodies the great doctrine of the atonement. Jesus was come not simply to teach men how to live rightly, but to make it possible for men to live rightly by the cure of sin. This is the heart of the gospel, that Christ is come "to take away the sin of the world." Any religion, or morality, or philosophy that does not provide for that fails as a physician would fail who could not cure a disease, however wisely he might discourse on the laws of health. Not diagnosis only is needed, but cure.

## "WHAT SEEK YE?"

Those two men who followed Jesus really did not know definitely what they sought. It was not necessary that they should. It was enough that they were following the impulse of the best that was in them. The main thing was that they were seekers. They were following the latest and best clew of truth that had come to them. They did not know where nor to what it would lead them, but they were sure it led somewhere and to somewhat. What they actually found surpassed all they had conceived in advance. The spirit of a quest may be vague. Sufficient if it pushes the soul out, for God is never far from a seeking soul. In due time there will be revealed to such a soul the object of its search, and it will exclaim, "This was what I sought though I knew it not." Nicodemus, who came to Jesus by night, was another man who did not know precisely what he was seeking, but whose obscure longings led him in the right direction. All truth-seeking is likely to be vague at first, and the discoveries are sure to be greater than the advance conception.

## "WE HAVE FOUND"

So Andrew said to his brother Simon; so Philip said to Nathanael. And so it seemed to them, and so in a secondary sense it was. But if they had understood a little more deeply, they would have said, "The Messiah has found us." The process of the divine seeking is usually hidden, and the human quest appears to be the chief thing. God appears to us at last, and we cry out, "We have found him whom we sought." But it is really God finding us. Jesus came down there to the Jordan from his temptation in the wilderness for the express purpose of meeting these men. He intimated that foresight

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and purpose to Nathanael. "Whence knowest thou me?" Nathanael asked in wonder. And Jesus replied, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And so it had been with the others—John, and Andrew, and Simon, and Philip. Before they had heard of him he knew them. "Ye have not chosen me, but I have chosen you," he said to them later. It is important and encouraging for us to keep this in mind, that Christ is seeking us, and in every new experience, every clearer revelation of truth and duty, is finding us. We may say that we are finding him; but that is because he puts himself in our way. And it should strengthen us as we go to tell others of him, that before we reach them Christ has seen them, even as he saw Nathanael before the coming of Philip.

#### THE GROWING VISION

Nathanael's first vision of Christ in the light of his foreknowledge of him seemed a final and sufficient vision. "Rabbi, thou art the Son of God; thou art the King of Israel." Nothing, it seemed to Nathanael, could go beyond that. And in words nothing could go beyond it. But we learn in many ways that words have expansive meanings. It was a very great thing to Nathanael, it was in reality a great thing. But it was only the beginning. "Thou shalt see greater things than these." Not a simple traveler at whose foreknowledge of him he was

amazed—afterward he should see "heaven open, and the angels of God ascending and descending upon the Son of man." And so Christian experience is always a growing vision. Its beginning is great, but there is always the greater beyond.

#### SELECTION FOR SERVICE

Keep in mind that this is the record of Christ's selection of certain men for special service. And we have only their preliminary call. They were not yet made apostles. That took place more than a year later in connection with the sermon on the mount in Galilee. But it was the first touch of Christ that singled them out for the apostleship. There was no accident in it. Jesus did not take at random the first men who offered. He knew these men, and they had the qualities he needed. He tells us a little of what he saw in one or two of them. Nathanael had genuineness, sincerity, "an Israelite, indeed, in whom was no guile." Simon had in him the capacity of great strength and firmness. "Thou shalt be called Cephas, which is by interpretation, A stone." He had in him rock-stuff; by and by would come the pressure that would harden it. And so doubtless he saw the qualities of all the others, and saw that they represented what he needed in the men who were to be the apostles of apostles. And still by what he sees in men, he selects and calls them to service.

### The Lesson Prayer

© Lord, the day when thou wast first pointed out to us, and when, following after thee, we first found thee and knew thee to be the Christ, the Son of God, is of the past. It is to us a great memory, for it was the beginning of a new life. But greater days have come to us since; for again and again, in some new aspect, and leading the way to some new labor or sacrifice, thou hast passed us, and, filled with wonder, we have followed thee, and thou hast shown thyself to us as we never knew thee before. Ever thou hast been calling us to new discipleship, ever thou hast been commissioning us to new apostleship, and ever thou hast been going on before us in new revelations of thy glory. Make us, we pray thee, thy witnesses to our brother men of all that thou hast revealed thyself unto us. Amen.

#### Lesson Coin Thoughts

God's way will win the world some day. We can best point men to "the Lamb of God" by living for him.

Facts point better than fingers. Before a man will turn to the right he must see that he is headed wrong.

The testimony of John led two disciples to follow Jesus.

There is enough truth left in most men to make them listen to the truth.

Every movement a man makes is noticed by the Master.

Jesus would turn from the sight of heaven to see a sinner follow him.

A man's sight is never clear till he sees Christ through his creed.

The men whom Jesus asked what they sought were already following him.

May a man follow Christ for commercial conquest?

May a man follow Christ for social prestige?  
What kind of motive must a man have before  
it may be said of him that he follows the Master?

The question of the two disciples was one of  
location, and not of character.

Where a man lives and what his life is are  
not the same questions.

Questions about Christ fall short if they stop  
with this world.

The significant question about any man is not  
about his house, but his heart.

It is not where are you, but who are you.

The supreme questions are rooted in mind and  
not in matter.

Jesus was practical when he said, "Come and  
see."

He was practical when he said, "What seek  
ye?"

Both questions signify the spirit of modern  
science.

Are there plants in the field? The botanist  
says, "Come and see."

Are there rocks in the hills? The geologist  
says, "Come and see."

Are there stars in the sky? The astronomer  
says, "Come and see."

"Taste and see," is the Bible's way of saying,  
"Test and see."

Andrew began Christian work with his  
brother, but who shall say where his brother's  
work ended?

Andrew was not much known to the public,  
but he projected Peter into Pentecost.

Mighty prayer is back of every mighty Pente-  
cost.

We cannot well show to another what we our-  
selves have never found.

What you do not wish to show to another is  
hardly worth finding.

The most of God's great revelations have been  
made through men.

The secret of great leadership is seeing what  
is in men.

A surface view of Simon would have called  
him superficial.

The real quality of a nut is in the kernel and  
not in the shell.

Christ saw in Peter a mighty man in the  
making.

The "inner man" cannot all be seen from the  
outside.

The strongest souls are not worn on sleeves.  
Chaff is light, but it covers wheat.

No outward discovery is equal to the discovery  
of a soul.

The path of duty may look dark for a time,  
but it leads to light.

It is safe to follow Christ even into danger.  
If we have really found Christ we shall wish  
to tell others.

It is well to know Christ by history; it is bet-  
ter to know him by heart.

Great people have come from small places.  
Small people have come from great places.

Places do not make people great, but people  
may make places great.

No man is quite great unless he is good.  
The oak came out of the acorn.

The river grew from a rill.  
Great men have come from humble homes.

The mighty Nazarene came out of Nazareth.  
It is the purpose with which a man comes,  
and not the place from which he comes, that  
makes him great.

By saying to Nathanael, "Come and see,"  
Philip showed himself to be a philosopher.

Many more men might see Christ if they  
would take the pains to look.

Jesus sees us from afar and knows who we  
are.

Some people find it easy to believe with little  
evidence.

Some people find it hard to believe with great  
evidence.

We shall have full proof of Christ's power if  
we trust him.

Christ is always ready to give reasonable sat-  
isfaction to the demands of reason.

It is to the heart, and not to the head, that the  
heavens open.

Angels walk with him who walks the path of  
duty.

God can send angels to men as easily as he  
can send sunlight to the world.

Sincere and sustained effort is the soul of  
success.

A failure may show a fact by which a soul  
springs to strength.

Christ won his way by being one with God's  
way.

He never wholly fails who keeps on trying.  
We are sometimes doing the best work while  
we wait.

He will live a great life who throws his life  
out to a great purpose.

He who wins must often wait as well as work.  
The greatest strength is often the stillest.

The thrones that endure must stand on the  
things that are sure.

Beyond the greatest things that we see in the  
kingdom of Christ there is always something  
greater.

If we stand for the truth in the dark we shall  
soon see daylight.

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## Lesson Heart Talks

BY MRS. J. H. KNOWLES

This simple story of the words, deeds, and experiences of two days in the country beyond Jordan is the story of world-wide redemption and salvation. A man who believed with all his heart and with intelligent conviction said to two other men, "Behold the Lamb of God!" There was no argument, nothing but the force of one man's belief penetrating the mind of another. The result was, the two men followed Jesus, wishing to know him better, as everyone does who truly follows him: they asked, "Master, where dwellest thou?" He answered, "Come and see." Knowing Jesus is a matter of personal experience. At once, without postponing this for other "pressing engagements," they accepted his gracious invitation and spent the rest of the day with him. What wonderful things they heard! In that interview they learned to love him, and henceforth they followed him as faithfully as imperfect disciples can follow the perfect Master.

One of these two hurried to tell his own brother that he had found the Christ, the One of whom his mother had taught him in the Scriptures; of whom he had heard in the synagogue every Sabbath when he was a boy. This was a new sort of knowledge. Andrew had never felt like finding Peter to tell him what he had learned about Jesus, but when he really *knew* Jesus in this personal way it was too good to keep to himself; he wanted his brother to know him too. Because Andrew was so sure of what he had to tell, Peter went to Jesus to see for himself. There was no argument here; only the clear experience and certain belief of one mind influenced by another. "Ye are my witnesses, saith the Lord." A witness does not argue. He tells

what he knows. We are not told that anyone spoke to Philip about Jesus. Jesus himself found Philip and said to him, "Follow me."

The Lord has different ways of bringing us to be his disciples. But by whatever way we come the result is the same if we really know him. Philip found Nathanael and said in the same positive way, as a man speaks when he knows a thing by experience, "We have found Jesus, of whom Moses and the prophets wrote." At once Nathanael was interested and began to inquire. Philip did not undertake to answer. He might have argued all day about the possibilities of Nazareth, and left Nathanael with nothing better than an interrogation point in mind. He simply said, with the force of conviction, "Come and see." Seeing, talking, getting acquainted with Jesus for himself, made Nathanael as sure as the others, and he said with all his heart, "Thou art the Son of God; thou art the King of Israel."

This is the way the world must be brought to the saving truth of God. Intellectual teaching will not do it, though it may lead to it. Nothing will persuade men that the religion of Jesus is better than Mohammedanism, Buddhism, or morality with no religious creed, except a heart-knowledge of him. None can persuade them to find that heart-knowledge but those who can with positiveness say, "I know!" Nothing will hold your mind to its anchorage in the truth you have been taught all your life except this heart-knowledge for yourself. You will be blown out to sea, or drift away with the tide, if your religious faith holds only by what you have been taught about Jesus, and not in your knowledge of him as your own friend and Saviour.

## The Lesson in Literature and Art

**Verse 38.** "Then Jesus turned and saw them following"—turned, probably, because he heard them following, for he suffers none to follow in vain. Sometimes it may seem as if he did; sometimes it may seem as if the best years of life were spent in following, and all to no purpose. It is not so. If some have spent years in following, and cannot yet say that Christ has turned and made them conscious that he is repathing them, their search, this is because in their path lie many obstacles, all of which must be thoroughly cleared away. And no man should bridge the time and the toil that is spent on the honest clearing away whatever prevents a perfect cohesion to this eternal friend.—*Dods.*

**Verse 42.** Transformations have not been uncommon in story and myth and legend. Daphne was changed into a laurel tree to escape the wooing of Apollo; Calisto was transformed

into a bear by the jealous Juno; Io, the beautiful Greek goddess, was transformed by Jove into a heifer; the presumptuous Actaon was transformed into a stag by Diana and was hunted by his own dogs; and the North American Indians have a charming legend which recounts how a beautiful girl, pursued by a river god, sought protection in the reeds, and how, thereupon, her body was changed into a graceful stalk, her teeth into milk-white kernels, and her floating hair into silk; so that there stood, instead of a maiden, a tall, slender stalk of Indian corn; and it is thus that they account for the origin of their maize. But it remains for sacred narrative to relate how, by the divine power of Christ, an impetuous, wavering, impulsive fisherman can be changed into a steadfast, inflexible apostle and martyr. And what the transforming power of Christ could do for Peter it can and will do

for every man, according to the measure of his merit and his need.

**Verse 46.** You think that work is disgraceful and degrading, and that taste and true culture ripen only in idle leisure. "Come and see." Set yourself to work. You know nothing about it. Try it, and see what a good life it brings. You think that serious thought is stupid, that nothing but trifling dissipation is interesting and exciting. "Come and see." Try it, and find that there is an exhilaration about a high pursuit of ideas that is as far beyond all mere frivolity as climbing a mountain peak is better than running races in the valley. This appeal to experiment and fact is the greatest hope of mankind. This is the very soul of modern science. Philosophers had been making theories about what the world ought to be and what nature ought to do. "Come and see," said Bacon. That was the watchword of the inductive philosophy, and to-day the world is full of men just patiently seeing what Nature is doing,

### The Lesson Illustrated

**Verse 37.** "The two disciples heard him." The first conquests of Christianity were not made by an appeal to a multitude. One man pointed two other men to Christ, and then one of them went and told another man of Him whom he had found. Christianity has grown by individual communication.

**Verse 41.** "We have found the Messias." One of the large pictures in Tissot's series of paintings of the life of Christ is called "The Inward Voices." This is the description: "Two poor wretches have taken refuge in a ruined building. 'O God!' they moan amid their complaining. Thus unwittingly they call on him. A thrill creeps over them. A Being is near. He shows them his blood-stained hands. They instinctively know the Christ. They are made to understand the meaning of atonement through suffering, that ransom of the soul, of redemption by sacrifice."

**Verse 42.** "He brought him to Jesus." There is a legend that Alexander the Great found a man freezing to death. He roused him, rubbed him, caused him to be taken to a place of warmth and shelter, and finally saw him restored and safe. Then the great general exclaimed, "This is the happiest day I have ever known—I have saved a human life!" Even greater is the joy of one who saves a soul.

**Verse 42.** "He brought him to Jesus." Scientists tell us it is the habit of certain species of bees that when an individual bee of a given swarm discovers a new and promising field for honey-gathering it flies directly back and notifies the other bees of the swarm, whereupon a sufficient number accompany it back and assist in quickly gathering the rich harvest. Should not every person who has tasted the joy of God's pardon and love do likewise and tell others about

learning her by the humble wisdom of experimental science.—*Phillips Brooks.*

**Verses 47, 48.** Secret devotions resemble the rivers which run under the earth; they steal from the eyes of the world to seek the eyes of God; and it often happens that those of whom we speak least on earth are best known in heaven.—*Cassian.*

**Verse 48.**  
Oh, say not thou art left of God, because his tokens in the sky  
Thou canst not read; this earth he trod, to teach thee he was ever nigh.  
He sees, beneath the fig tree green, Nathanael con his sacred lore;  
Shouldst thou thy chamber seek, unseen he enters through the unopened door.  
And when thou liest, slumber-bound, outwearied in the Christian fight,  
In glory girt with saints around, he stands above thee through the night.

—*J. H. Newman.*

that which he has found, bringing them also into an experimental knowledge of the same joy of pardon?

**Verse 42.** "Thou shalt be called Cephas." George Macdonald in one of his stories describes an old Scotch school-teacher who gave to each of his pupils a new name after he came to see the really distinctive quality in the pupil's character. The new scholar waited eagerly for the day when the teacher would give him his name, and in most cases strove to make himself worthy of an honorable name. Once given, the new name was the one thereafter by which the scholar was known. Jesus did not need to wait, but saw the central quality in Simon and at once called him Peter, "a stone." God names us for honor or shame to correspond with what we are.

**Verse 45.** "Philip findeth Nathanael." Those first disciples were filled with a great enthusiasm. They illustrated the Hebrew word for "prophecy," which means "to bubble forth." What we have in Psa. 45, 1, "My heart is inditing a good matter," strictly means, "My heart is bubbling up of a good matter." So the disciples were "bubbling up." They had to tell others about Jesus; they couldn't keep still.

