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Vol. XIV, No. 1

January-March, 1908

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THE HOME STUDY QUARTERLY



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Sabbath School Publications
Presbyterian Church in Canada.

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

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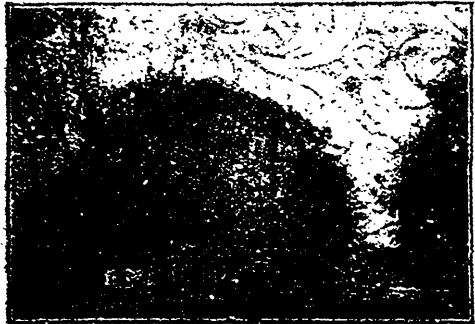
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The Home Study Quarterly

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

Vol. XIV.

January, February, March, 1908

No. 1

"What can I do to make my class grow?" is a good question for each scholar to begin the year with. The teacher can do much, the scholars can, perhaps, do even more, to get fresh recruits. Try it.

A traveler setting out on a long journey through an unknown country is careful to lay in an abundance of the right sort of supplies. Growing lads and lasses, with all life before them, do well to lay in a choice supply of the good things of God's Word. The Memory Work of the Supplemental Lessons has this for its object. These Lessons have now developed as far as the Second Year, Intermediate, 12 to 13 years of age. The verses of that year form one-fourth of the whole number required for the obtaining of the General Assembly's handsome Diploma. We supply the Supplemental Leaflets at 6c. a dozen, or the complete Scripture Memory Passages alone at 50c. a hundred, and full information regarding the Diplomas may be obtained from Rev. J. C. Robertson, Confederation Life Building, Toronto, General Secretary of Sabbath Schools for our church.

The Closest to Jesus

There is a story told of John, who wrote the Gospel which bears his name, that, when he was a very old man, and too feeble to preach a longer sermon to his flock at Ephesus, he would raise his hand in blessing over them, and say, "Little children, love one another".

It was the same John whom His Master called, when he was a young disciple, "A Son of Thunder". The rash, hot-headed son of thunder became the apostle of love:

it was he who gave us those sweetest of all words in the Bible, "God is love".

How came the change about? We need hardly ask the question, when we know that John was the disciple closest to Jesus. He was one of the first two who became followers of the Saviour. He was one of the three who alone saw Jesus on the mountain of glory, when His face shone as the sun, and His garments were white as light; and who were nearest their Master in that awful hour of darkness in Gethsemane. It was John who leaned on Jesus' breast at the last Supper. John was "the disciple whom Jesus loved".

Therein surely is the secret of the wondrous change which came upon John. It was like the ripening of the fruit, harsh and sour until the rays of the summer sun have had their way with it. John ever basked in the sunshine of Jesus' love.

How a Men's Class was Gathered

By George Sanderson

I was working in a manufacturing establishment, in a small town near Toronto, employing about one hundred and seventy-five men, twenty-five of whom were in the same department with myself. It occurred to me, that it would be a good thing to get these, and other men, together on Sunday afternoons to study the Bible. I approached the men, one by one, with this suggestion, and out of the twenty-five, eight agreed to join the class, with myself as leader. The men thought that it would be better to have one of themselves as leader of the class, as they would thus feel more freedom in speaking.

The Heroine's Part

The class met on Sunday afternoon in a corner of the church, curtained off, as there was not room in the Sunday School building. It was decided to study the regular Sunday School Lesson. The interest of the class was kept up by giving every individual some part in its work. Sometimes the leader would assign to certain members of the class, two weeks in advance, topics in connection with the Lesson, on which short papers might be written, and sometimes arrangements were made for a debate upon certain points in the Lesson.

In addition to the regular Sunday afternoon meeting, for the study of the Lesson, a monthly meeting was held of the men on a week night, with a different programme each night. One night it might be a debate, on another an oratorical contest, on a third, a banquet, with a discussion following.

The officers of the class are, President, Secretary and Treasurer, who, with the leader, form an Executive Committee. The membership has been kept up and increased through the efforts of the class itself, each one being expected to bring others in. The ideal has been to have each member bring one other at every monthly meeting. A special committee has charge of the work of looking after absentees, and the whole class is a committee for looking after the visiting of the sick.

Special attention is paid to strangers who come into the town, and it is seen that each of these receives an invitation (personal, not merely printed or written) to come to the class. In this way, those coming to the town are reached by the class before they have got into the way of spending Sunday afternoon elsewhere. It is on the first Sunday after a stranger comes into a town that he is apt to feel lonely, and wants some place to go; and if he can be got into the class then, the likelihood is that he will form the habit of attending it. A feature of special interest is, that the membership of the class is largely made up of young men who have come from Britain to this country. Many of these have shown themselves to be men of more than ordinary intelligence.

The class has been organized for ten months, and in that time has increased from

the original eight to an enrolment of about twenty, with an average attendance of about twelve. The membership has grown far beyond the manufacturing establishment from which it drew its first members, and now includes men of all classes in the community.

Toronto

The Heroine's Part

By Esther Miller

Alice was busy preparing a paper to read at a meeting of the Young People's Society. It was to be entitled, "The Heroines of the Old Testament", and she had found in her reading an embarrassment of riches. "I am going to pick out just two or three of the greatest", she said at last, "there'll be Queen Esther for one, and Deborah for another, anyway". "And Jael", said Maud Waring, who had dropped in to give her some assistance, "the brave woman who killed Sisera, you know". "Oh yes", Alice twirled her pen thoughtfully. "It seems a terrible thing she did; but of course it was for her country. Yes, I shall take her too".

But the paper was not finished until many weeks later. Alice's mother fell suddenly ill, and the girl had to take her place at the head of the household. And then, for the first time, she realized that a life of beautiful self-denial and heroic sacrifice was being lived every day at her side unnoticed. "Mother, I don't see how you do the humdrum things of housekeeping so cheerfully", she said one day, when her mother was able to be about her work again. "Life becomes so dull and commonplace. Now, doesn't it?" "It all depends upon the point of view, my dear", said her mother. "If every task is performed as a sacrifice to the Lord, it becomes a pleasure. Even washing dishes, done for the sake of the Master", she added softly, "becomes a heroic task." "Heroic!" repeated Alice. The word reminded her of the paper so long laid away. She went back to it the next week, but her face was very grave over the task, and she tore up most of the old manuscript.

It was finished at last, and the evening

upon which it was to be read Alice called for her friend. "Whom do you think I've chosen for my greatest heroine, Maud?" she asked. "Queen Esther, I suppose, or Deborah?" "Neither of them, it's Hannah." "Hannah? Oh yes, she was Samuel's mother. But she couldn't be called a heroine exactly, could she?" "I think she could, decidedly. She gave her only child to God, and just lived at home and worked quietly, where nobody heard of her and did it all for the sake of the Lord. I can't quite explain why she was so great, but if you ask mother, she'll tell you."

And so the paper was read, and the self-sacrificing mother was given the highest place in Alice's roll of fame; and one mother heard the words, and in her heart she blessed her daughter.

Orillia, Ont.

A Boy Preacher in India

By Rev. F. H. Russell, B.A.

It was a hot day in the year of the great famine, and the pitiless Indian sun beat down upon the crowded street. Little Raghu had wandered about the bazaar for days, hunting in vain for something to eat.

Weeks before, and long weeks they seemed now, his father and mother had left their distant village, where food was not to be had, and had tramped wearily the road to the big city, hoping to find help there. But they had both fallen by the roadside and died, leaving the little Hindu boy to find his way alone. And now he was so weak and hungry he could hardly stand, and almost wished that he might lie down and die as his parents had done.

He made one last effort. A basket of grain was lying in front of a little shop, and Raghu, with both hands held out beseechingly before him, begged for just a handful. But the shopkeeper was angry and drove him away. As he drew back into the roadway, a passing cartman pushed against him, and sent him staggering into the ditch. He lay there so long and so quiet that two hungry dogs thought he was dead, and began to pull and tear at him. The poor boy could not fight them off, and no one seemed to

care what happened to him, for such sights were common in those days.

It would have gone hard with him had not a Christian teacher, who came down the street on his way home, driven the dogs away. He picked the boy up in his arms, and carried him to the Mission hospital, where he was tenderly cared for. Months passed before he was able to walk, and he never fully recovered the use of the leg that was so badly torn.

Raghu was placed in the orphanage, and soon became one of the brightest and happiest boys there. He was eager to learn, and made good progress in school. His lameness kept him from joining the other boys in most of their play, and he had more time for study. He was able before long to read the Bible in his own language; and under careful teaching came to know the love and power of Jesus, and gave his heart to Him. When the day came for his baptism, he wanted to have his name changed. He was asked what name he wanted, and replied "Zakhhi" (Zacchæus) "for", said he, "he was little, like me." So his wish was granted, and Zakhhi he became.

In course of time Zakhhi became himself a teacher, and had charge of a class in the orphanage in which he had been educated. But his heart was set upon becoming a preacher of the gospel. So he was sent to Indore for several months each year, where he received special Bible training, returning to his home during the cold season to continue his teaching, and spending all his spare time going about the city and villages telling the gospel story.

Zakhhi's ambition has been to some extent attained. He is now devoting himself entirely to evangelistic work, and although not yet an ordained preacher, he is looking forward to the day when this, too, will be accomplished, and he will be fully prepared for the work of evangelizing his fellow-countrymen.

Dhar, Central India

"Whatever obstacles control,
Thine hour will come; go on, true soul,
Thou'lt win the prize, thou'lt reach the goal."

BIBLE DICTIONARY FOR FIRST
QUARTER, 1908.

[For additional information in regard to certain of the places, see Geography Lessons.]

An'-drew. The name means "Manliness". He was a brother of Simon Peter, whom he brought to Jesus. Both these brothers were by vocation fishermen, and both became apostles.

Beth-ab'-ar-a. Identified by Conder with Abārah, 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. The traditional site, however, is at a ford east of Jericho.

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

Beth-sai'-da. A town on the east bank of the Jordan just above its fall into the Lake of Galilee. Many authorities hold that there is a second Bethsaida, on the lake shore, west of the Jordan.

Ca'-na. A Galilæan village situated about 4 miles northeast of Nazareth.

Ca-per'-na-um. A town on the north-western shore of the sea of Galilee. Here many of our Lord's miracles were wrought.

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

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

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

Gal'-il-æ'-ans. The inhabitants of Galilee, the most northerly of the three provinces into which the Romans divided Palestine. The lake, 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 Isaac and Rebekah.

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

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

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 Zecharias 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. 1. The husband of Mary the mother of Jesus. 2. 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.

Ju-dæ'-a. The southernmost province of Palestine in the days of our Lord.

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

Mess-i'-as. The Greek form of the Hebrew Messiah. Messiah, "the anointed one", is the Saviour's title. Christos (Christ) is the Greek translation.

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.

Sa-mar'-it-ans. The inhabitants of Samaria, the central province of Palestine in our Lord's day. Between the Samaritans and the people of Judah there was enmity dating from the time of Nehemiah.

Si-lo'-am. A pool situated a little to the southeast 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, capital of Herod the ruler of Galilee, on the southwestern shore.

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

Opening Exercises

I. SILENCE

II. SINGING. Hymn 34, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER, closing with the Lord's Prayer in concert.

IV. SINGING.

When morning gilds the skies,
My heart awaking cries,
'May Jesus Christ be praised!
Alike at work and prayer
To Jesus I repair;
'May Jesus Christ be praised!
—Hymn 97, Book of Praise.

V. READ IN CONCERT. See SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected. (This selection may usually be that marked. "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, 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, Questions 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. Heb. 1: 1-4.

Superintendent. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

School. Hath in these last days spoken unto us by His Son,

Superintendent. Whom He hath appointed heir of all things,

School. By whom also He made the worlds;

Superintendent. Who being the brightness of His glory, and the express image of His Person,

School. And upholding all things by the word of His power,

Superintendent. When He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

School. Being made so much better than the angels,

Superintendent and School. As He hath by inheritance obtained a more excellent name than they.

V. SINGING. Hymn 607, Book of Praise.

VI. BLESSING OR CLOSING PRAYER.

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

Lesson I.

THE WORD MADE FLESH

January 5, 1908

A FOREWORD—John, the writer of the Fourth Gospel, was one of Jesus' first disciples. In his old age he lived at Ephesus, in Asia Minor, and there he wrote his Gospel between A. D. 80 and A. D. 95.

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

Memorize v. 3.* THE LESSON PASSAGE—John 1 • 1-14. Study John 1 : 1-18.

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 ¹ was made.

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

5 And the light shineth in ² darkness; and the darkness ³ comprehended it not.

6 There ⁴ was a man sent from God, whose name was John.

7 The same came for ⁵ a witness, to bear witness of the ⁶ Light, that ⁷ all men through him might believe.

8 He was not ⁸ that Light, but ⁹ was sent to bear witness of ⁸ that Light.

Revised Version—¹ hath been; ² the; ³ apprehended; ⁴ came; ⁵ witness, that he might; ⁶ light; ⁷ all might believe through him; ⁸ the light; ⁹ came that he might; ¹⁰ There was; ¹¹ light, even the light; ¹² coming; ¹³ they that were; ¹⁴ the right; ¹⁵ children; ¹⁶ became; ¹⁷ Omit the; ¹⁸ from.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The Word made flesh, John 1 : 1-18. T.—Isaiah's prophecy, Isa. 11 : 1-10. W.—Taking our nature, Heb. 2 : 9-18. Th.—Christ's humility, Phil. 2 : 1-11. F.—The Word of life, 1 John 1. S.—Light of the world, John 8 : 12-20. S.—One with God, John 17 : 1-11.

THE LESSON EXPLAINED

I. THE WORD IN ETERNITY.—1-3. **In the beginning;** at the time when God created the world (see Gen. 1 : 1). The "Word", that is, Christ, did



THE APOSTLE JOHN

not begin to be at this time; He already **was**, "before the world was" (see ch. 17 : 5), that is, He is eternal. **The Word;** a title given to Jesus Christ, because, in and through Him, God's thoughts and will are made known, as we make our thoughts and will known by our words. **With God;** as a Person with a Person. **Was God;** sharing the divine nature. **All things.. made by him.** God's power in creating the world wrought through the Word (compare Heb. 1 : 2).

3-5. In him was life. He is the fountain of all life, of the body, mind and soul, ch. 5 : 26; 14 : 6. **The light of men;** making God known to men, showing them how to serve Him, and guiding them in the way to heaven. All this the Word did,

^{9, 10} That was the true ¹¹ Light, which lighteth every man ¹² 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 ¹² his own received him not.

¹² But as many as received him, to them gave he ¹³ power to become ¹⁴ the sons of God, even to them that believe on his name :

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

¹⁴ And the Word ¹⁰ was made flesh, and dwelt among us, (and we beheld his glory, ¹⁷ the glory as of the only begotten ¹³ of the Father,) full of grace and truth.

before, as well as after He came into the world. For it was He who inspired the Old Testament writers, and who gives to men the light of reason and conscience. **Light shineth in darkness;** "Darkness" means the sin that fills the world. **Apprehended it not** (Rev. Ver.); did not lay hold of it. Sin kept men from accepting the guidance of the light shining from God's Word and that shining in their own souls.

