

Every user of the HOME STUDY QUARTERLY should have either THE KING'S OWN or EAST AND WEST
SEND FOR SAMPLE COPIES

Vol. XI. No. 1.

January-March, 1905

Yearly in advance, 20c.
Five or more, 10c. each.

*Recd of writers
Copies sent for*

THE HOME STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada

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

...Bell PIANOS

CANADA'S
HIGH-CLASS
INSTRUMENTS

...

WITHSTAND
ANY CLIMATE

...



PIANOS ORGANS

Piano - Players

Self-Playing Organs

*DESIGNS AND COMBINATIONS
FOR ALL PURPOSES. :: :: ::*

CATALOGUE No. 62 SENT FREE ON REQUEST.

THE **BELL** PIANO AND
ORGAN CO., Limited

GUELPH, ONT.

LONDON, ENGLAND:
49 Holborn Viaduct.

TORONTO WAREHOUSES:
146 YONGE STREET.

SUCCESS

IN BUSINESS

AND HOW TO ATTAIN IT

Is a question of vital importance to young men and young women intending to enter upon business careers. **Statistics prove that more successful business men have risen from the ranks of bookkeepers and stenographers than from any other position.** They come into close contact with the managers of commercial enterprises, and by close application, and the mastery of details soon rise to responsible positions.

Since its establishment in 1860

The British American Business College

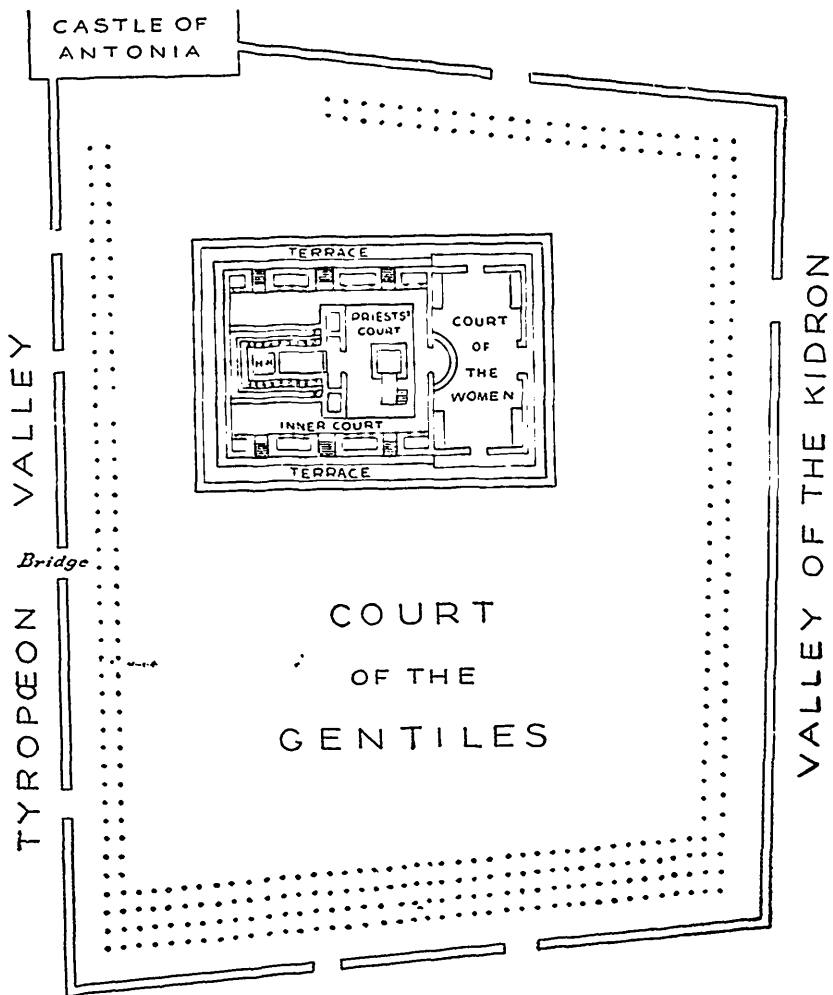
OF TORONTO

has sent out each year scores of its students to fill important business positions. We have hundreds of calls every year. During the last few days we have been asked to supply several bookkeepers and stenographers at salaries ranging from \$720 to \$1,000. This indicates what we can do for our students. For our booklet and other literature telling how to solve

THE SUCCESS PROBLEM

Write to

W. BROOKS, Principal.



Approximate Plan of Herod's Temple and its Courts.

Herod's temple superseded Zerubbabel's. It is fully described by Josephus, who was thoroughly familiar with the building (*Antiq.* xv. 11; *War* v. 5), and in the Mishna (*Middoth*).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

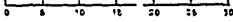
The old area was enlarged to twice its former dimensions. The temple proper stood upon the highest ground in the inclosure. It was built of great blocks of white stone. Its interior had the length and breadth of Solomon's temple; but a height of 40 cubits, exclusive of an upper chamber, instead of 30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

Davis's Dictionary of the Bible.

PALESTINE

in the
Time of Christ.

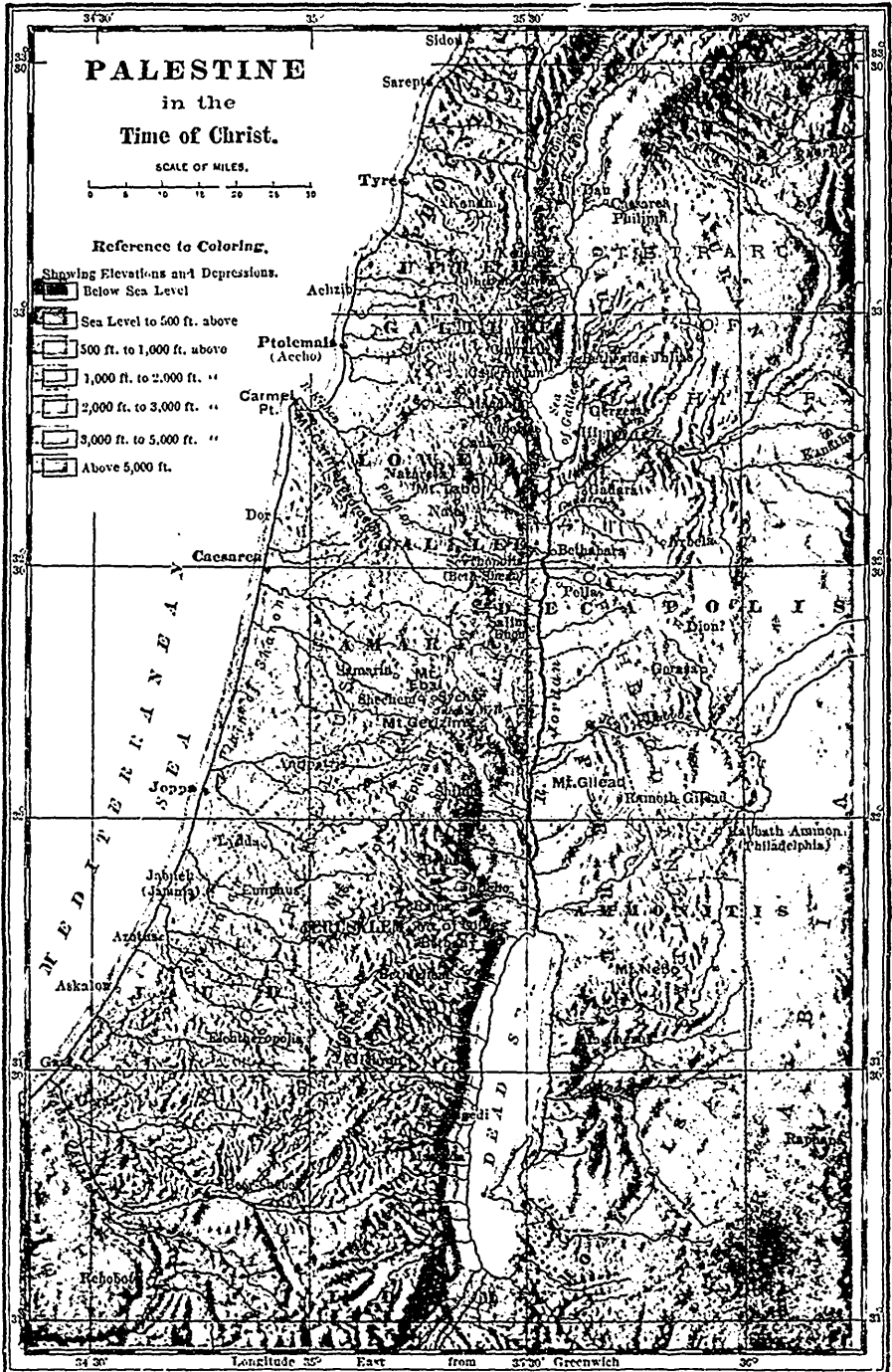
SCALE OF MILES.



Reference to Coloring.

Showing Elevations and Depressions.
Below Sea Level

- Sea Level to 500 ft. above
- 500 ft. to 1,000 ft. above
- 1,000 ft. to 2,000 ft. "
- 2,000 ft. to 3,000 ft. "
- 3,000 ft. to 5,000 ft. "
- Above 5,000 ft.



Longitude 35° East from 37°00' Greenwich 36°

The Home Study Quarterly

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

Vol. XI.

January, February, March, 1905

No. 1

Better to feel a love within
Than be lovely to the sight,
Better a homely tenderness
Than beauty's wild delight.

Better to love than be beloved,
Though lonely all the day ;
Better the fountain in the heart
Than the fountain by the way.

Better to be a little wise
Than learned overmuch,
Better than high are lowly thoughts,
For truthful thoughts are such.

Better a death when work is done
Than earth's most favoured birth ;
Better a child in God's great house
Than the king of all the earth.

—George Macdonald

Brawn, or Brain, or What ?

By Rev. J. B. Maclean, B. D.

Some seven years ago the writer was present at a football match in the town of Selby, England. Of the players on the field, there was one who was the particular favorite of the boys. It was he that got the most applause and that was followed about with every sign of whole-hearted hero-worship. And why was this ? Simply because he was not only an athlete, but a maker of athletes, —the most successful trainer in all England !

It would have been the same in almost any town of England—or Canada. For the average healthy, wholesome boy has a natural reverence for physical prowess. In this direction the boy looks for his ideal of true greatness.

Let a "king of sport" walk into any work-

shop or office and business for the time being would come to a stand-still. This is because so many of us are only grown up boys, and still retain the boy's ideal of what constitutes true manhood.

The schools and colleges of the country stand for another ideal of life. A certain professor, a man of great learning, who in spite of his poor, frail body, was the ideal of his students, made a remark one day that has lingered in the mind of one of them at least, "For those of us who cannot take part in the rougher sports, there are many compensations." He did not mean to decry those sports, only to assert that they were not everything, that they were not indeed even the best things, that a college had to offer.

For, after all, there are better joys than the "wild joys" of living. There is a higher ideal than merely to be a healthy, strong animal. To know things, that, is power. It is not brawn but brain that conquers in the struggle with material difficulties. A man's hand cannot move a mountain ; but a man's brain can. Wolfe, who took Quebec, was a chronic invalid—physically perhaps the weakest man in his army, but mentally, stronger than all his soldiers put together. Brawn can kill or save its thousands, but brain its tens of thousands.

But not even knowledge is the highest ideal of life. The schools and colleges are only preparatory. Conduct is the chief part of life. The moral uses of knowledge are our chief concern. If there be knowledge—it shall vanish away. It is wisdom that is "the principal thing," the practical application of knowledge to moral uses.

But how many have failed in spite of great opportunity! What is it that Solomon forgot; that Burns missed; that Goethe and Bacon failed to apprehend? It is that which the humblest of us may lay hold upon. It is the moral meaning of life. It is the opportunity life offers to every one to develop character, after the example of Him who said, "Be ye holy, for I am holy." It is not only to know, but to be. The highest ideal of life is that which concerns the making of character, the attaining of goodness, purity of heart, wholeness of life.

Upper Stewiacke, N.S.

The Programme of Joy

That was not a bad habit of the Spaniard, about whom Coleridge wrote, who always put on his spectacles when he went to eat cherries, that they might look as red and as large as possible.

It is an admirable custom to make the good things of life as big and vivid as possible, and the bad things as small and obscure. Young manhood needs a recreation department. All work and no play makes Jack a dull boy. Get into the game somehow. Play golf or football, ride, walk, row, swing a club. Get into God's out of doors, breathe free air and re-create yourself. Give the laughing muscles a chance. They were made to be used. Humor beats drugs, and fun is the finest of diet.

The world is saying to youth, "Be Happy." The flowers which greet you and the song-birds which hail you are saying, "Be Happy." The running rivers and the whispering forests, the twinkling stars and the jolly mountains are saying, "Be Happy." It begins to look as if you, not only might be happy, but ought to be happy. And so you ought. Happiness is a duty. Unhappiness is a sin.—Vance's, A Young Man's Make-up.

A Jewish Wedding

On the evening of the marriage, the bride was led from her paternal home to that of her husband.

First came the merry sounds of music;

then they distributed among the people wine and oil, and nuts among the children; next the bride, covered with the bridal veil, her long hair flowing, surrounded by her companions, and led by "the friends of the bridegroom."

All around were in festive array; some carried torches, or lamps on poles; those nearest had myrtle-branches and chaplets of flowers. Every one rose to salute the procession, or, join it; and it was deemed a religious duty to break into praise of the beauty, the modesty, or the virtues of the bride.

Arrived at her new home, she was led to her husband. Some such formula as, "Take her according to the Law of Moses and of Israel," would be spoken, and the bride and bridegroom crowned with garlands.

Then a formal legal instrument was signed, which set forth that the bridegroom undertook to work for her, to honor, keep, and care for her, as is the manner of the men of Israel; that he promised to give his maiden-wife at least two hundred *zuz* (about \$30), or more as might be, and to increase her own dowry by at least one half, and that he also undertook to lay it out for her to the best advantage, all his own possessions being guarantee for it. Then, after the prescribed washing of hands and benediction, the marriage-supper began—the cup being filled and the solemn prayer of bridal benediction spoken over it. And so the feast lasted—it might be more than one day—while each sought to contribute to the general enjoyment.

Entering the spacious, lofty dining-room which would be brilliantly lighted with lamps and candle sticks, the guests are disposed round tables or couches, soft with cushions or covered with tapestry, or seated on chairs. The bridal blessing has been spoken and the bridal cup emptied. The feast is proceeding—not the common meal which was generally taken about even, but a festive evening meal. If there had been disposition to exhibitions of, or incitement to indecorous and light merriment, such as even the more earnest Rabbis deprecated surely the Presence of Jesus would have restrained it.

And now there must have been a painful

pause, or something like it, when the mother of Jesus whispered to Him that "the wine failed."—Edersheim.

The Supplemental Lessons

The Superintendent and teacher will probably speak to you about the Supplemental Lessons, which The General Assembly's Sabbath School Committee have arranged with a great deal of care, and which are to take a little piece of the teaching hour.

"What," you exclaim, "more lessons?" Yes, and no. The Catechism will continue just as before, only that after this year, we shall take three years instead of two to go through it. Instead of the Memory Verses from each Sabbath's lesson, there is a carefully selected series of passages, each one complete in itself, and every one of them gems of Scripture: the scholar is rich who has them all in his mind. Then there is to be Bible Drill—finding places, repeating the names of the books, learning what is in each book, and becoming acquainted with the chief persons and places and events of the Bible in their order, so that you can find your way through comfortably from Genesis to Revelation. A new hymn is to be learned each quarter, chiefly by singing it; and there is to be a question on missions each Sabbath, with its answer, the question and answer being so simple and plain as to be understood at sight, and easily learned.