**Verse 45.** "Philip findeth Nathanael." Some years ago an elderly German lady living in a city not far from New York invited her German servant girl to accompany her to church. The kindness of the lady, together with the preaching of the gospel to which she was compelled to listen, persuaded the girl to accept Christ. Not many weeks passed before she in turn was the means of leading another German girl to the Master; both united with the church. This second girl returned to Germany for a visit, and on her return voyage met a young woman and her brother whose destination was the city in which she

lived. She cultivated their acquaintance, and was the means of leading both to Christ. The brother married into a Christian family, and the sister also married, bringing her husband with her into the fellowship of the church. Every member of this group of persons—the elderly lady, the two servant girls, the brother and sister, and the sister's husband, are still faithful and aggressive workers of the same little German church, and through their earnest personal efforts others also have been led to Jesus.

**Verse 46.** "Come and see." The seeker sees, the indifferent is blind. And we see what we seek. He who looks for deformity will discover it, and he who looks for beauty will find it. Ask, knock, seek—and be it good or evil what you ask shall be given, the gate at which you knock shall be opened, the thing you seek shall be found. The seeker after truth is always hopeful, because there is an instinctive assurance that the truth will be found by those who make quest for it. Long ago Sophocles said: "But what is searched for is to be got at, while that which is unregarded escapes."

**Verse 47.** "An Israelite indeed." That meant genuineness, sincerity, not pretense and

semblance. Robert Browning makes one of his best characters say:

"There was no duty patent in the world  
Like daring to be good and true myself,  
Leaving the show of things to the Lord of Show,  
And Prince o' the Power of the Air."

**Verse 47.** "In whom is no guile." The writer a few years ago was being shown through a factory in a New England town where certain carpenters' tools were being made. Coming to a bench at which a workman was employed, the guide said, "This man is waxing." The wood of some of the tools had slight surface defects, and the man was filling these with a paste made of fine sawdust and glue, and when dried and smoothed and varnished their defects were imperceptible. Later, in actual use, the filling would come out and reveal the cheat. The trick of the factory illustrated by contrast the word *sincerity*, which means "without wax," referring to the habit of ancient makers of furniture in filling defective places with wax. The character of Nicodemus was "without wax." It was what in modern phrase would be called "straight goods."

### The School of Practice

1. I cannot go after Jesus as the two disciples did to whom John pointed him out; but this week I will follow his *example* in some new way; and I will tell the class next Sunday in what way I did it, and the result.

2. I do not yet profess to be a follower of Christ; but he has been pointed out to me again

in this lesson; and this week I will try to seek him and learn more about him; and if I succeed I will tell the class about it next Sunday.

3. I see in to-day's lesson how each one who found Christ went at once to his nearest friends to tell them about him. I also will this week in some way invite some one to come to Christ.

### The Lesson Digest and Teacher's Guide

BY ROBERT R. DOHERTY, PH.D.

#### The Junior Grade.

##### PLANS FOR TEACHING.

A good way to teach this lesson is to have a sort of parable enacted before the eyes of the children as described in the following paragraph:

Bring a dried fig into the class and cut it with a sharp knife into as many pieces as there are members of the class, giving a morsel to each. The novelty of this act, which should carefully be associated with the fig tree of the text, will whet the appetite for the truth.

How many people are mentioned in this lesson? John the Baptist—one; two of his disciples—three; the Lord Jesus, to whom John pointed the disciples—four; Andrew's brother Simon (who received a new name)—five; Philip—six; Nathaniel—seven.

It is never well to personate Jesus; but it will be interesting to divide the other characters among the members of the class, so that one boy or girl

shall represent Nathaniel, one John the Baptist, and so on. Let each say (at the proper time) what the person he represents said; and thus enact a simple little drama in the class.

#### FOR NEXT SUNDAY

Draw on the blackboard a picture of the water-pots as shown in the Primary Lesson Notes (p. 63) and ask the scholars to bring copies next Sunday.

#### The Intermediate Grade

It will be well, preliminary to the more spiritual study of this lesson, to master the meaning of such phrases as "disciples," "rabbi," the "hours" of the day, "the law and the prophets," "angels of God ascending and descending," "the Son of Man." Note also the very enlightening paragraph concerning Transformations contributed by Professor Lockwood on page 12.

The illustrations for this lesson are exceedingly rich. Do not neglect THE SCHOOL OF PRACTICE.

Note that the suggestions made for each lesson are to be followed only as they have special adaptability. The teacher will find them easy to be modified to suit the needs of each class.

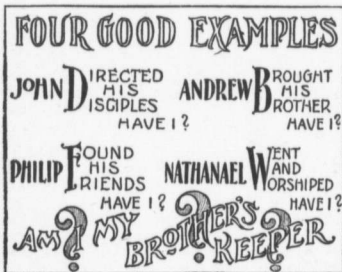
#### PLANS FOR TEACHING

This is the third lesson in which John the Baptist figures. Recall what is told of him in Lessons I and II.

Five steps may be traced in the lesson story of to-day: 1. Looking upon Jesus; 2. Following Jesus; 3. Living with Jesus; 4. Bringing Others to Jesus; 5. Understanding Jesus.

Here was the very beginning of the Christian Church—the tiny spring from which the great stream of Christianity has flowed with ever-increasing volume. Bring an acorn to class, or a seed corn, as an illustration of hundredfold increase.

We observe that four out of the five men who become disciples of Jesus in this lesson are brought to him by others. It might be well to use the five fingers of your right hand to illustrate this. The truth to be learned is that this is a principle in the growth of Christ's kingdom. We must be sure *we* are following Jesus; then must bring others.



"Four Good Examples" may be shown on paper pad, slate, or blackboard by our LESSON DIAGRAM.

No detail of the lesson should be overlooked; and a simple and excellent way is to tell the story, with a running comment, depending on the members of the class to supply such facts and truths as they know. Or follow the Outline of the Intermediate Quarterly:

1. "Behold the Lamb of God" (verses 35-39). Many a soul has been lost because Christians were silent who might have said, "Behold the Lamb of God."

2. Seeking a Brother (verses 40-42). The

best place in which to begin Christian work is home.

3. Philip and Nathanael (verses 43-51). We never lose our individuality in the sight of God.

Spend a minute or two on the unnamed disciple, who is believed to have been John the Evangelist. The superlative delicacy of St. John in all his references to himself throughout this entire gospel are well worthy of the most thoughtful attention.

#### FOR NEXT SUNDAY

Ask your pupils to bring in written answers to the following questions:

1. With whose name is that of Philip usually found in the list of the twelve apostles? And what inference is generally made from this association of names?

2. Write the names of the other seven of the twelve apostles, who were called later.

3. Which of the apostles lived in Cana?

#### The Senior Grade

For this grade, as for the *Intermediate*, the LESSON EXPOSITION will commend itself to many, to the exclusion, if need be, of other outlines and plans; but no two teachers in their preferences and aptitudes are alike. There are classes which would be greatly impressed by our COIN THOUGHTS, and teachers who can use them with comforting results. The paragraphs beginning, "Why to follow Jesus," "Come and see," "Great men have come from humble homes," and "Chaff is light but it covers wheat" are exceedingly effective. Still another avenue to the heart of the pupil is opened by Mrs. Knowles in her HEART TALKS. The enthusiasm for goodness which characterizes the young men mentioned in our lesson finds melodious utterance in Miss Havergal's lines on Consecration.

#### PLANS FOR TEACHING

A helpful exercise in what Bishop Vincent calls Bible exploration is to search for the gospel requirements concerning our attitude toward the Lord Jesus. A brief survey of the incidents of the lesson will show how the earliest disciples met these requirements: 1. Earnest search for the Christ; 2. Intelligent belief; 3. Prompt obedience; 4. Ready following; 5. Faithful work; 6. Steadfast service; 7. Reverential love. Thirty-five Bible references, illustrative of these points, are given on page 13 of the Senior Quarterly.

The Lesson Story may be so treated as to emphasize four important truths:

1. That Jesus is our personal Saviour.
2. That Jesus is our Model for character and conduct.
3. That Jesus is the source of supply for all our needs and the needs of our friends.
4. That Jesus is our personal Judge.

Or, where preferred, the Lesson Outline, page 27 of this magazine, may profitably be followed.

Trace on the map in the presence of the class the journey from Jerusalem to Bethabara.

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## FOR NEXT SUNDAY

Three questions to which written answers are to be brought next Sunday:

1. Who received the most benefit from this miracle in Cana?
2. Is Cana mentioned in any other gospel than John?
3. What should all of God's gifts to men teach us?

## The Advanced Grade

I. The Gospel. Our first three or four lessons from John's gospel are so closely connected that not much of the book has thus far come under our scrutiny. Already, however, the careful student has detected processes of thought and choices of phrase which are peculiar to this gospel, and which are believed by the majority of scholars to show its late origin, and that it was written amid the conditions indicated by tradition. One such process of thought is that of the Prologue. Those who claim that the book was written earlier than the end of the first century are almost compelled to assume that this Prologue was added by a later hand, in spite of the fact that there is no passage in all the Bible more characteristically "Johannine" in conception and manner. John's tendency to record conversations in detail is worthy of notice. The very words of each speaker are given. We find this in our lesson for to-day, and will find it in

more marked degree in the narratives of Nicodemus and the woman of Samaria.

We have noted the obvious divisions into Preface (Prologue), Book, and Appendix (Epilogue)—John 1. 1-18; John 1. 19 to chapter 20; and John 21. Another obvious division comes between chapters 12 and 13. From chapter 1 to chapter 12 Christ is represented as revealing himself to the world: from chapter 13 to chapter 20 as revealing himself in a more intimate sense to his disciples. The events of these two great divisions, consisting of eleven and a half chapters, fall naturally into three sections distinctly marked. The first of them, John 1. 19 to 2. 11, furnishes us with Lessons II, III, and IV. If we look more closely at this first section we find that it is a record of what has been called spontaneous testimony to the Messiahship of Jesus, first, by the inspired forerunner; second, by the disciples who discovered the Messiah in Jesus; and third, by his own divine act. The second line of cleavage is at John 4. 54.

II. The Lesson. For the study of this lesson in the most mature class the suggestions for the Senior Grade will be found helpful. The characteristics of the disciples here mentioned are worthy of study. First, Andrew, who is seldom mentioned but when bringing others to Jesus; the self-effacing John; Simon, whose magnificent moral qualities are at once acknowledged; Philip, the practical; Nathanael, the devout "critic."

## Library References

BY REV. S. G. AYRES, B.D.

THE DISCIPLES.—The best books on the disciples are: Bruce, *Training of the Twelve*. Sooy, *Individuality*. Vance, *College of the Apostles*. Knight, *The Master's Questions to His Disciples*. Reed, *Companions of Our Lord*. Symington, *The Apostles of Our Lord*. On Peter, there are many biographies which will be noted in later lessons.

## SERMONS ON THE LESSON

Verse 35.—Banks, L. A., *Christ and His Friends*, p. 40. Verse 36.—Guthrie, A., *The Way of Life*, p. 120. Verse 40.—Banks, L. A.,

*Christ and His Friends*, p. 56. Liddon, H. P., *Sermons*, vol. ii, No. 740. Newman, J. H., *Sermons*, vol. ii, p. 1. Verse 42.—*The Pulpit*, London, vol. xxxi, p. 57. Verse 43.—Banks, L. A., *Christ and His Friends*, p. 70. Verse 45.—Banks, L. A., *Christ and His Friends*, p. 81. Verse 46.—Liddon, H. P., *University Sermons*, vol. ii, p. 1. Verse 47.—Newman, J. H., *Sermons*, vol. ii, p. 29. Banks, L. A., *Christ and His Friends*, p. 90. Wesley, J., *Works*, vol. vii, p. 37. Burrell, D. J., *To Christ's Crown*, p. 202. Verse 51.—McClaren, *The Conquering Christ*, p. 189.

## The Responsive Review

1. Who came to prepare the way for Christ? *John the Baptist*. 2. What did he say of Jesus? "*Behold the Lamb of God!*" 3. Who heard John the Baptist say this? *Two of his disciples*. 4. What did they do? *They followed Jesus*. 5. What did one of these two disciples say to his brother Simon? "*We have found the Messiah*." 6. Who were among the earliest disciples of Jesus? *Andrew and Peter, Philip and*

*Nathanael*. 7. Repeat the GOLDEN TEXT. "*Thou art,*" etc.

## The Church Catechism.

22. How hath God provided redemption for mankind? God hath provided redemption for mankind by His gift of His Son, our Lord Jesus Christ, who gave Himself a ransom for all. 1 Timothy 2. 4-6.

## LESSON IV. The First Miracle in Cana

[Jan. 22]

GOLDEN TEXT. Whatsoever he saith unto you, do it. John 2. 5.

AUTHORIZED VERSION

[Read John 10. 22-42.]

John 2. 1-11. [Canneth to memory verse 11.]

1 And the third day there was a marriage in Cana of Gal'i-lee; and the mother of Je'sus was there:

2 And both Je'sus was called, and his disciples, to the marriage.

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

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

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

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

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

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

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

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

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

**Time.**—Latter part of February, or early in March, A. D. 27. **Place.**—Cana of Galilee.

**Home Readings**

*M.* The First Miracle in Cana. John 2. 1-11.  
*Tu.* Custom of purifying. Mark 7. 1-9.

*New Canadian Hymnal*, No. 221.

"There shall be showers of blessing,"  
This is the promise of love;  
There shall be seasons refreshing.

*New Canadian Hymnal*, No. 436.

All for Jesus! all for Jesus!  
All my being's ransomed powers;  
All my thoughts, and words, and doings.

**The Lesson Outline**

I. *The Wedding* (verses 1, 2).  
Our Lord's affectional nature was as thoroughly human as was his physical nature. There are as many indications of his hunger for love as of his hunger for food. He was ready to take part in the pleasures of life as well as to sympathize with its woes. We should rejoice with those who rejoice as well as weep with those who weep.

II. *The Mother of Jesus* (verses 3-5).

Our Lord's mother, proud of her son, desired him to display his powers, which she partially

REVISED VERSION.\*

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. 2 And Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. 9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom. 10 and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now. 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

*W.* Christ at the table. Mark 2. 14-20.

*Th.* "Whatsoever he saith, do!" John 14. 15-24.

*F.* Testimony of miracles. Luke 7. 16-23.

*S.* Glory of Christ. John 17. 1-8.

*S.* A waiting guest. Rev. 3. 14-21.

**The Lesson Hymns**

*New Canadian Hymnal*, No. 120.

I am thine, O Lord, I have heard thy voice,  
And it told thy love to me;  
But I long to rise in the arms of faith.

understood. But our Lord could work no miracle till his "hour" was come; for God's work must be done at God's time. Our Lord's words to his mother are not disrespectful. Her words to the servants show that she understood him; they form a good motto for our daily life.

III. *The First Sign* (verses 6-10).

Jesus was about to renew the supply of exhausted wine. He did not ask for the wine bottles, to refill them. He did not ask for the

\* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

larger waterskins, to turn the drinking water into wine. He asked for the huge stone waterpots from which water was drawn for washing purposes. These were filled to the brim. Jesus would have his sign so large and so openly wrought that everyone should see and understand it.

Verses 9 and 10 are of value to show the big-

ness of the miracle. The "ruler" did not yet know whence the wine came.

#### IV. *The Glory of Jesus* (verse 11).

This first sign had two results. It showed in what our Lord's glory consisted (in the transformation of the lives of men); and it helped people who believed a little in him to trust him fully.

### The Lesson Word Studies

**THE FIRST MIRACLE.**—This first miracle was intended to strike the keynote of our Lord's ministry as altogether different from the Baptist's. The latter was an ascetic hermit dwelling apart from the abodes of men and preaching only in the wilderness and desert places, but Jesus was to bring glad tidings to the hearts and homes of men. He was to mingle in their common life, and his was to be to them a mission of loving, compassionate helpfulness, revealing to mankind for the first time the infinite love of the Father. The first miracle, therefore, takes place in the quiet family circle. As Godet has pointed out: "It is as it were a point of connection between the obscurity of the private life, to which Jesus has confined himself until now, and the public activity which he is about to begin. All the sweet, amiable qualities by which he has until now adorned the domestic hearth display themselves once more, but with a new brightness. It is the divine impress which his last footstep leaves in this inner domain; it is his royal farewell to his relation as son, as brother, as kinsman."

**Verse 1. Cana of Galilee.**—To be identified, as most authorities now think, with the modern Kana el-Jellil, which is the exact Arabic equivalent of the expression "Cana of Galilee," but which is now a mere heap of ruins about six miles north of Nazareth. Another site suggested is the modern Khirbet Kana or Keft Kennah, three and three quarter miles east of Nazareth, and which is still a prosperous village, as prosperity goes among the natives of modern Galilee. Either place would seem to fulfill the conditions of the gospel narrative.