II. THE WORD IN THE WORLD.—6-9. **A man sent from God;** like the prophets of the Old Testament, **John;** the Baptist (Matt. 3 : 1), a cousin, by his mother, of Jesus. **A witness;** pointing men to Jesus as the promised Messiah, who was to save His people from their sins. **That all.. might believe.** Through John the first disciples believed; by them the gospel was carried far and wide. **Not that light.** John was only "a lamp that burneth and shineth" (ch. 5 : 35, Rev. Ver.), that is with a borrowed light. **The true light;** like the sun, which is itself the source of light. **Lighteth every man.** The gospel is offered to all, though not all accept it.

10, 11. Was in the world; as a Master in His own house. **World.. made by him;** and, therefore, its inhabitants ought to have honored and obeyed Him. **Knew him not;** did not see in Him their Ruler and Lord. **Came unto his own;** the Jewish people. **Received him not;** refused Him the welcome due to Him as their rightful King (compare Matt. 21 : 33-44).

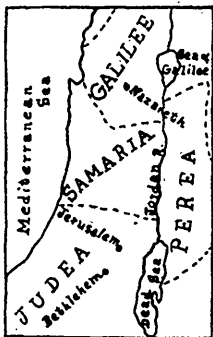
III. THE WORD AMONGST BELIEVERS.—12-14. **As many as received him;** gave him the love and trust of their hearts. **Right to become the sons of God.** By sin men had forfeited this right. Jesus gives it back to them. **Believe on his name;** take Him for all He claims to be—Saviour, Teacher

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

and Lord. **Born, not of blood, nor . . . will of the flesh, nor . . . will of man.** It is not by descent, or through any human power or influence whatsoever, that we become children of God. **But of God.** The new life comes from God alone. **Word . . . made flesh.** The Word already shared the divine nature (v. 1); in Jesus, He took to Himself human nature as well. **Dwelt;** literally "pitched His tent". Possibly there is a reference to the Lord's dwelling in the tabernacle, Ex. 25 : 8; 2 Sam. 7 : 6. **Glory . . . as of the only begotten of the Father.** Jesus was God's Son in a sense true of no other. In Him there is just such glory as the Father has. **Full of grace;** a ray of the divine glory. It means God's loving favor to sinners. **Truth;** a second ray. It means the complete revelation of God's character and will.

V. 15 gives the Baptist's testimony to Jesus and vs. 16 to 18 add to it the testimony of those who received and trusted Him as their Saviour. Into their lives had come blessing from Him, as streams from a fountain ever flowing.

THE GEOGRAPHY LESSON



The map shows the three provinces of Palestine. These lay between the Mediterranean and the Jordan Valley, having the Lebanon Mountains and the Desert for the northern and southern boundaries respectively. GALILEE means something "round". Near the famous Sea of Galilee, Jesus spent the greater part of His ministry. SAMARIA is a land of hills and valleys, with, here and there, upland plains

of great fertility. Its numerous highways made travel easy. JUDEA is a lofty plateau of stony moorland, a land of sheep and shepherds. Besides these provinces, the Map shows the region known as PEREA, east of the Jordan, which had a large Jewish population.

AN ORIENTAL SIDELIGHT

The gospel pictures John the Baptist as clothed with camels' hair. In the East, the hair of the camel is still spun and woven. The material is softer and more pliable than sackcloth woven from goat's hair. The large outer garment of the Be-

douin, which covers him both by day and night, is frequently made of this cloth.

LESSON QUESTIONS

Who wrote the Fourth Gospel? Where was it written, and at what date? What was John's purpose in writing it?

1-5 What do you understand by "the beginning"? Who is said to have existed at that time? Which words in v. 1 picture the Word as a Person? Which teach that He was divine? What do we learn about His part in creating the world? From whom does all life flow? In what ways did the "life" become the "light of men"? Explain "darkness".

6-11 From whom was John the Baptist sent? What was to be his work? What was the purpose of his witness-bearing? How was the Word treated by His own people?

12-14 What fight did He give to those who received Him? What two natures were united in the Word? In what did His glory consist? What was the Baptist's testimony to Jesus? Give the testimony of Jesus' own disciples.

TOPICS FOR DISCUSSION

1. The proofs that Jesus is divine.
2. The value of John the Baptist's witness to Jesus.

A LESSON FOR LIFE

When any one we trust makes out a cheque in our favor and signs his name at the bottom, we are sure that the bank will give us the money for it. The name signed on the cheque is our authority in asking for the money. So Jesus give us His name to use in asking from God every needful blessing. Nothing will be refused us so long as we have His authority to ask it.

Prove from Scripture—That Christ is all powerful.

Shorter Catechism—Ques 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

The Question on Missions—(First Quarter, AT SCHOOL IN CENTRAL INDIA.)—1. Who are the Christian boys and girls under the care of our missionaries in India? Many of them belong to Christian families; but a large number are orphans, who came in during the famine a few years ago, chiefly from among the farming class, but many also from among the Bheels, or jungle tribes.

FOR WRITTEN ANSWERS

1. Why is Jesus called the Word?

2. What is required of us, in order to become children of God?

Lesson II

JESUS AND JOHN THE BAPTIST

January 12, 1908

BETWEEN THE LESSONS—John the Baptist preached to the multitudes who came to him, bidding them repent of their sins (Matt. 3: 1-12, Mark 1: 1-8; Luke 3: 1-18). He baptized those who obeyed his teaching, as a sign that they had truly forsaken their sin. Amongst those who came to him to be baptized was Jesus Himself, now about thirty years of age, Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22. Jesus had indeed no sin to repent of; but He took His place amongst sinners, that He might become their Saviour. Immediately after His baptism, Jesus was tempted in the wilderness, Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13. **The Lesson follows.**

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

Memorize vs. 29, 30. THE LESSON PASSAGE—John 1: 25-34. Study John 1: 19-34.

25 And they asked him, and said unto him, Why baptizest thou then, if thou² be not that Christ, nor Eli³'s, neither³ that prophet?

26 John answered them, saying, I baptize with water: ⁴but there standeth one among you, whom ye know not;

27 ⁵He 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 ⁶Bethab'ara beyond Jordan, where John was baptizing.

29 ⁷The next day John seeth Je'sus 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

Revised Version—then baptizest thou; ²art not the Christ, neither Elijah; ³the; ⁴in the midst of you standeth one; ⁵even he that cometh after me, the latchet of whose shoe; ⁶Bethany; ⁷On the morrow he seeth; ⁸become before me; ⁹for this cause came I; ¹⁰witness; ¹¹have beheld; ¹²as a dove out of heaven; ¹³he said; ¹⁴whomsoever; ¹⁵abiding upon; ¹⁶that; ¹⁷Spirit; ¹⁸have seen, and have borne witness.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus and John the Baptist, John 1: 19-34. T.—The voice, Isa. 40: 1-10. W.—Christ's witness to John, Matt. 11: 7-15. Th.—The witness from heaven, Mk. 1: 1-11. F.—The beloved Son, Matt. 17: 1-13. S.—Believing and life, John 3: 23-36. S.—Redeemed by blood, 1 Peter 1: 13-21.

THE LESSON EXPLAINED

The Jews in Jerusalem, through the Sanhedrin, their great Council, sent a deputation (see vs. 19-24) to ask John the Baptist about himself and his teaching. The deputation consisted of priests, chosen perhaps because John was the son of a priest (Luke 1: 5, &c.), and Levites. These were the authorized leaders in religious matters. To these messengers John frankly confessed that he was not "the Christ", that is, the promised Messiah of the Jews, nor "Elijah", whom the Jews expected to return in bodily form before the coming of the Messiah, nor "the prophet" (Rev. Ver.), namely, the one promised in Deut. 18: 15. He calls himself "a voice", meaning that the only thing of any consequence about him is his message. His sole business is to prepare for Christ's coming by summoning the people to repent. The messengers from the Sanhedrin were Pharisees, one of the chief religious sects amongst the Jews.

I. THE CHRIST ANNOUNCED.—25-28. Why baptizest thou then? The Pharisees challenged John's right to baptize because they regarded his doing so as a claim to be a national leader. **I baptize with water.** As God—commissioned to turn the people to holiness of life, he had the right to do this. But it was only the outward symbol of the inward baptism with the Holy Ghost (Matt. 3: 11), which Christ alone could give. **In the midst of you... one.** They were asking for John's authority; he answers that the Master for whom He speaks is amongst them. **Whose shoe's latchet, etc.** To loose the shoe latchet, or to "bear the shoes" (Matt. 3: 11) was

a man which is ⁶preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Is'rael, ⁹therefore am I come baptizing with water.

32 And John bare ¹⁰record, saying, I ¹¹saw the Spirit descending ¹²from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, ¹³the same said unto me, Upon ¹⁴whom thou shalt see the Spirit descending, and ¹⁵remaining on him, the same is he ¹⁶which baptizeth with the Holy ¹⁷Ghost.

34 And I ¹⁸saw, and bare record that this is the Son of God.

the business of a slave. So much above himself was Jesus, in John's eye. **Bethabara beyond Jordan.** See Geography Lesson.



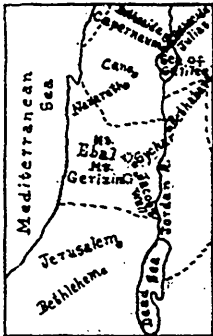
THE BANKS OF THE JORDAN

II. THE CHRIST DECLARED.—29-31. The next day; after the visit of the Sanhedrin deputation. **Seeth Jesus coming;** returning, a Conqueror, from the temptation in the wilderness (see Between the Lessons). **Behold the Lamb of God.** John doubtless had in mind such passages as Isa.

53 : 7, where the Messiah is pictured as a suffering Lamb, or Ex. ch. 12, with its account of the Pass-over lamb. The feast of the Passover was at hand, and the language would receive emphasis from the sight of flocks of lambs being taken to Jerusalem to serve as offerings. **Take away the sin of the world;** by bearing the burden of its guilt (Isa. 53 : 5) and so removing it, 1 Pet. 2 : 24. **I knew him not.** Until Jesus came to be baptized, John, like the rest of the Jews, did not know Him to be the Messiah. **He should be made manifest;** made known. John's mission was twofold : (1) to prepare men for Christ's appearing by preaching repentance ; (2) to point Him out, when He did appear. **To Israel.** Christ's mission was first of all to His own nation, Matt. 15 : 24. Afterwards, and through them, to the world, Matt. 28 : 19, 20.

32-34. The Spirit descending as a dove. abode upon him. See Luke 3 : 22: This was the sign to John that Jesus was the Messiah (v. 33). **Baptizeth with the Holy Ghost.** See v. 26. **The Son of God.** John proclaimed what the Father Himself had declared, Matt. 3 : 17.

THE GEOGRAPHY LESSON



The Lesson takes us to the river Jordan, so famous in the history of Israel. The banks of this river are in general bordered with jungle and thus difficult of access. At several points, however, the way of approach is more open and easy, and the water is shallow enough for fording. There is a ford, now called Abārah, not far from Cana. This may be the ancient BETHABARA, where Jesus was baptized,

although the common view places this much farther down the river, some 8 or 10 miles from the Dead Sea.

AN ORIENTAL SIDELIGHT

"During my stay in Cairo", says Dr. Trumbull, in *Studies in Oriental Social Life*, "one of the commonest sights was a carriage of a pasha preceded in the streets by one or more forerunners, calling aloud for the clearing of the way. And when our little party rode out along the banks of the Nile, a handsome young 'Sais' (forerunner), ran before

us at top speed, calling for a clear path for us among the loaded camels, and the ambling donkeys, and the tolling foot-passers."

LESSON QUESTIONS

What was the substance of John the Baptist's preaching ? What sign of repentance did he require of the people ? Why did Jesus come to be baptized ? Who were sent to John ? From what body ? What did they ask ? What did John deny regarding Himself ? What did he call himself ? What did he say of his work ? What did Jesus say of John ? (Matt. 11 : 7-11.)

25-28 On what ground did the Jews challenge John's right to baptize ? What did John say of his own baptism ? Who did he say was already amongst the Jews ? How did John show his humility ? What example of humility in service did Jesus give His disciples ? (John 13 : 1-15.) Who is the greatest in His Kingdom ? (Matt. 20 : 26-28.)

29-34 What title did John give to Jesus ? What Old Testament passages were doubtless in his mind ? How does Jesus take away sin ? By what sign did John recognize Jesus as the Messiah ? What record did John bear ?

TOPICS FOR DISCUSSION

1. The greatness of John the Baptist.
2. What does the title "Lamb of God" teach concerning Christ's character and work ?

A LESSON FOR LIFE

There is not a single follower of Jesus Christ who cannot point some other person to Him. We cannot all give largely, so that messengers may be sent to tell of the Saviour; only the wealthy can do that. Not all of us can move great multitudes by our words; that requires eloquence. But the poorest and slowest of speech can live a Christ-like life. And that will attract others to Him, as nothing else can.

Prove from Scripture—That the Old Testament points to Christ.

Shorter Catechism—Ques. 83. *Are all transgressions of the law equally heinous ?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—2. What training is being given to these boys and girls ? They receive a good school education, and careful Bible training. Some of them are being trained as teachers, others are preparing for the University, and most of them are learning some useful trade.

FOR WRITTEN ANSWERS

1. What wrong views regarding himself did John the Baptist correct ?
2. What were the two parts of his mission ?
3. How did he recognize Jesus as the Messiah ?

Lesson III.

JESUS AND HIS FIRST DISCIPLES

January 19, 1908

BETWEEN THE LESSONS—In the last Lesson we studied the testimony of John the Baptist to Jesus. The Lesson for to-day tells of the calling of Jesus' first disciples, and their testimony to Him.

GOLDEN TEXT—We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.—John 1: 45.

Memorize vs. 35-37. **THE LESSON PASSAGE**—John 1: 35-49. Study John 1: 35-51.

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

36 And ² looking upon Jesus as he walked, ³ he saith, Behold the Lamb of God!

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

38 ⁴ Then Jesus turned, and ⁵ saw them following, and saith unto them, What seek ye? ⁶ They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where ⁷ dwellest thou?

39 He saith unto them, Come and ⁸ see. They came ⁹ and saw where he ¹⁰ dwelt, and ¹¹ abode with him that day: ¹² 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 ¹³ first findeth his own brother Simon, and saith unto him, We have found the ¹⁴ Messiah, which ¹⁵ is being interpreted, ¹⁶ the Christ.

42 ¹⁷ And he brought him ¹⁸ to Jesus. ¹⁹ And when Jesus ¹⁹ beheld him, he said, Thou art Simon the son of ²⁰ Jo'na: thou shalt be called Ce'phas, which is by interpretation, ²¹ A stone.