The Bible drill looks the hardest. You will really find it delightful, but it will be given in very small morsels, a little each Sabbath; and it will be like studying the geography of a country by travelling in it: there is no more delightful way.

The Question on Missions has its practical side. It is to be taken up, in the first place, that teachers and scholars may come to know more about missions. But if the knowledge be of the right sort, it will not end with knowing. There will be *doing*, also. Probably there are some right within reach of the school who need mission work to be done among them, some neglected poor or careless rich. And then there are our great Home Mission fields, wide as the continent itself; and beyond—the great world waiting for Christ's gospel. Shall we not send it, or take it?

OUR PUBLICATIONS

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

Lesson Helps

- THE TEACHERS MONTHLY—44 to 62 pages a month, 60c. a year; 2 or more to one address, 50c. each.
- THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.
- THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.
- THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.
- THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

Illustrated Papers

- EAST AND WEST—A Paper for Young Canadians—Treats Young People's topic; articles on our own Missions; 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.
- THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.
- JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

Other Supplies

- TEACHER TRAINING HANDBOOKS—Prof. Murray's ONE TO TWENTY-ONE: Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS: Studies in Teaching and Organization, 10c.
- SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.
- SHORTER CATECHISM, with proofs, per doz., 35c.; 100 \$1.75. Both our own revised editions.
- CARSON'S PRIMARY CATECHISM, doz., 35c.; 100, \$2.50.
- THE BIBLE CATECHISM: The Bible in Question and Answer for Children, 10c.
- LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100.
- MEMORY PASSAGES—For Diplomas, 50c. per 100.
- SUPPLEMENTAL LESSONS—Booklet for teachers, 2c. Leaflet for scholars, 6c. per doz. (state grade required).
- PROVIDENCE COLORED LESSON PICTURE ROLL, \$3.00 per year, 75c. per quarter. (S.S. SUPERINTENDENT, a quarterly publication, with each roll free.) PROVIDENCE COLORED LESSON PICTURE CARDS, 10c. per year, 2½c. per quarter.
- S.S. CLASS REGISTER (our own) 5c. each; BIBLE CLASS, 20c.; PRIMARY, 20c. S.S. SECRETARY'S RECORD (our own) 20 classes, 30c., 40 classes, 40c. S.S. SUPERINTENDENT'S RECORD, very useful, 10c. REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILDE'S BIBLE PICTURES (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.)
- OXFORD TEACHER'S AND SCHOLAR'S BIBLE; BOOK OF PRAISE; BIBLE AND BOOK OF PRAISE. Send for list and prices.
- FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. *Sample of Descriptive Leaflet free.*
- CRADLE ROLL—FRAMED "FLINT" CRADLE ROLL—With space for 60 names, \$1.00; 100 names, \$1.35. Fine slits are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" CRADLE ROLL—Ready to hang up, with gilt stick on top and bottom, 25c. less than above prices. Add express charges to above prices. APPLICATION CARD—6c. per dozen; printed form on back to be filled out. ENROLLMENT CARD—6c. per dozen. CRADLE ROLL CERTIFICATE—Printed in gold and two colors, 25c. per dozen. BIRTHDAY CARDS—Of various sorts, all pretty, 18c., 25c., 35c. per dozen.

Add postage in case of Bibles and other books

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

4. *Class. 211*

Bible Dictionary

BIBLE DICTIONARY FOR FIRST QUARTER

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

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

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

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

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

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

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

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

Ce'-phas. Aramaic for "rock" or "stone," a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

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

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

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

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

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

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

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

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

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

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

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

Jo'-na. The father of Simon Peter.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Also 54

***AN ORDER OF SERVICE : First Quarter**

OPENING EXERCISES

- I. SILENCE.
- II. REPEAT IN CONCERT—
Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.
- III. SINGING. Hymn 418, Book of Praise.
(It is expected that this hymn from The Supplemental Lessons will be memorized during the Quarter.)
- IV. THE LORD'S PRAYER. Repeat in Concert.
- V. SINGING. Psalm or Hymn selected.
- VI. RESPONSIVE SENTENCES. John 3 : 17.
Superintendent. For God sent not His Son into the world to condemn the world ;
School. But that the world through Him might be saved.
- VII. PRAYER.
- VIII. SINGING. Psalm or Hymn selected.
- IX. BIBLE DRILL—from The Supplemental Lessons ; READING OF LESSON PASSAGE.
- X. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that "From THE PRIMARY QUARTERLY.")

CLASS WORK

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

- I. ROLL CALL by teacher.
- II. OFFERING, which may be taken in a class envelope, or class and report envelope.
- III. RECITATION. 1. Scripture Memory Passages from The Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.
- IV. LESSON STUDY.

CLOSING EXERCISES

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items:—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.
(Do not overload the Review · it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. 1 John 3 : 1-3
Superintendent. Behold, what manner of love the Father hath bestowed upon us,
School. That we should be called the sons of God :
Superintendent. Beloved, now are we the sons of God,
School. And it doth not yet appear what we shall be :
Superintendent. But we know that, when He shall appear, we shall be like Him ;
School. For we shall see Him as He is.
Superintendent and School. And every man that hath this hope in Him purifieth himself, even as He is pure.
- V. SINGING.
Thou, whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray,
And where the gospel-day
Sheds not its glorious ray,
Let there be light.
—Hymn 438, Book of Praise
- VI. BENEDICTION OR CLOSING PRAYER.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

Lesson I.

CHRIST THE LIFE AND LIGHT OF MEN January 1, 1905

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

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

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

2 The same was in the beginning with God.

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

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

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

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

7 The same came for a witness, 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.

Revised Version—1 hath been ; 2 the darkness apprehended it not ; 3 came ; 4 that he might ; 5 the light ; 6 came that he might ; 7 there ; 8 light, even the light ; 9 coming ; 10 the right ; 11 children ; 12 became ; 13 Omit the ; 14 from ; 15 beareth ; 16 crieth ; 17 said ; 18 become ; 19 for 20 we all received ; 21 Omit but.

THE LESSON EXPLAINED

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

Connection—The first three Gospels, studied last year, give a detailed account of our Lord's life. John's purpose and plan are different.

He selects incidents to show (1) that Jesus is the Christ, or Old Testament Messiah; (2) that Jesus is the Son of God. Those who believe will "have life through His name." (See ch. 20 : 31.)

I. THE ETERNAL WORD.—1, 2. In the beginning ; at the creation of the world (Gen. 1 : 1), and during eternal ages before, the Word was. The Word. Our words make known our thoughts. So Jesus makes known God's power, wisdom, and love ; hence called the Word. Was with God ; sharing God's glory as an equal, ch. 17 : 5 ; Shorter Catechism, Ques. 6. Was God ; truly one with the Eternal Father. The same ; repeated for emphasis.

3-5. All things . . . made by him ; through His agency, Heb. 1 : 2. In him was life. He is the source of all life, physical, mental, moral, spiritual, John 5 : 26 ; 14 : 6. The light of men ; giving men light, as that of reason and conscience, and the words of inspired men, even before He Himself came into the world. Shineth in darkness. Sin is darkness. Apprehended (perceived) it not (Rev. Ver.). Sin blinds to the Saviour's glory and beauty.



From painting by Helman Hunt

"THE LIGHT OF THE WORLD"

II. THE WORD REJECTED.—6-8. A man sent from God ; as the herald of the Christ. John ; the Baptist (Matt. 3 : 1), a cousin, by his mother, of Jesus, Luke 1 : 36. For a witness. He was the first to point the people to Jesus, vs. 23, 34, 36.

That all men through him might believe. That was the purpose of John's testimony. Not that Light. John was only a light that was lighted, a lamp.

9-11. The true Light. Jesus was a light that enkindled light, like the sun. Which lighteth every man. A lamp carries but a short way ; the sun lights the whole round world. Was in the world ; in all the revelations made by God to men, and especially when He came in His earthly ministry. World (with all its inhabitants) . . . made by him ; and therefore belonged to Him. World knew him not ; who was their rightful King ; so blinded were they by sin. His own ; His own world, and His own people, the Jews. Received him not. The guilt of the Jews was all the greater, because they had fuller knowledge.

III. THE WORD RECEIVED.—12, 13. As many as received him ; into their hearts with love and trust. Gave he the right, etc. (Rev. Ver.). What higher privilege could there be ? That

believe on his name ; trust Him, and give themselves up to Him. This is the human side of salvation. Born . . . of God. This is the divine side. Spiritual life can come only from God.

*The Scripture Memory passages of the Supplemental Lesson Course are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

IV. THE WORD WITNESSED TO.—14, 15. And the Word was made flesh. Jesus was truly man, as well as truly God. (S. Catechism, Ques. 22.) Dwelt ("tabernacled") among us; as Jehovah dwelt in the tabernacle (tent) among the Israelites, Ex. 25 : 8 ; 2 Sam. 7 : 6. Beheld his glory; the beauty of the Saviour's character, here likened to the outward sign of God's presence among the Israelites, Ex. 40 : 34, 35. The only begotten of the Father; God's true and only Son (compare Luke 1 : 35 ; Heb. 1 : 3). Full of grace and truth. We deserve nothing, Christ brings blessing—that is "grace." We are ignorant, He brings knowledge of God and eternal life—that is "truth." John . . . cried, saying, etc. Compare Matt. 3 : 11.

16-18. All we. To the Baptist's witness is now added that of all Jesus' followers. Received . . . grace for grace; grace corresponding to each grace of His, or grace upon or added to grace (compare 2 Pet. 1 : 5-7). Moses . . . Jesus Christ. Both made God known, the one partially, the other fully. With v. 18 read Matt. 11 : 27.

DAILY READINGS

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

M.—Christ the Life and Light of men, John 1 : 1-18. T.—The Word of life, 1 John 1 : 1-7. W.—The Light of life, John 8 : 12-20. 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.

Prove from Scripture—That believers are children of God.

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

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

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

FOR FURTHER STUDY

1. Name the four Gospels? About whom do they tell us?
1-5 What is meant by "the beginning"? Who

"was" then? Why is Jesus called "the Word"? To whom is He equal? What great work did He do? What does He give to men? What keeps men from seeing His glory?

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

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

14-18 What did his followers see in Jesus? Of what is He "full"? Who can tell us all about God? Seniors and the Home Department—What do we find in the first three Gospels? What is John's purpose in his Gospel?

1-5 Show from these verses that Christ the Word (1) is eternal; (2) is equal with God; (3) has creative power. Give similar teaching by Paul (Col. 1 : 15-17; Heb. 1 : 2, 3.)

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

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

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

THE LESSON IN LIFE

1. Christ was the first great beginning of a new life, and we shall do well if we have Him with us in the beginning and all through every plan and hope of our lives.

2. There are words of anger, of hate, and of fear. Christ is the Word of God, and He is a word of love.

3. It is the mighty Son of God who made us, for He made all men. It is He alone who can make us anew, and He will so do, if we are but willing to be re-made.

4. A true light is one which burns brightly and constantly, and which will lead all who follow it to safety and home. Jesus is the true Light to lead us on the pathway to God and heaven.

5. The line is sharply drawn between those who receive and those who reject the Saviour, and we stand on the one side or the other.

6. What a joy it is to be able to declare a good thing, to shout it out and tell it to everybody! Jesus came to declare the Father, to let everyone know Him, to tell His love to all who would listen.

Handwritten signature: R. H. J. Taylor

Handwritten signature: as

FOR WRITTEN ANSWERS

1. How is "the Word" described?

2. Give John the Baptist's witness to Christ.

3. Two ways of treating the Saviour?

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

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

19 And this is the ¹ record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

20 And he confessed, and denied not ; ² but confessed, I am not the Christ.

21 And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou ³ that prophet ? And he answered, No.

22 ⁴ 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 Esaias.

24 And they ⁵ which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou ⁶ be not that Christ, nor Elias, neither ⁷ that prophet ?

26 John answered them, saying, I baptize with water ; but ⁸ there standeth one among you, whom ye know not ;

27 ⁹ 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 ⁹ Bethab'ara beyond Jordan, where John was baptizing.

29 ¹⁰ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is ¹¹ preferred before me : for he was before me.

31 And I knew him not : but that he should be made manifest to Is'rael, ¹² therefore am I come baptizing with water.

32 And John bare ¹ record, saying, I ¹³ saw the Spirit descending ¹⁴ 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, ¹⁵ the same said unto me, Upon whom thou shalt see the Spirit descending, and ¹⁷ remaining on him, the same is he which baptizeth with the Holy ¹⁸ Ghost.

34 And I ¹⁹ saw, and bare record that this is the Son of God.

Revised Version—¹ witness ; ² and he ; ³ the not the Christ ; ⁴ in the midst of you standeth one ; ⁵ even he that cometh after me, the latchet of whose shoe ; ⁶ Bethany ; ⁷ On the morrow he seeth ; ⁸ become ; ⁹ for this cause came I ; ¹⁰ have beheld ; ¹¹ as a dove out of heaven ; ¹² he said ; ¹³ whomsoever ; ¹⁴ abiding upon ; ¹⁵ Spirit ; ¹⁶ have seen, and have borne witness.

THE LESSON EXPLAINED

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

Connection—The Lesson follows upon Jesus' temptation in the wilderness, Matt. 4 : 1-11, and this upon Jesus' baptism by John.

I. TESTIFYING TO CHRIST.—19-21. The witness of John (Rev. Ver.). This is a Gospel of testi-

Jerusalem ; where the temple was, and the most of the religious leaders of the nation lived. Who art thou ? A question prompted by the people's discussing whether John was the Messiah, then keenly expected. I am not the Christ ("Messiah," the Anointed One, the Old Testament name for the expected Saviour) ; a prompt and complete denial. Elias (Elijah) ? The Jews expected Elijah to return, Mal. 4 : 5. I am not. John did a work like the bold, stern Elijah's (Matt. 11 : 14), but he was not Elijah in person. That prophet ? Foretold in Deut. 18 : 15.

22, 23. Who art thou ? They were unwilling to go away baffled. The voice of one crying ; as a herald, to make Christ known—John lived only for this. In the wilderness ; a picture of the Jewish nation in its sin and ignorance. Make straight the way of the Lord. In the East, roads were repaired when the king was to come ; so John summoned the people to prepare, by repentance, for Christ's coming, Matt. 3 : 2 ; Mark 1 : 4. As said . . . Esaias (Isaiah). See Isa. 40 : 3.

24-28. They . . . were of the Pharisees ; a Jewish sect who would naturally be struck by John's baptism, since they set store by washings, Mark 7 : 3, 4. Why baptizest thou ? Baptizing was the act of a religious leader. What right had John to do this, since he was not one of the three persons mentioned in vs. 20, 21 ? I baptize with water ; an outward sign : the real baptism, the cleansing of the heart, only Christ can give. There standeth one among you ; present, but unrecognized. What a sensation the words would cause ! I am not worthy. To unloose Jesus' shoe's latchet, the work of a slave, John in his humility thought a high honor. Bethany beyond Jordan (Rev. Ver.) ;



Fords of the Jordan (Peloubet)

monies to Jesus. The Baptist's is the first. The Jews ; afterwards, as a class, the bitter enemies of Jesus. Sent priests and Levites ; "the superior and inferior ministers of the temple," the proper persons to inquire into religious matters. From

distinguished from Bethany near Jerusalem, the home of Lazarus and his sisters. Bethabara may be the name of the ford of the Jordan, 14 miles south of the Sea of Galilee, and Bethany the name of the district.