**3. The mother of Jesus.**—John nowhere speaks of the mother of Jesus by her name, probably because since that memorable hour on Calvary she has been his mother also, and consequently he maintains with reference to her that same reserve with which he everywhere speaks of himself; to which reserve we must likewise attribute the fact that nowhere in his gospel does John mention his brother James.

**Wine (olivos).**—The word *olivos*, "oinos," "wine," designated in classical Greek only the fermented juice of fruits and grains. In New Testament Greek, the Greek of the first century A. D., the same word is used to designate both the fermented and unfermented juice of grapes and other fruits. No textual support can be obtained for total abstinence by seeking to differentiate intoxicating from unfermented wine in biblical terminology. The evil effects of intemperance in any form are pointed out in other passages of the Bible, and Saint Paul (Rom. 14) has stated the case for total abstinence "in a way which does not require the treacherous aid of doubtful exegesis for its support."

**4. Woman.**—The Greek title of address used in this sentence has no exact equivalent in English. It does not imply in the least a lack of

respect, as the English rendering would seem to indicate. The fact, however, that Jesus does not address her as mother indicates that his filial relation to her as son is henceforth to give place to another and less intimate relation. The son of Mary is awakened to a fuller consciousness of another and higher sonship.

**What have I to do with thee.**—Literally, *what is there to thee and to me*, an expression frequently occurring in the Old Testament (Judg. 11. 12; 2 Sam. 16. 10; 1 Kings 17. 18; 2 Kings 3. 13), a gentle yet firm word forbidding any interference with his plans on her part. That the rebuke was not a harsh one is shown by the evident confidence of the mother (verse 5) both in the ability and willingness of her Son to provide, or at least suggest, some way out of the embarrassing situation.

**Mine hour.**—In this case meaning the hour for manifesting forth his glory (verse 11). The career on which Jesus has just entered makes it necessary for him to depend upon the Father alone, and to him alone does he look for a suggestion or sign that that hour has fully come.

**6. Purifying.**—The ritualistic requirements of ceremonial washings, especially of the hands before and after eating and on other occasions, were very exacting among the Jews in the time of Christ, the rules going far beyond anything laid down in the Pentateuch laws. The washing of the hands was performed by pouring, and hence an ample supply of water for these washings was kept always on hand in jars set apart for this purpose (comp. Matt. 15. 2; Mark 7. 3).

**Firkins.**—A firkin was a measure equal to about nine gallons. The jars, therefore, held from eighteen to twenty-seven gallons each.

**7. Fill the waterpots with water.**—From this explicit command some have inferred that

Jesus intended to and did change all the water into wine. But in the next verse he commands the servants to *draw* or dip out from these waterpots with some other small vessel or dipper from which in turn the cups were filled with wine. This circumstance, together with the statement in verse 9 that *the servants which drew the water* (that is, drew it as water from the stone jars) *knew*, seems to indicate beyond a reasonable doubt that not all of the water in the jars, but only that portion of it dipped out, was changed into wine—in the smaller vessel before being poured into cups and served.

**8. 9. The governor . . . the ruler . . . the governor**—The Greek word in all three cases is the same, and should be translated alike in each case. Perhaps "manager of the feast" would be better than either ruler or governor.

### The Lesson Exposition

#### JESUS AND SOCIAL LIFE

The incident of this lesson is of peculiar interest because it is the first occasion in which Jesus is presented in connection with the social life of the times. Of the year of his preceding ministry in Judea we have almost no particulars. That during that time he mingled freely with the people and was often in their homes we cannot doubt. But we have no account of it. But here he appears in connection with one of the most important gatherings of the people—a marriage feast. He accepted the invitation because he was in warm sympathy with the social side of life. He was not ascetic. In this respect he was in contrast with John the Baptist. "John came neither eating nor drinking," that is, he did not enter into the social life of the people. "But the Son of man came both eating and drinking." It is a significant comment on the spirit of Christ that it inspired sociability. People were prompted to make feasts for him. We have no intimation that anyone ever did that for John. And Jesus had no quarrel with the social customs of his day. He does, indeed, object to the spirit which prevailed in the social life of many which revealed itself in the invitations to feasts being given only to the rich and those who would repay the obligation, excluding the poor and obscure, thus turning social life into selfishness instead of making it a service. But to feasts themselves Jesus made no objection, but attended them freely and entered into their natural enjoyments heartily. And Christ's personal example and spirit must be taken as an exponent of the attitude of Christianity. Christianity, so far from being the enemy of the social life, directly fosters all kindness and hospitality, and courtesy, and joyousness.

#### JESUS AND MARRIAGE

The presence of Jesus at this wedding feast has properly been regarded as expressing his approval of marriage. This thought is perpetuated

**10. When men have well drunk**—Literally, *when men have become drunken, or are drunk*. The words, of course, do not imply that any of the guests on this occasion were drunk. All that was said by this manager of the feast is rather to be taken as a coarse joke based upon this man's experience on other similar occasions among a different class of people. John as an eyewitness faithfully pictures the event as it actually occurred.

**11. This beginning of miracles** ["signs"]  
—The first one of all his miracles.

**His glory**—The glory and power of his divine nature. That this revelation of the supernatural power of Jesus did not fail of its purpose is plain from the statement, *And his disciples believed on him*.

in the words of our marriage service: "Which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." It may be that we Protestants have not done well in refusing to regard marriage as a sacrament—not perhaps in just the sense in which the Roman Catholic Church so regards it, but in failing to sufficiently exalt it in our thought to a plane of high spiritual sacredness. Saint Paul saw in the marriage relation a type of the relation existing between Christ and his church. But Jesus himself, not simply by his presence at a marriage feast, but by most impressive words, expressed his conception of the high and sacred character of marriage (Matt. 19, 4-6). When we look at marriage in the light of these words until we have Christ's thought of it, we can have little objection to calling it a sacrament.

But while we are assured by this instance and by Christ's words that he approved of marriage, we may be equally certain that he disapproves of a mere form of marriage that is lacking in its true spirit. It is not the form but the spirit that makes marriage sacred. Marriages of convenience and marriages of passion are not sacramental marriages and cannot command the blessing of Christ. A mere legal ceremony cannot make an unholy thing holy.

#### CHRIST AND HIS MOTHER

In the caption of this paragraph I purposely use the title "Christ" instead of the personal name "Jesus." It was not as Jesus, in his more human relations, that he spoke to Mary, but as the Christ, the Messiah, in his official character. There was no disrespect or rebuke intended or implied in his addressing her as "woman," for that was an ordinary and perfectly respectful form of address, used by Jesus even from the cross in the committal of his mother to the care of John. But there was gentle but serious rebuke intended in the words, "What have I to do

with thee?" In his personal relations to Mary as her son she was entitled to deference and much liberty; but in his official character she was to him no more than any other woman and must not presume to dictate nor interfere. In his work as the Messiah he intimated to Mary she had no part. That is the meaning of his seeming disregard of the appeal of his mother and his brothers on another and later occasion (Matt. 12. 46-50). In relation to him as the Messiah his mother and his brethren were not permitted to claim any special consideration. There was, he intimated, a higher motherhood and a higher brotherhood than the natural. Kinship in spirit rather than in blood is the highest thing.

#### JESUS AND "HIS HOUR"

For the first time Jesus here refers to "his hour." We find no other use of that expression except in reference to his death. We have a number of statements like that in John 7. 30, "Then they sought to take him; but no man laid hands on him, because his hour was not yet come." Toward the end we find Jesus beginning to speak of his hour being at hand (Mark 14. 41; John 12. 23, 27; 13. 1; 17. 1). That was the great hour, the culmination and climax of his mission, toward which from the beginning he was consciously pressing forward. But evidently when, in the present lesson, he said to his mother, "Mine hour is not yet come," he referred not to the end of his life, but to some important crisis in his life or work. We cannot be certain what was in his mother's thought when she called his attention to the failing wine; but apparently what Jesus said to her, whether at the time she understood his meaning or not, was that the moment was not fully come for him to begin his work of special manifestation by miracles or signs. But it strikes us strangely that almost at once he proceeded to do the very thing the time for which he had just declared had not come. There is another very interesting example of this given in John 7. 1-10. He declined the insistence of his brethren that he should go up to the feast, giving as a reason that his hour

was not yet come; but his brethren had scarcely departed when he also went up to Jerusalem. All of which teaches us that in the plan of Christ's life the time for a thing was not come until it had fully arrived, and that he did not do things either a few minutes too early or too late. This thought may be expanded and applied to human life in a great variety of ways, as the teacher will readily perceive.

#### A NEW DEPARTURE

This event at Cana, interesting and instructive in so many other respects, is lifted into still higher significance by the statement with which John closes it. I use the rendering given in the Cambridge Bible, "This, as a beginning of his signs, did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." By this we know that this miracle marked a new departure in his work. This was not merely the first miracle that he performed in Galilee, but it was the first in his ministry. In Judea before coming to Galilee he had worked no miracles, but on his return there he performed many (John 2. 23; 3. 2). And it also lets us into the purpose and meaning of his miracles. They were "signs" or evidences of his power and authority and character. They were never performed as mere wonder-works; they were expressions or revelations of the nature and mission of Christ, and were intended to create faith in him in all that he claimed to be. This first "sign" had this effect with his disciples. They "believed on him," or, as the original more intensely expresses it, "they believed into him." And as we look at the whole affair now, it is not simply the supernatural power displayed in turning the water into wine that impresses us and reveals to us Christ's glory, but also, and much more, perhaps, the kindly human sympathy which he displayed and the simple but positive way in which he identified himself with our social and domestic life. The highest glory of Christ is shown not in acts of physical power, but in acts of spiritual beauty and worth.

### The Lesson Prayer

Great and blessed Guest, whose presence graced and glorified the marriage feast at Cana of Galilee, we also would bid thee come to us in the gladdest of our social hours, and by thy transforming Spirit and power turn our common bread into heavenly manna, and our common water into the wine of spiritual joy. We have called upon thee in our sorrow and thou hast come into our homes when they have been filled with gloom. But may we not invite thee to our funerals and exclude thee from our feasts, but gratefully and gladly expect thy coming to both. And in all thine entrances into our common life, and in the continued signs which thou art giving in thy perpetual coming to our help, may we see the manifestations of thine ever-growing glory, and with deepening faith believe on thee. Amen.

## Lesson Coin Thoughts

The first miracle of the "Man of sorrows" was on an occasion of mirrh.

In every social circle the Master was a busy servant and never an idle spectator.

Our needs drive us to our supplies.

Man's miseries would soon multiply if everything came to him ready-made.

Storms drive us to shelter.

Sorrows scourge us to solace.

He who is hurt and bruised seeks for healing balms.

The greatest failures of men have been the occasions of God's greatest successes.

God makes even sinners minister to saints.

He maketh the wrath of man to praise him.

He who is your friend is mightier than any foe that made you fail.

It often takes some crisis to bring men to Christ.

So God is good enough and great enough to turn men's hindrances into helps.

It is the plan of God to supply everything which he has made with a sufficiency to do its work in the world.

He supplies each flower with the chemicals which make its colors.

He supplies each fruit with the elements which make its flavors.

He supplies each bird with the stuff that makes its plumage and the sound that makes its song.

God gives the winter its snow, the summer its bloom, the night its shadow, the day its light, the sky its stars, and the cloud its rain.

Each creature has its characteristic climate.

Each climate has its characteristic creature.

Every soul has its season.

Every talent has its task.

Christ's hour came to him, and mine must come to me.

When a man's time, task, and talents harmonize, the day of destiny for him has dawned.

When a man misses his noon of duty he will find his night of dismay.

If God supplies the need of that which is least valuable he will also supply the need of that which is of most value.

If he supplies the need of plants he will supply the needs of people.

If he feeds the body bread he will feed the hunger of the heart.

If we love Christ we shall obey him.

If we obey him we shall know him.

If we know him we shall love him.

What the Lord says do is always worth while, be it only the "filling of waterpots with water."

The humblest duty is a step toward the sublimest deed.

He replenishes his own store who adds to the store of others.

Our scant material multiplies when touched by the Master.

Miraculous might must be in the doer before it comes out in his deed.

A governor may not know as much about the method of the Master as a faithful servant.

The secret of the Lord is with them that serve him.

He was a glorious guest who manifested his glory.

The glory of goodness is greater than the glory of genius.

The glory of inward character is greater than the glory of outward crowns.

The miracle-worker was the greatest miracle.

Every workman is greater than his work.

The painter is more than his picture.

The singer surpasses the song.

Every creator is more than his creation.

No master machine can equal the master mechanic.

The natural is at its best when swayed by the Supernatural.

Christ broke the crust of conventionality now and then to show men the leaven of life that still survived beneath the surface.

The force of a flame is in its fire and not in its form.

God is still back of all material movements.

Every summer yet God changes the water of the vine into the wine of the grape.

A man may know God's might without knowing his method.

He who chooses to start a pendulum has a right to stop it when he will.

God who started the sun has a right to stop it on Gibeon when he chooses.

If God who made the moon sees fit to suspend it forever over the valley of Ajalon neither fire-fly nor glowworm need object.

Perfection has prerogatives which imperfection cannot claim.

If Tennyson has a mind to, who shall say that he has no right to change *In Memoriam*?

No critic has a right to object if Shakespeare chooses to change *Hamlet*.

It is the prerogative of the clockmaker to start and stop his own clock when he pleases.

The reasons for the movements of the Infinite Mind are not all found in the finite mind of man.

Some things may be "contrary to human experience" which agree with divine experience.

There may be odors which I have never smelled.

There may be sights which I have never seen.

There may be sounds which I have never heard.

Some mind may know what mine does not.  
Some soul may experience what mine has not.  
One human may not know all human experience.

The sun is incomprehensible, but I know its warmth and light.

It is the prerogative of mind to hold sway over matter.

Nature could not be without the Supernatural.

### Lesson Heart Talks

BY MRS. J. H. KNOWLES

Jesus was, and is, the friend of joy. All the happiness in this world is his gift. The pain and disappointment he constantly relieves. There is a tradition that he never smiled; but no such thing is written in the New Testament story of his life. I am sure it is not true. Can you think of him at a marriage feast with friends and relatives, never once smiling as he greeted them, or when the pleasant things it is so natural to say at such a time were said? If he had disapproved of social pleasures he would not have been there. If his mother had not felt sure he was in sympathy with the occasion she would not have spoken to him of the failure of the wine, which would have been an unpleasant occurrence for the host, and a matter for criticism by the guests. It was an evidence of his sympathy with the smallest human interests that he prevented what would have marred the social success of that wedding supper. It is significant that such an occasion was chosen to be the beginning of his miracles. Weddings are times of universal interest in the lives of men and women. Jesus here identifies himself with us in the sphere of common experience. He cares about all that interests us. He lifts human affairs to the plane of heavenly sympathy and brings God in touch with things which concern us every day.

I think this incident may help to decide some questions which perplex many disciples of the Lord Jesus. As his follower how far may I enjoy social pleasure? how much time is it right to spend in self-culture in art, music, or whatever is not directly considered work for him? Must I give up everything else for religious reading? A study of the life and spirit of Jesus gives a reasonable and rational answer. He was not a recluse. He lived in intimate communion with God, his Father, and yet he was almost

never apart from human association except in nights of prayer, when others were sleeping. He was often at social gatherings. His critics said he was a friend of publicans and sinners because he met them as fellow men, not in the pharisaical spirit which says, "Stand aside, for I am holier than thou." But when we read what he said and did on such occasions we discover that his whole purpose in being there was to make the people whom he met better and happier for his presence. He came not to be ministered unto, but to minister. The disciple must follow the Master. An ascetic life cannot be a useful life. A spirit out of sympathy with the joys of others cannot get near to them to help them. A narrow, uninformed mind is not the most influential. The highest culture united with the deepest love makes the disciple most like his Lord.

Let us take the saying of the mother of Jesus for our own life motto and we will find the guide to right conduct, "Whatever he saith to you, do it." That is, let his will be your sincere, unswerving choice. Then fill to the brim your mind and heart with everything pure, lovely, and of good report; take life as his providence offers it, with all its opportunities of enjoyment and fellowship; then, as he directs, draw out the wine of love, service, good cheer, sympathy—every grace that makes your own heart and the hearts of others happy. In fellowship with him we shall have that divine magnetism which drew the publicans and sinners near to him to hear him. We may follow him in our pleasures if we have his purpose and his spirit.

Both Jesus and his disciples were called to this marriage feast. Certainly no disciple can accept an invitation which does not include the presence of the Master.