Revised Version—¹ on the morrow John was standing; ² he looked; ³ and saith; ⁴ And Jesus; ⁵ beheld; ⁶ and; ⁷ abidest; ⁸ ye shall; ⁹ therefore; ¹⁰ abode; ¹¹ they; ¹² Omit for; ¹³ findeth first; ¹⁴ Messiah; ¹⁵ Omit the; ¹⁶ Omit And; ¹⁷ unto; ¹⁸ Omit And when; ¹⁹ looked upon him, and said; ²⁰ John; ²¹ Peter; ²² On the morrow he was bringing to; ²³ he; ²⁴ Jesus; ²⁵ from; ²⁶ of; ²⁷ Omit there; ²⁸ Omit that; ²⁹ Omit and saith unto.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus and His first disciples, John 1: 35-51. T.—The second call, Matt. 4: 12-22. W.—The call of Matthew, Matt. 9: 1-13. Th.—True disciples, Luke 9: 18-26. F.—Chosen to service, John 15: 1-16. S.—Serving and following, John 12: 12-26. S.—Reward of service, Matt. 19: 23-30.

THE LESSON EXPLAINED



ANDREW

Bearing a cross of the shape called a St. Andrew's Cross.

were eager, therefore, to learn more of Him.

38, 39. Jesus... saith... What seek ye? A question to encourage them: "He opened their mouth because He wished to fill it". Rabbi; literally "My Greatness", a Hebrew title for a

I. JESUS, TEACHER. - 35-37. Again the next day. As in v. 29, the writer here gives day and date—one of the proofs that he was an eyewitness of the events he recorded. John stood, and two of his disciples; and their minds filled with wondering, expectant thoughts regarding the great Person whom John, and perhaps they also, had seen the day before. Looking upon Jesus; fixing his gaze upon Him with absorbed attention. Behold the Lamb of God! The pure and spotless One, who, by shedding His precious blood, is to take away the world's sin. Disciples heard... followed Jesus. They believed John's testimony that

Jesus was the Messiah. They were attracted by the personality of Jesus. They were eager, therefore, to learn more of Him.

43 The day following Jesus would go forth into Gal'ilee, and ²³ findeth Phil'ip, and ²⁴ saith unto him, Follow me.

44 Now Phil'ip was ²⁵ of Bethsa'ida, ²⁶ the city of Andrew and Peter.

45 Phil'ip findeth Nathan'ael, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Jesus of Nazareth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can ²⁷ there any good thing come out of Nazareth? Phil'ip saith unto him, Come and see.

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

48 Nathan'ael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before ²⁸ that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Nathan'ael answered ²⁹ and saith unto him, Rab'bi, thou art the Son of God: thou art ³⁰ the King of Is'rae'l.

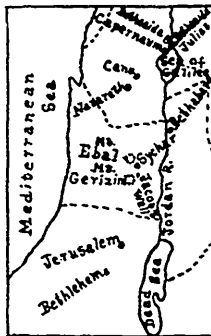
teacher. Being interpreted, Master. John wrote his Gospel for Greek readers, and he therefore translated the Hebrew title into the Greek for "master" or "teacher". Where dwellest thou? They would like at some suitable time to come and talk with Him. Come and see. Jesus' door is ever on the latch. Every inquirer is welcome. Abode with him that day; the remainder of the day. That wonderful interview was still fresh in the memory of John, the old man, as he wrote his Gospel. Tenth hour; probably four o'clock, p.m.

II. JESUS, SAVIOUR.—40-42. One... was Andrew. The other was doubtless John, the writer of the Gospel; otherwise he would be named. John, according to his usual custom, suppresses his own name. Simon Peter's brother. He became more famous than Andrew. He findeth first his own brother (Rev. Ver.). The meaning apparently is, that John found his brother James, (Matt. 10: 2), but not until after Andrew had found his brother Simon. Found the Messiah. Their conversation with Jesus had confirmed the Baptist's teaching. Messiah, is the Hebrew name for the Saviour promised in the Old Testament. Christ, is from the Greek equivalent (Christos). Both names mean "the Anointed". Jesus beheld him; with a steadfast, searching gaze, reading his character through and through. Cephas... A stone; a mass of rock. Peter has the same meaning in Greek as Cephas in Hebrew. Jesus saw in Peter one fitted to become a foundation stone in His church. (Compare Matt. 16: 18.)

III. JESUS, SON OF GOD.—43-49. Jesus.. findeth Philip. The others had sought, or been brought to, Jesus; Jesus Himself finds Philip. Of Bethsaida. See Geography Lesson. Philip findeth Nathanael ("Gift of God"); called elsewhere Bartholomew, Matt. 10: 3. Any good thing.. out of Nazareth? This was so obscure a place—it is never mentioned in the Old Testament—that Nathanael thought that no man of mark could come from it. Come and see; the best cure for prejudice. An Israelite indeed; a possessor of the spirit of faith that won for Jacob the name Israel, "prince with God", Gen. 32: 28. No guile; free from deceitfulness like Jacob's before he became Israel, Gen. 27: 18-25. The Son of God.. King of Israel; two titles of the Messiah. (see Ps. 2: 6, 7). Jesus' supernatural knowledge (vs. 47, 48) convinced Nathanael that these titles belonged to Jesus. All of these six first disciples afterwards became apostles.

In vs. 50, 51, Jesus assures Nathanael that he will see still stronger proofs that He is the Messiah. He, "the Son of Man", will, like Jacob's ladder (Gen. 28: 10-12), bring heaven and earth together, so that men can speak to God, and God can send blessings upon men.

THE GEOGRAPHY LESSON



BETHSAIDA (the name means "Fisher Home") seems to have been the name of two towns on the northern shore of the Sea of Galilee. One of these, called Bethsaida Julias, in honor of the Emperor Augustus' daughter Julia, was on the east bank of the Jordan, near its entrance into the Sea. The other Bethsaida, the home of Andrew and Peter and Philip, was on the northwest shore of the Sea, in a little vale bordering a beautiful curve in the beach. NAZARETH, the home of Jesus until He was thirty years old, lay in a high valley among the hills of Galilee.

LESSON QUESTIONS

35-37 To whom did John the Baptist now point

out Jesus? What effect had the Baptist's words on them? Where does Jesus say that He will draw all men to Himself? (John 12: 32.)

38, 39 How did Jesus encourage the two seekers? By what title did they address Him? What question did they ask? What was their object? What invitation did Jesus give? How long did they remain with Him? Who may come to Jesus (Rev. 22: 17).

40-42 Give the names of the Baptist's two disciples who went after Jesus. Whom did they each seek? Which found his brother first? What was this brother's name? What new name did Jesus give to Him? What is its meaning? When did Peter preach a great sermon? (Acts 2: 1, 14, etc.)

43-49 How did Philip become a follower of Jesus? Whom did he find? What objection did Nathanael make? How did Philip meet it? Where did Jesus say He had seen Nathanael before? Of what did this convince Nathanael? What stronger proof that Jesus is the Messiah would Nathanael yet see?

TOPICS FOR DISCUSSION

1. Different ways in which people are brought to Christ.
2. Great men who have come from obscure places.

A LESSON FOR LIFE

We find what we look for. The children of a famous naturalist could see nothing to interest them in the surroundings of their summer home, until he set them to search out all the different kinds of plants in a near-by field. They were astonished and delighted at the number of varieties they discovered. But no searchers are so richly rewarded as those who seek Jesus. Each day will bring new discoveries of His grace and power.

Prove from Scripture—That Christ is all-seeing
 Shorter Catechism—Ques. 84. What doth every sin deserve? A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—3. How is school work carried on? Schools are conducted much as in Canada, with the same general subjects. Up to the fourth book, the children are taught in Hindi, and then begin to study English. The two languages are then taught together until the pupil enters college, where English only is used.

FOR WRITTEN ANSWERS

1. How did John and Andrew become followers of Jesus?
2. What missionary work did they at once undertake?
3. How was Nathanael convinced that Jesus was the Messiah?

Lesson IV.

JESUS CLEANSSES THE TEMPLE

January 26, 1908

BETWEEN THE LESSONS—The third day after the calling of Philip (ch. 1 : 43), Jesus and His six disciples attended a marriage in Cana. During the marriage feast, the supply of wine failed. The family would be sorely troubled at this, as, according to Eastern ideas, any lack of provision on such occasions was a deep disgrace. Mary, the mother of Jesus, who was present as a relative or intimate friend of the family, appealed to Him for help, and He, by a miracle, turned a quantity of water into wine, so that there was a supply both abundant and excellent, vs. 1-11. After this first miracle, Jesus, with His mother, His brethren and His disciples went to Capernaum, v. 12.

GOLDEN TEXT—Holiness becometh thine house, O Lord, for ever.—Psalm 93 : 5.

Memorize vs. 15, 16. **THE LESSON PASSAGE**—John 2 : 13-22.

13 And the ¹Jews' passover was at hand, and Jesus went up to Jeru'salem,

14 And ²found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :

15 And when he had made a scourge of ⁴small cords, he drove them all out of the temple, ³and the sheep, and the oxen; and ²poured out the changers' money, and overthrew ⁵the tables ;

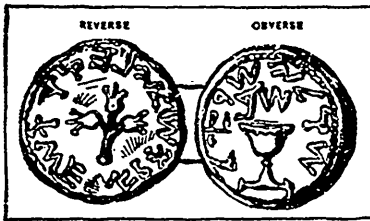
16 And ⁷said unto them that sold doves, Take these things hence : make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house ⁹hath eaten me up.

Revised Version—¹passover of the Jews ; ²he ; ³And he made ⁴of cords, and cast all out ; ⁵both the sheep ; ⁶their ; ⁷to them that sold the doves he said ; ⁸Omit And ; ⁹shall eat ; ¹⁰The Jews therefore answered ; ¹¹The Jews therefore said ; ¹²raise ; ¹³raised ; ¹⁴spake this ; and.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Jesus cleanses the temple, John 2 : 13-22. T.—Another cleansing, Mk. 11 : 11-19. W.—Hezekiah's good deed, 2 Chron. 29 : 1-11 ; 15-19. Th.—Josiah cleanses the temple, 2 Chron. 34 : 1-11. F.—The house of prayer, 2 Chron. 6 : 12-21. S.—Longing for God's house, Ps. 84. S.—No defilement, Rev. 21 : 22-27.

THE LESSON EXPLAINED



A SILVER SHEKEL OF B.C. 140

On the one side is a lily, with the inscription, "Jerusalem the Holy," and on the other a cup with the date above it, and the inscription, "Shekel of Israel". The letters are "Old Hebrew".

I. A SINFUL TRAFFIC.—13, 14. The Jews' **passover**; one of the three great Jewish feasts. It was held late in March or early in April. The other two feasts were Pentecost, fifty days after the Passover, and Tabernacles, in October. (See Ex. 23 : 14-17 ; 34 : 23 ; Deut. 16 : 16.) **Jesus went up to Jerusalem**; whither all Jews were required by the law of Moses to go, in order to celebrate each of the three feasts just named. This was considered a high privilege by all good Jews. **Found in the temple**; where Jesus, a boy of twelve, had sat among the teachers, Luke 2 : 46. Surrounding the temple proper, were several enclosures called courts (see Geography Lesson). **Sold** (in the outermost court, called the Court of the Gentiles) **oxen and sheep and doves**; which were used in the sacrifices required at the Passover. **Changers of money**; who exchanged the foreign coin of the many Jews

18 ¹⁰Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things ?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 ¹¹Then said the Jews, Forty and six years was this temple in building, and wilt thou ¹²rear it up in three days ?

21 But he spake of the temple of his body.

22 When therefore he was ¹³risen from the dead, his disciples remembered that he ¹⁴had said this unto them ; and they believed the scripture, and the word which Jesus had said.

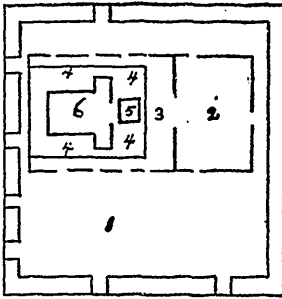
who came from countries outside of Palestine to celebrate the Passover at Jerusalem, for the Jewish half-shekel (about 28 cents) required of each Jew as a temple tax. The selling of animals for sacrifice and the money changing were right in themselves, when carried on in a proper place, and honestly.

II. A STERN PUNISHMENT.—15-17. A scourge of **small cords**; ropes made into a Roman flagellum, or scourge with several lashes. **Drove them all out.** Their conscience made them cowards. It was a common belief among the Jews that the Messiah would begin His work by cleansing the temple from every stain of evil, Mal. 3 : 1-3. This act of Jesus was also, therefore, practically a claim on His part that He was the Messiah. **Poured out . . . money . . . overthrew the tables**; making thorough work. **Them that sold doves**, etc. These would be in cages and so could not be driven out. **My Father's house.** Compare Luke 2 : 49 (Rev. Ver.) The Man of thirty shows the same spirit as the Boy of twelve. He was a loyal Son, and was filled with burning indignation when He saw the place profaned that had been set aside for His Father's worship. **House of merchandise**; a place for ordinary worldly traffic. In Matt. 21 : 13 stronger words are used. **Disciples remembered.** The strange and startling actions and words of the Saviour seemed to them to fulfil the prophecy here quoted from Ps. 69 : 9. **Zeal . . . shall eat me up** (Rev. Ver.) ; earnestness for God's glory shall wear Me out. Jesus spent Himself without stint in the service of God.

III. A BOLD CHALLENGE.—18-22. **What sign, etc. ?** The Jews asked Jesus for a miracle

to prove that He was acting by divine authority. Destroy this temple . . . in three days I will raise it up. The Jews did not understand this saying; but they afterwards, at His trial before Caiaphas, brought it up as a charge against Him, Matt. 26 : 61; Mark 14 : 58. Forty and six years, etc. This was the third temple. The first was built by Solomon and destroyed by Nebuchadnezzar. Zerubbabel, the leader under whom the Jews returned from Babylon, built the second. Herod rebuilt Zerubbabel's temple, commencing his work about B. C. 20. He spake of his body. This was the temple He would raise up, to prove that He was acting and speaking in God's name.

THE GEOGRAPHY LESSON



The temple built by Herod the Great, with its courts, occupied an area nearly square, the east and west sides being about 1,000 feet long, and those to the north and south a little less. This space was divided into an outer and inner court. The

1. Court of the Gentiles. 2. outer court was called the Court of the Gentiles, because Gentiles were admitted to it. From the outer court the temple was reached by passing through, first, the Court of the Women, and then through the Courts for the priests and for the men of Israel. The temple itself was built of huge blocks of white marble, having the front walls to the east ornamented with thick plates of gold, which shone with dazzling splendor in the rays of the rising sun. It stood on Mount Moriah, one of the three hills on which Jerusalem is built. The site is now occupied by the Mohammedan Mosque of Omar.

AN ORIENTAL SIDELIGHT

"It is a touching sight to see the Jews, in Jerusalem, on a Friday afternoon, assembled just eastward of the ruined walls of their ancient temple, praying towards the place where Jehovah's name

was set. Old and young, men, women and children, gather there, and read anew in the scriptures the prophecies of the desolation of the Holy City, and of its restoration."

LESSON QUESTIONS

Where had Jesus attended a marriage? What miracle had He wrought? Whither did He afterwards go? Who accompanied Him?

13, 14 Which feast of the Jews was now at hand? Whither did Jesus go to celebrate it? What did He find in the temple? Why did this make Him indignant?