II. POINTING TO CHRIST.—29-31. The next day ; after the visit of the deputation from Jerusalem. **Jesus coming unto him ;** likely from the temptation in the wilderness, Matt. 4 : 1-11. **Behold the Lamb of God ;** a title taken from Isa. 53 : 7. There is a reference to the Lamb of the Passover, then close at hand. (See Ex. 12 : 3-14.) **Which taketh away the sin of the world ;** by bearing it as His own burden and suffering for it, Isa. 53 : 5 ; 1 Pet. 2 : 24. **I knew him not.** Like the rest of the Jews, John did not at first know Jesus as the Messiah. **But that he should be made manifest.** This was John's mission—to make the Messiah known to Israel, God's chosen people.

32-34. In these verses John tells how he came to know Jesus as the Saviour. (Compare Matt. 3 : 13-17 ; Mark 1 : 9-11 ; Luke 3 : 21, 22.)

DAILY READINGS

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

M.—The witness of John the Baptist to Jesus, John 1 : 19-34. I.—Isaiah's prophecy, Isa. 40 : 1-5. 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.

Prove from Scripture—That Jesus is a sinless Saviour.

Shorter Catechism—Ques. 58. *What is required in the fourth commandment ?* A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word ; expressly one whole day in seven, to be a holy sabbath to himself.

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

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

FOR FURTHER STUDY

Juniors—Where was Jesus tempted ?

19-23 Who were sent to John ? By whom ? For what purpose ? Give their questions and John's

answers. What does John call himself ? For whose coming did he prepare ? What did he bid the people do ? What did this mean ?

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

29-31 Whence did Jesus come to John ? What did John call Him ? How does Jesus take away sin ? What was John's work ?

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

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

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

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

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

THE LESSON IN LIFE

1. Sail under your own colors. Be yourself. To try to be someone else is to fail.

2. We believe without question what some people say. They have a reputation for telling the truth. This we may have ; but we must earn it.

3. Many are proud of being like some great man in feature, or of bearing some famous name. It is far more worth while to be like the great and good in character.

4. A boaster soon makes himself despised, and he deserves to be. It is a mark of manliness to speak modestly of our own deeds and give the fullest credit to others.

5. John knew the Lord, and how very great was His power ; he knew himself and how small was his own power ;—this is the beginning of true humility.

6. God needs some workers to be like foundations, out of sight, but supporting the building. He knows them and will reward them.

7. “There is life for a look at the crucified One, There is life at this moment for thee ;

Then, look, sinner, look unto Him, and be saved, Unto Him who was nailed to the tree.”

FOR WRITTEN ANSWERS

1. What did the Jews think about John the Baptist ?

.....

2. What did he say (1) of himself ; (2) of Jesus ?

.....

3. How did he know Jesus to be the Son of God ?

.....

Lesson III.

JESUS WINS HIS FIRST DISCIPLES

January 15, 1905

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

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

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

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

37 And the two disciples heard him speak, and they followed 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, Simon Peter's brother.

41 He first findeth his own brother Simon, 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 Simon the son of jonna: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

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

THE LESSON EXPLAINED

Time and Place—February, 27 A.D.; near Bethabara.

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

I. WELCOMING DISCIPLES.—35-39. The next day; after v. 29, the second after v. 19. **John** (the Baptist) stood; his own and his companions' hearts full with expectation. **And two of his disciples;** Andrew (v. 40), and doubtless John, the writer, in his old age, of this Gospel; but how vividly he remembers the smallest particulars. It was the great day of his life, this. **Looking upon Jesus;** rapt in thought of His sacred character. **Behold the Lamb of God;** the one only pure and holy One, who died for our sins, v. 29. **And they followed Jesus.** Like a magnet, Jesus drew these fine young men to Himself. **Jesus . . . saith . . . What seek ye?** An encouraging question. Whatever they needed, He could give. **Rabbi;** a title of respect for a teacher, literally, "My Greatness." **Where dwellest thou?** Perhaps put, through shyness. They would come some other time. **Come and see.** His love is urgent. "Come now," He says. **They came;** shyness gone in the face of His gracious winsomeness. **They . . . abode with him that day;** a memorable day, the beginning, for them, of a new life, and the beginning of the Christian church. **Tenth hour;** about two hours before dark.

II. CHANGING A NAME.—40-42. One . . . Andrew, Simon Peter's brother; so described because Peter became more famous. Andrew was one of the Twelve, Matt. 10:2 (see also ch. 6:8, 9; 12:22). John does not in his Gospel mention his own name. **First findeth . . . brother.** John, we gather from this, found his brother, James (Matt. 10:

45 Philip findeth Nathan'ael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

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

47 Jesus saw Nathan'ael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

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

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

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.

2), but not till after Andrew had found Peter. **The Messias ("Messiah") . . . the Christ;** the most joyful discovery any one can make. Messias is Hebrew, and Christ, Greek, for "the Anointed," a



The Apostle John as Depicted in
Legendary Art

title of the Saviour. Brought him to Jesus; for whose kingdom Peter afterwards did so much, Acts 2:14, 41. Jesus beheld him; looked him through and through, seeing what he was and what he could become. **Cephas . . . A stone ("mass of rock");** pointing to the firmness into which he should grow. (Compare Matt. 16:17, 18.)

III. SUMMONING A FOLLOWER.—43, 44. Jesus . . . findeth Philip; the apostle, Matt. 10:3. **Jesus came to seek and to save,** Luke 19:10. **Follow me;** the first time Jesus gave this invitation. **Of Beth-**

saida (Fisher-Home); a village on the east bank of Jordan, just above its entrance into the Sea of Galilee, or, perhaps, another village of the same name on the west side of the Sea.

IV. SATISFYING A SEEKER.—45-51. **Findeth Nathanael;** the apostle called Bartholomew, Matt. 10:3. **Can ... any good ... come out of Nazareth?** The home of Jesus (Matt. 2 : 23), a very obscure place, never mentioned in the Old Testament. **Come and see;** the best way to settle doubts. **Jesus ... saith ... an Israelite indeed;** a true member of the family of God, one of God's chosen people. **The Son of God ... the King of Israel;** two titles of the Messiah, Ps. 2 : 6, 7. Nathanael was convinced that they belonged to Jesus, by His more than human knowledge, vs. 47, 48. **Thou shalt see greater things;** stronger proofs. He should realize Jacob's dream, Gen. 28 : 12; Jesus would be the ladder upon which prayers would go up and blessings come down. **Son of man;** a title of Jesus, pointing to His complete oneness with men.

DAILY READINGS

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

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

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

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

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

FOR FURTHER STUDY

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

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

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

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

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

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

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

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

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

45-51 Explain the title, "an Israelite indeed." What prophet calls the Messiah, "the Son of Man"? (Dan. 7 : 13.)

THE LESSON IN LIFE

1. Jesus never frightens or forces us into His service. He wins us because He is so winsome.
2. Andrew found Jesus and then he told his brother, Peter, the good news. He began right at home to help others to know Christ. The good thing to do is always the thing just at our own hand.
3. Do not wait until a big chance comes to do some good. The first chance will lead to the second, and each will lead to something better; but begin at once to be helpful.
4. By what various ways people may come to Christ! "There are 'twelve gates' (Rev. 21 : 12) to the city of God. It matters little by which gate we enter, if only we do enter."
5. Long distance telephones are becoming a necessity in business life, because people far separated may thus come into instant touch. Jesus has so united heaven and earth by His work as our Redeemer, that we need never for one moment be out of touch with God.

FOR WRITTEN ANSWERS

1. What led His first two disciples to seek Jesus?
-
-
2. What was their first service for Jesus?
-
-
3. How was Nathanael convinced that Jesus was the Messiah?
-
-

Lesson IV.

THE FIRST MIRACLE IN CANA

January 22, 1905

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

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

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

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

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

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

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

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

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

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

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

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

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

13 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

14 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

15 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

16 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

17 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

18 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

19 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

20 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

21 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

22 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

23 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

24 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

25 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

26 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

27 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

28 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

29 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

30 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

31 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

32 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

33 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

34 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

35 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

36 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

37 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

38 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

39 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

40 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

41 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

THE LESSON EXPLAINED

Time and Place—February, 27 A.D., not long after the calling of the first disciples; Cana of Galilee, a few miles north-east of Nazareth.

Connection—The Lesson contains the testimony to Jesus of His first miracle. It is, besides, a study of Jesus in the home.

I. THE MOTHER'S REQUEST.—1-3. The third



Jewish Water Pots

day; probably from the finding of Philip and Nathanael, ch. 1 : 43. A marriage. The marriage feast frequently lasted for seven days, Judg. 14 : 12. In Cana of Galilee. See Time and Place. The mother of Jesus; Mary. John's Gospel does not mention her name. The others do. Jesus was called (invited), and his disciples. Mary seems to have been a friend or relative of the family. Hence, very likely, the invitation of Jesus, and, with Him, the disciples. Joseph, Mary's husband, is not mentioned. Probably he was dead. When the wine failed (Rev. Ver.). This would be extremely humili-

ating to the family. Wine was the common drink of that country and time. (This is no argument for our using it.) They have no wine. Jesus had been a wise and loving Counsellor in His home. Could He not aid now? Mary could not help knowing that He had more than human power.

II. THE SON'S RESPONSE.—4, 5. Woman; perfectly respectful. The term was used in ancient times in addressing queens and other great persons. What have I to do with thee? How tenderly He loved His mother, John 19 : 26, 27 tells; but as the Son of God He was no longer subject to earthly parents as in Luke 2 : 51. Mine hour is not yet come. In small things, as in great, He would wait the Father's call. (See ch. 6 : 38, and compare ch. 8 : 20; 17 : 1.) Whatever he saith... do. Mary still had confidence in His power and willingness to help. It is our business to obey Jesus; His help will never fail.

6-8. Six waterpots (great jars) of stone; like those still used in Palestine. They keep the water pure and cool. Purifying of the Jews; the washing of hands and vessels, spoken of in Mark 7 : 2-4. Two or three firkins (about nine gallons) apiece; say, 120 gallons in all. Jesus saith... Fill... with water. Special attention is called to the water, in view of the wonderful change to be made. Filled... to the brim; no room to add anything. Draw out; from the jars. Unto the governor of the feast; a sort of chairman, who "regulated the course of the feast and the conduct of the guests."

III. THE WONDERFUL RESULT.—9, 10. The water that had become wine (Rev. Ver.). The servants could testify that it was water which had been put in, the ruler of the feast that it was wine which came out. Thus there is independent testimony. Called the bridegroom; giving public testimony to the genuineness of the wine, and therefore of the miracle. The custom mentioned in v. 10 was the common one; hence the surprise of the "governor."

11. This beginning of his signs (Rev. Ver.). "Signs" is John's usual name for the miracles of Jesus. It means that each miracle was intended as a proof or token of His divine power and grace, as

here. **Manifested forth his glory.** It revealed Him as Ruler in the world of nature, and as using His power to increase human joy. **His disciples believed on him.** They had been followers and learners. This work of wonder and of love now makes them, in the true sense, believers.

DAILY READINGS

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

M.—The first miracle in Cana, John 2 : 1-11. T.—Custom of purifying, Mark 7 : 1-9. W.—Christ at the table, Mark 2 : 14-20. Th.—“Whatsoever He saith, do !” 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.

Prove from Scripture—*That Christians should be joyful.*

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

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

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

FOR FURTHER STUDY

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

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

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

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

9-11 What proof is there that the water was really

made wine? What effect had the miracle on the disciples?

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

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

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

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

THE LESSON IN LIFE

“The flame purrs and sings,
And the heart upward springs;
The multiform blaze
Fills the soul with its rays;
The good angels meet
In the light and the heat,
And heaven opens wide
At the holy fireside.”

2. “I wonder,” says George MacDonald, “how many Christians there are who understand that God invented laughter, and gave it to His children.”

3. To have Jesus in the home is to have heaven begun on earth.

4. The Son of Mary was a true son: obedient to His parents as a child; providing loving care for His widowed mother, when He was to be taken from her. A son can owe no one more than he owes his mother; and none but a dastard will ever repudiate that debt.

5. Be sure there was an emphasis on that word “He” in Mary’s speech. The word can bear it. When He commands, and whatsoever He commands, we are not only safe, but in the way of blessing, if we obey.

6. Do you love a generous friend, one that neither stints nor spares? Where will you find one so generous as this Jesus? One day of His company, as that family in Cana discovered, will leave you many days rich.

7. When strong drink is master, it is always the best first and the worst after. All bright and jolly at the beginning, but “at the last” the serpent’s bite and the adder’s sting.

FOR WRITTEN ANSWERS

1. How came Jesus to be at the marriage?

.....

2. How was His mother’s confidence in Him shown?

.....

3. What was the effect of this first miracle on His disciples?

.....

Lesson V.

JESUS AND NICODEMUS

January 29, 1905

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

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

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

2 The same came to Jesus by night, and said unto him, 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 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

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

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

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

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

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

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

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

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

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

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

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

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

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

THE LESSON EXPLAINED

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

Connection—A brief sojourn at Capernaum (ch. 2 : 12); then a journey to the Passover Feast at Jerusalem (v. 13); the cleansing of the temple (vs.

companion of Joseph in laying His body in the sepulchre, ch. 19 : 39-42. A ruler of the Jews; a member of the Sanhedrin, or Great Court of Seventy, the highest governing body among the Jews. Came to Jesus; seeking instruction from the fountain-head, resolved to judge for himself. By night; now so timid, afterwards so courageous. Rabbi; the usual courtesy title for a teacher. Nicodemus saw in Jesus a great Teacher, but not one different in kind—this was his mistake—from those who had gone before. From God . . . these miracles. The miracles, he felt, were not merely wonders, but were tokens of God's power in the Doer.

II. A GREAT REQUIREMENT.—3-6. Except a man be born anew (Rev. Ver.). Nicodemus sought information; Jesus said he must have reformation, be made anew. Cannot see the kingdom of God; of which only the true children of God, whether Jews or Gentiles are citizens. How can a man be born . . . old? He speaks in blank amazement. He is sorely puzzled. Born of water and of the Spirit. Two things are required in order to enter into the kingdom of God: (1) putting away evil,—of this washing with water is a sign; (2) the love and practice of good,—for this the Spirit's power is needed. To belong to the kingdom of God, it is not enough for the Jews to be descended from Abraham (born of the flesh); they and all others must be born of the Spirit—receive a new nature from God.

7, 8. Ye (even the Pharisees) must be born again. We come into the world with one nature; we need a new nature to become children of God. The wind . . . the Spirit. What makes the wind blow is a mystery, but we see its effects in the rustling of the leaves; how the Spirit works we cannot tell, but we see the result in a pure and good life.

9-13. How can these things be? No question is too hard for Jesus. A master (teacher) of Israel, and knowest not these things? He might have



Jesus and Nicodemus

14-17); the working of miracles, which caused many to believe (v. 23); are followed by our Lord's interview with Nicodemus.

I. A GREAT TEACHER.—1, 2. A man of the Pharisees; a Jewish sect, strict, zealous, and bigoted, but having many true patriots and noble men, as Gamaliel, Acts 5 : 34. Nicodemus; a Jew with a Greek name, afterwards the defender of Jesus against His enemies (ch. 7 : 50, 51); and the

learned the need of a new heart from the Old Testament, Jer. 31 : 33 ; Ezek. 36 : 25-27 , Joel 2 : 28. **We speak that we do know.** Jesus here includes His followers, with whom the change of nature was a matter of experience. **Earthly things.** The change called the new birth takes place on earth. **Heavenly things ;** God's wonderful plan to save men by sending His Son. No one could have known this, had not Jesus revealed it. **No man hath ascended.** Only Christ knows the heavenly things spoken of. **Son of man ;** our loving Elder Brother. The name is used eighty times in the Gospels. **Came down from heaven ;** to reveal God's way of life to men.