### The Lesson in Literature and Art

Not more wonderful than the other miracles, and on the surface rather less useful, the conversion of water into wine has nevertheless a

singular place of importance in the life of our Lord, historically and religiously considered. That it was "the beginning of miracles" is in



itself a sufficient reason for its prominence. Moreover, it was universally accepted by the early church as prefiguring the institution of the eucharist. Thus it was among the few subjects chosen for the ornamentation of early Christian monuments, especially the sarcophagi. In the most of these ancient representations the treatment is ideal rather than historical, no attempt being made to reproduce the environment of the miracle.

The typical composition shows our Lord youthful and beardless and wearing a toga-like drapery, standing before a row of pots and touching one of them with a wand, which he carries in his right hand. The number of pots varies—three, five, or six. Occasionally the wand is dispensed with, and a gesture toward the pot effects the miracle.—*Estelle M. Hurl.*

To turn water into wine, and what is common into what is holy, is indeed the glory of Christianity.—*F. W. Robertson.*

He who made wine out of water might have made bread out of stones. But he will do nothing at the suggestion of Satan, though all things at the suggestion of love.—*Trench.*

Blest Saviour! though no bridal wreath entwine  
thy awful brow,  
Not void of sympathy for aught of blameless  
joy wast thou.  
And walking in thy gospel's light, thy true disci-  
ples prove

The purity of wedded bliss, the holiness of love.  
—*S. G. Bulfinch.*

"Draw out now, and bear unto the governor of the feast." There seemed every reason why they should refuse to do this, or why they should at least ask some explanation or security that Jesus would bear the evil consequences; but there was one reason on the other side which outweighed all these—they had the command of Him whom they had been ordered to obey. And so, where reasoning would have led them to folly, obedient faith makes them fellow workers in a miracle. They took their place and served, and they who serve Christ and do his will must do great things; for Christ wills nothing that is useless, futile, not worth doing. . . . "Whosoever he saith unto you, do it": this is the secret of miracle working. Do it, though you seem to be but wasting your strength and laying yourself open to the scorn of onlookers; do it, though in yourself there is no ability to effect what you are aiming at; do it wholly, up to the brim, as if you were the only worker, as if there were no God to come after you and supply your deficiencies, but as if any shortcoming on your part would be fatal; do not stand waiting for God to work, for it is only in you and by you that he performs his work among men.—*Dr. Marcus Dods.*

Dear Friend, whose presence in the house,  
Whose gracious word benign  
Could once, at Cana's wedding feast,  
Change water into wine,

Come, visit us! and when dull work  
Grows weary, line on line,  
Revive our souls and let us see  
Life's water turned to wine.

Gay mirth shall deepen into joy,  
Earth's hopes grow half divine,  
When Jesus visits us to make  
Life's water glow as wine.

The social talk, the evening fire,  
The homely household shrine,  
Grow bright; with angels visits when  
The Lord pours out the wine.

For when self-seeking turns to love,  
Not knowing mine nor thine,  
The miracle again is wrought,  
And water turned to wine.

—*J. F. Clarke.*

To shroud ourselves in no false mist of holiness; to dare to show ourselves as we are, making no solemn affectation of reserve or difference from others; to be found at the marriage feast; to accept the invitation of the rich Pharisee Simon, and the scorned publican Zacchæus; to mix with the crowd of men, using no affected singularity, content to be "creatures not too bright or good for human nature's daily food"; and yet for a man amid it all to remain a consecrated spirit, his trials and his solitariness known only to his Father—a being set apart, not of this world, alone in the heart's deeps with God; to put the cup of this world's gladness to his lips, and yet be unintoxicated; to gaze steadily on all its grandeur, and yet be undazzled, plain, and simple in personal desires; to feel its brightness, and yet defy its thrall—this is the difficult, and rare, and glorious life of God in the soul of man. This, this was the peculiar glory of the life of Christ, which was manifested in that first miracle which Jesus wrought at the marriage feast in Cana of Galilee.—*F. W. Robertson.*

His ministry is to be a ministry of joy and peace; his sanction is to be given not to a crushing asceticism, but to a general innocence; his approval, not to a compulsory celibacy, but to a sacred union. He who, to appease his own sore hunger, would not turn the stones of the wilderness into bread, gladly exercises, for the sake of others, his transforming power; and but six or seven days afterward relieves the perplexity and sorrow of a humble wedding feast by turning water into wine. The first miracle of Moses was, in stern retribution, to turn the river of a guilty nation into blood; the first miracle of Jesus, to fill the waterjars of an innocent family with wine.—*F. W. Farrar.*

## The Lesson Illustrated

**Verse 11.** "This beginning of miracles." This lesson is notable as the first record of our Lord's working a miracle. And the presence of the miracle in the gospel records gives great offense to certain people who believe only in the "natural." It is related that, in order to put a stop to the fraudulent miracles in connection with the tomb of the Abbé Paris, practiced by the Jesuits, the king had the part of the tomb where the remains of the saint lay walled up. Shortly after some one put a paper on the wall with this inscription, "By command of the king, God is forbidden to work any more miracles here!" So an unbelieving material Science has put up a notice over the whole earth, which in effect is this: "By resolution of the Academy of Science, God is forbidden to work any more miracles in the world!"

**Verse 7.** "And then filled them." The servants filled the waterpots with water. That was the limit of their ability. But that got things ready for a power beyond theirs. There is a point where human preparation stops and God does the rest. We prepare the ground and plant the seed, and there stop. Then something happens we could no more bring about than we could turn water into wine—the seed bursts its shell and begins to grow. The miner drills a hole into the solid rock, puts in it a stick of dynamite, lights the fuse, and retreats to a place of safety. Then something he could not do happens. The dull stick of dynamite suddenly becomes almost resistless power and rends the rock into fragments. We can do nothing but get things ready for God. But when we make the proper preparation God always does the rest.

**Verse 9.** "The water that was made wine." The Rev. S. H. Hadley, the well-known reformed drunkard and rescue mission worker of New York, addressing a large convention of

Christian workers at Winona Lake, Indiana, said: "I heard of an American in London who found fault with the mud. A man named Ruskin dipped up a handful of mud from the gutter and said: 'In this mud one element is sand, and from sand you have the opal; a second element is clay, which goes to make the sapphire; still a third element is soot, and soot goes to make a diamond, and that is all there is to mud except water. Surely you won't find any fault with water!' Now, that is just what we [reformed drunkards] are—analyzed mud." But Mr. Hadley might have added—and the figure would have been equally true to the facts—that God had of this analyzed mud made regenerated men, men born again into a new life; for what the speaker meant to say, and what he did say in the short address that followed the words we have quoted, was that he and the other men for whom he spoke had been saved by the grace of God "from whisky and tobacco and everything that is bad." Their lives had been made over; they had been lifted into a new and a loftier sphere of life.

**Verse 10.** "Thou hast kept the good wine till now." The best at the last of the feast. The custom was otherwise. But Jesus's way is the divine way, and it stands for Christian experience and is a prophecy and a promise for all future history. Not the green fruit, but the ripe, is the best. Not childhood, but maturity, is the richest in happiness. Not the man who puts on the armor, but he who after victory lays it off, is most enviable. Not the joy of the young convert, but that of the ripened saint, is the sweetest. Not the past, but the future, holds the noblest age. The present life may be good, but to depart and be with Christ is far better. God puts the best last. We should not wish to change the order.

## The School of Practice

1. The mother of Jesus said to the servants, "Whatsoever he saith unto you, do it." This week I will find at least one thing which Jesus commands me to do, and which I have not been doing, and do it; and I will be willing to tell the class about it next Sunday.

2. I see in the lesson how Jesus used a social occasion as an opportunity to cause people to believe in him. If I can find opportunity this

week in my social relations to serve Christ, I will do so; and, if desired, I will give the class the benefit of my experience next Sunday.

3. Jesus being present at a wedding suggests his relations to the home. This week I will think about the question, "What blessings does Christ's presence bring to the home?" And I will tell the class next Sunday what I think some of these blessings are.

## The Lesson Digest and Teacher's Guide

BY ROBERT E. DOHERTY, PH.D.

The Junior Grade  
PLANS FOR TEACHING

This lesson can best be taught by simply telling its story in everyday language, not in the Scripture words. The questions that arise in

older minds concerning the "wine" have little place in the junior class. Enough that Jesus never tempted anyone to become intoxicated. It would be well to use "grape juice" instead of "wine" in telling the story.

If the "hard words" have been "made easy" by conscientious study the incident will stand out picturesquely. In connection with this lesson prepare a geographical basis for the lessons that ensue. Bring a simple map into the class and a slate or pad of paper for each child. Have each one draw, three or four times in succession, the coast line and the line of the Jordan, with the Sea of Galilee and the Dead Sea. One helpful fact to remember in drawing this map is the relation of Mount Carmel to the Sea of Galilee. Then mark as accurately as you can Bethlehem and Jerusalem, Bethabara and Cana. Practice makes perfect. Let the teacher draw *with* the children, or at least supervise their drawing.

#### FOR NEXT SUNDAY

Draw on the black-board the picture of a lamp, as shown in the small cut of Primary Lesson Notes (p. 61) and ask the scholars to make a copy at home.

Always commend sincere efforts to draw well. Always link the symbol with the thing symbolized, so as to make the picture a help in understanding and remembering the lesson. Keep the pictures for use in Reviews, which we should have in the Junior Grade at least once a month. At the close of the Quarter the pictures may be returned to the "young artists."

#### The Intermediate Grade

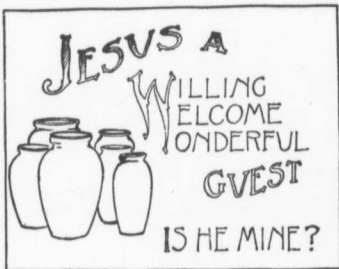
Study this "first miracle" not as being the first wonder, but as the first SIGN—a sign of Messianic powers which were to confirm the faith of the earliest Christians (probationers), and a manifestation of the glory of Jesus (verse 11). Follow with careful attention the fine study of "the glory of Jesus" at Home, at Work, and at Play. What would be the conduct of Jesus in your home and mine; in our school; in our place of employment? If *we* were to select one scene in our Lord's life by which to show forth his glory we would probably turn to the song of the angels on Bethlehem's plain, or to the Mount of Transfiguration; to the tomb of Lazarus, or to the Resurrection morning; perhaps some of us, realizing to some degree the supremacy of his sacrifice, might point to Calvary. But the glory of Jesus was best shown in everyday life amid conditions only superficially unlike yours and mine. Here was a home where, very provokingly, provisions fell short. How did he act? How do *we* act when annoying conditions creep into *our* households? Here were servants at work. What was his attitude toward them? What was his own trade? What is *our* attitude toward work—our own, and that of others? Here were merry-makers at a party—men and women at play. What did Jesus do? Of what sort is *our* fun? It does not lower Jesus thus to bring him into ordinary life. He is there already; thus he manifested forth his glory when on earth, and

thus he manifests it now in the lives of consistent Christians.

A study such as is here suggested combined with that suggested for the Advanced Grade will help any teacher to carry out almost any plan for teaching.

#### PLANS FOR TEACHING

The "Plan" suggested in the Intermediate and Illustrated Quarterlies is: 1. Jesus and His



Mother, verses 1-5; 2. The First Miracle, verses 6-11. Thirty years of association with Christ had given Mary confidence in his ability to help in time of need. It is our privilege to go to Jesus with all our needs, for common things as well as for great, for secular as well as for spiritual needs.

Begin the lesson with the statement that over the doorway of a chapel which rises among a hamlet of flat-roofed houses on the southern edge of a Galilean plain we can to-day read the inscription, "Here Jesus from water made wine." Then show that scholarly exploration has proved that that hamlet is not Cana, which really stood on a deserted hill a little distance away. Show the simplicity and lavishness which together characterized the ancient Oriental wedding; how guests sat on rugs or reclined on cushioned benches and helped themselves with their fingers, or with little pieces of bread, from great heaps of boiled rice, and great bowls of shredded kid and lamb, making their portions more appetizing by dipping them in olive oil or melted butter mixed with goats' milk. Men and women sit apart in that country and eat apart. Such a marriage festival as is here described might continue many days.

The Jews sometimes used intoxicating wine; but no good Mohammedan does so. Grape juice, unfermented, has been used in Palestine from time immemorial.

1. Jesus and Social Life; 2. Jesus and Marriage; 3. Jesus and His Mother; 4. Jesus and His Hour; 5. A New Departure (THE LESSON EXPOSITION)—this workable outline, with very thoughtful elaboration, is given on page 40 by Dr. McFarland.

Jesus as the friend of joy, the subject of Mrs. Knowles's HEART TALK, is one which may well be discussed in both Intermediate and Senior grades.

Both younger and older scholars may be taught the gladness of the Christian life. "Jesus all the day long is my joy and my song."

The five stanzas by James Freeman Clarke quoted in THE LESSON IN LITERATURE AND ART will enrich the life of every scholar who can be induced to memorize them.

A fine illustration, "Analyzed Mud," is given on verse 9 in THE LESSON ILLUSTRATED.

Remember THE SCHOOL OF PRACTICE.

#### FOR NEXT SUNDAY

In the Intermediate Lesson Quarterly there will be found two pregnant paragraphs under the title "Using the Truth." Mark these statements with a blue pencil, or copy them, or have them copied by the pupils, so that, as they leave the school to-day and as they come to the session next Sunday the two thoughts in their minds will be:

1. "The fear of what other people will say often stands in the way of life's richest attainment;" and
2. "We enter into the kingdom of heaven not by our knowledge but by trusting in Jesus."

#### The Senior Grade

A close study of the "background" of this lesson is necessary to unrestricted ability in teaching senior scholars. Not much time in the class should be spent in consideration of the sort of wine made by Jesus, but the teacher should master the facts. The word "woman" used in direct address; the phrases "What have I to do with thee?" and "mine hour"; the ritualistic purifications of the Jews, and the "ruler of the feast" should also be clearly understood. All these are explained in our WORD STUDIES. Verse 11 is the key to the lesson.

#### PLANS FOR TEACHING

As has been remarked in our treatment of this lesson for the "Intermediates," the LESSON EXPOSITION furnishes not only valuable thought but a serviceable outline for study.

Turning what is common into what is holy (THE LESSON IN LITERATURE AND ART) is our mission as Christians, and a noble exposition of verse 11 from the same author (F. W. Robertson) is to be found on the same page.

That we can "do nothing but get things ready for God" is a truth we should never forget.

A good outline for use in the class may be built up on the eleven paragraphs of CORN THOUGHTS: 1. Characteristics of the first miracle. 2. The advantages of failures and shortcomings in life; hindrances turned into helps. 3. The sufficient and overflowing supply given

by God to his creatures. 4. The hour of duty. 5. A little piece of reasoning. (Compare Paul's argument in Rom. 8. 32.) 6. The value of the humblest duty. 7. The glory of goodness is greater than the glory of genius. 8. The Miracle-Worker was the greatest miracle. 9. God is still back of all material good. 10. Reasons for the movements of the Infinite Mind cannot be found in the finite mind of man. 11. It is egotism gone mad for a man to say that a miracle is impossible because it is contrary to human experience.

The three paragraphs of the SCHOOL OF PRACTICE are unusually impressive.

#### FOR NEXT SUNDAY

Ask the pupils to fill out THE STUDENT'S TABLET.

1. What reason had Nathanael for believing Jesus to be the Son of God?
2. What reason had Nicodemus for such a belief?
3. What more do we know of Nicodemus than is told in this lesson?

#### The Advanced Grade

I. The Gospel. Recall the natural division of John's gospel into Preface, Part I, Part II, and an Appendix. Remember the subdivision of Part I into three sections, and observe that our lesson for to-day closes the first of these sections by a manifestation of a power which the Jews of the time would recognize as Messianic.

II. The Lesson. We are studying this passage under the title "The First Miracle in Cana," but it is not as merely a wonderful incident in the life of our Lord that the evangelist presents it, but rather as a revelation of his Messianic power. Read the passage carefully—not only all its lines, but between its lines. Note how long it was between the statement given by John the Baptist concerning the Incomparable One, who stood unrecognized among the people, and this wedding. Ask yourself why John may have avoided the use of Mary's name. Note the form of verse 2 (Revision), which some scholars naturally interpret as intimating that the disciples had not at first been expected, and observe how this might affect the supply of wine. Note how big the jars were. Observe the evidences that this record is that of an eyewitness. Finally note in verse 11 three meanings of this act: 1. It was the first of Messianic signs. 2. It was a manifestation of the glory of Jesus. (What was the glory of Jesus?) 3. It was a means of confirming the faith of our Lord's disciples. How did this miracle manifest the "grace and truth" of which we learned in Lesson I?