15-17 How did He show His displeasure? What did He call the temple? Into what had it been turned? Of what did Jesus' actions remind His disciples? Where, in the Gospels, does God call Jesus His Son (Matt. 3 : 17; Mark 1 : 11, Luke 3 : 22).

18-22 What demand did the Jews make? Give Jesus' reply. What was His meaning? How many temples were there? Name the builder of each. What use was afterwards made of Jesus' words? When only did His disciples understand Jesus' reply to the Jews? Give an Old Testament prophecy of His resurrection. (Ps. 16 : 10.) Where is this prophecy referred to in the New Testament? (Acts 2 : 29-32.)

TOPICS FOR DISCUSSION

1. Is it ever right to be angry? If so, when?
2. Evils which we can help to remedy.

A LESSON FOR LIFE

Every son has his father's honor in his keeping. His actions will bring either credit or disgrace upon the family name. God is our heavenly Father. He has called us into His family. This high position carries with it the obligation to do nothing that will bring dishonor upon Him or upon His cause. Every true and loyal child of God will hold his heavenly Father's honor dearer than life.

Prove from Scripture—That Christ is the Ruler in the church.

Shorter Catechism—Review Questions 82-84.

The Question on Missions—1. How do the boys and girls compare with those in Canada? Children in India have in most cases uneducated parents, and their home surroundings are not helpful. But they are quick to learn; imitative, and good at memorizing. They are apt at language, and many learn to read and speak English readily.

FOR WRITTEN ANSWERS

1. Describe the traffic which Jesus found going on in the temple?

2. Of what was Jesus' cleansing of the temple a sign?

3. What temple did He say He would rebuild in three days?

Lesson V. **JESUS THE SAVIOUR OF THE WORLD** February 2, 1908

BETWEEN THE LESSONS—The Passover celebration extended over seven days. During this period, after the cleansing of the temple and the discussion with the Jewish authorities (see last Lesson, ch. 2 : 13-22), Jesus turned to the multitudes, to carry on amongst them His work of teaching and healing (see v. 23). At this time He wrought a number of miracles, although none of these are recorded (compare chs. 3 : 2 ; 4 : 45, 20 : 30). Many of those who witnessed the miracles were so impressed, that, for a time, they believed on Him as the Messiah. But their faith lacked depth and sincerity, and hence Jesus did not trust Himself to them, or open to them His heart.

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.

Memorize vs. 14-16. **THE LESSON PASSAGE**—John 3 : 14-21. Study John 3 : 1-21.

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 ¹ in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth ² in him should not perish, but have ³ everlasting life.

17 For God sent not ⁴ his Son into the world to ⁵ condemn the world ; but that the world ⁶ through him might be saved.

18 He that believeth on him is not ⁷ condemned : ⁸ but he that believeth not ⁹ is condemned already,

Revised Version—¹ may in him have eternal life ; ² on ; ³ eternal ; ⁴ the ; ⁵ judge ; ⁶ should be saved through him ; ⁷ judged ; ⁸ *omit* but ; ⁹ hath been judged ; ¹⁰ judgment, that the ; ¹¹ the light ; for their works ; ¹² ill ; ¹³ and cometh not ; ¹⁴ works ; ¹⁵ have been.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus, the Saviour of the world, John 3 : 1-21. T.—Born of God, 1 John 5 : 1-13. W.—A new creature, 2 Cor. 5 : 14-21. Th.—Flesh and spirit, Rom. 8 : 1-10. F.—The brazen serpent, Num. 21 : 4-9. S.—The Gift of love, 1 John 4 : 4-14. S.—Great love, Rom. 8 : 31-39.

THE LESSON EXPLAINED

Among those who had been deeply impressed by the teachings and miracles of Jesus, was "Nicodemus, a ruler of the Jews", that is, a member of the Sanhedrin, the great Jewish Council. He came to Jesus (see vs. 1-13), to learn more as to who He was and what were His teachings. He chose the night for his visit, probably for fear of his fellow Sanhedrists, who were opposed to Jesus. Jesus tells His visitor that no man can become a member of the kingdom of God, unless he is born again, that is, receives a new divine life. This life from above is the one greatest need of all mankind. To supply it, Jesus Himself came down from heaven to earth.

I. A UNIVERSAL PROVISION.—14. As Moses lifted up the serpent; elevating it upon a pole, so that it could be seen from all parts of the camp by every Israelite bitten by the poisonous desert serpents (see Num. 21 : 6-9). **Must.** Only in this way could men be saved from sin; and to save men was Jesus' chief desire. **The Son of man be lifted up;** that is, on the cross, that He might make the love of God fully known, and draw men to Himself, ch. 12 : 32, 33.

II. A UNIVERSAL OFFER.—15-17. **Whosoever believeth;** looks to the Saviour with trust and confidence, as the poisoned Israelites looked to the



JESUS AND NICODEMUS

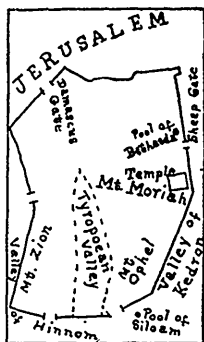
brazen serpent. **May in him have eternal life** (Rev. Ver.). The fountain of life is in Christ; its streams flow to all believers. **God so loved the world;** the whole human race, not the chosen people of Israel only, as the Jews, for the most part, believed. **That he gave.** The measure of God's love is the gift of the Son. **Only begotten Son;** the Son of God in a sense true of no other, and from whom all others obtain their right to become sons of God, ch. 1 : 12. **Whosoever believeth;** repeated from v. 15, to emphasize the truth that the gospel is for all. **Should not perish;** suffer the loss of all that is good in life, both in this world and in the world

to come. "Perish" must point to some very terrible fate, else so great a price had not been paid to save men from it. **Have eternal life** (Rev. Ver.); a life of blessedness, begun here and made perfect in eternity.

III. A UNIVERSAL REQUIREMENT.—18-21. **For God sent not the Son . . . to judge** (Rev. Ver.). If He were to judge, there could be only one sentence : all are guilty before God, Rom. 3 : 10. **But . . . the world . . . be saved.** God's purpose is as wide as the race, and it is a purpose of salvation. **Believeth.** Faith is the channel by which pardon and life come to us. **Not judged** (Rev. Ver.). The

penalty of his sin has been already paid by the lifting up of Jesus on the cross. He bore the punishment which men deserved because of their sin (see 1 Pet. 2: 24). **Believeth not . . . judged already** (Rev. Ver.) ; left under the curse of his own evil deeds, and condemned for rejecting the Gift of God's love. **This is the judgement**, etc. (Rev. Ver.). Wicked men reject the light, because it reveals what they wish to hide. **Doeth truth cometh to the light**. The sincere man welcomes the light, because it shows him the way to God and to Godlikeness. **Wrought in God**. He alone can give the strength which will enable us to do any good deed.

THE GEOGRAPHY LESSON



JERUSALEM, the capital of Palestine, is situated on a table-land of the Central Range of hills running through the country from north to south. The city is in a line with the northern end of the Dead Sea. The table-land is surrounded on all sides, except the north, by deep valleys. Another valley, called the Valley of the Kidron, running northward half-way up and sending out, like the arc of a circle, a branch due west, cuts the table-land into three hills. To the east, is the Mount of Olives, which overlooks the city; to the west, a long ridge called Mount Moriah, on which the temple stood, and to the southwest, Mount Zion, which David captured from the Jebusites, 2 Sam. 5: 7.

AN ORIENTAL SIDELIGHT

"At Wady Fayran", says a traveler in the East, "there came a poor cripple asking help. He had been bitten by one of the fiery serpents of the desert. Rude attempts at checking the sweep of poison had resulted in the sloughing off of his foot and the lower part of his leg; and an ugly stump, with its withered muscles and its protruding bone was the result."

LESSON QUESTIONS

How long did the Passover celebration last? How was Jesus occupied during this time? What

effect had His miracles on the people? Why did Jesus not trust Himself to them?

Who came to visit Jesus? What was his purpose? Why did he come at night? What great truth did Jesus teach him? Who alone can give the new life to men?

14 To what Old Testament incident does Jesus refer? What does He say must be done to Himself? To what does this refer?

15-17 Who are saved by the death of Christ? Show that no one else can save us. (Acts 4: 12.) To whom does God's love extend? What is the measure of it? Explain "only begotten". What is it to "perish"? What are we to understand by "eternal life"? To whom did Paul say he was bound to preach the gospel? (Rom. 1: 14, 15.)

18-21 What does Paul say about the believer's deliverance from condemnation? (Rom. 8: 1)

TOPICS FOR DISCUSSION

1. The need of the new birth.
2. Without Christ, no salvation.

A LESSON FOR LIFE

"The little gospel", Luther loved to call John 3: 16. For, indeed, it contains, wrapped up in a single sentence, God's plan for saving the world. The love of God—there is the unfailing fountain. The gift of Christ—there is the stream, abundant and life-giving. "Whosoever believeth"—there is the act of drinking. "Not perish, but have eternal life"—there are the blessed and enduring results.

Prove from Scripture—*That sin destroys men.*

Shorter Catechism—*Ques. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

The Question on Missions—5. What Bible training is given? Every class in school spends at least one hour a day in Bible study. In the orphanages special attention is paid to this, and extra time given to it outside of school hours. There are special classes for training Bible teachers, and these are attended by children of the higher grades.

FOR WRITTEN ANSWERS

1. For whom is salvation through Christ provided?
2. What is required of us in order to be saved?
3. Why is the believer in Christ free from condemnation?

Lesson VI.

JESUS AND THE WOMAN OF SAMARIA

February 9, 1908

BETWEEN THE LESSONS—Jesus left Jerusalem and went to carry on His work as a Teacher, in the country parts of Judea, ch. 3: 22. A dispute arose between John's disciples and the Jews, probably as to whether Jesus' baptism (ch. 4: 1) or the Baptist's—had the greater power to cleanse from sin. When John's disciples refer the question to him, he answers them by bearing noble testimony to the greatness of Jesus, ch. 3: 25-36.

GOLDEN TEXT—If any man thirst, let him come unto me, and drink.—John 7: 37.

Memorize vs. 23, 24. **THE LESSON PASSAGE**—John 4: 19-29. Study John 4: 1-42.

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

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

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ¹ye shall neither in this mountain, nor ²yet at Jeru'salem, ³worship the Father.

22 Ye worship ⁴ye know not what: we know what we worship: for salvation is ⁵of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and ⁶in truth: for ⁷the Father ⁸seeketh such to worship him.

Revised Version—¹Omit ye shall; ²in; ³shall ye; ⁴that which ye know not; we worship that which we know; ⁵from; ⁶Omit in; ⁷such doth; ⁸seek to be his worshippers; ⁹Omit him; ¹⁰Messiah; ¹¹declare unto; ¹²they; ¹³was speaking with a woman; ¹⁴speakest; ¹⁵So the woman; ¹⁶away; ¹⁷can this be.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus and the woman of Samaria, John 4: 1-15. T.—Jesus and the woman of Samaria, John 4: 16-30. W.—Jesus and the woman of Samaria, John 4: 31-42. Th.—The Samaritans, 2 Kgs. 17: 24-34. F.—Wells of salvation, Isa. 12. S.—Without price, Isa. 55: 1-7. S.—"Whosoever will." Rev 22: 1-7; 17-21.

THE LESSON EXPLAINED

Jesus, in order to avoid giving offence by any seeming rivalry towards John the Baptist, left Judea, with His disciples. The goal of His journey was Galilee. The usual route from Judea to Galilee was through Perea, to avoid Samaria (see below on vs. 19-21). But Jesus determined to go through Samaria. His grace overleaps the boundaries between jealous peoples. On the journey, He comes to Jacob's well. As He rested there, while His disciples were away buying food in the near-by town, a Samaritan woman came to the well to draw water. Jesus asked of her a drink, and in the conversation that followed, offered to her the living water, vs. 1-18.

I. THE TRUE WORSHIP—19-21. Sir; a title of respect. The woman had been deeply impressed by Jesus' words and manner. Thou art a prophet; because He had told her of her past life, vs. 16-18. Our fathers; ancestors. The Samaritans were a mixed population, with a mixed religion (see 2 Kgs. 17: 24-41). They claimed to be true Israelites, and professed to keep the laws of Moses; but there was bitter hatred between them and the people of Judea. Worshipped in this mountain; pointing to Mount Gerizim, at the foot of which was Jacob's well. A temple had been built on the mountain. In Jerusalem; where the temple of the Jews stood.

22-24. Believe me; words introducing a statement of great importance. The hour; the time of true gospel worship, in which place and form are nothing, and spirit is everything. Neither . . . this mountain . . . nor . . . Jerusalem. Worship may be offered wherever there is a loving, trustful heart. Worship the Father. This blessed name settles all questions about worship. The true child will give to the Father love, reverence, obedience—and

24 God is a spirit: and they that worship him must worship ⁹him in spirit and ¹⁰in truth.

25 The woman saith unto him, I know that ¹⁰Messias cometh, which is called Christ: when he is come, he will ¹¹tell us all things.

26 Je'sus saith unto her, I that speak unto thee am ^{he}.

27 And upon this came his disciples, and ¹² marvelled that he ¹³talked with the woman: yet ^{no man} said, What seekest thou? or, Why ¹⁴talkest thou with her?

28 ¹⁵The woman then left her waterpot, and went ¹⁶her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: ¹⁷is not this the Christ?

these make up real worship—not in this place or that alone, but everywhere and always. Ye know not, etc. Because they rejected all of the Old Testament, except the Five Books of Moses, the Samaritans did not know God as He had revealed Himself in the history of Israel after their settlement in Canaan.

Salvation is of the Jews. Theirs were the ancient promises, and from their race the Christ was to spring. Worship . . . in spirit; independently of particular places or forms or ceremonies. Truth; with reality and intelligence. Father seeketh; and therefore we are encouraged to seek Him. God is a Spirit; and so is not confined to special places, but speaks and is spoken to everywhere, if the heart is pure and obedient.

II. THE MESSIAH—25-29. I know that Messias cometh. From many passages in the Books of Moses (especially Deut. 18: 15), and from their knowledge of Jewish ideas, the Samaritans had been led to expect the coming of the Messias.



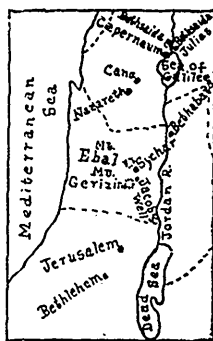
JEWISH WATERPOTS

Of earthenware, such as the one which woman of Samaria brought to carry water from Jacob's well.

Tell us all things. What she needed to be told most of all was how she might be saved from her sins. I..am he. The woman had been brought face to face with her sin; now she is face to face with her Saviour. Disciples..marvelled; because it was unusual amongst the Jews for a teacher to talk with a woman. Is not this the Christ? Jesus' knowledge of her past life convinced her that His claim to be the Messiah was true. The disciples were thus encouraged by seeing the firstfruits of the harvest that awaited them as reapers.