III. A GREAT OFFER.—14, 15. Jesus now shows God's way of salvation. As **Moses lifted up the serpent ;** before the bitten Israelites, Num. 21 : 4-9. **The Son of man . . . lifted up ;** on the cross to die, God's plan for saving men. **God so loved.** Here is the secret of it all. **Whoever believeth ;** Gentiles, as well as Jews. The offer is to all, Rev. 22 : 17. **Should not perish.** How sad, if any should perish, when God has done so much to save ! **Have eternal life ;** a life of blessedness here and in heaven forever.

DAILY READINGS

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

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

Prove from Scripture—*That we are saved by faith.*

Shorter Catechism—Ques. 61. *What is forbidden in the fourth commandment ?* **A.** The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

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

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 35 ; 107 ; 113 (Ps. Sel.) ; 120 (from PRIMARY QUARTERLY) ; 125.

FOR FURTHER STUDY

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

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

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

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

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

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

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

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

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

THE LESSON IN LIFE

1. Jesus sees clear through one. There is no escaping His eye. Therefore, if we would live without shame, we must live so that there will be no wilful wickedness in us on which His eye may fasten.

2. At Niagara Falls over three hundred thousand horse-power of electricity is being developed—enough to run the machinery of many great cities. Yet no one can see the power. What it does, and the wires along which it is carried may be seen, but the power itself is invisible.

3. We begin to know, when we know that we don't know.

4. Some find the new birth a stumbling-block because they cannot tell when they were born again. Did it ever occur to you that the new birth may have come before you can recollect. If you live the new life, it is a proof that you have the new birth.

5. Luther called John 3 : 16, "The Little Bible." It is all there—God's love, God's plan ; what we are to do, what we may have. Learn it by heart, and especially say in all sincerity, "Lord, I believe," and so enter into life.

FOR WRITTEN ANSWERS

1. What was Nicodemus' error ?

.....

2. What new light did Jesus give him ?

.....

3. How are we to obtain everlasting life ?

.....

John 4 : 5-14. Study vs. 1-42. Commit to memory vs. 13, 14.

GOLDEN TEXT—Whosoever will, let him take the water of life freely.—Rev. 22 : 17.

5 ¹ Then cometh he to a city of Sama'ria, which is called Sychar, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus ² on the well : and it was about the sixth hour.

7 There cometh a woman of Sama'ria to draw water : Je'sus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy ³ meat.)

9 ⁴ Then saith the woman of Sama'ria unto him, How is it that thou, being a Jew, askest drink of me, which am a ⁵ woman of Sama'ria ? for the Jews have no dealings with the Samaritans.

10 Je'sus answered and said unto her, If thou

Revised Version—¹ So he cometh ; ² by ; ³ food ; ⁴ The Samaritan woman therefore saith ; ⁵ Samaritan woman ? (For Jews have no dealings with Samaritans) ; ⁶ sons ; ⁷ Everyone that ; ⁸ become ; ⁹ unto eternal life.

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

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou ⁶ that living water ?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his ⁶ children, and his cattle ?

13 Je'sus answered and said unto her, ⁷ Whosoever drinketh of this water shall ⁸ thirst again :

14 But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall ⁸ be in him a well of water springing up ⁹ into everlasting life.

THE LESSON EXPLAINED

Time and Place—December, 27 A.D.; Sychar, the modern village of 'Askar, on the eastern slope of Mount Ebal, a little north of Jacob's well.

Connection—Jesus leaves Judæa, the southern province of Palestine, where He had spent about eight months, to go to Galilee, the northern province, and passing through the province of Samaria, lying between (vs. 1-4), meets the Samaritan woman at Jacob's well.

I. JESUS' NEED.—5, 6. Then ; while passing through Samaria (see Connection). Cometh he (Jesus) to a city of Samaria ; not a large place, but a little walled village. Sychar. See Time and Place. Near to the parcel (piece) of ground. Close to Sychar was Shechem, on the site specially gifted by Jacob to Joseph (see Gen. 33 : 18-20 ; 48 : 21, 22). Here Joseph was buried, Josh. 24 : 32. Jacob's well ; not referred to in the Old Testament. Jesus . . . wearied. Tired and thirsty—how well the Saviour knows our feelings ! Sat thus on (beside) the well ; not on a throne, though He was a King, but on the ground. The sixth hour ; noon. Jesus had been walking for several hours under the hot Eastern sun.

7, 8. A woman of Samaria ; like Rebecca (Gen. 24 : 15), her pitcher balanced on her head or shoulder. To draw water. There was a copious fountain nearer to Sychar, but the well water was better ; or perhaps it was the well of the corn fields, dug for the use of the laborers therein. Give me to drink. Jesus, by expressing this human need, comes down to the woman's level, that He may lift her to a higher level. Disciples were gone away ; probably having with them the "bucket" of skin usually carried by a travelling party. Had they been present they could have supplied Jesus' need. To buy meat ; that is, food, not necessarily flesh.

II. JESUS' POWER.—9, 10. Thou . . . a Jew. Like the maid in the high priest's palace (Mark 14 : 70), the woman could tell a Jew by his dress, or dialect, or accent. Askest drink of . . . a woman of Samaria ? The ordinary Jew would have doubly despised her, because she was a Samaritan, and because she was a woman, for only in Christian lands

has woman her true place. The Jews have no dealings with the Samaritans ; John's words, not the woman's. The ill-feeling dated back to the time of Nehemiah, Neh. 4 : 1, 2. The disciples of Jesus were Galileans, who were less strict than



Courtesy Underwood Stereoscopic Views

A Woman at Jacob's Well

Judæans ; hence they bought food of the Samaritans. If thou knewest the gift of God ; the gift of His Son, including all that we need, which is for Jew and Samaritan alike ("whosoever," ch. 3 : 16). And who it is. Had she known this, she would have been sure of His sympathy and help. Thou wouldest have asked ; and to ask is to receive, Matt. 7 : 7. Living (spring) water ; blessings that satisfy the soul, as spring water satisfies thirst.

11, 12. The woman is puzzled. Procure living water, independently of the well!—why, even Jacob, our great ancestor, could not do that ! Is this stranger greater than . . . Jacob ?

III. JESUS' PROMISE.—13, 14. This water ;

of Jacob's well. It had two defects: (1) It satisfied thirst only for a time (shall thirst again); (2) It was a weary distance from the woman's home. The water that I shall give. The pardon, peace, joy, that Jesus gives, satisfy the soul forever (shall never thirst). Then, they are always at hand (shall be in him). Springing up into everlasting life. Springs of happiness here, and in heaven a great ocean—what a wonderful promise! What gladness comes to us, as to this woman and her countrymen, when we, like they, accept it and Him who makes it, vs. 29, 39, 42.

DAILY READINGS

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

M.—Jesus at Jacob's well, John 4: 5-14. T.—Christ revealed, John 4: 15-26. W.—The Samaritans, 2 Kings 17: 24-34. Th.—Invitation, Isa. 55: 1-7. F.—Wells of salvation, Isa. 12. S.—Water of life, Rev. 22: 1-7. S.—Whosoever will, Rev. 22: 16-21.

Prove from Scripture—That Jesus is truly man. Shorter Catechism—Ques. 62. What are the reasons annexed to the fourth commandment? A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his using the sabbath-day.

The Question on Missions—6. Who was the first Christian missionary to the Gentiles? Peter was the first to carry the Gospel to the Gentiles, when Cornelius and his household believed (Acts 10).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson); 457; 36; 14 (Ps. Sel.); 136 (from PRIMARY QUARTERLY); 151.

FOR FURTHER STUDY

Juniors—Name the three provinces of Palestine from south to north.

5, 6 Whence had Jesus come? Whither was He going? How long had He been walking? Where did He rest?

7, 8 Who came to the well? How did she carry her pitcher? Why did she come to the well for water? The request of Jesus? Whither had the disciples gone?

9-12 Why was the woman surprised? How did she know Jesus was a Jew? Can you tell how it was that Jesus' disciples dealt with the Samaritans? What did Jesus offer? Why was the woman puzzled?

13, 14 Tell two things about the blessings Jesus gives.

Seniors and the Home Department—Where was Sychar? How long had Jesus been in Judaea?

5-8 To whom had the site of Shechem been given, and by whom? What need had Jesus in common with the woman? Describe the Saviour's two natures. (S. Catechism, Ques. 21.)

9-12 Explain the ill-feeling between Jews and Samaritans? Who were commanded to preach the gospel in Samaria? (Acts 1: 8.) Who did so? (Acts 8: 5.)

13, 14 What defects in the water from Jacob's well? To whom is "the water of life" offered? (Rev. 22: 17.) On what terms?

THE LESSON IN LIFE

1. What a comfort to know that Jesus knows just what it is to be tired. We do not have to explain this to Him. He has sympathy and love for all who have worked hard and long, and are wearied.

2. One at a time, trees are planted, and a great orchard comes.

3. It seemed a chance meeting at the well; but it meant eternal life to a multitude. One can never tell beforehand which opportunities may be great; be on the watch, therefore, always, for blessing.

4. How honored we should feel, and with reason, if we were requested to render some personal service to our king. And the King of kings is inviting us every day to do something for Him and for His cause.

5. Can the things of this world satisfy? Ask those who have had them longest. The real, deep, lasting joys of life come only from having Christ's life in the soul.

THIRST AND WATER

Peloubet well says that thirst is the type of the intense physical desires, in the satisfying of which lie happiness, life, and progress. What water is to the thirsty soul Eliza Cook's lines portray:—

"Traverse the desert, and then you can tell
What treasures exist in the cold, deep well.

Sink in despair on the red, parched earth,
And then you may reckon what water is worth.

The gnawing of hunger's worm is past,

But fiery thirst lives on to the last.

The hot blood stands in each gloomy eye,

And 'Water, O God,' is the only sigh.

Let heaven this one rich gift withhold,
How soon we find it is better than gold."

FOR WRITTEN ANSWERS

1. What proof in the Lesson that Jesus was truly man?.....

.....

2. How do the blessings of salvation resemble water?.....

.....

3. Show from the Lesson that these blessings are for all.....

.....

John 4 : 43-54. Commit to memory vs. 49-51.

GOLDEN TEXT—The same works that I do, bear witness of me, that the Father hath sent me.—John 5 : 36.

43 ¹ Now after two days he departed thence, and went into Galilee.

44 ² For Jesus himself testified, that a prophet hath no honour in his own country.

45 ³ Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did ⁴ at Jerusalem at the feast: for they also went unto the feast.

46 ⁵ So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 ⁶ Then said Jesus unto him. Except ye see signs and wonders, ye will ⁷ not believe.

Revised Version—¹ And after the two days he came; ² in; ³ He came therefore again unto; ⁴ Omitt and told him; ⁵ that his son lived; ⁶ So he enquired; ⁷ having come.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 ¹⁰ Then enquired he of them the hour when he began to amend. ¹¹ And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

he went forth from thence into Galilee; ² So when Jesus therefore said; ⁶ in no wise; ⁷ spake; he enquired; ¹¹ They said therefore; ¹² that hour;

THE LESSON EXPLAINED



“Come down ere my child die”

Time and Place—December, 27 A.D.; Cana, where the water was made wine (Lesson 4), and Capernaum, a town on the north-western shore of the Sea of Galilee.

Connection—Through the testimony of the woman He met at Jacob's well, and afterwards through His own words,

many of the people of Sychar believe on Jesus. At their urgent request He remains with them two days and then continues His journey to Galilee (ch. 4 : 39-43.).

I. THE PEOPLE'S WELCOME.—43-45. After two days; spent in Sychar, with its people so eager to hear His teaching, v. 40. Went into Galilee; the northern province of Palestine, to be now for nearly two years the chief scene of our Lord's ministry. For... a prophet ("teacher") hath no honour in his own country. Apparently a common proverb, the meaning of which is evident. The Galilæans received him; welcomed Him, different treatment from that of the people of Judæa, where He had been teaching. Having seen; the miracles at Jerusalem, ch. 2 : 23. At the feast; the Passover, ch. 2 : 13. They also went; as all Jews were required to do (Deut. 16 : 16) and as the parents of Jesus had done, Luke 2 : 41. Many of John's readers knew little of Palestine or of Jewish customs; hence these explanations.

II. THE FATHER'S REQUEST.—46, 47. Cana

of Galilee; where, as we know, from ch. 2 : 1, 2, the family of Jesus had friends. It was the home also of Nathanael, ch. 21 : 2. Where he made the water wine. Note how John keeps the evidences of Jesus' divine power and goodness to the front. His whole Gospel hinges on ch. 20 : 31. A certain nobleman; an officer of Herod Antipas, ruler of Galilee. Herod's court was at Tiberias, on the western shore of the Sea of Galilee. Son was sick. Compare the story of the Capernaum centurion's servant, Luke 7 : 1-10. At Capernaum; 20 miles from Cana, and on the shore of the Sea of Galilee. Besought him; like another father, Jairus, Mark 5 : 22, 23. Come down, and heal his son, He thought that Jesus could not heal his son without being present—a natural enough mistake. At the point of death; a desperate case, but not hopeless for the great Physician.

48, 49. Except ye see signs and wonders; two names for miracles. They were "signs" pointing to heavenly truths, and they were "wonders," that is, marvellous works. Ye will not believe. Jesus was better pleased when people believed on Him, like the Samaritans (v. 42), without a miracle, than when they required a miracle. Come down ere my child die; a second mistake, to think that Jesus could not raise his son from the dead. But the request showed real, though half-blind, faith.

III. THE SON'S HEALING.—50-52. Go... thy son liveth. His faith has been sufficiently tested; now Jesus joyfully grants his request. He loves to bless. The man believed. The calm, quiet word of Jesus had removed the man's last doubt. "The father's faith was healed at the same time as the son's body." Went his way; sure now, that all was well. How quieting faith is. His servants met him; having seen the boy's improvement without knowing its cause, and hurrying with the good news. Thy son liveth; a joyful echo of Jesus' own words. Enquired... when he began to amend; eager to compare the time with the hour when Jesus had spoken the word of healing. Yester-

day at the seventh hour (one o'clock p.m.). We can only conjecture the cause of the father's delay in reaching home. **The fever left him**; showing a sudden and decisive change.

IV. THE HOUSEHOLD'S FAITH.—53, 54. It was at the same hour. Jesus spoke the word at Cana. At Capernaum, 20 miles away, at the same moment the cure was wrought. Here is a power and knowledge more than human; here is a miracle **! Himself believed**; not only in the special promise (v. 50), but in Jesus as his Saviour. **And his whole house**; "the first converted family." **The second miracle**; that is, in Galilee. The first (ch 2 : 1-11) produced faith in the disciples; this, in the nobleman and his household.

DAILY READINGS

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

M.—The second miracle in Cana, John 4 : 43-54. **T.**—No honor, Mark 6 : 1-6. **W.**—At the feast, John 2 : 13-25. **Th.**—Requiring a sign, Matt. 12 : 38-45. **F.**—"The word only," Matt. 8 : 5-13. **S.**—Faith necessary, Heb. 11 : 1-6. **S.**—"As Thou wilt," Matt. 15 : 21-28.