The paragraphs in THE LESSON ILLUSTRATED on our preparing the way for God and on God's plan of putting the best last merit close thought.

## Library References

BY REV. S. G. AYRES, B.D.

CANA OF GALILEE AND THE MIRACLE.—Andrews, *Life of Our Lord*, pp. 148-151. Burton, *Gleanings in the Gospels*, p. 47. Geikie, *New Testament Hours*, vol. i, p. 160. Edersheim, *Life and Times of Jesus (Index)*. The Expositor, Third Series, vol. v, p. 304. MacMillan, *Marriage in Cana of Galilee*. The books on the Miracles, especially Trench and Taylor. George Adam Smith's *Historical Geography*.

SERMONS ON THE LESSON  
Verse 1.—Kingsley, C., *Sermons on National Subjects*, p. 312. Adams, N., *Friends of Christ*, p. 82. Verse 4.—Mozley, *Occasional Sermons*, p. 309. Verse 9.—Spurgeon, C. H., *Sermons*, vol. v, pp. 270, 289. Verse 10.—Banks, L. A., *Christ and His Friends*, p. 103. Verse 11.—Liddon, H. P., *Sermons*, vol. i, No. 494. Harris, J. Rendall, *Union with God*, p. 3.

## The Responsive Review

1. Where did Jesus go soon after calling his disciples? *To Cana of Galilee.* 2. At what gathering were Jesus and his disciples present in Cana? *At a marriage feast.* 3. What did Jesus do at the marriage feast? *He wrought his first miracle.* 4. What was this miracle? *The turning of water into wine.* 5. What was the effect of this miracle? *"His disciples believed on him."* 6. What is our GOLDEN TEXT?

"*Whosoever he saith unto you, do it.*" John 2. 5.

## The Church Catechism

23. Who is Jesus Christ? Jesus Christ is the eternal Son of God, the Second Person in the glorious Trinity, who for us and for our sins became man, and so was, and continueth to be, truly God and perfect man, in two distinct natures and one person forever.

## LESSON V. Jesus and Nicodemus

[Jan. 29]

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

## AUTHORIZED VERSION

[Read John 2. 12 to 3. 21]

John 3. 1-15 [Commit to memory verses 14, 15]

1 There was a man of the Pharisees, named Nic-o-de-mus, a ruler of the Jews:

2 The same came to Je-sus by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

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

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

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

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

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

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

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

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

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

## REVISED VERSION.\*

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, 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 a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and 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 anew. 8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not 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 the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen: and ye receive not our

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

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

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

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

witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who 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 may in him have eternal life.

**Time.**—Probably April, A. D. 27. **Place.**—Jerusalem.

### Home Readings

M. Jesus and Nicodemus. John 3. 1-15.  
Tu. Faith and life. John 3. 16-21.

W. The brazen serpent. Num. 21. 4-9.

Th. Born of God. 1 John 5. 1-6.

F. A new creature. 2 Cor. 5. 14-21.

S. Flesh and Spirit. Rom. 8. 1-14.

S. Spiritual knowledge. 1 Cor. 2. 9-16.

## The Lesson Hymns

*New Canadian Hymnal*, No. 89.

The door of God's mercy is open  
To all who are weary of sin,  
And Jesus is patiently waiting,  
Still waiting to welcome you in.

*New Canadian Hymnal*, No. 303.

The Gospel bells are ringing,  
Over land, from sea to sea;  
Blessed news of free salvation  
Do they offer you and me.

*New Canadian Hymnal*, No. 96.

"Almost persuaded" now to believe;  
"Almost persuaded" Christ to receive;  
Seems now some soul to say,  
"Go, Spirit, go thy way."

## The Lesson Outline

### I. The Human Teacher Seeking Light (verses 1, 2).

This was a religious teacher of the most orthodox sect—a member of the highest ecclesiastical and legislative body of the Jews. He was by profession an illuminator of the common people. He wanted more light.

He came to Jesus by night, apparently from timidity or caution; called him Rabbi, and himself assumed the position of learner; and declared that he and others knew that Jesus was a God-ordained rabbi, and that this knowledge was founded upon the SIGNS which Jesus had wrought.

### II. The Divine Teacher Imparting Knowledge (verses 3-8).

Jesus tells this man, who has always thought he was a prince of the kingdom of God, that he must begin an absolutely new life or he cannot see that kingdom.

But how to begin this new life?

Jesus says the beginning is "of water" and "of the Spirit"; that is, it includes a human act

—of identification with God's true cause—and a spiritual change—which God alone can work. God is the Christian's Father.

This should not be wonderful to us. Its philosophy may be mysterious, but the fact is simple.

### III. Doctrine and Experience (verses 9-13).

Better by far be ignored by men but great in the knowledge of God, than to be regarded as an authority by men while ignorant of God's truth. From personal experience the truest testimony comes.

Our Lord's explanation of the earthly side of spiritual things must be thoroughly accepted before one is ready for the fuller revelation of divine things.

Our Lord asserts his divine origin.

### IV. The Condition of Eternal Life (verses 14, 15).

Belief on the Lord Jesus Christ who died for us is that condition—a belief that keeps us faithful as well as full of faith.

## The Lesson Word Studies

**EARLY JUDEAN MINISTRY.**—The fourth evangelist alone (John 2. 12 to 4. 42) gives us an account of what has been termed *The Early Judean Ministry of Jesus*, and which includes the first cleansing of the temple, our Lord's discourse with Nicodemus, John's testimony of Christ at Aenon, the Master's departure from Judea (see also Matt. 4. 12 and Mark 1. 14), and his passage through and two days' sojourn in Samaria. The period



of time occupied, as commonly accepted, was from April 11 until sometime in December, A. D. 27. A scene from this Early Judean Ministry forms the topic of our study in this lesson.

**INTERVENING EVENTS.**—After the marriage feast in Cana Jesus went with his mother, brothers, and disciples to Capernaum, but remained there, as John is careful to state, "not many days" (John 2:12), since the annual passover feast was now at hand, the celebration of this feast being the occasion of his present visit to Jerusalem. Filled with the consciousness of a lifework now fully entered upon, and with a burning zeal for the reestablishment of his Father's reign in the hearts of men and in the national life of his chosen people, he enters into the sacred precincts of the temple. Here the desecration of this holy place by the traffic for gain carried on under the guise of a necessary adjunct to worship arouses his righteous and holy indignation, and, with the divine authority to represent the Father and reveal his will to men now fully vested in him, he drives out the money changers and mercenary traffickers and cleanses the house of prayer.

Many miracles accompany his ministrations to the people at this festive season, and not a few are they in whom the beginnings of faith in him are manifested. But it is John's purpose to show at this point in his narrative the influence of the words and miracles (or signs) of Jesus upon one who was not of the credulous and fickle multitude, but who belonged to the aristocracy, which in the Jewish state implied that he was one of the leaders in the religious life and thought of the nation as well.

**Verse 1. Nicodemus.**—The name Nicodemus, though of Greek origin, was not uncommon among the Jews. The Talmud mentions a person bearing this name as one of the four richest inhabitants of Jerusalem, and as one of the disciples of Jesus who lived until after the destruction of Jerusalem, which fact makes the identification of this person with the Nicodemus of John's narrative improbable. Nicodemus is mentioned but twice after this in the gospel narrative. On the one occasion (John 7:45-52) he defends Jesus before the Sanhedrin and on the other he assists Joseph of Arimathea at the burial of Jesus (John 19:39-42).

**A ruler of the Jews.**—That is, a member of the Sanhedrin, the highest court of justice and supreme council at Jerusalem, controlling all the affairs of the Jewish church and state, though at this time subordinate to the Roman authority.

**2. By night.**—For a personal interview and possibly to declare his sympathy and secret allegiance. It has been suggested, and not without plausibility, that as a member of the Sanhedrin he could have found time for such a visit and conversation only at night, and that there is in reality no fear or even timidity implied. The words of Nicodemus to Jesus, *We know that thou art a teacher come from God*, are not flattery, but a simple confession of his own deepest conviction.

**3. Kingdom of God.**—A spiritual kingdom embracing in a new fellowship or brotherhood all true believers, but not so understood by the Jews in the time of Christ. These looked forward to the ultimate establishment of an earthly kingdom of great splendor in which the Messiah himself should rule as King.

**Born again.**—The sense of "again" is in the original obtainable only from the context, the Greek expression meaning rather "born from above." The word translated "again" may mean also "from the beginning," which, however, would make no sense here.

**5. Except a man be born of water.**—Unless he humbly submits to the outward sign of cleansing, thereby confessing his own defilement and sinfulness.

**Of the Spirit.**—The more important birth. Unless a man's inner spiritual life be wholly changed by a power from above, that of the Spirit of God, *he cannot*, even though he be a son of Abraham according to the flesh, *enter into the kingdom of God.*

**6. Flesh.**—Signifying not merely the body, but its faculties, its appetites, and desires as well, "the whole equipment with which nature furnishes man for life in this world."

**Spirit** here means the Holy Spirit.

**8. The wind bloweth.**—A phrase sometimes translated "the Spirit breatheth," since the words for *wind* and *spirit* are in Greek the same (*πνεῦμα*).

**Hearst the sound thereof.**—Sometimes rendered "hearest its voice," following the translation "the spirit breatheth," above.

**So is every one that is born of the Spirit** evident to those with whom he comes in contact by his life and activity, while the source and ultimate trend of this spiritual life and this activity may be alike hidden from all who have not themselves become partakers of the same new life of the Spirit.

**9. How can these things be.**—Rather, *transpire, or come to pass* (*γενοῦνται*).

**10. Art thou a master.**—Better, *the teacher* (*ὁ διδάσκαλος*). As a rabbi, and hence a representative of the supreme authority of the Jewish church, Nicodemus is taken to task for his apparent ignorance in spiritual matters.

**11. We speak.**—The change to the singular in the next verse seems to indicate that Jesus included his disciples with himself in thought in this expression.

**That we do know.**—We do not attempt to instruct others in matters concerning which we ourselves are ignorant.



**12. Earthly things**—Such as transpire upon earth, though eternal and heavenly in character.

**Heavenly things**—The deeper mysteries concerning God's plan for the salvation of men.

**13. No man has ascended up to**—That is, "has been in" heaven to see and know these things except Christ.

**Which ["who"] is in heaven**—A phrase omitted in the best manuscripts.

**14, 15. The serpent in the wilderness**—This serpent was a test of faith which many of the unfortunate Israelites who had been bit-

ten by the poisonous serpents did not stand. **And even so must the Son of man** (the Messiah, the Christ) **be lifted up** on the cross; **that whosoever believeth in him**, even in the hour of his great inability to help others—a severer test of man's faith than was that of the desert pilgrims.

**Should not perish**—(A phrase omitted in the best manuscripts and also in the Revised Version), **but have eternal** (everlasting) **life**. In this last verse the reading of the Revised Version is to be preferred: "That whosoever believeth may in him have eternal life."

### The Lesson Exposition

#### FOLLOWING UP AN IMPRESSION

If we read unbrokenly from the latter part of the preceding chapter, it is clear that Nicodemus was one of those referred to who believed on Jesus when they saw his miracles, but whose faith was not deep and lasting; and because of this superficiality of faith and conviction Jesus did not commit, that is, did not trust himself to them, knowing what was in them. But there was this difference between Nicodemus and the great majority of those who were impressed by Christ's works and words which they saw and heard. They went their way and their conviction and interest died out; but Nicodemus followed up his impressions, and sought for additional knowledge for the confirmation of his faith in Christ. Instead of treating what he had seen and heard as the mere passing wonder of a day, Nicodemus, convinced that it represented something of extraordinary significance, determined to investigate it further; and he did the very sensible and straightforward thing of going directly to Christ for the needed light. If every man who receives the first awakening impressions of faith would pursue this course, there would be very few whose faith would not be confirmed and clear. Unless impression passes into impulse, and impulse into propulsion, and propulsion into compulsion of desire and purpose, it will come to nothing. Nicodemus, it should be observed, did essentially what the two disciples did to whom John the Baptist pointed out Jesus as "the Lamb of God," he went after Jesus, and Jesus received him as he received them.

#### TAKING A MAN'S MEASURE

It is stated in the last verse of the preceding chapter that Jesus "knew what was in man." And this means not simply that he understood human nature in general, but that he knew what was in each individual man. So we find him adapting his methods to individual cases, dealing with people separately. Familiar instances of this are the rich young ruler, and Zaccheus, the publican. Jesus had no patent process

through which he put all who came to him. He did not meet all comers and say, "Do this, and this, take this step, and that step, and you will enter the kingdom." That is the very convenient but very shallow method of many professional evangelists. Jesus respected each man's personality because he knew the characteristic things in every man's nature. He knew what was in Nicodemus, and he dealt with him in a way suited to his character. He took his measure accurately, and his words consequently were in the highest degree adapted to him.

#### GERMINAL TRUTHS

What Jesus said to Nicodemus, while in his particulars it was specifically adapted to him, yet illustrates one of the essential principles of Christ's teachings. He employed germinal, generic truths. Truth with Jesus was always a living thing having the power of indefinite growth and transformation. Truth was vital and vitalizing, never dead. "The words that I speak unto you, they are spirit, they are life." So teaches the parable of the sower, in which the good seed is declared to be the words of the kingdom, seeds that take root and spring up and bear grain. So teaches the parable of the leaven, in which the truth by a process of vital assimilation transforms the meal. Jesus had faith in his truth that it would work out results if it could only be gotten into the hearts of men and given a fair chance. In any case there was no way to save men except by the truth. "Ye shall know the truth and the truth shall make you free." Jesus was not in haste about the process of changing men. He had the patience that sprang from faith in the power of the truth. So, looking into the heart of Nicodemus, he saw him in planting in it the seed of a great germinal truth—a seed which, when it should begin to grow, would have vital energy sufficient to transform the whole nature of this thoughtful and candid ruler of the Jews. Nicodemus came to him hoping for some words that would make everything clear to him and settle the convic-

tions already produced by what he had seen and heard. Instead Jesus met him with a declaration that involved him for the time in utter confusion. It was one of those great truths to be brooded over, and lived with, and permitted to work out its deep and silent effects in the heart. Jesus was content to plant the truth in his heart and let him go his way, sure that if he could be saved at all that truth would save him. And the subsequent glimpses we get of Nicodemus indicate that the truth did not fail in its transforming effects (John 7. 50; 19. 39).

#### EVOLUTION FROM ABOVE

The great truth which Jesus planted in the mind of Nicodemus was that entrance into the kingdom of heaven is by spiritual birth, and that that birth is the result of the coming upon the soul of a life power from above. "Except a man be born from above (not again), he cannot see the kingdom of God." "Ye must be born from above." And this is a universal law for all kingdoms. Nothing can pass up into any kingdom of life except the life of that higher kingdom takes hold upon it and transforms it and vitalizes it. Here is the soil, for instance, dead mineral matter a little while ago, but now lifted up into the vegetable kingdom and thrillingly alive in the trunk, and branches, and leaves, and fruit of the tree. How did that dead matter get into the vegetable kingdom? It was born into it by the life of the seed coming into it out of the higher sphere and vitalizing it. And here is vegetable matter—grains, and flowers, and fruit—lifted up into the animal kingdom, and

made yet more thrillingly alive in flashing butterfly or singing bird. How did the vegetable substance find entrance into the kingdom of animal life? By birth from above. Animal life came upon it and it was changed into a new organism and charged with a new kind of vitality. So, Jesus said to Nicodemus, if a man finds entrance into the highest of all life-kingdoms it must be as entrance into every other life-kingdom is had, by birth. The life principle and power of the kingdom of God, which is represented by the Spirit, must come into the soul and cause it to be borne upward into the higher sphere.

And this is what we may call evolution from above, as distinguished from that doctrine of materialistic evolution which holds that all lower forms of existence have in them the latencies of all higher forms, and that progress from the lower to the higher is by a process of evolution from below. But this is in the face of all natural facts. No clod by any latency in itself has ever evolved into a rose. No vegetable matter by any inherent process, either sudden or slow, has ever taken to itself feet and wings. Each has been born from above, in each a process of evolution has been started, not by any of its own elements, but by a new and higher life-principle and power entering into it. Why, therefore, should it be thought incredible that we can only enter the kingdom of God by the birth-producing power of that kingdom coming upon us, when we see that that is the universal law of all the kingdoms of life? The new birth is in harmony with all science.