Vs. 30 to 42 tell of the conversation of Jesus and His disciples, and of His two days' stay amongst the Samaritans, during which many of them were led to believe in Him as their Saviour.

THE GEOGRAPHY LESSON



The Lesson takes us to the valley between Mts. Ebal and Gerizim, on the highway through Samaria from Judea to Galilee. At the foot of Mt. Gerizim is JACOB'S WELL, now 70 feet deep and lined with rough masonry. The depth is much less than formerly, owing to the number of stones thrown into it by visitors. There are a number of fountains in the valley; but Jacob had dug this well probably to be independent of his heathen neighbors. Nearly a mile from Jacob's Well, at the foot of Mt. Ebal, is the modern village of Askar. It is generally believed that this is the ancient SYCHAR, from which the woman came to draw water and found Jesus resting by the well.

AN ORIENTAL SIDELIGHT

There is an Oriental legend of a fountain into whose waters a good angel infused the mysterious power that a new fountain rose and gushed wherever some drops fell on the barren plain; so that a traveler carrying a portion of this water could safely traverse any desert, however wide or dry, because he took with him the secret of unfailing springs, and he could impart their waters to others.—Peloubet.

FOR WRITTEN ANSWERS

1. What was there remarkable in Jesus' traveling through Samaria?
2. What kind of worship does God require?
3. How did the woman of Samaria become a missionary?

LESSON QUESTIONS

How had the rulers in Jerusalem treated Jesus? Whither did He go from that city?

Why did Jesus leave Judea? Whither was He going? Where did He rest? What person came thither? What did Jesus ask of her? What did He promise to give her?

19-24 Why did the Samaritan woman believe Jesus to be a prophet? What question did she ask Him to settle? Who were the Samaritans? What feeling existed between them and the people of Judea? By what name does Jesus call God? What feelings, therefore, enter into His children's worship? Explain, "Salvation is of the Jews". What is the real nature of God?

25-29 Who did Jesus tell the woman He was? To whom did she make this known? How long did Jesus stay amongst the Samaritans? What was the result of this stay?

TOPICS FOR DISCUSSION

1. The place of forms in worship.
2. The duty of sharing the gospel with others.

A LESSON FOR LIFE

"Have you found the Saviour?" a man was once asked "No", he replied, "but I am seeking." "Then there is sure to be a finding, for He also is seeking you." Jesus came all the way from heaven to seek us, and if we are seeking Him, it is certain that we shall meet Him, and the meeting will be more joyful than words can tell.

Prove from Scripture—That worship must be from the heart.

Shorter Catechism—Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—6. What Christian work do the boys and girls undertake? Boys in training as Bible teachers go out for several weeks each year to assist the evangelists, who preach the gospel among the villages. Others help with singing at evening street meetings. Girls sometimes go out with a missionary or native teacher to tell the story of Jesus to the women and children of a near-by village.

Lesson VII. JESUS HEALS THE NOBLEMAN'S SON February 16, 1908

BETWEEN THE LESSONS From the city of Sychar in Samaria, where, through the testimony of the woman who came to Him at Jacob's Well, and then by His own words, He had won many followers, Jesus, with His disciples, resumed His journey to Galilee.

GOLDEN LEARNINGS—The man believed the word that Jesus had spoken unto him, and he went his way.—John 4: 50.

Memorize vs. 49, 50. **THE LESSON PASSAGE**—John 4: 43-54.

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

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

45 ² Then when he was come into Galilee, the Galileans received him, having seen all the things that he did ³ at Jerusalem at the feast: for they also went unto the feast.

46 ⁴ 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 Judaea 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 ⁵ Then said Jesus unto him, Except ye see

Revised Version—And after two days he went forth from thence into; ² So when he came; ³ in; ⁴ He came therefore again unto; ⁵ Jesus therefore said; ⁶ in no wise; ⁷ Omit And; ⁸ spake; ⁹ Omit and told him; ¹⁰ that his son lived. So he inquired; ¹¹ therefore; ¹² that hour in which; ¹³ sign; ¹⁴ having come.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus heals the nobleman's son, John 4: 43-54. T.—First miracle at Cana, John 2: 1-11. W.—A centurion's servant, Matt. 8: 5-13. Th.—A ruler's faith, Matt. 9: 18-26. F.—Great faith, Matt. 15: 21-28. S.—Faith needful, Heb. 11: 1-6. S.—Salvation by faith, Rom. 10: 1-13.

THE LESSON EXPLAINED



A ROMAN CENTURION

I. THE MEETING.—

43-45. **After two days;** which Jesus had spent at Sychar, v. 40. **Departed thence.. into Galilee;** carrying out the purpose of v. 3.

For. In this verse John gives the reason for Jesus' going to Galilee. **Jesus himself testified.** The reason is given in Jesus' own words. **A prophet.. in his own country;** a proverb in common use, then as now. Jesus' own country was Galilee, in which province was Nazareth, His home for thirty years. He had left Judea (v. 1), because

His increasing popularity seemed likely to bring Him into conflict with the jealous Pharisees. Among the Galileans, however, He would be as one of themselves, and therefore trouble was less likely to arise because of over popularity. **Galileans received him;** gave Him an unexpectedly warm welcome. **Having seen all the things.. at Jerusalem at the feast** (the Passover, v. 13, etc.). Jesus' miracles on that occasion had powerfully impressed the beholders, and visitors from Galilee had carried His fame back to their own country. **They also went unto the feast;** at Jerusalem, as all Jews were required by Moses' law to do.

46-48. **Jesus came.. into Cana;** where He might

signs and wonders, ye will ⁶ not believe.

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

50 Jesus saith unto him, Go thy way; thy son liveth. ⁷ And the man believed the word that Jesus ⁸ had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, ⁹ and told him, saying, ¹⁰ Thy son liveth.

52 Then enquired he of them the hour when he began to amend. ⁷ And they said ¹¹ unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at ¹² 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 ¹² miracle that Jesus did, ¹¹ when he was come out of Judaea into Galilee.

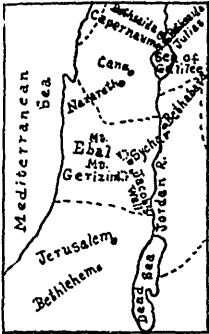
naturally expect a friendly welcome because of the miracle He had wrought there, ch. 2: 1-11. A **certain nobleman;** an officer at the court of Herod, then ruler of Galilee. **Son was sick at Capernaum;** twenty-five miles from Cana. **Heard.. Jesus was come.** Likely the nobleman knew of the former miracle at Cana, or of those wrought at Jerusalem. **Went unto him;** impelled by his yearning love for his son. **Besought him.. come down, and heal.** He believed that Jesus was able to heal his son, but not that He could heal him at a distance. The nobleman's faith was strong, but not yet strong enough. **At the point of death.** There was urgent need of haste. **Except.. signs and wonders;** two names for miracles. The second pictures the miracle as an outward marvel; the first points to its effect on the mind and heart of the beholder. **Will not believe;** unlike the people of Samaria, who had believed the words of Jesus without a miracle, v. 42. Jesus desires that we should have the faith that just takes Him at His word.

II. THE MIRACLE.—49, 50. **Come down ere my child die.** Anxiety for the loved son crowds out every other thought from the father's mind. And the father's distress touched the heart of Jesus, as distress always does. But He would not have the man think that, to heal, He must be present at the sick-bed. **Go.. son liveth;** the words of One whom disease and even death must obey (see Ps. 107: 20). **Believed the word.** Now at last his faith was strong enough to trust the bare word of Jesus, without any outward sign.

III. THE MESSAGE.—51-54. **Going down;** from Cana among the hills of Galilee, to his home at Capernaum on the sea shore, confident that he would find his son healed. **Servants.. told him.. Thy son liveth.** What a reward of his faith!

Inquired . . . the hour . . . began to amend. The father thinks that the cure would be gradual. Yesterday at the seventh hour; that is, one o'clock in the afternoon. The fever left him. The cure had been instantaneous. The same hour . . . Jesus said . . . son liveth. His faith, then, had not been misplaced. Himself believed, and his whole house. His own faith, weak at first, had grown strong; now, through his testimony, it spread also to others: "The first converted family" (Cambridge Bible). Second miracle. The first was the turning of water into wine. That confirmed the faith of the disciples (ch. 2 : 11); this, the faith of the nobleman.

THE GEOGRAPHY LESSON



About eight miles to the northeast of Nazareth, there is to-day a small village on a lonely hill. This is CANA, the home of Nathanael, and the scene of two of our Lord's miracles. The name, meaning "the place of reeds", is most suitable, as the village overlooks a marshy plain, where reeds are still plentiful.

CAPERNAUM--now called Khan Minyeh, was an important city in New Testament times. Situated

on the northwest shore of the Lake of Galilee, on a main road from east to west, it was a station for a body of Roman soldiers (Luke 7 : 2, 8), and had a customs house, where Jesus found Matthew, (Matt. 9 : 9, etc.). The commander of the soldiers, to please the people, built a synagogue, Luke 7 : 5.

AN ORIENTAL SIDELIGHT

The quantity of marshy land in the neighborhood of Capernaum, especially at the entrance of the Jordan into the Lake, has made fever of a very malignant type at times the characteristic of the locality, so that the physicians would not allow Josephus, when hurt by his horse sinking in the neighboring marsh, to sleep even a single night in Capernaum, but hurried him on to Tarichæa.—Geikie.

LESSON QUESTIONS

43-48 How long had Jesus been at Sychar? Whither had it been His purpose to go? Why had He left Judea? Why was He warmly welcomed in Galilee? Why did He go first to Cana? What was the nobleman's request? How had he been led to come with it to Jesus? How did the strength of his faith show itself? How did Jesus expose its weakness?

49, 50 In what words does the father renew his request? What was Jesus' response? How does the man show that his faith had grown stronger? What does Jesus say that even the weakest faith can do? (Luke 17 : 6.)

51-54 What message does the father receive on the way home? At what hour had his son become well? Who, besides the nobleman himself, were led to believe in Jesus? Mention another household who became believers. (Acts 16 : 34.)

TOPICS FOR DISCUSSION

1. What faith can do.
2. The power of unseen forces.

A LESSON FOR LIFE

We trust a doctor who has proved his skill by curing multitudes of sick people. We trust a captain who has brought his ship safely through many a storm. And, with far better reason, may we trust Jesus. In all the ages He has shown Himself able and willing to help and bless. We may come to Him with perfect confidence. He will never disappoint us.

Prove from Scripture—That the words of Jesus stand.

Shorter Catechism—Ques. 87. What is repentance unto life? A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

The Question on Missions—7. What opportunities are there for the work of native preachers? While there is much work which only the missionary can do, he cannot reach the people as readily as can one of themselves: The native preachers can go about at all seasons; and it is only through them that the thousands in Central India can hope to hear the gospel.

FOR WRITTEN ANSWERS

1. What request did the nobleman make of Jesus?
2. In what form did Jesus accede to it?
3. What was the effect of the miracle upon the nobleman? Upon his household?

Lesson VIII. JESUS AT THE POOL OF BETHESDA February 23, 1908

BETWEEN THE LESSONS—Jesus at Jacob's Well had spoken (ch. 4 : 35) of its being then four months before the harvest season, which began in the middle of April. It was therefore about the middle of December when He came into Galilee and wrought the miracle of healing the nobleman's son (see last Lesson). The feast spoken of in to-day's Lesson was probably the Feast of Purim, held in March, to commemorate the deliverance of the Jews by Queen Esther from the wicked plot of Haman, Esth. 9 : 21, 22, 26. The interval between last Lesson and to-day's was, therefore, about three months. We are not told how Jesus was occupied during this time.

GOLDEN TEXT—Himself took our infirmities, and bare our sicknesses.—Matthew 8 : 17.

Memorize vs. 8, 9. **THE LESSON PASSAGE**—John 5 : 1-9. Study John 5 : 1-18.

1 After ¹ this there was a feast of the Jews ; and Jesus went up to Jerusalem.

2 Now there is ² at Jerusalem by the sheep market a pool, which is called ³ in the Hebrew tongue Bethesda, having five porches.

3 In these lay a ⁴ great multitude of ⁵ impotent folk, of blind, halt, withered, ⁶ 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

Revised Version—these things : ² in ; ³ gate ; ⁴ in Hebrew ; ⁵ Omit great ; ⁶ them that were sick ; ⁷ Omit from waiting, to end of v. 4 ; ⁸ been thirty and eight years in his infirmity ; ⁹ lying ; ¹⁰ Wouldst ; ¹¹ sick ; ¹² Arise ; ¹³ straightway.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus at the Pool of Bethesda, John 5 : 1-18. T.—Christ's authority, John 5 : 19-30. W.—Testimony to Christ, John 5 : 31-47. Th.—Helper of the helpless, Luke 5 : 17-26. F.—A question unanswered, Mk. 3 : 1-8. S.—Objectors silenced, Luke 13 : 10-17. S.—Thanksgiving, Psalm 107 : 1-15.

THE LESSON EXPLAINED

I. A DESPERATE CASE.—1-5. After this ; that is, the healing of the nobleman's son—how long after is told in, Between the Lessons, which also explains which feast of the Jews is likely meant. Jesus went up to Jerusalem. It was not required that the Jews should go to Jerusalem to keep the feast of Purim, but many went, and the presence of the crowds would afford Jesus a good opportunity for teaching and preaching. By the sheep gate (Rev. Ver.) ; a gate near the temple, to the east of the city (Neh. 3 : 1, 32 ; 12 : 39), probably so named from its leading to a sheep market. Pool . . Bethesda, meaning, "House of Mercy". For further information, see Geography Lesson. Impotent folk ; helpless through disease. Three classes are named. Halt ; lame. Withered ; having some limb wasted away. The Rev. Ver. omits the last part of v. 3 and the whole of v. 4. A certain man . . there ; who attracted the notice and excited the sympathy of Jesus. An infirmity thirty and eight years. The great Physician selected the very worst case.

II. A MIGHTY HEALER.—6. Jesus saw him lie. With Jesus, to see need is always to help it. Knew . . long time. He knew the past of this sick man, as He had known that of the Samaritan



"WILT THOU BE MADE WHOLE?"

infirmity thirty and eight years.

6 When Jesus 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.

8 Jesus saith unto him, ¹² Rise, take up thy bed, and walk.

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

woman, ch. 4 : 18. Saith unto him ; without any request from the sufferer. Wilt thou be made whole ? A question to rouse the man to hope and expectation.

7. Sir, I have no man. It was not a question of a choice, but of a chance. Water is troubled. In the pool there was probably an intermittent spring, which bubbled up at intervals, and for a brief period after this happened, the water had curative powers. (See Geography Lesson.) No one could tell just when the "troubling" might happen. It must be waited and watched for, and taken advantage of without delay. To put me into the pool ; literally "throw me into" : there was no time for quiet carrying. While I am com-

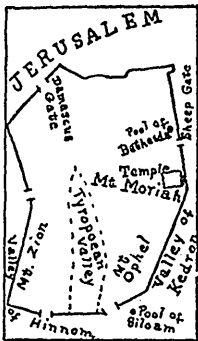
ing ; without help, and therefore slowly. Another . . before me. The entrance to the pool seems to have been narrow, so that only one could enter at a time.