Prove from Scripture—That Jesus answers prayer.

Shorter Catechism—Ques. 63. Which is the fifth commandment? **A.** The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

The Question on Missions—7. Who were the first missionaries to foreign countries? Paul and Barnabas, who were sent forth from the church at Antioch, were the first foreign missionaries. (Acts 13 : 1-5.)

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson); 168; 80; 34 (Ps. Sel.); 38 (from PRIMARY QUARTERLY); 152.

FOR FURTHER STUDY

Juniors—How long did Jesus remain in Samaria? Whither did He then go?

43-45 Where had Jesus been teaching? Why is Judæa called "His own country"? How had its people treated Him? How did the Galileans receive Him? How had they heard of Him before?

46-49 What miracle already wrought at Cana? Who now came to Jesus? What did he ask? How ill was his son? Where was he? How far from Cana? Where did the father think Jesus must go, to heal his son?

50-52 With what words did Jesus comfort the

father? How did the man show his faith? Who met him on the way? With what news? When had the fever left the sick son?

53, 54 At what hour had Jesus spoken the words of healing? Who believed in Jesus?

Seniors and the Home Department—Where was Cana? Capernaum? To whom did the woman of Samaria testify of Jesus? With what result? The fruits of Jesus' teaching at Sychar?

43-45 Explain v. 44. On what ground did the Galileans welcome Jesus? What prophecy made concerning them? (Isa. 9 : 1, 2.)

46-49 To whose court did "the nobleman" belong? Where did his master live? What two mistakes did the father make in regard to his son's healing? Why did Jesus seemingly rebuke him? Show that Jesus had knowledge of things without being present (ch. 11 : 11-13.)

50-54 What is faith? What does it produce? (Rom. 5 : 1, 2; 1 Pet. 1 : 8.) What believers did Jesus pronounce blessed? (ch. 20 : 29.)

THE LESSON IN LIFE

1. About the prophet without honor in his own country, Dr. Dods has this to say—the dry humor of it is as rich as its wisdom :—"Every one has seen the same thing a hundred times. A lad who has been despised as almost half-witted in his native place, goes up to London and makes a name for himself as poet, artist, or inventor, and when he returns to his village, everybody claims him as a cousin."

2. As the perfume of roses clings about the room where they have been, so the memory of a good deed does not perish.

3. When a hungry child asks for bread, or a wounded man for help, there is no round-about. Why not speak as straight to our blessed Saviour, who can fill our hungry souls with the bread of life, and can heal our deepest heart wounds; and loves to do it?

4. Some things are too profound to be explained, and other things too simple. No one needs to be told what faith in father or mother means. We trust them as naturally as we breathe. And it is such faith in Jesus—just trusting Him—that saves.

5. It is the ship that carries you across the Atlantic, not your trust in the ship or its captain. But without the trust you would not go aboard. It is Christ, not our faith, that saves us. But faith lays hold upon Christ.

FOR WRITTEN ANSWERS

1. Why had Jesus left Judæa?.....

.....

2. Why are miracles called signs?.....

.....

3. What was the effect of this miracle?.....

.....

Lesson VIII.

JESUS AT THE POOL OF BETHESDA

February 19, 1905

John 5 : 1-15. Commit to memory vs. 8, 9. Read John 5 : 1-17.

GOLDEN TEXT—And a great multitude followed him, because they saw his miracles.—John 6 : 2.

1 After ¹ this there was a feast of the Jews ; and Je'sus went up to Jeru'salem.

2 Now there is ² at Jeru'salem by the sheep ³ market a pool, which is called ⁴ in the He'brew tongue Bethesda, having five porches.

3 In these lay a ⁵ great multitude of ⁶ impotent folk, of blind, halt, withered, ⁷ waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had ⁸ an infirmity thirty and eight years.

6 When Je'sus saw him ⁹ lie, and knew that he had been now a long time *in that case*, he saith unto him, ¹⁰ Wilt thou be made whole ?

7 The ¹¹ impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

Revised Version—¹ these things ; ² in ; ³ gate ; ⁴ in Hebrew ; ⁵ Omis great ; ⁶ that were sick, blind, etc. ; ⁷ Omit rest of verse ; also verse 4 ; ⁸ been thirty and eight years in his infirmity ; ⁹ lying ; ¹⁰ Wouldest thou ; ¹¹ sick ; ¹² straightway ; ¹³ Now it was the sabbath on that day ; ¹⁴ So the Jews said ; ¹⁵ take up ; ¹⁶ They asked him. Who is the man that said ; ¹⁷ But ; ¹⁸ the ; ¹⁹ befell ; ²⁰ went away.

8 Je'sus saith unto him, Rise, take up thy bed, and walk.

9 And ¹² immediately the man was made whole, and took up his bed, and walked : ¹³ and on the same day was the sabbath.

10 ¹⁴ The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to ¹⁵ carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 ¹⁶ Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

13 ¹⁷ And he that was healed wist not who it was : for Je'sus had conveyed himself away, a multitude being in ¹⁸ that place.

14 Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing ¹⁹ come unto thee.

15 The man ²⁰ departed, and told the Jews that it was Je'sus, which had made him whole.

THE LESSON EXPLAINED

Time and Place—March or April, 28 A.D.; Jerusalem.

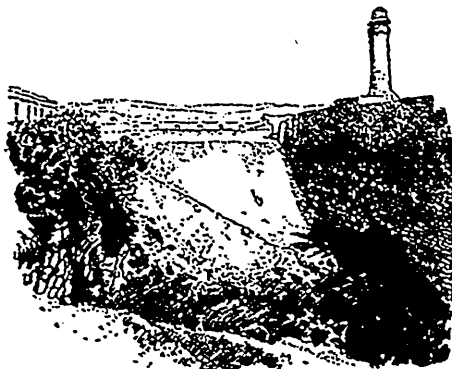
Connection—John expressly mentions three Passovers in our Lord's ministry : one at the beginning (ch. 2 : 13) ; one at the close (ch. 12) and one between, ch. 6 : 4. Were these all the Passovers in the ministry ? If so, it lasted a little longer than two years, it being a year from Passover to Passover. But many think the "Feast" of v. 1 was also a Passover. If so, our Lord's ministry lasted a little longer than three years. Others, however, think that this was the feast of the Purim, held early in March to celebrate the Jews' deliverance from the murderous plans of Haman, Esth. 9 : 20-25.

I. THE CASE.—1, 2. After this ; two or three months after the healing of the nobleman's son, previous lesson. A feast of the Jews. See Connection. Jesus went up to Jerusalem. The law of Moses required every man to attend the three great Feasts every year—Passover, Pentecost, and Tabernacles, Ex. 23 : 14-17 ; 34 : 23 ; Deut. 16 : 16. Good Jews counted this a great privilege. By the sheep market (Rev. Ver. "gate"). The market was usually close by the gate. This gate in the wall of Jerusalem is supposed to have been in the north-east part of the city, and was so named because sheep were sold there. A pool ; discovered in 1858 under a church built by the Crusaders in the north-east part of Jerusalem. In the Hebrew tongue ; Aramaic, the language spoken by Jews at the time—a dialect of the Hebrew in which the Old Testament was written. Bethesda ; "house of mercy," or place for receiving and caring for the sick. Having five porches ; along the side—"covered colonnades where people could stand or walk protected from the weather."

3-5. A great multitude of impotent (helpless) folk ; a sight to move the Saviour's compassion ! Waiting for the moving of the water. The

Revised Version omits the last clause of v. 3, and the whole of v. 4, because they are not found in the best manuscripts of this gospel. They were likely added by some one as an explanation of v. 7. An infirmity thirty and eight years. The worst case is not too hard for Jesus.

II. THE CURE.—6-9. Jesus . . . knew, etc.



Pool of Bethesda
(Discovered in 1858)

Being God, He knew all things. Besides "hopelessness was written on the man's very face." Wilt thou be made whole ? Jesus not only heals, but, so gracious is He, that He wakes up the faith that must go before healing. No man ; friendless, as well as sick. When the water is troubled. At intervals the pool was set a-boiling by the action of gases. At such times the water was supposed, rightly or wrongly, to have healing power. To put me into the pool. Perhaps haste was necessary, because the "troubling" of the water did not last long.

Else, take up thy bed (a mat or rug), and walk ; three acts to prove the completeness of the cure. **Immediately.** Nothing is impossible which Christ commands. With the bidding He gives the power.

III. THE CRITICS.—10-13. **The Jews ;** hostile to Jesus, as usual. **It is the sabbath day.** The critics wrongly supposed that such passages as Neh. 13 : 19 ; Jer. 17 : 21, 22, forbade works of necessity and mercy on the Sabbath. **He that made me whole . . .** said. That was argument enough. He who could work such a miracle could command no wrong act. **Conveyed himself away ;** lest the "multitude" should merely lionize Him for the miracle. That would do no good.

IV. THE CAUTION.—14, 15. **Jesus findeth him.** We may lose hold of Jesus ; He never loses hold of us. **In the temple ;** a good use of his new power to walk, Ps. 66 : 13, 14. **Sin no more.** His disease had been caused by his sins. **Lest a worse thing ;** the final judgment of God, from which there is no Saviour, Matt. 25 : 46. **Told the Jews . . .** it was Jesus ; a more convincing witness to Jesus' power and grace, it would be hard to find.

DAILY READINGS

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

M.—Jesus at the Pool of Bethesda, John 5 : 1-15. T.—Help for the helpless, Luke 5 : 17-26. W.—Love and pity, Isa. 63 : 7-14. Th.—"Went about doing good," Acts 10 : 34-43. F.—A question unanswered, Mark 3 : 1-8. S.—Enemies silenced, Luke 13 : 10-17. S.—Duty of praise, Ps. 107 : 10-22.

Prove from Scripture—*That sin is worse than disease.*

Shorter Catechism—Ques. 64. *What is required in the fifth commandment ?* A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, and equals.

The Question on Missions—8. Where, and by whom, was the gospel first preached in Europe ? The Gospel was first preached in Europe at Philippi in Macedonia by Paul and Silas (Acts 16 : 12, 13).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) ; 404 ; 398 ; 77 ; 75 (from PRIMARY QUARTERLY) ; 403.

FOR FURTHER STUDY

Juniors—What miracle is given in our last Lesson ? Where does Jesus next go ?

1-3 How many great feasts were there ? Who were required to attend them ? Why was the sheep market or gate so called ? The meaning of "Bethesda" ? How many sick were here ? For what were they waiting ? How long had the cripple been there whom Jesus healed ?

6-9 What question did Jesus ask ? Give the man's answer. Our Lord's bidding ? How did this man show he was completely healed ?

10-13 Who found fault ? On what ground ? The man's reply ?

14, 15 How did the man use his strength ? Who found him ? What command given ?

Seniors and the Home Department—What different views as to the "feast" of v. 1 ? What bearing on the length of Jesus' ministry ?

1-5 Where was the pool of Bethesda ? How is the severity of the cripple's affliction indicated ? With what feeling did Jesus regard multitudes ? (Matt. 9 : 36 ; Mark 6 : 34.)

6-9 The purpose of Jesus' question ? Show the importance of faith. (Heb. 11 : 6.) Should our own weakness hinder us from obeying Christ ? (2 Cor. 12 : 9.)

10-13 Give our Lord's rule for Sabbath-keeping (Matt. 12 : 12.)

14, 15 Show that the Saviour will not suffer any of His people to be lost. (John 10 : 28.)

THE LESSON IN LIFE

1. The pool, with its sick folk, blind, lame, withered, was close by to the bustling market-place. Did the busy buyers and sellers ever give a thought to the poor, helpless sufferers ? They would have been all the better for so doing ; for has not God made sick and well to live together, in the same homes, on the same street, in the same neighborhood, that our hearts may be kept tender, and our hands not forget to help ?

2. The world is full of people needing help. A truly helpful spirit can find work to do every moment ; and even a smile counts.

3. Thirty-eight years was a long time to wait for an opportunity, and when it came, it was not in the way the man had looked for ; but he recognized it and took advantage of it without an instant's delay. The half of success—sometimes the whole of it—is in being quick to see and seize opportunities.

4. Fault-finders are seldom workers ; and the real worker has no time to spend in finding fault.

FOR WRITTEN ANSWERS

1. Name the three great Feasts of the Jews ?

.....

2. How did Jesus awaken the cripple's faith ?

.....

3. How did He deal with his sin ?

.....

THE MIRACLE OF THE LOAVES
AND FISHES

February 26, 1905

John 6 : 1-14. Commit to memory vs. 11, 12. Read John 6 : 1-71.

GOLDEN TEXT—I am the living bread which came down from heaven.—John 6 : 51.

1 After these things Je'sus went ¹ over the sea of Gal'ilee, which is *the sea of Tiberias*.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Je'sus went up into ² a mountain, and there he sat with his disciples.4 ³ And the passover, ² a feast of the Jews, was ⁴ nigh.5 ² When Je'sus then lifted up his eyes, and ⁶ saw a great company come unto him, he saith unto Philip, Whence ⁷ shall we buy bread, that these may eat ?

6 And this he said to prove him : for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Si'mon Pe'ter's brother, saith unto him,

Revised Version—1 away to the other side of ; ² the ; ³ Now ; ⁴ at hand ; ⁵ Jesus therefore lifting up ; ⁶ seeing that a great multitude cometh ; ⁷ are we to buy ; ⁸ Omit small ; ⁹ people ; ¹⁰ Jesus therefore ; ¹¹ having given ; ¹² Omit six words ; ¹³ broken pieces which remain over ; ¹⁴ So they gathered them up ; ¹⁵ broken pieces from ; ¹⁶ Omit and above ; ¹⁷ When therefore the people saw the sign which he did, they said ; ¹⁸ the ; ¹⁹ cometh.9 There is a lad here which hath five barley loaves, and two ⁸ small fishes : but what are they among so many ?10 And Je'sus said, Make the ⁹ men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.11 ¹⁰ And Je'sus took the loaves ; and ¹¹ when he had given thanks, he distributed ¹² to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.12 When they were filled, he said unto his disciples, Gather up the ¹³ fragments that remain, that nothing be lost.13 ¹⁴ Therefore they gathered them together, and filled twelve baskets with the ¹⁵ fragments of the five barley loaves, which remained over ¹⁶ and above unto them that had eaten.14 ¹⁷ Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth ¹⁸ that prophet that ¹⁹ should come into the world.

THE LESSON EXPLAINED

Time and Place—April, 29 A.D.; a plain near Bethsaida Julias (see Lesson III.), at the north-east corner of the Sea of Galilee.

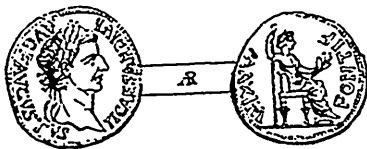
Connection—Taking the feast of ch. 5 : 1 as a Passover, there is a year between Lessons VIII. and IX., the events of which are related in the first three Gospels. If it was the feast of Purim, the interval is about a month.

I. THE HUNGRY MULTITUDE.—1, 2. After these things. Jesus had just learned at Capernaum of John the Baptist's death (Matt. 14 : 10-13), and the twelve apostles had just returned to Him

in some solitary spot. The passover . . . was nigh; the last before the one at which the Saviour died as the "Lamb of God" to take away "the sin of the world," ch. 1 : 29. Saw a great company; the crowds which had followed Him increased (so the Greek words indicate) by some large caravan on the way to keep the Passover at Jerusalem. Saith unto Philip; a matter-of-fact man, "a quick reckoner and a good man of business." To prove him; to test whether he was learning to trust in the Master's power, rather than to his own resources. He himself knew. John often speaks of Jesus' perfect knowledge, vs. 61, 64; chs. 18 : 4 ; 19 : 28.