### The Lesson Prayer

© Lord, we were born into our natural life, and not otherwise than through the gates of birth have any ever found entrance into the kingdom of man. But we thank thee that thou hast made it possible for us to be lifted into a still higher sphere of life called the kingdom of God. Of that kingdom thou art the life, and thy Spirit alone can impart that life unto us, and cause us to be born from above. May we not be troubled by the mystery of this spiritual birth, seeing that all birth is to us an incomprehensible mystery. As we are glad to find ourselves alive in the life into which we came by natural birth, though we know not how we were born; so may we be glad to know ourselves alive in the life into which we came by the birth of the Spirit, though we may know nothing about the hidden processes of the Spirit. Amen.

#### Lesson Coin Thoughts

Nicodemus was no trifter, but he wished to know the truth.

Men in high position have their own peculiar problems.

Why should a man wait till night to seek "the Light of the world"?

Some men will not seek the great Teacher till some dark problem throws its night upon the soul.

The night of trouble sends the soul to seek the Comforter.

All great rulers have their troubles.

From the beginning God has occasionally sent some great teacher.

All great teachers come from God.

He must be true who would teach the truth.

Even a man of the world may recognize God's work among men.

Christ's chief mission was not to show signs, but to save sinners.

The great Teacher was more eager to show Nicodemus the ministry of his mercies than the mystery of his miracles.

Jesus was more than a man of letters; he was a man of life.

There would be more ruling lives if we had more living rules.

Any man's work is more than his word.

No man is entirely true till he is true in "the inward parts."

Nicodemus was more familiar with forms than he was with facts.

He knew more about theory than he did about truth.

His philactery was broader than his philosophy.

No man can see anything just right till he is born from above.

Prejudice is a prop which fails a man when he needs it most.

Nicodemus was more concerned about the pattern of the platter than the food it contained.

He was more concerned about the husk than he was about the heart.

No degree of shrewdness could betray Christ into a superficial answer.

Unless he is born from above no man can be happy here below.

Men are regenerated by Christ and not by creeds.

A Christless creed is like a mirror with the reflecting power gone.

It is a mystery how a magnet imparts power to another piece of metal; but the power of the empowered metal is the proof.

How the Spirit of God empowers the spirit of man is also a mystery; but the empowered personality is proof.

The power that sends the sap upward in the tree is as conspicuous a fact as it is a mystery.

The Master explained to Nicodemus that some things are inexplicable to man.

It would be as unreasonable to expect the mind of man to gauge the mind of God as to expect a snowflake to absorb the waters of the sea.

The ministry of mystery has spurred many a mind to mastery.

Nothing can penetrate the mystery of life like the mystery of love.

Christ pointed out an established fact of the natural to establish a fact of the Supernatural.

There is nothing unnatural about the Supernatural.

It is just as true that "the secret of the Lord is with them that fear him" as it is that "secret things belong to God."

A small obstruction may shut out a great light.

The personal pride in a question may shut out the personal profit in the answer.

Men succeed best at that to which they were born.

The best musicians were born to music.

The best poets were born to poetry.

The best ruler was born to rule.

The best statesman was born to statesmanship.

All outer successes spring from inner sources. God who created matter *in order* has not created man *at random*.

Some law stands guard at the gateway of every kingdom.

Mastery is promised only to the man who strives lawfully.

None of God's kingdoms can be entered unlawfully.

The kingdom of mathematics must be entered mathematically.

The kingdom of light must be entered according to the laws of optics.

The kingdom of sound must be entered according to the laws of acoustics.

The kingdom of art must be entered artistically.

The kingdom of beauty must be entered beautifully.

The kingdom of music must be entered musically.

The kingdom of truth must be entered truthfully.

Laws of matter lead to material kingdoms.

Spiritual laws lead to spiritual kingdoms.

Some law above matter lifts it into the mineral kingdom.

Some law of life lifts the mineral into the vegetable kingdom.

Some law of life lifts the vegetable into the animal kingdom.

Some law of life lifts the animal up to man.

Some law of life lifts the man up to God.

The new birth of man is in harmony with the old laws of God.

The first birth of man is as incomprehensible as the second.

Familiarity with phenomena does not eliminate the Supernatural.

A truth is not true because I know it; I know it because it is true.

The sun was just as real before it arose as it was when it came into view.

The spirit has as much to do in seeing the spiritual as material eyes do in seeing the material.

A shadow may "throw light" on a subject.

One mystery in the natural may show a truth in the Supernatural.

As Christ was lifted up on the cross by his

enemies, so he must be lifted up in the character of his friends.

He who does not give Christ an upper place in private cannot lift him up in public.

We may lift up Christ by our works.

Loving Christ will lift us up.

Living for Christ will lift him up.

### Lesson Heart Talks

BY MRS. J. H. KNOWLES

A friend tried to tell me how a certain fruit grown in a foreign country tasted. "It is not like a peach, nor a melon, nor a pear—well, I really cannot tell you what it is like. You will have to go over there and eat it. I am sure you will say it is the most delicious thing you ever put in your mouth." This illustrates in a homely way the fact that there are things which pertain to our physical senses of which we can have no conception until we have ourselves seen, heard, touched, or tasted them. There is nothing to which they can be likened or compared. If this is true in earthly things, far more so is it in heavenly things. Jesus spoke to Nicodemus of a spiritual fact which he who came from heaven knew was true. Nicodemus was interested, but puzzled. "How can these things be?" he asked. He tried to bring spiritual truth to the plane of natural understanding; but there was no light for him there. You cannot tell the scent of a flower by the sense of touch, nor the pitch of a musical note by the sense of sight. You cannot comprehend spiritual truth by natural process of reasoning. The things of the Spirit are spiritually discerned.

So the Great Teacher come from God did not argue with this man. He announced what he knew to be true, "Except a man be born again he cannot see the kingdom of God." He left no place for controversy. He did not say it was a good thing to be born of the Spirit; that it would make one happier, more useful, more prosperous, and for these reasons the matter should be carefully considered. All this is true; but the subject was too vital for Jesus to deal with it superficially. With utmost sincerity he said distinctly, "Ye must be born again." That earthy, sinful nature of yours must be re-created in the

spiritual image of God before you can live in the spiritual atmosphere of the kingdom of God. Fishes cannot live on land; birds cannot live in water. Each has its appropriate sphere; what is life for one is death for the other. You cannot live the life eternal unless you are adapted to it. You must be born into eternal life with capacities fitted for it before you can live in it. To Nicodemus's incredulous but eager question, "How?" Jesus answered that it is not a thing that can be explained; it is knowledge to be gained only by experience. It is like the wind coming and going, now terrific in force, again gentle as the breath of a baby. No one would say the wind did not blow because none could tell whence or whither it came. He said it was like the healing of the bitten Israelites looking at the serpent in the wilderness. He said God so loved everybody that he sent his Son that the world through him might be saved, simply by believing that he is one's own personal Saviour.

The believing look at the serpent healed the poisoned men and women; the believing look at Jesus on the cross brings life to the death-stricken soul. How? I cannot tell, but I know. The look is the soul's acceptance of God's way of salvation; it says, "I am a sinner, thou art my Saviour." The moment we drop our pride and fall in with God's way the work is done. Whosoever believeth, today, hath everlasting life. Happy spirits on earth and in heaven know the secret revealed to faith but unexplained to human wisdom. It is not a matter of choice. Jesus said, "Ye must be born again."

Is it possible he is saying to the leader of any Sunday school class, "Art thou a teacher and knowest not these things thyself?"

### The Lesson in Literature and Art

Doubtless because it is lacking in action, the night scene in which Nicodemus holds converse with Jesus is little represented in art. Nevertheless modern artists have not failed to find in it picturesque and romantic suggestions worthy of great art. Rembrandt and Rubens have treated it, as have also Bida and Tissot. Re-

producing as it does Oriental atmosphere and suggesting the mystery and secrecy that always exert a fascinating influence upon us when we think of this scene, the painting of Tissot is perhaps the most poetic and satisfying picture illustrative of this incident. In this painting Christ and Nicodemus are revealed, seated upon

a rug, in the rear of a spacious, dimly lighted room, facing each other, in deep and earnest conversation.

La Farge's fresco in Trinity Church, Boston, is well known. Nicodemus is seated at the left with a scroll over his knee, his left hand resting thereon, a finger indicating a passage. Christ looks down upon him from an easy half-sitting posture on the wall of a stone arch, and listens with gentle patience. It is curious that the initiative here, as in Bida's illustration, is taken by Nicodemus rather than by Christ; the ruler is the active personage of the dialogue, our Lord the passive listener.—*Estelle M. Hurl.*

**Verse 7.** According to classic mythology, Circe had power to exercise enchantments over men that turned them into beasts; and the magic that she wrought was the more terrible in that their intellects remained unaffected, while in every other respect, in "head, body, voice, and bristles" they became as swine. But the transformation that is wrought in the lives of men by the Spirit of Christ is a *birth from above*—a transformation that puts new light into a man's eye, stamps purity upon his brow, and gives nobility to his bearing; it substitutes reason for lust, spiritual yearning for sensuous desire, chastened emotion for besotted appetite; it leaves, in short, in his whole being the unmistakable impress of God.

**Verse 8.** Each successive moment, all over the world, the act of creation must be repeated. The existence of the world witnesses to a perpetuity of creating influence. Active omnipotence must flood the universe, or its machinery stops, and its very existence terminates. The signs of an all-pervading supernatural energy meet us wherever we turn. Every leaf waves in it, every plant in all its organic processes lives in it: it rolls round the clouds, else they would not move; it fires the sunbeam, else it would not shine; and there is not a wave that restlessly rises and sinks, nor a whisper o' the wanton wind that "bloweth where it listeth," but bespeak the immediate intervention of God.—*Caird.*

**Verse 8.** Men come into the kingdom of God in as many different ways as plants come to flower. Some come right up out of the earth and blossom. Some come up and grow the whole summer, and then blossom. Some grow a year, and then blossom the second year. Some grow up like trees, and do not blossom until they are three or four or five or six years old. Some put the leaves out first, and the blossoms afterward; and some put out the blossoms first, and the leaves afterward. There is every conceivable method of inflorescence. Now, when a man is converted, he blossoms; and some persons blossom almost from the cradle. I do not doubt that God's work begins in the hearts of children three or four years old, and of persons of every age beyond that period. As "the wind bloweth

where it listeth," so God's spirit works where it pleases.—*Beecher.*

**Verses 14, 15.**

He who did most shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength, that I cry for! my flesh, that I seek

In the Godhead! I seek and I find it. O Saul, it shall be

A Face like my face that receives thee; a Man like to me,

Thou shalt love and be loved by, forever; a Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!

—*David's final appeal to Saul, in Browning's Saul.*

**Verses 15, 16.** "It is by their death," says Dr. Marcus Dods, "that many men have become immortalized in the memory of the race. Deaths of gallantry, of heroism, of self-devotion have often wiped out and seemed to atone for preceding lives of dissipation and uselessness." There is no better illustration of this remark, I think, than in the death of Sydney Carton, in Dickens's *A Tale of Two Cities*. He has wasted his life, but he goes to the guillotine in place of the husband of the woman he had hopelessly loved, and comforts a timid seamstress in her last moments.

"The supposed *Evrémond* descends, and the seamstress is lifted out next after him. He has not relinquished her patient hand in getting out, but still holds it as he promised. He gently places her with her back to the crashing engine that constantly whirs up and falls, and she looks into his face and thanks him.

"But for you, dear stranger, I should not be so composed, for I am naturally a poor little thing, faint of heart; nor should I have been able to raise my thoughts to Him who was put to death, that we might have hope and comfort here to-day. I think you were sent to me by heaven."

"She kisses his lips; he kisses hers; they solemnly bless each other. The spare hand does not tremble as he releases it; nothing worse than a sweet, bright constancy is in the patient face. She goes next before him—is gone; the knitting women count Twenty-two.

"I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die."

"The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps in the outskirts of the crowd, so that it swells forward in a mass, like one great heave of water, all flashes away. Twenty-three."

"They said of him, about the city that night, that it was the peacefullest man's face ever beheld there. Many added that he looked sublime and prophetic."

### The Lesson Illustrated

**Verse 2.** "We know that thou art a teacher come from God." Nicodemus recognized in Jesus a great teacher. Teachers, for good or ill, are the rulers of the world. Sophocles said, "A city is all its leaders, and so is a combined host; but they among mankind who are dishonorable become iniquitous by the precepts of their leaders." Dr. Bushby, who held the head mastership of the Westminster school through the successive reigns of Charles I, Oliver Cromwell, and Charles II, was asked how he did it, and replied, "The fathers govern the nation, the mothers govern the fathers, but the boys govern the mothers, and I govern the boys."

**Verse 6.** "That which is born of the Spirit is spirit." The Bay of Naples, perhaps the most beautiful body of water in the world, is in fact, we are told by the geologists, the crater of an extinct volcano. So now there are lives most beautiful that were once filled with fires and smoke of sin, but which have been transformed by the grace and the Spirit of God.

**Verse 7.** "Ye must be born again." In the early days of the American Indian contact with whites a noted chief of the Delawares was sitting one evening at the fireside of a friend. Both were silently watching the fire, and indulging their reflections. The silence was broken by the friend, who said, "I have been thinking of a rule delivered by the author of the Christian religion, which from its excellence is called the Golden Rule. It is for one man to do to another as he would have the other do to him." "That's impossible; it can't be done," was the response. The chief lighted his pipe and walked about the room. After about a quarter of an hour of silence he said: "Brother, I have been thoughtful. Listen: If the Great Spirit who made man would give him a new heart, then man could keep that Golden Rule; but not otherwise."

**Verse 8.** "Born of the Spirit." Henry M.

Stanley tells that once, in the heart of Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of the name of Stanley, and could hardly find his voice or say a word, only, "I am a son of God; I would not steal." This he repeated again and again. It was all he could say. Stanley was interested, and it dawned upon him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun and allowed him to go, while they pursued their way. At the next station they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went to the missionary for instructions, and by his directions it was sent where Stanley would get it. But what a light must have come to that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I am a son of God; I would not steal!"

**Verse 9.** "How can these things be?" The doctrine of the new birth bewildered Nicodemus. Yet we have illustrations of many kinds of the way in which thought, life, and character are suddenly and deeply changed. Dr. Townsend, in Credo, tells of a man who had squandered a fortune, and was on the point of taking his own life, who formed a sudden resolution to recover his wealth, and from being a spendthrift became a miser. We now know that a child passing into youth undergoes a profound change in body and mind and often in moral quality. Mental new birth is illustrated over and over again in dullards who suddenly awaken to intellectual interest and life. A coward by some crisis becomes brave. The new birth is such a moral revolution under the influence of the Spirit.

### The School of Practice

1. Nicodemus, who was a ruler, and rich, and who must have been a very busy man, took an evening to find Jesus and learn something more about him. I also will this week in some way give one evening in trying to find out something more about Christ.

2. I can see that decorating the outside of a clock does not make it keep correct time; that clothing a sinner in white does not make him a saint; and that professing to be honest does not

make one honest. This week I will not so much declare I am a Christian, or try to appear as a Christian, as I will earnestly ask God so to change and keep my heart that I may really be a Christian.

3. I will try to find out this week what it is to believe in Christ in the sense spoken of in the Golden Text (John 3. 16), and will tell the class my conclusions next Sunday; and I will myself try to believe in that sense.

### The Lesson Digest and Teacher's Guide

#### The Junior Grade

Talk to the scholars about the mysterious voices of the wind at night whispering in the

woods or moaning at the door. The mastery of such facts as are given in THE LESSON WORD



STUDIES and of such thoughts as are given in THE LESSON EXPOSITION is as necessary to the teacher in this grade as to those of the most advanced pupils.

#### FOR NEXT SUNDAY

Give out the sentence to be printed, but give no detailed explanation until next Sunday.

#### The Intermediate Grade

This lesson contains Christ's statement of the doctrine of conversion, and it is the privilege of the teacher to strip from that doctrine the false mystery which often has hidden it.

THE LESSON OUTLINE on page 49 will be found helpful in the study, whether or not it be used as a plan for teaching.

Note the facts concerning Nicodemus, and certain valuable verbal comments given on page 50. Note especially the Germinal Truths in THE LESSON EXPOSITION.

#### PLANS FOR TEACHING

A pleasant introduction is to describe Jesus as a young carpenter from a small Galilean town who has come, as all Jews came at festival periods, to Jerusalem. He has recently had wonderful experiences that turned him into a rabbi, and has wrought signs that convinced many that he is the Messiah. The signs he wrought in Jerusalem have not been recorded for us (except the first cleansing of the temple), but they had made a wide and deep impression, and they opened his way soon after this to a period of great popularity in Galilee. Describe our Lord's characteristics as Nicodemus saw him (verse 2), as the disciples saw him (with the knowledge of his temptation and his triumph, of his baptism by John and his formal approbation by God), as the priests of Jerusalem saw him (a peasant and a mechanic who should submissively learn and obey, and not teach); and as we, with his whole record before us, know him—the Son of Man and the Son of God.