III. A COMPLETE CURE.—8, 9. Jesus saith ; following up His offer (v. 6), as He always follows His offers, by an actual gift. Rise ; fling off the weakness of thirty and eight years. Take up thy bed ; a mat or rug which could be rolled up. Such beds are still commonly used in the East. Immediately . . made whole. With the bidding of

Jesus, strength came into the helpless limbs. Took up his bed, and walked; a proof of the man's faith, as well as of the Saviour's power. Jesus not only did him some good, but had made him perfectly well. Same day.. the sabbath; and therefore, according to Jewish ideas, it was wrong both for Jesus to heal and for the man to carry his bed.

As related in vs. 10-16, the Jews promptly find fault with the man for carrying his bed on the Sabbath; but he takes refuge behind the command of his unknown Healer. Afterwards Jesus finds him in the temple, the most appropriate place, surely, for the healed man to be, and warns him to forsake the sin that had caused his sickness. The Jews now know that it is Jesus who has performed the work of healing, and find fault with Him as a Sabbath-breaker. V. 17 gives His answer, and v. 18 tells how the Jews sought to kill Him for claiming to be equal with God.

THE GEOGRAPHY LESSON



In 1888, while some excavations were being made beneath the church of St. Anne, in the northeastern quarter of Jerusalem, a deep reservoir was discovered cut in the rock, with five porches. On the wall is a faded fresco representing an angel and water (see v. 4), which shows that, in early Christian times, this was regarded as the POOL OF BETHESDA. The site, however, is quite uncertain. The "troubling of the waters"

mentioned in the Lesson refers to the bubbling up of the water at certain intervals. When this occurred the water of the pool was thought to have power to cure diseases. Southeast of the temple in Jerusalem there is the Virgin's Pool, a spring which regularly overflows into a cave. Some think this to be the ancient Bethesda. The "porches" (v. 2) were "covered colonnades or cloisters where people might stand or walk, protected from the weather and the heat of the sun."

LESSON QUESTIONS

Which feast is probably referred to in the Lesson? How long was it after the healing of the nobleman's son?

1-5 Why, probably, did Jesus go up to Jerusalem at this feast? Describe the Pool of Bethesda. What three classes of sick folk are mentioned? Who attracted the special notice of the Saviour? Where is it said that He can save to the uttermost? (Heb. 7: 25.)

6, 7 What question did Jesus ask of the helpless man? What was the purpose of the question? Give the man's answer. When only was there believed to be power to cure in the waters of the pool? Which prophet speaks of "a fountain . . . for sin and for uncleanness"? (Zech. 13: 1) What is meant by this?

8, 9 What did Jesus bid the man do? How did the man show his faith? On what day did the cure take place? Who found fault with the man? On what ground? Where did Jesus afterwards meet him? What warning did He give him? Why did the Jews seek to kill Jesus?

TOPICS FOR DISCUSSION

1. Doing the impossible.
2. True Sabbath-keeping: in what does it consist?

A LESSON FOR LIFE

"I never had a chance." So the sick man at the Pool of Bethesda might have said. But his chance came after thirty-eight long years, on the day when Jesus asked him, "Wilt thou be made whole?" He seized this chance, and rose up a strong, well man. Jesus offers each of us the chance of reaching a true and noble manhood or womanhood. We can blame no one but ourselves, if we let the chance slip by.

Prove from Scripture—That Christ is God.

Shorter Catechism—Review Questions 85-87.

! The Question on Missions—8. What trades are the boys and girls learning? The boys are learning rug-making, cloth-weaving and carpentry at Rasalpura, near Mhow; carpentry and gardening at Dhar; farming and dairying at Amkhut. The girls are learning lace-making and drawn-thread work at Neemuch and Rutlam, and needlework at the widows' home in Indore.

FOR WRITTEN ANSWERS

1. Why was the sick man at the Pool of Bethesda?

.....

2. What prevented his getting the benefit of its waters?

.....

3. How did he show that he was completely cured?

.....

Lesson IX. *JESUS FEEDS THE FIVE THOUSAND March 1, 1908

BETWEEN THE LESSONS John passes over a whole year between last Lesson (ch. 5. 1-18), and to-day's. Jesus spent this period in Galilee. Immediately before the Lesson He was at Capernaum, on the western shore of the Lake of Galilee. Here He heard of the murder of John the Baptist by Herod, then ruler of Galilee, Matt. 14. 1-12. At the same time the Twelve returned to Capernaum from a tour of preaching and healing on which the Master had sent them, Mark 6. 7-13, 30, Luke 9. 1-6, 10. Our Lord desired a time of quiet and rest, both for Himself and for His disciples. He therefore crossed with them to the neighborhood of Bethsaida (Luke 9. 10) on the eastern shore of the Lake.

GOLDEN TEXT—He shall feed his flock like a shepherd.—Isaiah 40: 11.

Memorize vs. 11, 12. **THE LESSON PASSAGE**—John 6: 5-14. Study John 6: 1-21.

5 ¹ When Je'sus then lifted up his eyes, and ² saw a great company come unto him, he saith unto Philip, Whence ³ 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 ⁴ of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

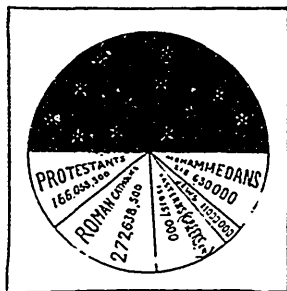
9 There is a lad here, which hath five barley loaves, and two ⁵ small fishes: but what are ⁶ they among so many?

10 ⁷ And Jesus said, Make the ⁸ men sit down. Now there was much grass in the place. So the men

Revised Version—¹ Jesus therefore lifting up; ² seeing that a great multitude cometh unto him, saith; ³ are we to; ⁴ omit of them; ⁵ omit small; ⁶ these; ⁷ omit And; ⁸ people; ⁹ Jesus therefore; ¹⁰ having given; ¹¹ omit six words; ¹² likewise also; ¹³ And when; ¹⁴ saith; ¹⁵ broken pieces which remained over; ¹⁶ So they; ¹⁷ up; ¹⁸ broken pieces from; ¹⁹ Omit and above; ²⁰ When therefore the people saw the sign which he did, they said; ²¹ the; ²² cometh.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus feeds the five thousand, John 6: 1-21. T.—Four thousand fed, Mk. 8: 1-9. W.—Reminder of the miracles, Mk. 8: 10-21. Th.—The handful of meal, 1 Kgs. 17: 8-16. F.—Enough and to spare, 2 Kgs. 4: 38-44. S.—Stilling the storm, Matt. 14: 23-33, 8.—Saved from the tempest, Ps 107: 21-32.

THE LESSON EXPLAINED



LIGHT AND DARKNESS

The black half circle represents the heathen world; the stars the Protestant mission stations established in heathen lands.

were swelled by pilgrims on their way to keep the Passover at Jerusalem, v. 4. Jesus, though sorely in need of rest, taught and healed the multitudes all day and until evening, Mark 6: 34, 35.

I. THE HUNGRY MULTITUDES.—5, 6. Jesus . . . saw a great company; as He now beholds the vast multitudes of the heathen, with a heart full of pity and a hand ready to save. Saith unto Philip; perhaps because his home was in this neighborhood (ch. 1: 44), and he would therefore be likely to know

The people on the western side of the lake learned whither Jesus was going (see Between the Lessons), and flocked after Him, traveling on foot round the head of the lake, so that Jesus, when He reached His destination, found a great crowd awaiting Him, Mark 6: 33. It may be that the numbers

where food might be got; or because he was a practical man of business, who might be expected to work out a plan to meet the situation. Whence . . . buy bread . . . ? Jesus would have His disciples think of the needs of others. Gospel blessings are given to us, not for our selfish enjoyment, but to share with all mankind. To prove him; to test whether he had caught the Saviour's spirit of compassion and had learned to trust the Saviour's power. Knew what he would do. There is no measure to Jesus' knowledge or power, any more than to His love.

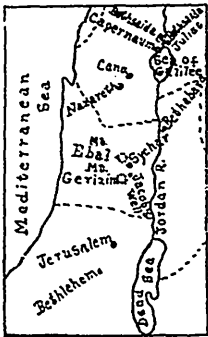
II. THE SLENDER PROVISION.—7-9. Two hundred pennyworth (about \$32 worth) . . . not sufficient. Nor is our strength or wealth sufficient to meet the needs of the heathen world: we need the might and resources of Jesus. Every one . . . a little; much less a full meal. To Philip the difficulty seems impossible to overcome. Andrew . . . saith; eager to help now, as he had been to bring Peter to Jesus, ch. 1: 41, 42. Lad; literally, a little lad or "laddie". None are too young to help in the Lord's work. Five barley loaves; the cheapest and coarsest kind of food. Two small fishes; small pickled fishes. "Bring them . . . to Me", said Jesus (see Matt. 14: 18). And He asks us to do this with our abilities and means, however small they may be, that He may use them in supplying the world's need.

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

III. THE PLENTIFUL MEAL.—10-14. Make the men sit down; as to a full meal, and not a mere bite that might be eaten standing. Besides, when they were thus arranged in order, there would be less danger of any being overlooked. Jesus would not have any one in the wide world miss his share of blessing. **Much grass**; "green grass", says Mark, ch. 6 : 39: it was in the spring time. **Men . . . five thousand**; and probably as many more "women and children", Matt 14 : 21. **Jesus . . . had given thanks**; "asked a blessing", like the head of a great family. All men are brothers, children of one heavenly Father, Acts 17 : 28, 29. **Distributed to the disciples . . . disciples to them . . . set down.** Jesus provides all blessings; He calls us to carry them to others. **Twelve baskets . . . fragments . . . over and above**; so abundant was the provision. So there is a full supply in the gospel for all mankind. **This . . . that prophet**; like Moses (Deut. 18 : 15-19), through whom God had given the manna to Israel.

Vs. 15-21 tell how Jesus withdrew to a mountain, to avoid being made a king; and how, when a storm arose at night, He came, walking on the water, to the disciples, whom He had sent across the lake in a boat, and how then the boat came safe to land

THE GEOGRAPHY LESSON



TIBERIAS was a city built by Herod Antipas on the west coast of the Sea of Galilee, between A.D. 20 and A. D. 30, and named after Tiberius, the reigning Emperor of Rome. The name of the city was sometimes given to the sea. About the middle of the second century A. D., Tiberias became the centre of Jewish learning. A famous school was established there, and at one time it contained no fewer than thirteen synagogues. The Jews regarded it as one of their four sacred cities, the other three being Jerusalem, Hebron and Safed. Tiberias still exists under the name of Tubariya, on the western shore of the sea, 11½ miles from the entrance, and 6 from the exit, of the Jordan.

LESSON QUESTIONS

5, 6 With what feeling does Jesus look upon the heathen world? For what purpose are gospel blessings given to us? What do we learn regarding Jesus' knowledge?

7-9 Whom did Jesus consult about feeding the multitude? What was Philip's reply? By whose help alone can the needs of the heathen be met? What does the Lesson teach about Jesus using the young in His work? Show that even persons with small abilities and slender means can help in mission work.

10-14 How were the crowds arranged for the meal? Describe the distribution of the food? Who provides all blessings? What does He expect of us? How abundant was the supply of food? What did the people think of Jesus? What did they wish to do? How did He prevent this? Whither did He send the disciples? What happened while they were on the way? How did Jesus come to them?

TOPICS FOR DISCUSSION

1. Why the world needs the gospel.
2. How what we can do, may-help to spread the gospel.

A LESSON FOR LIFE

Take a good look at the illustration for this Lesson. The black half-circle means that half of the world's population are still heathen, with only a few here and there, indicated by the white stars, who have heard of Christ. And of those pictured by the white half-circle, who know the true God, how small a portion are Protestant Christians! Our business, as followers of Jesus, is to make the black half-circle smaller and the white one larger. Nor can anyone say that he cannot help in this work, so long as we have the story of the boy who helped to feed the Five Thousand.

Prove from Scripture—That we should give the gospel to the world.

Shorter Catechism—Review Questions 82-87

The Question on Missions—9. What methods are used in Industrial training? Training schools have been opened in the orphanages, where trades are taught by skilled native teachers under the direction of the missionary. The course of training is divided into grades, each one of which the pupil must pass before he can enter the next higher. The highest grades receive pay for the work done.

FOR WRITTEN ANSWERS

1. How did Jesus show His love for the multitudes?

.....
 2. For whom is the gospel intended?

.....
 3. What is our duty to the heathen?

Lesson X.

JESUS THE BREAD OF LIFE

March 8, 1908

BETWEEN THE LESSONS—When Jesus and His disciples had landed on the western side of the Lake, they went again to Capernaum.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6: 35.

Memorize vs. 32, 33. **THE LESSON PASSAGE**—John 6: 26-37. Study John 6: 22-51.

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert;

Revised Version—1 signs; 2 ate; 3 work; 4 the; 5 abideth; 6 eternal; 7 the Father, even God, hath; 8 They said therefore; 9 must; 10 may; 11 then dost thou for a sign; 12 workest thou; 13 ate the manna in the wilderness; 14 but of; 15 Jesus therefore said; 16 It was not Moses that gave you the bread out of; 17 that; 18 And; 19 not; 20 Omit also; 21 yet; 22 which; 23 unto.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus, the Bread of life, John 6: 22-40. T.—Jesus the Bread of life, John 6: 41-51. W.—Spiritual teaching, John 6: 52-63. Th.—The manna, Ex. 16: 11-18. F.—Life by Christ, 1 John 5: 9-21. S.—Given for us, Luke 22: 7-20. S.—One in Christ, John 17: 11-24.

THE LESSON EXPLAINED

The multitude who had been fed, when they found that Jesus had left the eastern shore of the lake, followed Him in boats to Capernaum. Having found Him, they asked, in wonder, how He had crossed the lake, knowing that the disciples had gone away without Him, vs. 22-25.

I. A GRACIOUS INVITATION.—26. Jesus answered. . . Verily, verily; words which, on our Lord's lips always introduce some serious and important matter. Ye seek me, not because ye saw signs (Rev. Ver.). The

miracle of the loaves and fishes (see last Lesson, ch. 6: 5-14) was intended to be a sign pointing to the blessings for the souls of men which Jesus came to give. For these the multitude had no desire, but only a greedy wish for more bodily food. Did eat. . . and were filled; and they would have been well pleased, if Jesus had continued to give them food for their bodies.

27-29. Labour not for the meat (food) which perisheth; like the loaves and fishes. But for. . . meat which endureth; the food of the soul, which will give undying life. Unto everlasting life. This spiritual food is not destroyed, but remains in the soul, giving continual strength and joy. The Son of man; a title which expresses our Lord's sympathy with every human need. Shall give. The food that nourishes the soul's life is the free, personal gift of Christ, as was the food supplied on

the preceding day. Him hath God the Father sealed. To seal means to attest, to witness to. The miracle just performed was a witness to Jesus' divine authority and power. He who had thus

given them bread for their bodies could give them bread for their souls. What shall we do? In order to do things pleasing to God. Believe on Him. . . sent. The very first thing to do, if we would do things pleasing to God, is to listen believingly to the Messenger sent to teach His will.