II. THE SCANTY SUPPLY.—7-9. Two hundred pennyworth. The "penny" was the denarius, a Roman silver coin (the Jews at that time being subject to Rome, and so using Roman money), worth in our Lord's day 17 cents, the usual pay of a laborer for a day's work, Matt. 20 : 2, 9, 13. Two hundred denarii, \$34.00, would provide a meal for about 6,000 persons. There were 5,000 men in the multitude (v. 10), not to speak of the women and the children, Matt. 14 : 21. Andrew . . . saith. Andrew is an example of quiet readiness to help (compare also ch. 1 : 41 ; 12 : 20-22). A lad; literally, "little lad," a laddie; but what lad is too small to help in a great work? Five barley loaves; round, flat cakes, like hard-tack; the food of the poorest. And two small fishes; small dried, or pickled fish, used as a relish. What are they? A scanty enough supply, indeed, but the disciples forgot the Saviour's power.

III. THE PLENTIFUL MEAL.—10, 11. Make the men sit down; to prevent crowding about Him, in which the weaker would come off ill, and to prepare them to expect a full meal. The women would sit with the men. Did some of the children steal up to Jesus to receive from His own hand?



Roman Denarius

from a mission on which He had sent them, Luke 9 : 10. Went over the sea; to the eastern side, Capernaum being on the western. Mark tells us (ch. 6 : 30, 31), that Jesus was seeking rest for Himself and His disciples from exhausting labor. Of Tiberias; so named from Tiberias, the city built for a capital by Herod Antipas, the ruler of Galilee, on the western side of the sea. It was also called Sea of Galilee and Lake of Gennesaret. A great multitude followed him. Seeing the direction which Jesus took, they went round by land, Mark 6 : 33. From Capernaum to Bethsaida was seven or eight miles. Because they saw his miracles. The life of Jesus was a daily ministry of healing and help.

3-6. Went up into a mountain; to find rest

Much grass; green, for it was early spring. The bright colored clothing of the people arranged in regular companies of fifty (Luke 9: 14) would make a scene like garden beds. Given thanks; as we do before meals. Distributed... as much as they would. Jesus increased the bread in quantity as He had before transformed the quality of water, ch. 2: 9.

12-14. Gather up the fragments; "broken pieces" (Rev. Ver.); a most important lesson in thrift, which the ordinary Oriental much needs. Twelve baskets; such as Jews carried when traveling, to hold food. Each disciple would have one. This is ... that prophet; here used as a title of the Messiah (compare v. 15), referring to Deut. 18: 15. The people saw in Jesus feeding the multitude a resemblance to Moses feeding the Israelites in the wilderness, Ex. 16: 15.

DAILY READINGS

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

M.—Miracle of the loaves and fishes, John 6: 1-14. T.—The Bread of life, John 6: 25-40. W.—Believe, and live! John 6: 41-51. Th.—The seven loaves, Mark 8: 1-9. F.—The manna, Ex. 16: 11-18. S.—The handful of meal, 1 Kgs. 17: 8-16. S.—Filled and satisfied, Ps. 107: 1-9.

Prove from Scripture—That Jesus is compassionate.

Shorter Catechism—Ques. 65. What is forbidden in the fifth commandment? A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honor and duty which belongeth to everyone in their several places and relations.

The Question on Missions—9. Did the early preachers meet with opposition? The early preachers suffered much persecution; Stephen (Acts 7: 59 and James (Acts 12: 2) were put to death, as also, most likely, Paul and Peter.

Lesson Hymns—Book of Praise. 418 (Supplemental Lesson); 301; 14 (Ps. Sel.); 18; 16 (from PRIMARY QUARTERLY); 424.

FOR FURTHER STUDY

Juniors—Where were the five thousand fed? At what time of the year?

1, 2 Of what sad event had Jesus just learned? Why did He cross the sea? Who followed Him? Why?

3-6 What feast was near? How did this increase the crowds? Our Lord's question to Philip? Why to him? The purpose of the question?

7-9 How much money would be needed? Which disciple found "a lad"? What food had he?

10, 11 In what way were the crowds arranged? What came before distributing the food?

12-14 What did Jesus bid the disciples do after the meal? What does this teach us? How much was left? What did the people think about Jesus? Where did the baskets come from?

Seniors and the Home Department—What interval of time between last Lesson and to-day's? Give the reason for your answer?

1-6 Tell the events immediately preceding Jesus' crossing of the sea. What banquet about the same time in Herod's palace? (Mark 6: 21.)

7-9 Of what is Andrew an example? What do we learn from the "lad"? Show that God often uses humble instruments? (1 Cor. 1: 27-29.)

10-14 Why so much care in arranging the people? On whom do we depend for life? (Matt. 4: 4.)

THE LESSON IN LIFE

1. Many followed Jesus for the sake of new things to be seen and heard; some, because they loved Him. Which were the true disciples?

2. The true follower of Christ, like his Master, is ever thinking of others and how he may help them.

3. Herod using his power to feed his own selfish appetites and ambitions; Jesus spending His energy in feeding a hungry multitude—with which do I stand?

4. In the hands of the boy they were only five loaves and two small fishes. In the hands of Christ they were an abundant supply for thousands of people. Your life is weak, and you cannot do much. Put it in Christ's hands, and every power you have will be multiplied.

5. Foresight is another name for good luck. Because the boy was careful to have sufficient food for himself with him before he left home that day, he was fortunate enough to be made use of to feed the hungry multitude.

6. The lines are not new, but they are worth seeing again. They have the ring of sweet content:—

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun and the Father's will."

FOR WRITTEN ANSWERS

1. Account for the crowds who came to Jesus?
-
-
2. Andrew's part in the miracle? The boy's? Christ's?
-
-
3. The effect of the miracle?
-
-

Lesson X.

JESUS AT THE FEAST OF TABERNACLES March 5, 1905

John 7 : 37-46. Commit to memory v. 37. Read John 7 : 1-52.

GOLDEN TEXT—Never man spake like this man.—John 7 : 46.

37 ¹ In the last day, ² that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that ³ believe on him ⁴ should receive; for the ⁵ Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 ⁶ Many of the people therefore, when they heard ⁷ this saying, said, ⁸ Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, ⁹ Shall Christ come out of Galilee?

42 Hath not the scripture said, That ² Christ cometh of the seed of David, and ¹⁰ out of the town of Beth'lehem, ¹¹ where David was?

43 So there ¹² was a division ¹³ among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¹⁴ Then came the officers to the chief priests and Pharisees; and they said unto them, Why ¹⁵ have ye not brought him?

46 The officers answered, ¹⁶ Never man spake like this man.

Revised Version—¹ Now on; ² the; ³ believed; ⁴ were to; ⁵ Spirit; ⁶ Some of the multitude; ⁷ these words; ⁸ This is of a truth the prophet; ⁹ What, doth the Christ; ¹⁰ from Bethlehem; ¹¹ the village; ¹² arose; ¹³ in the multitude; ¹⁴ The officers therefore came; ¹⁵ did ye not bring him; ¹⁶ Never man so spake.

THE LESSON EXPLAINED

Time and Place—October, 29 A.D.; Jerusalem.

Connection—The attempt of the multitude to make Jesus king, the storm on the lake, and Jesus' walking on the water, the discourse on the Bread of Life, the going back of many disciples, and our Lord's appeal to the Twelve, occupy the remaining portion of ch. 6. Ch. 7 : 2 takes us forward six months to the Feast of Tabernacles. The Lesson is from the teaching of Jesus at this feast.

I. A GRACIOUS INVITATION.—37. In the last day; the day after the close of the Feast of Tabernacles, kept as a Sabbath, Lev. 23 : 36. The great day; because it commemorated the end of the wilderness life for the Israelites and their entrance into the promised land of Canaan. On each of the preceding seven days, a solemn procession had been formed to bring water from the pool of Siloam in a golden pitcher and pour it into a silver basin beside the temple altar. On the eighth day the ceremony was discontinued. Jesus now shows where an endless supply can be had. **Of the feast; Tabernacles, the most joyful of the Jewish feasts.** It was held in September for seven days. During this time the people lived in booths made of branches of trees, enjoying much of the merriment of a picnic. It was a thanksgiving (1) for a settled home in Canaan, and (2) for the crops of the year—a sort of harvest-home festival. Jesus stood; perhaps watching a procession of the people marching from their booths to the temple. **Cried... If any man thirst.** The joyful feast was over. Before the people went home Jesus longed to give them a joy that would satisfy and last. **Come unto me, and drink.** Jesus possesses all that our souls need, and all can find Him.



Booths Used at Feast of Tabernacles

38, 39. **He that believeth on me.** To "come" and "drink," is just to believe on Jesus. **As the scripture hath said.** Jesus here sums up many Bible promises (see Isa. 58 : 11 ; Jer. 31 : 12). **Shall flow rivers of living water.** Jesus not only satisfies our own needs, but gives us power to bless others as well. **This spake he of the Spirit;** the Holy Ghost (Spirit), who should dwell in His disciples, giving them comfort and instruction (ch. 14 : 26), power (Acts 2 : 4), joy, Rom. 14 : 17. **Not yet given;** in the fulness of His power indwelling in each disciple, ch. 14 : 17. **Because that Jesus was not yet glorified.** Not until He had died and risen again could Jesus bestow His greatest gift.

II. DIVIDED OPINION.—40-44. **Many... said... This is the Prophet;** of Deut. 18 : 15, whom some supposed would be the Christ, others, His forerunner. **Others... the Christ;** the expected Messiah. **Some... Shall Christ come out of Galilee?** These objectors did not know that Jesus had been born in Bethlehem, though His home had been in Nazareth, a town of Galilee. **Hath not the scripture said?** Isa. 11 : 1 ; Jer. 23 : 5 ; Mic. 5 : 2. **Of the seed of David;** descended from David. **Bethlehem, where David was.** Bethlehem was the home of David, whither Samuel came to anoint him as king, 1 Sam. 16 : 1. **A division.** How easily they could have settled their difficulty by asking Jesus Himself! But they did not want to know the truth, but only to find support for their own opinions. **No man laid hands on him.** Out of His enemies' disputes God made for Him a protecting wall.

III. A PROFOUND IMPRESSION.—45, 46. **Then**

came the officers ; sent to arrest Jesus, v. 32. To the chief priests and Pharisees ; the members of the Sanhedrin, the great council of the Jews, now sitting as a court and waiting for Jesus to appear before them. Why have ye not brought him ? His own goodness and God's care had been Jesus' shield. Never man spake like this man, Jesus is ever His own best witness.

DAILY READINGS

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

M.—Teaching in the temple, John 7 : 14-24. T.—Speaking boldly, John 7 : 25-36. W.—Jesus at the Feast of Tabernacles, John 7 : 37-46 Th.—The Feast commanded, Lev. 23 : 33-44. F.—A feast of gladness, Neh. 8 : 13-18. S.—“ I am He,” John 8 : 20-30. S.—“ Jesus Christ is Lord,” Phil. 2 : 1-11.

Prove from Scripture—*That Jesus gives the Holy Spirit.*

Shorter Catechism—*Ques. 66. What is the reason annexed to the fifth commandment ?* A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

The Question on Missions—10. Who were the earliest missionaries to the British Isles ? The first missionaries to the British Isles were Augustine to England, St. Columba to Scotland, and St. Patrick to Ireland, all more than 400 years after the birth of Christ.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 559 ; 136 ; 44 (Ps. Sel.) ; 138 (from PRIMARY QUARTERLY) ; 122.

FOR FURTHER STUDY

Juniors—In what city was Jesus teaching ? At what feast ?

37 Which was “the last day” ? Why called “the great day” ? In what manner did the people live during this feast ? Was the joy Jesus offered better than the joy of the feast ? In what ways ?

38, 39 What words mean the same as “believe” ? The promise of Jesus ? Of whose coming did He speak ? What must take place first ?

40-44 Give the Old Testament title for “the Christ” ? Where was the Saviour to be born ? Was He born there ?

45, 46 Who had come to arrest Jesus ? By whom sent ? Did they take Him ? The question of their masters ? The officers' reply ?

Seniors and the Home Department—Tell the events between Lessons IX. and X. How long was the interval ?

37-39 What did “the great day” commemorate ? The custom observed on the preceding seven days ? For what was this feast a thanksgiving ? What does the Holy Spirit give to believers ? What Old Testament promise fulfilled in His coming ? (Joel 2 : 28, 29.)

40-44 What division of opinion arose ? The purpose served by it ? Where did Jesus claim to be “the Christ” ? (Mark 14 : 61, 62.)

45, 46 Who came to take Jesus in Gethsemane ? (ch. 18 : 3.) What happened to them ? (v. 6.)

THE LESSON IN LIFE

1.“ I heard the voice of Jesus say,
‘Behold, I freely give

The living water ; thirsty one,
Stoop down, and drink, and live !”

I came to Jesus, and I drank
Of that life-giving stream ;

My thirst was quenched, my soul revived,
And now I live in Him.”

2. A sweet fountain within will give forth sweet streams without. Let the Holy Spirit be in the heart and out of the mouth will come good words, and every act will be a gracious deed of love.

3. Will any amount of talk about water satisfy thirst ? Not a bit of it ; and we may talk a lifetime about Christ, and very wisely, too, and not be saved. Water quenches thirst only when we drink it.

4. Great men may come from unexpected quarters. God has his own way of finding them and bringing them forward ; and in a country like ours a person's birthplace is less asked about than his ability, what he can do is of more account than where he was born.

5. Abuse is the poorest argument. These poor Tools thought they could crush out Christ's teaching, by capturing Him. No! truth ever flourishes on hard usage.

6. Men can be judged by what they think of Christ, for the law of “like to like” holds true in this case as elsewhere. A person who talks against Christ is giving himself a bad advertisement.

FOR WRITTEN ANSWERS

1. What custom may have suggested Jesus' invitation ?

2. What opinions were expressed about Jesus ?

3. Why did the officers fail to arrest Him ?

John 8 : 31-40. Commit to memory vs. 31, 32. Read John 8 : 12-59.

GOLDEN TEXT—Whosoever committeth sin is the servant of sin.—John 8 : 34.

31 ¹ Then said Je'sus to those Jews which ² believed on him, If ye ³ continue in my word, then are ye ⁴ my disciples indeed ;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered ⁶ him, We be A'braham's seed, and ⁶ were never in bondage to any man : how sayest thou, Ye shall be made free ?

34 Je'sus answered them, Verily, verily, I say unto you, ⁷ Whosoever committeth sin is the ⁸ servant of sin.

35 And the ⁸ servant abideth not in the house for ever : ⁹ but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

Revised Version—¹ Jesus therefore said ; ² had believed him ; ³ abide ; ⁴ truly my disciples ; ⁵ unto ; ⁶ have never yet been ; ⁷ Every one that ; ⁸ bondservant ; ⁹ the son abideth forever ; ¹⁰ yet ; ¹¹ not free course ; ¹² the things ; ¹³ also do the thing ; ¹⁴ heard from your father ; ¹⁵ heard from God.

37 I know that ye are A'braham's seed ; ¹⁰ but ye seek to kill me, because my word hath ¹¹ no place in you.

38 I speak ¹² that which I have seen with my Father : and ye ¹³ do that which ye ¹⁴ have seen with your father.

39 They answered and said unto him, A'braham is our father. Je'sus saith unto them, If ye were A'braham's children, ye would do the works of A'braham.