An easy outline:

1. A Ruler of the Jews (verses 1, 2), a sincere inquirer after the truth.

2. The New Birth (verses 1-8), becoming consciously a new creature in Christ Jesus.

3. The Heavenly Things (verses 9-13), the eternal thoughts and purposes of God.

4. The Son of Man (verses 14, 15), lifted upon the cross for our redemption.

Do you ever use THE LESSON PRAYER?

#### FOR NEXT SUNDAY

Give out these three questions to be answered in writing next Sunday:

1. What is the gift of God of which Jesus spoke in verse 10?

2. In what parable did Jesus refer to the Samaritans with favor?

3. What did the Jews call Jesus in John 8:48?

#### The Senior Grade

No lesson needs completer understanding or saner teaching than this. It is the first statement of doctrine made by Jesus, and its preservation in the form of a dialogue may have been directed by him. It precedes in time the Sermon on the Mount. We are to regard it as the basis of all our Lord's teachings.

Emphasize this: If we do not accept this first fundamental teaching of Jesus none of the rest of his teaching is for us.

This basal doctrine of Christianity is the necessity of our having the life that is born of the Holy Spirit. Our physical lives, beginning with birth, need for their development food and sleep and shelter and exercise. Our intellectual lives make greater demands. Often the influence of a companion or of some great author begins a strange opening process; often education gives to those who are able to receive it a new birth of the intellect. Our Lord's teaching is that there must be a spiritual life as well as an intellectual and physical life. He does not merely direct our spiritual powers; he gives them. God is a Spirit, and there is no practical mystery in our coming to him for spirituality.

Keep distinct in your mind and in the minds of your pupils the difference between the simple practical facts and the philosophical mystery. Nicodemus could not explain all about the wind, but he knew it was blowing. He could not explain the processes of human birth, but he knew that he had been born. It was not necessary that he should comprehend the philosophy of the spiritual birth, but he must be born again.

#### PLANS FOR TEACHING

THE LESSON OUTLINE will furnish a simple plan for teaching.

Observe the attitude of Nicodemus to Jesus and of Jesus to Nicodemus. Both are noteworthy.

Follow the ILLUSTRATIVE BIBLE READINGS, page 23 of the Senior Quarterly.

THE APPLICATION OF THE LESSON on page 26 of the Senior Quarterly develops the thought, elsewhere suggested, of Jesus studied from different points of view.

The old story of the serpent in the wilderness made this new story plain. Whoever beholds Christ crucified as he is revealed by the Holy Spirit recognizes his own sinfulness and accepts Christ as his Saviour.

A careful reading of COIN THOUGHTS, page 76, will illuminate the entire lesson. Mrs. Knowles's illustration of a foreign fruit (page 78) helps us to understand verses 11, 12. The legend of Circe, the different ways in which plants blossom, Dickens's story of Sydney Carton (THE LESSON IN LITERATURE AND ART), the Indian chieftain's philosophy, the beauty of the



Bay of Naples, Mr. Stanley's account of a native Christian in the heart of Africa, and Dr. Townsend's remarks on the spendthrift turned miser (LESSON ILLUSTRATED)—all have great appositeness and value; but beware of spending too much time on illustrations.

Do not forget THE SCHOOL OF PRACTICE.

#### FOR NEXT SUNDAY

Ask each of your class to draw during the week, and bring to the class next Sunday, a chart of the life of Christ, from his arrival at Nazareth in childhood to his interview with the woman at the well of Samaria (Lesson VI). Let it be made on the model of the HISTORICAL CHART presented with this number. For the present omit the map. This small portion of the public life of our Lord will be found not too great for mastery by the average pupil; and such a personal construction of a chart is invaluable.

#### The Advanced Grade

The Lesson. Between this lesson and the last we have the visit to Capernaum (John 2. 12), the Passover in Jerusalem at which our Lord cleanses the temple (John 2. 13-17), and a discussion with "the Jews." Appended to this discussion are certain words of explanation by

the evangelist. The paragraphs on the Early Judean Ministry and on The Intervening Events (LESSON WORD STUDIES) furnish a background for this lesson.

Jesus elsewhere describes himself as the Life, the Truth, and the Way. That he is the Truth Nicodemus confesses; that he is the Life is shown by his words in the first part of this lesson; and that he is the Way, by his words in the last part.

The record of our Lord's early ministry in Judea begins with John 2. 12 and ends with John 3. 36. Study reasons why he chose one of the great national feasts for the presentation of his claims, and why no other feast would have served so well as the passover. What was the purpose of his cleansing of the temple? What was its probable effect on the public? Why did not Jesus "commit himself" to those who "believed in his name"? What light does our Lord's cleansing of the temple at this time throw on the character of Nicodemus's visit and inquiries?

Jesus puts four great thoughts before Nicodemus. Define them. Study in what respects the Judean ministry was a success, and how it may have been deemed a failure. Evolution from Above is a thought impressively commented on in THE LESSON EXPOSITION.

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BY REV. S. G. AYRES, B.D.

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#### The Responsive Review

1. Where did Jesus go after his first miracle? *To Jerusalem.* 2. Who came to see Jesus by night? *Nicodemus, a ruler of the Jews.* 3. What did Jesus tell Nicodemus? *"Ye must be born again."* 4. What is it to be born again? *To have a new heart.* 5. How may we have new hearts? *By believing on Jesus Christ.* 6. How did God show his love for men? *GOLDEN TEXT: "For God so loved," etc.*

#### The Church Catechism

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

John 1. 17, 18.

## Primary Teachers' Department

### New Year's Greeting

HEARTFELT greetings to all primary lovers and workers as we enter upon another "year of our Lord." It will be a year of blessing and fruitfulness just in proportion as we put heart into our work, and do it as "unto the Lord, and not as unto men."

"I love thy men and women, Lord,  
The children round thy door,"

sings the poet, and entering upon a year of service in this spirit we shall not fail to find it a year of blessing.

### January

I'm little January.  
Perhaps you do not know  
How far I've come to see you  
Across the fields of snow.

I've lots of little sisters,  
A little brother, too,  
And every one is coming  
To make a call on you.

But I got ready quickly,  
And came right straight off here,  
To be the first to greet you  
This happy bright New Year.—*Scl.*

### New Year in the Primary Department

BY ALICE MAY DOUGLAS

THE Sabbath nearest to New Year's Day is an especially appropriate occasion upon which to acquaint the little ones with both the meaning and the sacredness of time. The teacher can show a watch or clock and tell of its use. She can tell the children that God wants them to be doing something all of the time, but never anything naughty. She can draw attention to the fact that Sunday is God's time, and that upon that day we must do just what he wants us to. The figures representing the year which has just come can be placed in a conspicuous position. The children can be told that this is the time of year when people try to give up all that is wrong in their lives and to do better, and that they can do likewise. At this point some of the most spiritually minded of the little ones might be induced to enter upon a distinct Christian life. It is very difficult for such to receive the faintest idea of the atonement and of the new birth, but the explanation can, perhaps, be made more practically plain at this time, when the scholars can be asked personally—not in the class—to

begin a new life with the new year—a life lived henceforth wholly for Christ.

### Teaching How to Give

It is time well spent in the primary class to seek the drawing out and directing of the spirit of benevolence, or doing good, to others. Nearly all children love to give, and it is important that they be taught why and how to do so. In our classes are little ones to-day who will some day give *themselves* to Christ's work, if rightly trained in the very beginning. There are others who will be able (if willing) to make great gifts in future days. Let us ever keep a watchful eye upon the future possibilities of our little charges! We should never allow any kind of an exercise to become monotonous, and therefore tiresome, if ingenuity can prevent it. Here is the story of the way one teacher took to teach the spirit of true giving—or, rather, one of the ways, since the teacher who devised this would be able to vary the exercise of giving in other equally charming ways:

"Now, let us have the missionary pennies," said the teacher. "Are there any *best* pennies here to-day?"

Up went half a dozen little hands.  
"That is right. Now, how many *good* pennies are there?"

Nearly all the remaining hands went up.  
"Henry, suppose you tell us what the *good* pennies are," said the teacher.

A chubby-cheeked little boy stood up and said, with much seeking for the right words:  
"The pennies—your father—or sister—gives you."

"Hattie, you may tell what the *best* pennies are."

A bright little four-year-old promptly replied:  
"The pennies you get all your own self."

"Now," said the teacher, "I will let those who have *best* pennies bring them to the table first and put them in this pretty box. But first we all want to know how you got them your own selves. Robbie, how did you earn your penny?"

"I went to the store for grandma," said Robbie.  
Another "brought papa's slippers"; one little girl "swept the floor for mamma"; while another "watched baby a whole hour"—well worth the penny thus earned! One little fellow who came proudly forward, when asked how he earned his penny, said: "Papa gave it to me."

He was sent back to wait the turn of the *good* pennies. One child anxiously asked, "Is this a *best* penny? Uncle Fred gave it to me for candy, and I saved it."

"Yes, Mary, that is surely a *best* penny," said the teacher, and added a few simple words of the blessing brought by self-denial.

When all the pennies had been gathered the class repeated with the teacher:

"Small are the gifts that we can bring,  
But thou hast taught us, Lord,  
If given for the Saviour's sake  
They lose not their reward."

Then in a brief echo prayer teacher and children asked the Lord to take the offerings and use them to help other children know him.—From "The Primary Teacher," by Martha Van Marter.

### The Primary Teacher and Temperance

THERE is a great evil abroad in the land which touches the lives of multitudes of little children.

What can the primary teacher do?

The Lord said, "My people are destroyed for lack of knowledge." If the primary teacher can put into her little hour each Sunday some brief word of temperance teaching it may be used to save precious lives from the destruction to which ignorance too often leads.

It is quite true that the time in the classroom is limited, and in the multitude of devices offered to primary teachers it is not surprising that the teacher asks, "When and how can this be added?"

Possibly five minutes may be added to the hour given to the little ones. Five minutes each week will give four hours of solid instruction in the course of a year.

Have a definite time for the temperance teaching, and use every second of it.

Do not attempt too much. Be willing to do a little at a time, but make sure that the little is well done.

Build up a brief and simple temperance catechism. Teach the answer to one question each Sunday.

A temperance ladder may be devised with little trouble or expense which will keep the thought before the class. Tack a sheet of cardboard to the wall, make a ladder upon it, and as you climb it indicate question and answer by capital letters, or by a word, if you choose.

Use simple illustrations, no matter if they are old. Let the class see alcohol burn in a spoon when you are trying to show them what the fiery fluid does for the stomach.

Let the children see alcohol cook the albumen of an egg, and then tell them of the paralyzing effect it must have upon the brain when carried thither by the blood.

Bring a little bottle of sweet cider to the schoolroom, that you may be able to show fermentation in its various stages.

Once a month let a good temperance leaflet be given to each child. Ask that they carry

these home. The leaflet may teach a needed lesson and work a blessed change in some sad, drink-cursed home.

If a temperance paper is not distributed in your class, urge the importance of this upon the superintendent of the school. No matter if the children cannot read the papers; some one in their home can, and probably will.

And now about the vexed question of the pledge. Let a pledge-roll hang upon the wall. Get as attractive a one as possible, and be sure to choose one with a simple and comprehensive pledge, which should be clearly explained to the children. Do not ask them to sign it at first. Indeed, the temperance teaching should go on for some time before any suggestion is made that children may sign the pledge. Do not urge it upon them. Do not make a public matter of it. By and by some who have been taught at home or in the temperance school will want to sign it, and as names are added others will begin to think about the matter. Always require the children to talk with their parents and secure their consent before signing it at all.

Let us remember that the temperance teaching through the primary class is not confined to the children. They are busy little talkers, and they carry their lessons home with them. Do not deprive them of the opportunity to carry home some definite Bible teaching upon this great subject of the day, and the labor will not be in vain.

### An Alphabet of Texts

(For the littlest ones)

ASK and ye shall receive. (John 16, 24.)  
Become as little children. (Matt. 18, 3.)  
Christ shall give thee light. (Eph. 5, 14.)  
Draw nigh to God. (James 4, 8.)  
Even a child is known by his doings. (Prov. 20, 11.)  
Follow thou me. (John 21, 22.)  
God is love. (1 John 4, 16.)  
He led them forth by the right way. (Psa. 107, 7.)  
I am the good shepherd. (John 10, 14.)  
Jesus called a little child. (Matt. 18, 2.)  
Keep the door of my lips. (Psa. 141, 3.)  
Love one another. (John 4, 11.)  
My peace I give unto you. (John 14, 27.)  
Now is the day of salvation. (2 Cor. 6, 2.)  
Obey your parents in the Lord. (Eph. 6, 1.)  
Praise waiteth for thee, O God. (Psa. 65, 1.)  
Quench not the Spirit. (1 Thess. 5, 19.)  
Renew a right spirit within me. (Psa. 51, 10.)  
Suffer little children to come unto me. (Luke 18, 16.)  
Thou art the guide of my youth. (Jer. 3, 4.)  
Underneath are the everlasting arms. (Deut. 33, 27.)  
Victory through our Lord Jesus Christ. (1 Cor. 15, 57.)  
Walk in the light. (1 John 1, 7.)  
Yield yourselves unto the Lord. (2 Chron. 30, 8.)  
Zealous of good works. (Titus 2, 14.)

# International Bible Lessons

## FIRST QUARTER

### LESSON I—January 1

#### CHRIST THE LIFE AND LIGHT OF THE WORLD. John 1, 1-18

GOLDEN TEXT: "In him was life; and the life was the Light of men." John 1, 4.



Miss Johnston, a successful primary teacher for many years, and well known as a successful Sunday School worker, is here presented to the many teachers who find help and inspiration for better work in her excellent lessons.

#### Hymn Verse

These lessons from the Holy Word  
I would with joy receive,  
And all the Gospel story sweet  
I would to-day believe.  
I do believe, I do believe  
That Jesus lived below,  
He gave himself, he did his works,  
The way of life to show.

#### Primary Notes

BY JULIA H. JOHNSTON



*Approach.* A little talk about believing. How do we know that stories of battles and heroes are true, and things that happened long ago? They have been written down and kept for us. If we know that the one who

wrote is to be trusted, we believe the story.

John, Jesus's disciple, wrote many things about Jesus. We know he was good, and told the truth. He wrote that we might know and believe what Jesus did. Each week we will have a truth or lesson to believe and take into our hearts. Above is a hymn verse for the quarter.

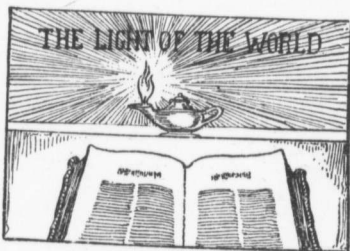
*Jesus in the Beginning.* A word stands for a thought. First one thinks, then he speaks, and we hear the thought in the word. Jesus was God's thought of love for the world. When the world was made Jesus was there, in the beginning with God. John tells us this.

*John telling of Jesus.* As kings long ago had messengers to run before them to tell of their coming, so Jesus sent John the Baptist to tell that the Lord of life and light was coming to save those who would believe.

Enlarge upon these two thoughts—no more: Jesus lived long before he came to earth as a little child, but when he came John the Baptist told the story of the Life and Light. Give an idea of the character of John, and make his mission very plain.

*Lesson Thought: Believe in the Light.* If you open your eyes you can see the sunlight. If you open your heart you will see that Jesus makes all things plain, just as light shows you what is all around.

*Thought for Teachers.* Through all this quarter let us seek as never before to make the lessons luminous, and beware lest our own shadow fall upon any heart.



### LESSON II—January 8

#### WITNESS OF JOHN THE BAPTIST TO JESUS. John 1, 19-34

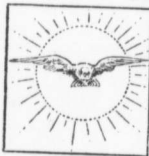
GOLDEN TEXT: "Behold the Lamb of God, that taketh away the sin of the world." John 1, 29.

#### Primary Notes

*Approach.* How to find out: Ask, look, and see. Explain how many things are known through questions asked. Illustrate by the habit of children to inquire and gain knowledge in this way. The Jews wished to know

about John the Baptist, and came to ask. They wished to know of Jesus, and asked many questions. John did not keep back the truth. He told the whole about himself and Jesus. Telling what we know is sometimes called bearing witness. A witness in court before a judge must always tell the truth. From what he tells the judge makes up his mind.