II. A WONDERFUL GIFT.—30-33. What

sign, etc. They ask for some wonderful work to convince them that He was God's messenger, perhaps by feeding them with food from heaven, as the Messiah was expected to do (see Ex. 16: 4-15; Ps. 78: 24), and not merely with bread of the ordinary sort, as in the miracle of the 5,000. Moses gave you not that bread. It was God who gave the manna, and He now gives the true bread from heaven, of which the manna was merely a picture. Cometh down from heaven; as God's best gift to men. Giveth life; life for the soul, which shall endure forever (see John 3: 16). Unto the world; not to a mere multitude, or to one nation.

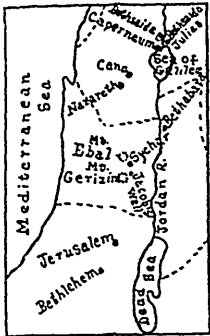
III. A SIMPLE REQUIREMENT.—34-37. Lord, evermore give us this bread. It would be a fine thing, they thought, to have plenty to eat coming from heaven with no need of their working for it. I am



THE PLAIN OF GENNESARET

the bread of life; that is, "the Bread which gives life". The manna could satisfy only the body, and that only for a time: Jesus can satisfy the soul, and that forever. **He that cometh to me . . . believeth on me.** These two expressions both mean trusting in Jesus. **Never hunger . . . never thirst;** be satisfied fully, and forever. **Seen me . . . believe not.** They were so eager for outward good things, that they had no eyes for spiritual blessings. **All that the Father giveth, &c.** Jesus knew that His work for men would not be wholly in vain. He had received some followers as a gift from the Father; these would certainly come to Him. **Him that cometh . . . in no wise cast out.** We are free to come or not to come; but Jesus will surely welcome all who come.

THE GEOGRAPHY LESSON



THE LAND OF GENNESARET (see Matt. 14 : 34 ; Mark 6 : 53) was a fertile plain on the west shore of the Lake of Galilee. The historian Josephus says that it had "soil so fruitful, that all sorts of trees would grow upon it, for the temper of the air is so well blended, that it suits these many sorts, especially walnuts, which require the colder air, flourish there in great plenty.

There are palm trees also, which grow best in hot air; fig trees, also olives, grow near them, which require an air more temperate. It supplies men with the principal fruits—grapes and figs—continually during ten months of the year, and the rest of the fruits as they ripen to gather during the whole year."

AN ORIENTAL SIDELIGHT

The next move was across the waters of the lake (of Galilee) itself. The boats were of the small fishing type, with both sail and oars, probably such as were used by those fishers of old who left their nets by these waters to become fishers of men. Six or eight passengers besides the two native boatmen were all that each boat could convey.—C. G. Trumbull's, *A Pilgrimage to Jerusalem.*

LESSON QUESTIONS

Who followed Jesus to Capernaum? Why did they wonder at His being there?

26-29 What was the miracle of the loaves and fishes meant to be? What did the multitude desire in coming to Jesus? Why is food for the soul of more importance than food for the body? Who is the Giver of food for the soul? What sign of His authority and power had He given? What must we do to please God? Quote similar teaching from the Epistle to the Hebrews? (Heb. 11 : 5, 6.)

30-33 What proof that Jesus was God's messenger did the people ask for? To what Old Testament miracle did they point? Who did Jesus say really gave the manna? Of what was it a picture?

34-37 What request did the people make? What did they mean by this request? What does Jesus require us to do? What does He promise? Who are they who come to Him? With what reception do they meet?

TOPICS FOR DISCUSSION

1. Motives, true and false, for seeking Jesus.
2. How accepting Jesus enriches life.

A LESSON FOR LIFE

The athlete, who wants to have a strong body, with muscles like steel springs and lungs like a pair of powerful bellows, is careful to eat only the right sort of food. Nor can we be "whole" men unless we have a noble soul within as well as a vigorous body without. The soul, too, needs its proper food, if it is to be strong. It is by taking Christ into our very life, so that we think His thoughts and do His deeds, that we grow in spiritual strength.

Prove from Scripture—That believers in Christ are saved forever.

Shorter Catechism—Review Questions 1-10.

The Question on Missions—10. Why should Industrial training be undertaken by our church? For three reasons: (1) To provide employment for native Christians who have no other means of living. (2) To make them self-supporting, so that they may send the gospel to others. (3) To show the people of India that Christianity brings material as well as spiritual blessing.

FOR WRITTEN ANSWERS

1. For what did Jesus tell the people they should labor?

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2. What is Christ's definition of "the Bread of God"?

.....

3. What must we do in order to have everlasting life?

.....

Lesson XI.

JESUS HEALS A MAN BORN BLIND

March 15, 1908

BETWEEN THE LESSONS—About six months intervene between last Lesson and to-day's. The chief events of this period are: Jesus' visit to the regions of Tyre and Sidon, where He healed the daughter of the Syrophenician woman (Matt. 15: 21-28; Mark 7: 24-30); the healing of many, and especially a deaf-mute in Decapolis (Mark 7: 31-37), followed by the feeding of the Four Thousand (Matt. 15: 32-39; Mark 8: 1-9), and the restoring of sight to a blind man at Bethsaida, Mark 8: 22-26. After this, Jesus went up to Jerusalem for the Feast of Tabernacles, held in October. During the feast, He taught in the temple, until the Jews, in their hatred, attempted to stone Him, John, chs. 7, 8.

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

Memorize vs. 10, 11.

THE LESSON PASSAGE—John 9: 1-12.

Study John, ch. 9.

1 And as ¹ Jesus passed by, he saw a man ² which was blind from his birth.

2 And his disciples asked him, saying, ³ Master, who did sin, this man, or his parents, that he ⁴ was born blind?

3 Jesus answered, Neither ⁵ hath this man ⁶ sinned, nor his parents: but that the works of God should be made manifest in him.

4 ⁷ I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 ⁸ 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 ⁹ he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of

Revised Version—¹ he; ² *Omni* which was; ³ Rabbi; ⁴ should be; ⁵ did; ⁶ sin; ⁷ We; ⁸ When; ⁹ anointed his eyes with; ¹⁰ away; ¹¹ saw him aforesaid; ¹² a beggar; ¹³ Others; ¹⁴ it; ¹⁵ No, but he is like him. He said; ¹⁶ They said therefore; ¹⁷ then; ¹⁸ The man; ¹⁹ *Omni* the pool of; ²⁰ so; ²¹ And they said; ²² saith.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus heals a man born blind, John 9: 1-12. T.—Jesus heals a man born blind, John 9: 13-25. W.—Jesus heals a man born blind, John 9: 26-41. Th.—Faith and sight, Mk. 10: 46-52. F.—Isaiah's prophecy, Isa. 42: 1-7. S.—Wilful blindness, Matt. 13: 10-17. S.—Darkness and light, 2 Cor. 4: 1-6.

THE LESSON EXPLAINED

I. MISERY.—1, 3. Jesus passed by; perhaps on His way from the temple, where He had been teaching, ch. 8: 59. He saw; with His quick eye



A BLIND BEGGAR

for the needs and distresses of others, even at the moment when He Himself had just escaped being stoned by the angry Jews. A man . . . blind; who begged his living, v. 8. Beggars commonly frequented the gates of the temple (Acts 3: 2), as they still do the entrances to European churches, where there are numerous visitors. From his birth; hopeless, therefore, in regard to restoration of sight. Disciples asked . . . who did sin? It was a common belief among the Jews, in which the disciples shared, that each particular sickness or sorrow was the result of a particular sin. Jesus corrects this wrong notion in Luke 13: 1-5. Neither . . . this man. It could not be that the man's own sin had

brought on his blindness. He was born blind. Nor his parents. Children do suffer for their parents' sins (Ex. 20: 5; Deut. 5: 9); but this man's blindness was not the fault of his parents, said Jesus. Works of God . . . made manifest in him. Suffering, however caused, is an opportunity for the power and mercy of God to reveal themselves.

II. MERCY.—4, 5. We must work (Rev. Ver.). Jesus takes His disciples into partnership with Himself in the great work of saving the world. Works of him that sent me. God intends to destroy evil of every kind, and calls us to do our part in fighting against it. The night cometh; of death. Jesus knew that soon the hate of His enemies would bring Him to the cross. No man can work; and therefore every flying moment should be improved. As long as I am in the world; making God's love and grace known to men. The light of the world; to scatter the darkness of the world's miseries, by sympathizing with sufferers and relieving them.

6, 7. Spat on the ground. Spittle was believed to be a remedy for diseased eyes. Jesus used it, to help the blind man's faith. Made clay . . . anointed the eyes. The touch would make real to the man Jesus' love to him and His personal interest in him. Go wash. Obedience would test and strengthen the man's faith. Pool of Siloam. See Geography Lesson. By interpretation, Sent. Siloam is a Hebrew name; John translates it for his Greek readers. Its waters were an image of Him who was "sent" from the Father. Went . . . washed . . . came seeking. Simple faith, prompt

11 He answered and said, ¹⁸ A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to ¹⁹ the pool of Silo'am, and wash: ²⁰ and I went ¹⁰ and washed, and I received sight.

12 ²¹ Then said they unto him, Where is he? He ²² said, I know not.

13 Some said, ¹⁴ This is he: others said, ¹⁵ He is like him: but he said, I am he.

10 Therefore said they unto him, How ¹⁷ were thine eyes opened?

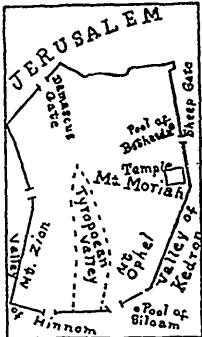
9 ¹³ Some said, ¹⁴ This is he: others said, ¹⁵ He is like him: but he said, I am he.

obedience, immediate reward.

III. MARVEL.—8-12. The neighbors. The man had gone home when he was cured. Said, etc.; hardly able to believe that one born blind could have had his sight restored. **Some.. This is he.** These were certain that it was the same man. **Others.. He is like him.** The opening of his eyes would so change the man's appearance, that some would not recognize him as the same man. **I am he.** All doubts are scattered by the man's own testimony. **How were thine eyes opened?** They were eager to know the cause of this marvel. **A man.. called Jesus, etc.** Jesus means "Saviour", and from what misery He had saved this man! **Where is he?** Our Lord's miracles were like church bells, calling people to Himself. **I know not.** How like ourselves, to forget the Giver, while enjoying His gifts!

Vs. 13-41 record the Pharisees' examination into the miracle, the casting of the man out of the synagogue, and his becoming a disciple of Jesus.

THE GEOGRAPHY LESSON



THE POOL OF SILOAM, now known as the Birket Sitwan, is in the Kidron valley, a little to the southeast of Jerusalem. It is a rectangular reservoir, 58 feet long, 18 broad, and 19 deep. Josephus speaks of the water as being sweet and abundant. On the last day of the Feast of Tabernacles, water from the spring supplying the pool was poured on the temple altar. Because

of the healing of the blind man of the Lesson, the pool is held in high honor by Jews, Christians and Mohammedans. From the very early days of Christianity, it has been believed that the waters possess healing properties, especially in the case of eye diseases. In 1880, an inscription was discovered in a tunnel connected with the pool. It proved to be written in pure Hebrew, and is supposed to date from the time of Abaz or Hezekiah.

FOR WRITTEN ANSWERS

1. What wrong belief about suffering did Jesus correct?
-
2. What means did He use to cure the blind man; and why?
-
3. How did the Pharisees treat the healed man? How did Jesus treat him? ...
-

LESSON QUESTIONS

For what feast had Jesus gone up to Jerusalem? Where had He been teaching? How had the Jews shown their hatred towards Him?

1-3 Where did Jesus find the blind man? How long had he been blind? How did he get his living? What question did the disciples ask? What did the Jews believe was always the cause of suffering? Why, did Jesus say, this man had been born blind?

6, 7 What does Jesus say that He and His disciples must do? What does God intend regarding every kind of evil? What does He call us to do? What reason for diligence does Jesus give? What does He call Himself? What did Jesus do to the man's eyes? What did He bid the man do? What was the result?

8-12 What opinions were expressed by the man's neighbors?

How was the discussion settled? Tell how the man became a believer in Jesus.

TOPICS FOR DISCUSSION

1. The good that may result from suffering.
2. Sin as blindness.

A LESSON FOR LIFE

The sky and trees and flowers—all this beauty is blotted out for the blind. That is a calamity sad enough: far sadder, when the love God is shining all about us, and we cannot see it. But this soul-blindness need not last for a moment longer. We have but to come to Jesus, and He will give us inward sight. Then a whole new world of loveliness beyond compare will flood our souls with joy.

Prove from Scripture—That suffering is not always the result of sin.

Shorter Catechism—Review Questions 11-19.

The Question on Missions—11. Where do those trained in our Industrial Schools find employment? Christian workmen cannot get much work from the people round about them. They are forced to seek work in large cities, under non-Christian employers, where they are under evil influences, and compelled to work on Sunday. Thus the Mission has to employ as well as train them.

Lesson XII.

REVIEW

March 22, 1908

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review Ques. 20-29, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

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

Daily Readings—(Courtesy, I.B.R.A.)—M.—The Word made flesh, John 1: 1-18. T.—Jesus and His first disciples, John 1: 35-51. W.—Jesus the Saviour of the world, John 3: 1-21. Th.—Jesus and the woman of Samaria, John 4: 5-26. F.—Jesus at the Pool of Bethesda, John 5: 1-18. S.—Jesus feeds five thousand, John 6: 1-21. S.—Jesus the Bread of life, John 6: 35-51.

Prove from Scripture—That Jesus is an infallible Guide.

The Question on Missions—12. State some results of our Industrial work. Many of those in training have already become skilled workmen, and are doing such satisfactory work that the demand for it cannot be met in the present workshops. It is now proposed to enlarge these, to make room for more workers, and so provide for the growing demand.