40 But now ye seek to kill me, a man that hath told you the truth, which I ¹⁵ have heard of God : this did not A'braham.

THE LESSON EXPLAINED

Time and Place—October, 29 A. D.; Jerusalem.

Connection—The Lesson is from a discourse of Jesus in the temple, a day or two after last Lesson.

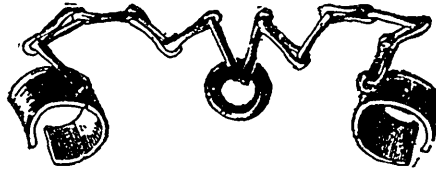
I. HOW TO BE FREE.

—31, 32. Jesus therefore said (Rev. Ver.).

"Many" had "believed on Him" (v. 30), that is, given themselves up to Him, waiting to learn His will and ready to do it. To those Jews ; others of Jesus' hearers, who believed him (Rev. Ver.), that is, who believed the words which He spoke, but, unlike the "many" of v. 30, were not ready to accept Him as their Saviour, and to yield themselves wholly to Him. If ye continue in my word. The word of Jesus should be to us like the air in which we live, our atmosphere, our life. My disciples indeed ; learners, who love to learn, and learn in order to obey. Ye shall know the truth ; Jesus' teaching about God and what He requires. Shall make you free. When we really know God, we shall do everything through love of Him. Then we are free, with "the glorious liberty of the children of God," Rom. 8 : 21.

II. THE WORST BONDAGE.—33, 34. We be Abraham's seed. "They had Abraham's blood in their veins, but not his faith in their hearts," Matt. 3 : 9. Never in bondage. This statement was not true to history, since the Jews had been captives in Egypt and Babylon, and were even now under Roman rule. But they were not personal slaves. How sayest thou, etc. Would He, a solitary teacher, set Himself against the whole nation ? How wide they came of the point that Jesus was pressing home, the next verse tells. Whosoever committeth sin ; with whom sin is a habit. Is the bondservant of sin (Rev. Ver.). Ah, here is slavery, indeed, the cruellest, the most hopeless.

35-37. The servant abideth not ; but may be sold or dismissed, at the master's pleasure. The Son abideth ever ; as Isaac remained in Abraham's household, while Ishmael was sent away, Gen. 21 : 10.



Ancient Fetters

The Son shall make you free . . . indeed. Jesus has the freedom of a Son in His Father's house. This freedom He has gained for us by His life and death. Then, He gives us the spirit of freedom, so that we obey God, not of compulsion, but willingly and

lovingly, Gal. 4 : 6. Ye are Abraham's seed ; the descendants, that is, of Abraham. "Jesus then goes on to show that though descended from Abraham, they were not Abraham's children and heirs, because they were not like Abraham, had not his spirit." Yet ye seek to kill me. These people, though they believed the words of Jesus, were mastered by feelings of hate and murder towards Him. To be free, they must get rid of these. Merely being Abraham's descendants could not make them free. My word hath no place. They did not obey it as Abraham obeyed God, when He called him to depart out of his own country into a strange land, Gen. 12 : 4.

III. THE TEST OF SONSHIP.—38-40. My Father . . . your father. The teaching of Jesus proves that God is His Father. The Jews were descended from Abraham, but the evil thoughts in their hearts came from another father—the devil, v. 44. Abraham is our father. They meant that they were obeying Abraham, and not this other Father of whom Jesus spoke. Do the works of Abraham. He showed faith in God and obedience to His will. They were ready to kill God's Son. Ye seek to kill me. Were they not mastered by sin, who could even think of doing this ? A man. Their hearts were so cruel as to have no sympathy with Him, though He was of their own flesh and blood. That hath told you the truth . . . heard of God. Enmity against God's messenger was enmity against God. This did not Abraham ; who honored those speaking in God's name, as Melchizedek (Gen. 14 : 18, 19), and the heavenly messengers, Gen. 18 : 2-5.

DAILY READINGS

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

M.—The slavery of sin, John 8 : 31-40. T.—Taken captive, 2 Tim. 2 : 19-26. W.—Dominion of sin, Rom. 6 : 11-23. Th.—The law of sin, Rom. 7 : 14-25. F.—Result of sin, Gal. 5 : 13-21. S.—Separates from God, Isa. 59 : 1-8. S.—Mado nigh, Eph. 2 : 11-22.

Prove from Scripture—*That sin is bondage.*

Shorter Gatechism—Ques. 67. *Which is the sixth commandment ?* A. The sixth commandment is, Thou shalt not kill. Ques. 68. *What is required in the sixth commandment ?* A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

The Question on Missions—11. How was the gospel brought to our own land ? The gospel was first brought to our own land by ministers and other faithful Christians among the early settlers.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 35 ; 64 ; 17 (Ps. Sel.) ; 529 (from PRIMARY QUARTERLY) ; 211.

FOR FURTHER STUDY

Juniors—Where was Jesus teaching ? What Feast was just over ?

31, 32 Who had "believed" on Jesus ? Had any of His hearers not done this ? What should we do besides believing what Jesus says ? What is meant by "the truth" ? What will it do for us ?

33, 34 From whom were the Jews descended ? What boast did they make ? Where had they been captives ? What nation now ruled them ? Whose servants did Jesus say they were ?

35-37 In what does a slave differ from a son ? Whose Son is Jesus ? What has He done for us ? What does He give to us ? By what evil feelings were "the Jews" mastered ? How could they become free ?

38-40 What did the teaching of Jesus prove ? From whom do evil thoughts come ?

Seniors and the Home Department—Whence is the Lesson taken ? When was this discourse delivered ?

31, 32 Explain the difference between "believing" Jesus and "believing on" Jesus ? What is saving faith ? (S. Catechism, Ques. 86.)

34-37 Who are the true descendants of Abraham ? (Gal. 3 : 29.) What is Christ's position in God's

house ? (Heb. 3 : 6.) Show that sin is bondage. (Rom. 7 : 23.) How does Paul say he was made free ? (Rom. 8 : 3.)

38-40 How did Jesus prove that God was His Father ? What did the deeds of the Jews prove ? In what were they unlike Abraham ? How did they afterwards put the Saviour to death ? (Acts 5 : 30.) To what position did God exalt Him ? (Acts 5 : 31.)

THE LESSON IN LIFE

1. To sit in a school-room as a visitor does not make one a member of the school. Continuance in the school, learning the lessons, and obeying the rules—is essential to being a disciple.

2. "He only is a free-man whom the truth makes free ; and all are slaves besides."

3. Each one must be a slave or a master, must wear a chain, or stand on the chain entirely free. We must conquer sin or sin will conquer us.

4. "The world wants men—large-hearted, manly men,

Men who shall join its chorus and prolong
The psalm of labor and the psalm of love.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth :
To clutch the monster error by the throat ;
To bear opinion to a loftier seat :
To blot the error of oppression out,
And lead a universal freedom in."

5. In a large factory in one of our towns, a man sits at a machine making a chain, link by link. Just one link at a time, but by night there is a long chain made. Every sin, every lie, every untruth, is a link, just one link, however small ; but in a day, a year, how big the chain and how tightly it is wound around us ! Think of this, if you are tempted to lie, to steal, to take the first glass.

6. It matters everything whether one draws the inspiration of his life from above or from beneath. In the one case it is like water from the mountain spring ; in the other from a polluted well.

7. All who love God and truth hate one thing, and the same thing—sin.

8. Never fly at the person who tells you the truth about yourself. The fact that you feel like doing so is possibly the best proof that it is the truth. And then, a friend's wounds are often the best surgery.

FOR WRITTEN ANSWERS

1. What was Jesus' test of true discipleship ?

.....

2. Who are the bond-servants of sin ?

.....

3. Who is the source of true freedom ?

.....

Lesson XII. HEALING OF THE MAN BORN BLIND · March 19, 1905

John 9 : 1-11. Study John 9 : 1-41. Commit to memory vs. 10, 11.

GOLDEN TEXT—I am the light of the world.—John 9 : 5.

1 And as ¹ *Je'sus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, ² Master, who did sin, this man, or his parents, that he ³ was born blind ?

3 *Je'sus* answered, Neither ⁴ hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 ⁵ I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 ⁶ As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and ⁷ he anointed the eyes of the blind man with the clay.

Revised Version—¹ he ; ² Rabbi ; ³ should be ; ⁴ did this man sin ; ⁵ We ; ⁶ When I am ; ⁷ anointed his eyes with the clay ; ⁸ away ; ⁹ saw him aforetime ; ¹⁰ a beggar ; ¹¹ Others said, It is he ; others said, No, but he is like him. He said ; ¹² then ; ¹³ The man that is called ; ¹⁴ Omit the pool of ; ¹⁵ so I went away.

7 And said unto him, Go, wash in the pool of Silo'am, (which is by interpretation, Sent.) He went ⁸ his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which ⁹ before had seen him that he was ¹⁰ blind, said, Is not this he that sat and begged ?

9 ¹¹ Some said, This is he : others said, He is like him : but he said, I am he.

10 Therefore said they unto him, How ¹² were thine eyes opened ?

11 He answered ¹³ and said, A man that is called *Je'sus* made clay, and anointed mine eyes, and said unto me, Go to ¹⁴ the pool of Silo'am, and wash : ¹⁵ and I went and washed, and I received sight.

THE LESSON EXPLAINED

Time and Place—October, 29 A.D.; Jerusalem.

Connection—Jesus' discourse in the temple (see last Lesson) so angered some of the Jews that they took up stones to cast at Him (ch. 8 : 59), but He passed through the midst of them out of the temple, unseen and unharmed. The healing of the blind man took place a few days later, on a Sabbath.

I. THE BLIND MAN.—1-3. As Jesus passed by ; perhaps near the temple, where the blind man (v. 8) was begging from the worshippers, who came and went (see Acts 3 : 2). He saw. How quick Jesus was to see need and how ready to give help ! **A man . . . blind from his birth.** Blindness is woefully common in the East, but to be born blind is of rare occurrence either in the East or West. This is the only instance of the sort amongst Jesus' miracles on the blind. **Who did sin ?** The disciples, like the Jews generally of the time, believed that each particular sickness or sorrow was caused by some particular sin. Jesus taught differently, Luke 13 : 1-5. **Neither . . . this man sinned, nor his parents.** Both the man and his parents were, of course, sinners, but neither his sin nor theirs was the direct cause of his blindness. **But that the works of God, etc.** With God, as it should also be with us, every case of suffering is an opportunity for pity and help.

II. HIS EYES OPENED.—4, 5. **I must work.** What an example of diligence Jesus sets His followers ! **The works of him that sent me.** None but works of wisdom and love can be His who sent His own Son to be our Saviour. **While it is day ;** that is, while life lasts. It is too short to be wasted in idleness. **The night cometh.** Death brings our working time to a close. **I am the light of the world.** As the light drives away the darkness, so Jesus came to take away sin and misery.

6, 7. **He spat . . . made clay . . . anointed the eyes.** "Both spittle and clay were accounted in the East and in those days as effective remedies in diseases of the eye. The Roman historian Tacitus relates that a blind man, who sought a cure of the Emperor Vespasian, begged him 'to sprinkle his eye-

balls with the secretion of his mouth.' Amongst primitive peoples, both east and west, a similar virtue is still ascribed to spittle. Jesus, in this instance, accommodated Himself to the ways of His time in order to bring the rungs of the ladder of faith down to the very feet of a feeble man." "It is easier to believe, when means can be perceived." (Cambridge Bible.) **Go, wash in the pool of Siloam ;** a little to the south-east of Jerusalem. From this pool water was drawn for the ceremonies of the Feast of Tabernacles (see Lesson X). The



Blind Beggars in Palestine

meaning of its name, Sent, points to Jesus who was "sent" of God. The command tested the man's faith. **He went . . . washed . . . came seeing.** How like the story of Naaman, 2 Kgs. 5 : 14 ! Just as simple is the way for us to come to Jesus.

III. HIS TESTIMONY TO JESUS.—8, 9. **The neighbours . . . said.** Naturally, he was much observed, and much talked about. **Some . . . This is he : others . . . He is like him ;** so greatly changed was he by the opening of his eyes. **I am he.** This settled the dispute.

10, 11. **How were thine eyes opened ?** Note that the questioners did not dispute the fact—how

could they?—they only inquired about the manner of the cure. **The man** (Rev. Ver.); about whom everyone was talking, so wonderful were His words and deeds. **Called Jesus.** This name points to the Saviour as the Son of Mary. Afterwards the healed man worshipped Him as the Son of God, v. 38. **I received sight;** as anyone who asks, believing, may receive pardon and blessing. **Where is he?** they ask him (v. 12); a question for us all to ask, not that we may find fault with Jesus, like those questioners, but that we may have Him as our Saviour.

DAILY READINGS

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

M.—Healing of the man born blind, John 9: 1-11. T.—Blessed knowledge, John 9: 12-25, W.—“Lord, I believe,” John 9: 26-38. Th.—Bartimæus, Mark 10: 46-52. F.—Spiritual blindness, 2 Cor. 4: 1-7. S.—Prophecy of Christ, Isa. 42: 1-7. S.—Blessed sight, Matt. 13: 10-17.

Prove from Scripture—That deeds of mercy are lawful on the Sabbath.

Shorter Catechism—Ques. 69. What is forbidden in the sixth commandment? A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

The Question on Missions—12. Who were our first foreign missionaries? Our first foreign missionaries were Rev. John Geddie, who reached the New Hebrides, in 1848, and Rev. G. L. MacKay, sent to Formosa, in 1871.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) 31; 80; 31 (Ps. Sel.); 438 (from PRIMARY QUARTERLY); 320.

FOR FURTHER STUDY

Juniors—Who became angry at Jesus? How did they show their anger? What did Jesus do?

1-3 Where was the blind man likely sitting? Who saw him? How long had he been blind? The disciples' question? The Saviour's reply? What opportunity does suffering bring to us?

4, 5 What example did Jesus set? What kind of works are God's? When should we work? What does Jesus call Himself?

6, 7 How did Jesus encourage the man? What did He bid him do? How did the man act? What followed?

8-11 The neighbours' question? The man's answer? What will Jesus give us? Wherefore should we seek Jesus?

Seniors and the Home Department—Why were the Jews angry at Jesus? When was the healing of the blind man?

1-3 Show that we are sinners by nature (Eph. 2: 3.) What belief expressed by the disciples? Where does Jesus teach differently? What will be the result of the Christian's suffering? (2 Cor. 4: 17.)

4-7 Explain the actions of Jesus. Where is the pool of Siloam? The meaning of its name? What Old Testament narrative suggested by the blind man's experience?

8-11 Account for the perplexity of “the neighbours.” Give the testimony of the blind man. Where does Paul speak of spiritual blindness? (2 Cor. 4: 4.) Enlightenment? (Eph. 1: 18.)

THE LESSON IN LIFE

1. When the heart is eager to help, the eye will be quick to see opportunities. Selfishness is the secret of much blindness to the suffering we can relieve.

2. We are born sinners, but that is no reason why we should continue living in sin. From the moment we come into the world God stands ready to give us a new nature. The power to overcome sin is ours for the asking.

3. “I must work,” said the Christ; said it, although the world and all that is therein, is His. It was, indeed, just because He had so much, that He felt bound to work; not that He might get more, but that He might give more. Those who have not, work to get. Those who have abundance, should work just as hard in making other people the better and happier for it.

4. The yachtsman becalmed in the lake cannot coerce the wind to blow. But he can set his sails so that they will catch the first breeze that springs up. It is impossible for us either to heal our bodies or save our souls. But we can put ourselves in the Saviour's hands, and use the means He provides. Then we can look to Him for blessing.