*Who was John?* He was not Jesus, the Light of the world. He called himself a voice. He was a voice in the wilderness, he said, crying out in a lonely place. But many came to hear him, and he told them of Jesus.



*John and Jesus.* Picture the coming of Christ to John for baptism. Explain the meaning of the rite and symbol. Water makes the body clean. Jesus makes the heart clean. He wished to show that he believed in what John was doing as he baptized the people.

*The Lamb of God.* Draw out characteristics of lambs from children. Why did John call Jesus the Lamb of God? He was pure and perfect. He was to be offered up for sin. God had told his people long before that when they came to him with the offering of a lamb, all perfect, he would forgive their sins. But they had to do it over and over. Now, Jesus, the Lamb of God, was to give himself, a perfect offering, to save the world. John told his followers this, and bade them look at Jesus.

He then told them how it was that he knew Jesus to be the One sent from God. Describe the baptism of Jesus and the descent of the Holy Spirit upon him, while the voice from the cloud told who the Saviour was.

*Lesson Thought: Believe the Lamb of God.* If a man brought a lamb to offer, but did not believe that God would forgive sin, it would do him no good. Unless we trust the Lamb of God, Jesus Christ, the pure and perfect One, it will do us no good that he came to save. Trust him.

*Thought for Teachers.* It cannot be repeated too often that our work is to point to Jesus, not to ourselves.



### LESSON III—January 15

JESUS WINS HIS FIRST DISCIPLES. John

1. 35-51

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

#### Primary Notes



*Approach.* Let the point of contact be the word "wins." Contrast driving with coaxing. Tell how the shepherd leads the lambs and calls them gently, and how they follow him. If he beat them with a stick would they

run gladly after their master? No, indeed. To win is to coax, to call gently. Jesus does not

make us his as a cruel master gets a slave. He calls us lovingly, and draws us sweetly, that we may run after him. In this way he drew his first disciples or learners and followers.

*John Pointing to Jesus.* The next day after the story of last Sunday John was standing with his followers when Jesus passed by. He was not anxious to keep his friends, but to point them to Jesus. He said, "Behold the Lamb of God."

*Two Following Jesus.* Two of John's followers went after Jesus at once. Picture that day with the Saviour. What wonderful words they heard! What lessons they learned as they talked with the Lord! Would you like to go home with Jesus? You may have him come home with you any day. By and by you may go home to be with him.

*"Others Following Jesus."* Tell the beautiful story of the winning of Peter by his brother Andrew, and impress the lesson that we should try to coax those in the home with us to follow Jesus. The best way to do it is to follow very close to him ourselves. Others will see how much better and happier it makes us, and they will be more ready and glad to follow.

Give in detail the story of Philip's call and his finding Nathanael. Especially emphasize Philip's "Come and see." There is no better way than this, nor any half so good.

Illustrate fully Jesus's acquaintance with Nathanael while still under the fig tree. So he knows each one, and understands them while they are yet far off.

"Believest thou," Jesus asked Nathanael, "because I saw thee under the fig tree: Thou shalt see greater things than these."

Following Jesus we learn more and more, and more wonderful things.

*Lesson Thought: Believe the Son of God.* Jesus is greater than John the Baptist. Believing him is taking the word of God's own Son. His word is never broken. We may well believe him.

*Thought for Teachers.* Let us look under the



fig trees for recruits. Who knows where the most guileless and fervent may be found?

## LESSON IV—January 22

THE FIRST MIRACLE IN CANA. John  
2, 1-11GOLDEN TEXT: "Whatsoever he saith unto you,  
do it." John 2, 5.

## Primary Notes



*Approach.* Children quickly recognize authority. Let this lesson turn on the Golden Text. Who has a right to command us? Jesus, first and most of all. Then our parents, teachers, pastors, and older friends. Dwell upon thought of obedience. Illustrate by story of two boys: one loitering along, doing what he was told in his own way, in his own time; the other obeying at once, and doing what he was told in the way he was told, and with a cheerful way. How do we like to have others serve us? With a scowl, as if it was the hardest thing in the world? Or no. We want love in it. Then we must put love in it when we do what we are told.

*The Wedding Feast.* Jesus was invited. We ought always to ask him to come when we invite others. He is the best visitor of all. Mary, the mother of Jesus, and his disciples were called, too. Friends of Jesus should go with him everywhere.

The feast was happy and merry. It was all the more so because Jesus came. It is always so. Do you always invite him?

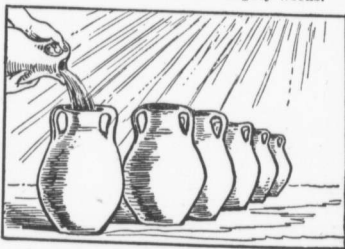
*The Trouble that Came.* Somehow the wine gave out, and this made them ashamed and troubled. There was no way to get any more, and what was to be done? The mother of Jesus knew of the trouble. She felt sure that the Lord would help them, though she did not know exactly how. It was enough that he loved to help, and knew how to do it in his own way. The rest must do as he told them. So, after Mary had quietly told Jesus the trouble, she said, "Whatsoever he saith unto you, do it."

*The Great Miracle.* A miracle is something wonderful which only God can do. Jesus had power to do everything. But he would not do what others could do just as well. He saw the big water jars there empty, and knew that the servants could fill them as well as he could. He bade them do this, and they did it so well that the jars brimmed over. "Draw out now," he said. This, too, they could do, and they drew out and carried to the head man of the feast. It was no longer water, but good, sweet wine. It astonished them all, because it was better than anything they had had. Jesus can change common things into the sweetest and best, and he will if we let him and if we do our part.

*Lesson Thought: Believe and Do.* If the servants had not believed that Jesus had a right to

say what should be done they would not have obeyed, perhaps. Believing alone is not enough. *Believe and do.* Then Jesus will do his part.

*Thought for Teachers.* "His disciples believed on him" when they saw this great miracle, wrought to relieve embarrassment. As disciples we also have need to exercise continuous faith in our Lord, if we would see his mighty works.

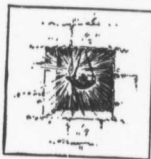


## LESSON V—January 29

## JESUS AND NICODEMUS. John 3, 1-15

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

## Primary Notes



*Approach.* What is life?

How does believing give us life? If we do not believe the one who prepares our food we may refuse to eat it. Then how can we live? If we will not trust the one who comes to help us out

of trouble we will not let him do it, and how then can we escape? We must believe many people if we are to live comfortably and save our lives and health.

If we believe Jesus he will save our lives from sin. He will make our souls live happily forever. But unless we trust he will not save.

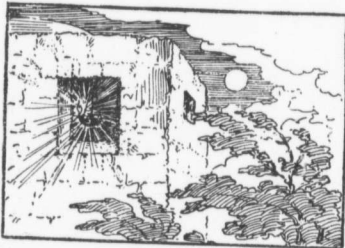
*The Talk at Night.* Many came to Jesus to ask him questions. Once a man named Nicodemus came in the darkness to get help for his troubled heart.

Describe this evening visit—Jesus perhaps tired with the day's work, but willing and glad to sit up and help this ruler who had so much to learn. In the quiet room they sat and talked of the way of life. Nicodemus wondered how he could have the life of the son that lasts forever, and Jesus told him. He said that the ruler who had long taught others must be made over again, as a little child, so that he would be willing and obedient, humble and trustful, as little ones are, willing to be taught and ready to be led. It was

hard for this man to understand, but Jesus was patient with him. He told him that the new life came into the heart silently as the gentle wind blows. You cannot see the wind, but you can see what it does, and you know that it is there; so the Holy Spirit cannot be seen in our hearts, but he can be felt, and we can tell that he is there by what he does, teaching us of Jesus, showing us the right way and leading us in it. To have the Holy Spirit in our hearts is to be made over new and to have everlasting life. Jesus said to Nicodemus that as Moses long before had lifted up that serpent of brass, that the bitten people might look and live, so Jesus, lifted on the cross, would give life to those who believed.

*Lesson Thought: Believe and Live.* Simplify the thought, and repeat it over and over. Living for Jesus is doing what he says, loving and trusting him always. Why should we trust? Because Jesus is to be trusted.

*Thought for Teachers.* Let us go back to first principles ourselves, and refresh the child-faith which will enable us to lead the children to trust the Saviour.



### Whisper Songs for January

#### FIRST LESSON

When he came, the Life, the Light,  
It was in the world's deep night.  
Now the Dayspring from on high  
With his glory fills the sky.

#### SECOND LESSON

When he came he did not bring  
Crown and scepter, like a king,  
But he brought his life divine  
That it might be yours and mine.

#### THIRD LESSON

When he came on earth to dwell,  
Christ—the King of Israel—  
Only childlike hearts could see  
In his heart divinity.

#### FOURTH LESSON

When he came all nature knew  
What her Maker came to do,  
Listened humbly to her Lord,  
Swiftly then obeyed his word.

#### FIFTH LESSON

When he came, our Father, God,  
Clothed, like us, in flesh and blood,  
Gifts he brought us from above,  
But the greatest gift was Love.

### Order of Service

#### FOR THE PRIMARY DEPARTMENT

#### First Quarter

*Teacher.* Remember now thy Creator in the days of thy youth.

*Class.* Jesus said, Suffer little children to come unto me.

SINGING. Tune, "Webb."

"O happy were those children,  
We wish we had been there!  
Who gained the Saviour's blessing  
And heard his loving prayer!"

"We wish his hands had rested  
Upon our heads as well,  
And we had heard the lessons  
Which from our Master fell."

*Teacher.* The Lord is nigh unto all them that call upon him.

*Class.* Call ye upon him while he is near.

*All.* Thy face, Lord, will I seek.

PRAYER.

GIVING THANKS.

*All.* "For all the blessings from thy hand,  
We thank thee, heavenly Father,  
For keeping us, thy little band,  
We thank thee, heavenly Father.

*Boys.* "For health, for happiness and home,  
*All.* We thank thee, heavenly Father.

*Girls.* That we unto thy house may come,  
*All.* We thank thee, blessed Lord.

*Boys.* "For Jesus Christ, our Saviour, King,  
*All.* We thank thee, heavenly Father.

*Girls.* That we his praises here may sing,  
*All.* We thank thee, blessed Lord.

*Boys.* "That Jesus for our sins has died,  
*All.* We thank thee, heavenly Father.

*Girls.* That safe in him we may abide,  
*All.* We thank thee, blessed Lord. Amen."

#### OFFERING.

*Teacher.* How should we give?

*Class.* Freely ye have received, freely give.

*T.* In what spirit should we give?

*C.* The Lord loveth a cheerful giver.

#### CONCERT RECITATION.

"We bring the bright pennies:

They're little, we know.

But love going with them,  
Great good they will do."

SINGING. "Hear the pennies dropping."

#### BIRTHDAY OFFERING.

PRAYER, consecrating offerings:

"Dear Father, receive our little gifts, which we offer to thee with glad hearts. All we have comes from thee, and we do not want to always receive, and never give. Use our little gifts and bless them, for Jesus' sake. Amen."

THE LESSON TAUGHT.

ECHO PRAYER.

SHORT REVIEW OF LESSON TEACHING.

CLOSING WORDS.

MIZPAH.



## SUNDAY SCHOOL BANNER.

### LESSONS AND GOLDEN TEXTS—FIRST QUARTER.

Studies in the Writings of John.—Miracles (or Signs) and Witnesses.

**Lesson 1.** Jan. 1.—CHRIST THE LIFE AND LIGHT OF MEN. John 1. 1-18. *Commit vs.* 1-4. (Read John 8. 12-30.) **GOLDEN TEXT:** In him was life; and the life was the light of men.—John 1. 4.

**2. Jan. 8.—THE WITNESS OF JOHN THE BAPTIST TO JESUS.** John 1. 19-34. *Commit vs.* 20, 27. (Read John 2. 22-36; Mal. 2. 1-3; 4, 5, 6.) **GOLDEN TEXT:** Behold the Lamb of God, which taketh away the sin of the world.—John 1. 29.

**3. Jan. 15.—JESUS WINS HIS FIRST DISCIPLES.** John 1. 35-51. *Commit vs.* 40, 41. **GOLDEN TEXT:** Thou art the Son of God; thou art the King of Israel.—John 1. 49.

**4. Jan. 22.—THE FIRST MIRACLE IN CANA.** John 2. 1-11. *Commit vs.* 11. (Read John 10. 22-42.) **GOLDEN TEXT:** Whosoever he saith unto you, do it.—John 2. 5.

**5. Jan. 29.—JESUS AND NICODEMUS.** John 3. 1-15. *Commit vs.* 14, 15. (Read John 2. 12-13, 21.) **GOLDEN TEXT:** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3. 16.

**6. Feb. 5.—JESUS AT JACOB'S WELL.** John 4. 5-14. *Commit vs.* 13, 14. (Study vs. 1-42.) **GOLDEN TEXT:** Whosoever will, let him take the water of life freely.—Rev. 22. 17.

**Lesson 7.** Feb. 12.—THE SECOND MIRACLE IN CANA. John 4. 43-54. *Commit vs.* 49-51. **GOLDEN TEXT:** The same works that I do, bear witness of me, that the Father hath sent me.—John 5. 36.

**8. Feb. 19.—JESUS AT THE POOL OF BETHSaida.** John 5. 1-15. *Commit vs.* 8, 9. (Read John 5. 1-47.) **GOLDEN TEXT:** And a great multitude followed him, because they saw his miracles.—John 6. 2.

**9. Feb. 26.—THE MIRACLE OF THE LOAVES AND FISHES.** John 6. 1-14. *Commit vs.* 11, 12. (Read John 6. 1-71.) **GOLDEN TEXT:** I am the living bread which came down from heaven.—John 6. 31.

**10. March 5.—JESUS AT THE FEAST OF TABERNACLES.** John 7. 37-46. *Commit vs.* 37. (Read John 7. 1-52.) **GOLDEN TEXT:** Never man spake like this man.—John 7. 46.

**11. March 12.—THE SLAVERY OF SIN.** (May be used as a Temperance Lesson.) John 8. 31-40. *Commit vs.* 31-32. (Read John 8. 12-59.) **GOLDEN TEXT:** Whosoever committeth sin is the servant of sin. John 8. 34.

**12. March 19.—HEALING OF THE MAN BORN BLIND.** John 9. 1-11. *Commit vs.* 10, 11. (Study John 9. 1-41.) **GOLDEN TEXT:** I am the light of the world.—John 9. 5.

**13. March 26.—REVIEW.** **GOLDEN TEXT:** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20. 31.

### ORDER OF SERVICES—FIRST QUARTER

#### OPENING SERVICE.

##### I. Silence.

##### II. Responsive Sentences. (Psa. 119. 9-16.)

Supt. Wherewithal shall a young man  
cleanse his way?

School. By taking heed thereto according to  
thy word.

Supt. With my whole heart have I sought  
thee;

School. O let me not wander from thy com-  
mandments.

Supt. Thy word have I hid in mine heart  
School. That I might not sin against thee.

Supt. Blessed art thou, O Lord: teach me  
thy statutes.

School. With my lips have I declared all the  
judgments of thy mouth.

Supt. I have rejoiced in the way of thy  
testimonies, as much as in all  
riches.

School. I will meditate in thy precepts, and  
have respect unto thy ways.

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

##### III. Singing.

##### IV. The Ten Commandments, or the Apostles' Creed.

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

##### VI. Singing.

#### LESSON SERVICE.

##### I. Class Study of the Lesson.

##### II. Singing Lesson Hymn.

##### III. Recitation of the Title and Golden Text by the school in concert.

##### IV. Review and Application of the Lesson by Pastor or Superintendent.

##### V. Additional Lesson. (Special lesson in the Church Catechism may here be introduced.)

##### VI. Announcements (especially of the Church ser- vice and the Epworth League and week-even- ing prayer-meetings.)

#### CLOSING SERVICE.

##### I. Singing.

##### II. Responsive Sentences. (Eph. 3. 20, 21.)

Supt. Now unto him that is able to do  
exceeding abundantly above all that  
we ask or think,

School. According to the power that worketh  
in us,

All. Unto him be glory in the church  
by Christ Jesus throughout all ages,  
world without end. Amen.

# Sunday School Workers

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<b>Our Own and Other Worlds.</b> Joseph Hamilton .....	1 25
<b>The Simple Life.</b> Charles Wagner .....	1 00
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<b>Manhood's Morning.</b> J. L. Conwell .....	1 00
<b>The Story of My Life.</b> Helen Keller .....	1 50
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