REVIEW CHART—First Quarter

THE WITNESS OF THE FOURTH GOSPEL TO JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 1: 1-14.	The Word Made Flesh.	The Word was made flesh.—John 1: 14.	1. The Word in eternity. 2. The Word in the world. 3. The Word amongst believers.
II.—John 1: 25-34.	Jesus and John the Baptist.	Behold the Lamb of God.—John 1: 29.	1. The Christ announced. 2. The Christ declared.
III.—John 1: 35-49.	Jesus and His First Disciples.	We have found him, of whom Moses—John 1: 45.	1. Jesus, Teacher. 2. Jesus, Saviour. 4. Jesus, Son of God.
IV.—John 2: 13-22.	Jesus Cleanses the Temple.	Holiness becometh thine house.—Psalms 93: 5.	1. A sinful traffic. 2. A stern punishment. 3. A bold challenge.
V.—John 3: 14-21.	Jesus the Saviour of the World.	For God so loved the world.—John 3: 16.	1. A universal provision. 2. A universal offer. 3. A universal requirement.
VI.—John 4: 19-29.	Jesus and the Woman of Samaria.	If any man thirst.—John 4: 7: 37.	1. The true worship. 2. The Messiah.
VII.—John 4: 43-54.	Jesus Heals the Nobleman's Son.	The man believed the word.—John 4: 50.	1. The meeting. 2. The miracle. 3. The message.
VIII.—John 5: 1-9.	Jesus at the Pool of Bethesda.	Himself took our infirmities.—Matt. 8: 17.	1. A desperate case. 2. A mighty Healer. 3. A complete cure.
IX.—John 6: 5-14.	Jesus Feeds the Five Thousand.	He shall feed his flock.—Isa. 40: 11.	1. The hungry multitudes. 2. The slender provision. 3. The plentiful meal.
X.—John 6: 26-37.	Jesus the Bread of Life.	Jesus said unto them.—John 6: 35.	1. A gracious invitation. 2. A wonderful gift. 3. A simple requirement.
XI.—John 9: 1-12.	Jesus Heals a Man Born Blind.	I am the light.—John 9: 5.	1. Misery. 2. Mercy. 3. Marvel.
XIII.—Prov. 23: 29-35.	Temperance Lesson.	At the last it biteth like a serpent.—Prov. 23: 32	1. A sad picture. 2. A wise warning. 3. A terrible slavery.

Jesus, the Son of God

John tells us (ch. 20: 31), that he wrote his Gospel, to prove that Jesus is the Son of God. He does this by bringing forward: I. WITNESSES. II. SIGNS.

The first witnesses as to who Jesus is and what He reveals of God, are John the Baptist, and the earliest disciples of Jesus (Lessons I., II., III.). These testify that Jesus is the Eternal Word, that He was made flesh and dwelt among men, that He is the Lamb of God, who takes away the world's sin, that He is the Old Testament Messiah. In Lessons IV., V., VI., and X., Jesus is presented as a Witness to Himself. By cleansing the temple, He reveals Himself as the Messiah; to Nicodemus, He reveals Himself as the Saviour of the world; to the woman of Samaria, He speaks as the great Teacher, showing how God is to be worshiped; and to the crowds in Capernaum as the Bread of Life who can satisfy the souls of men.

Lessons VII., VIII., IX., and XI., describe four signs, or miracles, which Jesus wrought, and which confirmed the testimony of the witnesses, that Jesus is indeed God's son, and the Saviour of the world.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 32, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

- Lesson I. Why does John call Jesus Christ the Word ?
- Lesson II. How did John the Baptist know that Jesus was the Son of God ?
- Lesson III. Who were Jesus' two first disciples, and what led them to follow Him ?
- Lesson IV. Whom did Jesus drive out of the temple ?
- Lesson V. For what purpose did God send His Son into the world ?
- Lesson VI. How is God to be worshiped ?
- Lesson VII. What was the result, to himself, and to his household, of Jesus' healing the nobleman's son ?
- Lesson VIII. What part had Jesus in curing the man at the Pool of Bethesda ? What part the man himself ?
- Lesson IX. What is our duty to the heathen world ?
- Lesson X. What is meant by coming to Jesus ? Show that He will receive all who come.
- Lesson XI. What is our first duty in the presence of suffering ?
- Lesson XIII. What are the effects of strong drink (a) on the health, (b) in the homes of those who use it ?

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS March 29, 1908

TO MAKE READY FOR THE REVIEW—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30 to 38), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—Solomon, the third king of Israel, who succeeded David about B. C. 970 and reigned until about B. C. 930, was famed far and near for his wisdom. He gathered together a large number of proverbs, that is, short, pointed sayings relating to human life and character. Many of these were written by Solomon himself. His collections of proverbs, along with some others, make up the Book of Proverbs, from which the Lesson for to-day is taken. It gives a true and vivid description of the evil effects of strong drink, which show it to be one of the worst foes of the human race.

GOLDEN TEXT—At the last it biteth like a serpent, and stingeth like an adder. —Proverbs 23: 32.

Memorize v. 31.

THE LESSON PASSAGE—Proverbs 23: 29-35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath¹ babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek² mixed wine.

31 Look not thou upon the wine when it is red, when it giveth³ his colour in the cup, when it⁴ moveth itself aright.

32 At the last it biteth like a serpent, and stingeth
Revised Version—complaining; ²out; ³its; ⁴goeth down smoothly; ⁵strange things; ⁶froward things; ⁷hurt.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Woes of intemperance, Prov. 23: 29-35. T—Way to poverty, Prov. 23: 15-25. W.—“Depart!” Isa. 52: 1-12. Th.—“Turn away!” Ps. 119: 33-40. F—Abhor the evil, Rom. 12: 1-9. S.—Take heed! Luke 21: 25-36. S.—Words of warning, Matt. 24: 42-51.

THE LESSON EXPLAINED

I. A SAD PICTURE.—29. Who hath woe . . . sorrow? Literally, “Who has ‘Oh’? Who has ‘alas’?” The drunkard’s pains of body and mind wring from his lips cries of distress. **Contentions**; strifes within, for the drunkard’s better nature battles against his appetite, and strifes without, for drink often leads to quarrels. **Babbling**; Rev. Ver., “complaining”. Nothing goes right with the slave of drink: he suffers in his health, his home, his business. **Wounds without cause**; blows and bruises received in drunken quarrels. Besides, the drunken man is more likely than the sober man to become the victim of accident or disease. The injuries and sufferings caused by drink are wholly unnecessary; when drink is let alone, they cease. **Redness of eyes**; Rev.

Ver., Margin, “darkness of eyes”. Dissipation impairs the man’s eyesight, and unfits him for work. It robs him of all the alertness required for “making good” in any position.

30. **Tarry long at the wine.** This is the root cause of the woe and the wailing of v. 29. Whole

like an adder.
33 Thine eyes shall behold⁵ strange women, and thine heart shall utter⁶ perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shall thou say*, and I was not⁷ sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

evenings that might be crowded with useful work, or spent in quiet enjoyment and rest, are squandered in drunken orgies (compare Isa. 5: 11). **Seek out**; as if it were *some precious treasure*, this drink that only destroys. Drinking becomes the man’s

chief business. **Mixed wine**; spiced, that is, to increase its strength.

II. A WISE WARNING.—31. Look not thou; for the hand is all too likely to follow the look. **Wine . . . red**; the color of the wines of Palestine. **Giveth his (its) color**; sparkles or bubbles, when it is shaken or poured out, thus showing itself to be full of life. **Goeth down smoothly** (Rev. Ver.); glides straight or smoothly down the throat, with asweet and agreeable taste and producing, for the time being, pleasant effects. Thus, like some snakes, which fascinate birds

by the gleam of their eye, so that the little creatures are paralyzed and become the prey of the cruel serpent, wine attracts its victims, only at last to destroy them.

32, 33. **At the last.** The drunkard seeks eagerly the alluring bait, but, sooner or later the cruel jaws



SERPENTS

Two of the kind common in the East. Serpents are greatly dreaded in Eastern lands, as many of those found there are poisonous.

of the trap will close and hold him fast, a helpless victim. **Biteth like a serpent.** Drink is as silent and stealthy as a serpent in its approach, and as deadly as the serpent's bite in its effects. **Stingeth like an adder.** This is thought to be the horned cerastes, a very venomous kind of serpent, which lurks in the sand, curled up, perhaps, in a camel's footprint, ready to dart out at any passer-by. Drink is like the treacherous, poison-bearing snake. **Behold strange things** (Rev. Ver.). The drunkard's mind is filled with wild fancies, and strange senseless, speech pours out of his lips. Sometimes drink brings on delirium tremens, in which the victim sees the most horrible visions. **Heart shall utter perverse things.** From the unsteady, whirling brain of the drunkard come all sorts of foolish and wicked words.

III. A TERRIBLE SLAVERY.—34, 35. **As he that lieth down in . . . the sea;** actually in the water, as if it were a bed—a vivid picture of the drunkard's folly. **Or the top of a mast;** a most foolhardy thing, but not more foolish than the things drunkards often do. **I was not hurt** (Rev. Ver.) . . . **I felt it not.** He makes light of the effects of his drinking bout, and learns nothing from his sufferings. **Seek it yet again.** So completely enslaved is he, that he cannot resist the temptation to go after drink again and again. And the most hopeless feature in the drunkard's case is, that he by and by loses all desire to be delivered from his dreadful bondage. He is a willing slave.

LESSON QUESTIONS

What is a proverb? What king made a collection of proverbs? For what was this king famed? In which Book of the Bible are these now found?

29, 30 How does the drunkard suffer in his body? What sufferings of mind come upon him? Why are all the sufferings unnecessary? What is the cause of them? Explain "mixed wine". What prohibition does Paul give against drunkenness? (Eph. 5: 18.)

31-33 What warning is given in v. 31? Explain "giveth his color", and "goeth down smoothly". To what are the effects of drunkenness likened? How does drink affect the speech? Where does Jesus warn against drunkenness? (Luke 21: 34.)

34, 35 What pictures to illustrate the drunkard's folly are given in v. 34? How does the drunkard show that he is a slave? Where does it say that

drunkenness is a cause of poverty? (Prov 23: 21.) What did Paul say to the Romans about drunkenness? (Rom. 13: 13.)

TOPICS FOR DISCUSSION

- 1. The folly of the drink habit.
2. Why a Christian should be an abstainer.

A LESSON FOR LIFE

Not long ago, a workman was killed, because the scaffold on which he was standing at work was not strong enough, and gave way under his weight. It was said that the man who directed the building of the scaffold was intoxicated, and so did not know what he was about. Drink will steal away our senses and make us unfit to be trusted with the lives and property of others. This is surely one good reason why we should leave drink alone.

DON'T DRINK

DON'T DRINK—if you wish to succeed in business. A number of years ago, a firm of four men were rated by a commercial agency as A1. But this note was added, "They all drink". A few years later, two of these men were dead, another was a drunkard, and the fourth was poor and living partly on charity.

DON'T DRINK—if you wish to be in the front rank as an athlete. In a great race, one of the competitors, reckoned to be among the best runners, was advised by some friends to take a few drinks of brandy just before starting. He was told that it would give him endurance, strength and speed. He lost the race, and a medical journal said at the time that the alcohol acted as a poison rather than a stimulant, causing a poor pulse, low temperature and mental dullness. If any one says that that strong drink will make a better sprinter, a better foot-ball player, or a better athlete of any sort, be sure it is a lie.

DON'T DRINK—A well-known trainer of athletes says: "The best men don't drink. The moderate drinker can't last. He does not have the endurance. Drink makes a man sluggish and pale. I would much prefer that a man would not even smoke, if he expects to attain the highest results. Everything else being equal, the total abstainer is going to get there every time."

Prove from Scripture—That intemperance results in slavery.

FOR WRITEN ANSWERS

1. What injuries (1) physical, (2) mental, result from drink?

2. How does the Lesson teach we may surely escape these injuries?

3. To what is the drunkard's folly likened?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1908

[This Record, with questions for written answers on page 29, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]


Name..... Address..... Class.....

DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1908								
Jan. 5.....								
Jan. 12.....								
Jan. 19.....								
Jan. 26.....								
Feb. 2.....								
Feb. 9.....								
Feb. 16.....								
Feb. 23.....								
March 1.....								
March 8.....								
March 15.....								
March 22.....								
March 29.....								
Totals								

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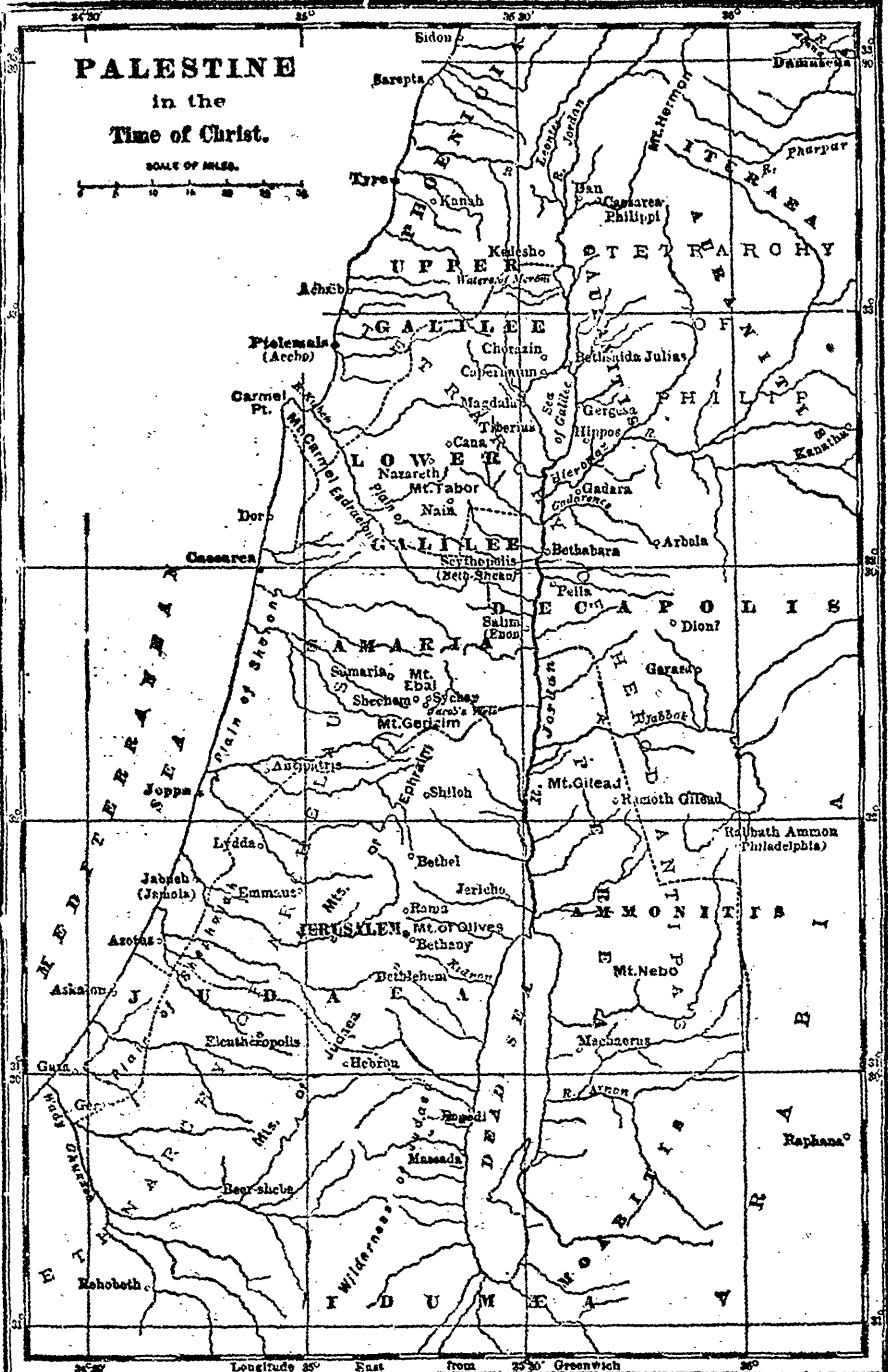
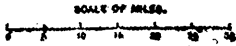
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