5. How exactly the blind man did just what Jesus told him, and how well he remembered everything he did. Instant obedience, exact obedience, unquestioning obedience. That is what every true soldier is proud to render his commander; and that is what Jesus demands of us all.

FOR WRITTEN ANSWERS

1. What did the disciples believe in regard to suffering?

.....

2. How did the blind man show his faith?

.....

3. In what way did he acknowledge Jesus' claims?

.....

Lesson XIII.

REVIEW

March 26, 1905

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT—John 20 : 31. 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

DAILY READINGS

M—Christ the Life and Light of men, John 1 : 1-18.
 T.—Jesus wins His first disciples, John 1 : 35-51.
 W.—Jesus and Nicodemus, John 3 : 1-15.
 Th.—Jesus at Jacob's Well, John 4 : 5-14.
 F.—Jesus at the Pool of Bethesda, John 5 : 1-15.
 S.—Miracle of the loaves and fishes, John 6 : 1-14.
 S.—Healing of the man born blind, John 9 : 1-11.

Prove from Scripture—*That Jesus is the Messiah.*

Catechism—Review Questions 57-69.

The Question on Missions—Review Questions 1-12

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) ; 90 ; 16 (Ps. Sel.) ; 557 ; 80 (from PRIMARY QUARTERLY) ; 549.

REVIEW CHART—First Quarter

| STUDIES IN THE WRITINGS OF JOHN | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|---------------------------------|---|--|---|
| I.—John 1 : 1-18. | Christ the Life and Light of Men. | In him was life.—John 1 : 4. | 1. The eternal Word. 2. The Word received. 3. The Word rejected. 4. The Word witnessed to. |
| II.—John 1 : 19-34. | The Witness of John the Baptist to Jesus. | Behold the Lamb of God.—John 1 : 29. | 1. Testifying to Jesus. 2. Pointing to Jesus. |
| III.—John 1 : 35-51. | Jesus Wins His First Disciples. | Thou art the Son.—John 1 : 49. | 1. Welcoming disciples. 2. Changing a name. 3. Summoning a follower. 4. Satisfying a seeker. |
| IV.—John 2 : 1-11. | The First Miracle in Cana. | Whatever he saith.—John 2 : 5. | 1. The mother's request. 2. The Son's response. 3. The wonderful results. |
| V.—John 3 : 1-15. | Jesus and Nicodemus. | For God so loved.—John 3 : 16. | 1. A great teacher. 2. A great requirement. 3. A great offer. |
| VI.—John 4 : 5-14. | Jesus at Jacob's Well. | Whosoever will.—Rev. 22 : 17. | 1. Jesus' need. 2. Jesus' power. 3. Jesus' promise. |
| VII.—John 4 : 43-54. | The Second Miracle in Cana. | The same works.—John 5 : 36. | 1. The people's welcome. 2. The father's request. 3. The son's healing. 4. The household's faith. |
| VIII.—John 5 : 1-15. | Jesus at the Pool of Bethesda. | And a great multitude.—John 6 : 2. | 1. The case. 2. The cure. 3. The critics. 4. The caution. |
| IX.—John 6 : 1-14. | The Miracle of the Loaves and Fishes. | I am the living bread.—John 6 : 51. | 1. The hungry multitude. 2. The scanty supply. 3. The plentiful meal. |
| X.—John 7 : 37-46. | Jesus at the Feast of Tabernacles. | Never man spake.—John 7 : 46. | 1. A gracious invitation. 2. Divided opinion. 3. A profound impression. |
| XI.—John 8 : 31-40. | The Slavery of Sin. | Whosoever committeth sin.—John 8 : 34. | 1. How to be free. 2. The worst bondage. 3. The test of sonship. |
| XII.—John 9 : 1-11. | Healing of the Man Born Blind. | I am the Light.—John 9 : 5. | 1. The blind man. 2. His eyes opened. 3. His testimony to Jesus. |

A Bird's-Eye View

What a wonderful Quarter's Lessons we have had ! We have learned to know John better, who wrote the Gospel which contains them, and who was the disciple " whom Jesus loved." He gives us more of the very words of Jesus than do the writers of the other Gospels.

Many PLACES, too, have now a more living interest. The name Bethabara recalls John the Baptist pointing to Christ as the world's Saviour. Bethsaida is to us the home of Peter and Andrew and Philip. Cana has perished but the deeds of kindness and power wrought there live on for ever. Who can forget Jacob's well, where the poor, sinful woman received the living water ? Or the pool of Bethesda, where the cripple for thirty-eight years was made strong ? The grassy hill-side, where Jesus fed the hungry multitudes, and the scenes at the Feast of Tabernacles in Jerusalem—how real they have become to us !

Then there are the five MIRACLES of our Lord. He increased the joy of a marriage feast by turning the water into wine. The anxiety of a father was changed into gladness by the healing of his son, and a whole household brought to believe in Jesus. Thousands of hungry people were fed. A lame man was healed, so that he could walk and carry his bed. And a man, who had never seen since he was born, had his eyes opened.

The TEACHINGS of Jesus were no less wonderful than His works. Remember what we have learned about the Saviour Himself, who from eternity was God, and who became man. The way to become God's children, to enter into His kingdom, to be made free from sin, to receive the Holy Spirit—all these things have been taught us by the great Teacher.

A glance at the RESULTS of Jesus' work. Here is a group of five or six men who became His followers. They increased to twelve, and were the first preachers of Christ's name to men. Then there was the Pharisee who came to Jesus by night, and who was afterwards His defender before the Great Council and helped at His burial ; and the woman of Samaria, whose testimony brought many to the Saviour, and the great nobleman, and the blind beggar, and the multitudes who saw His miracles and heard His words and learned to recognize Him as the Lord and Saviour. He met the needs of all these various sorts of people. May we not be sure that He can meet our need, too ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

Lesson I. Show that Jesus Christ was God. Show that He was man.

Lesson II. How did Christ take away sin ?

Lesson III. How was Andrew brought to Jesus ? Simon ? Philip ? Nathanael ?

Lesson IV. How did Jesus' first miracle show His divine power ? His human sympathy ?

Lesson V. What was Nicodemus seeking for ? What did Jesus make known to him ?

Lesson VI. What is meant by living water ? Who may drink of it ?

Lesson VII. What blessing, besides the healing of his son, came to the nobleman's house ?

Lesson VIII. How did the cripple at the pool show his faith ?

Lesson IX. What share in feeding the multitude had Andrew ? The lad ? Jesus ?

Lesson X. What restrained the officers from arresting Jesus ?

Lesson XI. What is Christ's way of making men free ?

Lesson XII. Who is the Light of the world ? Explain.

SCHOLAR'S REGISTER

JANUARY-MARCH, 1905

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.]

Name Address Class

| DATE 1905 | S.S. ATTENDANCE | MEMORY VERSES | CATECHISM | TIME SPENT IN LESSON STUDY | CONTRIBUTIONS | CHURCH ATTENDANCE | PREACHER | TEXT |
|--------------|-----------------|---------------|-----------|-------------------------------|---------------|----------------------|----------|------|
| Jan. 1 | | | | | | | | |
| Jan. 8 | | | | | | | | |
| Jan. 15 | | | | | | | | |
| Jan. 22 | | | | | | | | |
| Jan. 29 | | | | | | | | |
| Feb. 5 | | | | | | | | |
| Feb. 12 | | | | | | | | |
| Feb. 19 | | | | | | | | |
| Feb. 26 | | | | | | | | |
| Mar. 5 | | | | | | | | |
| Mar. 12 | | | | | | | | |
| Mar. 19 | | | | | | | | |
| Mar. 26 | | | | | | | | |
| Totals ... | | | | | | | | |

Still Up to Date

"You can't expect business to be done in that old-fashioned way nowadays, uncle," said Ralph. It was vacation, and he was anxious to earn money. He had a chance to "turn an honest penny," as he called it, by crowding another boy a little. Uncle Robert was reminding him of the Golden Rule.

"I saw you at the wharf the other day," said Uncle Robert. "I suppose you think that largest steamship lying there a useless, out-of-date hulk."

"Why, uncle! You know I admire it with all my heart. Some day I hope to sail in such a ship."

"But, nonsense, boy. It is steered by the same old-fashioned compass used by our forefathers. Such a thing ought not to be thought of in these days of inventions."

"Nothing better has been found, though, and the compass still does very well," exclaimed the boy, thinking only of the ship.

"And nothing better has been found than the Golden Rule for business or pleasure," said Uncle Robert meaningly. "It still does very well too, let me tell you. It may be old-fashioned, but it will never go out of fashion. If you wish to steer straight, you had better use it, my boy."

ST. ANDREW'S COLLEGE

TORONTO

A PRESBYTERIAN RESIDENTIAL AND DAY SCHOOL FOR BOYS

The College property consists of 24 acres in Rosedale, where new buildings are well advanced in construction. These are thoroughly modern in equipment, and are being erected on the house plan. There will be five athletic fields for the boys. The phenomenal success of the College has continued. Early application is necessary to secure admission.

Write for calendar giving full information regarding the work and organization.

Board of Management

President

J. K. MACDONALD, Esq., Managing Director,
Confederation Life Association, Toronto.

Vice-President

ALEX. D. BRUCE, Esq., Manufacturer, Gormley, Ont.

Directors

HIS HONOR WILLIAM MORTIMER CLARK, Esq.,
K.C., LL.D., Lieut.-Governor of the Province of Ontario.

REV. WM. CAVEN, D.D., LL.D., Principal,
Knox College, Toronto.

REV. ROBERT H. WARDEN, D.D., General
Agent, Presbyterian Church, Western Section.

REV. D. H. FLETCHER, D.D., Hamilton, Ont.
REV. D. BRUCE MACDONALD, M.A., Toronto.
GEO. DICKSON, M.A., Director St. Margaret's
College, Toronto.

A. M. CAMPBELL, Esq., Superintendent of
Properties, Confederation Life Association,
Toronto.

H. E. IRWIN, K.C., Clerk of Peace, City
Hall, Toronto

The College Staff

THE PRINCIPAL

REV. D. BRUCE MACDONALD, M.A.

THE MASTERS

Classics

PERCY J. ROBINSON, M.A., late First Classical
Resident Master, Rothersey College for
Boys.

English

WALTER A. FINDLAY, B.A., late First Classical
Resident Master, Rothersey College for
Boys.

Modern Languages

HENRY F. MEYER Ph.D., (Gottingen and
Vienna).

Science

W. O. WALKER, B.A., Graduate Normal
College, Hamilton; Specialist's Certificate in
Science.

History and Classics

H. G. WALLACE, B.A.

Mathematics

E. M. FLEMING, B.A., Academic Diploma,
N.S. Provincial Normal School; Grade A
Teaching License; late Principal, Sher-
brooke High School, Nova Scotia.

Junior Master

A. M. BRILL, B.A., late Residence Master,
Collegiate School, Victoria B.C.

Upper Preparatory Form

GRANT COOPER, B. A., Graduate Normal
College, Hamilton; late Master Goderich
Collegiate Institute.

Lower Preparatory Form

J. A. NORRHCOTT, B.A.,

Bookkeeping and Stenography

R. D. NIMMO, late Principal Nimmo & Har-
rison Business College; Principal, Dominion
Business College.

Music—Piano, Organ and Theory
GEO. D. ATKINSON, Hon. Grad. Toronto
College of Music.

Music—Violin

FRANK E. BLACHFORD, Graduate Leipzig Con-
servatory; Winner of the Helbig Prize;
Member of the Staff of The Toronto Con-
servatory of Music.

Music—Guitar, Mandolin, etc.

W. R. JACKSON.

Drill Instructor

SERGEANT H. MACLEON

Instructor in Horsemanship

H. R. WHITE

Instructor in Cricket

F. S. BEDDOW.

Instructor in Carpentry

JOHN CROWLEY.

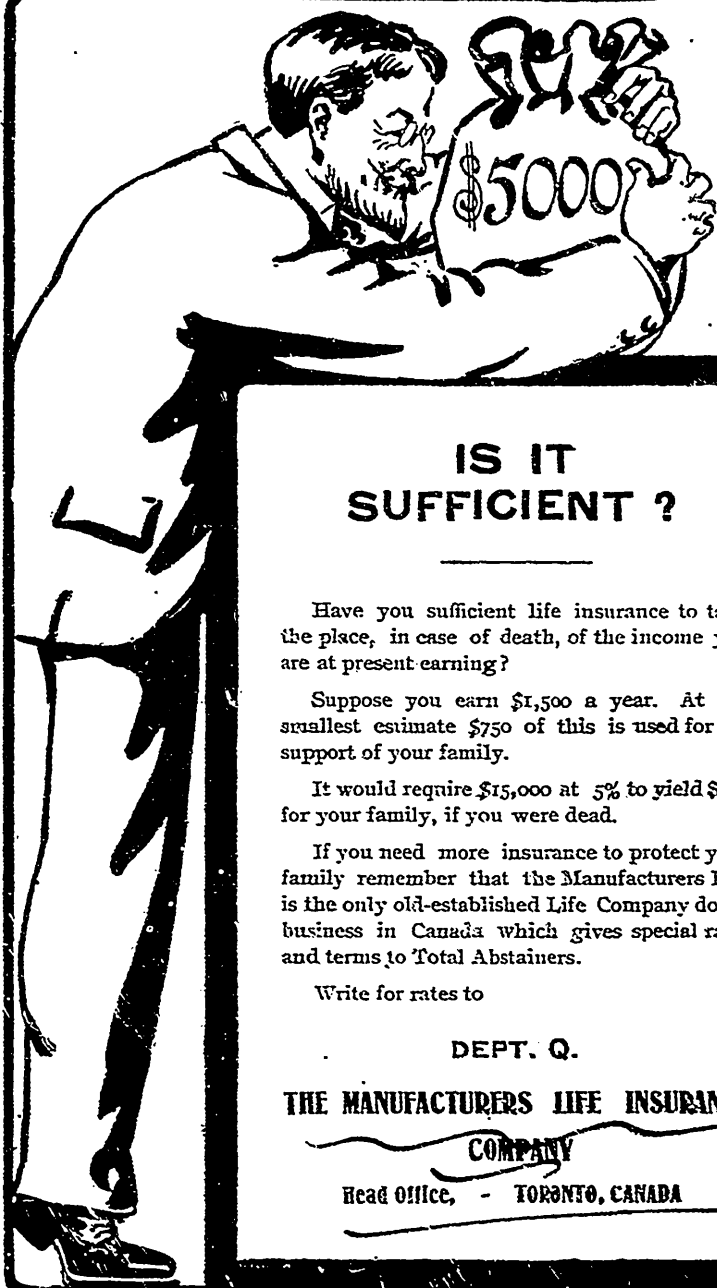
PHYSICIANS

Consulting Physician

DR. W. P. CAVEN

Visiting Physician

DR. HERBERT J. HAMILTON.



IS IT SUFFICIENT ?

Have you sufficient life insurance to take the place, in case of death, of the income you are at present earning?

Suppose you earn \$1,500 a year. At the smallest estimate \$750 of this is used for the support of your family.

It would require \$15,000 at 5% to yield \$750 for your family, if you were dead.

If you need more insurance to protect your family remember that the Manufacturers Life is the only old-established Life Company doing business in Canada which gives special rates and terms to Total Abstiners.

Write for rates to

DEPT. Q.

**THE MANUFACTURERS LIFE INSURANCE
COMPANY**

Head Office, - TORONTO, CANADA