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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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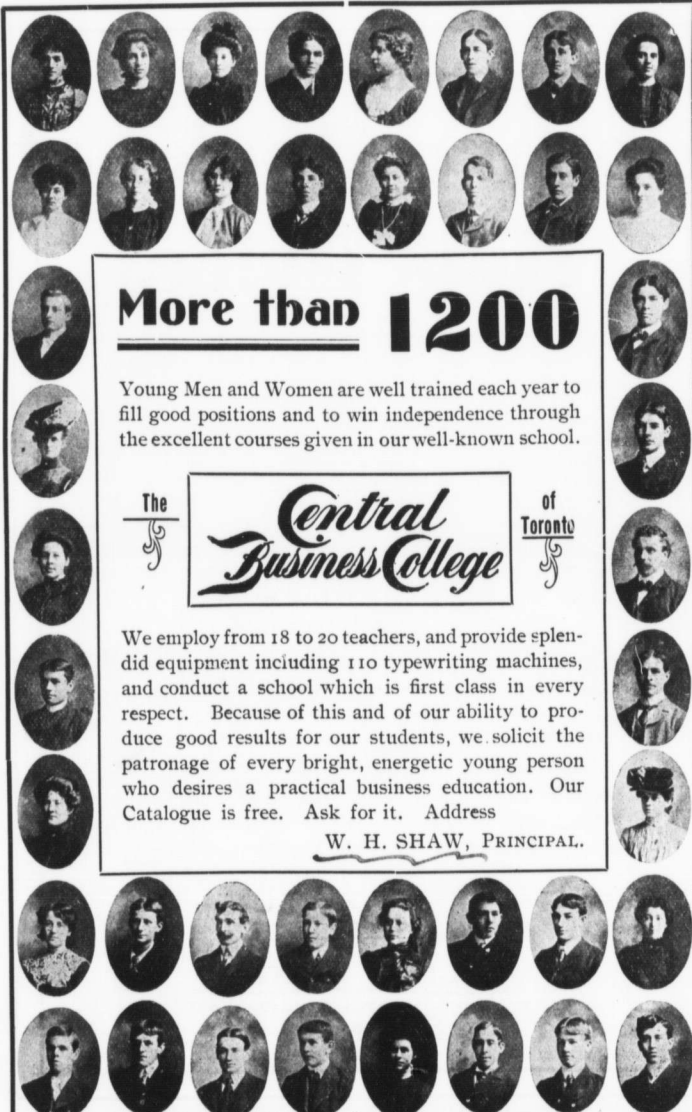
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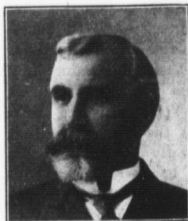
The Teachers Monthly

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

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W. N. HARTSHORN
Boston, Mass.

The International Chairman

When, at the great Denver International Sunday School Convention of 1902, Mr. Hartshorn accepted the position of Chairman of the Executive, he said: "Those who know me know how true

it is, that I would not take this place, or assume to touch the work, if I did not feel in my heart that God has called, just as Christ sent the message to Mary, 'The Master is come, and calleth for thee.'"

This is the spirit of the man. He is no self-seeker. But once having undertaken a task, he will put his shoulder to it in right good earnest. In nothing has Mr. Hartshorn's energy—and his practical wisdom, as well—been more clearly shown than in the "building of the programme" for the coming convention in Toronto in June. He has travelled widely in the United States and Canada, consulting with State and Provincial Committees, and others who know the field and the work. The aim has been that the very best shall be served up, when the Convention meets. Strong men, is the word. Names of those high in business, professional, and public life, are prominent; but no one, we are assured, is to go on the programme on account of his office or celebrity. He must also be a practical Sunday School worker.

If the Programme Committee is busy with the bill of fare, the local Committee of Manage-

ment in Toronto is just as busy in perfecting the arrangements for this great international gathering.

The date, as is well known, is June 23rd to June 27th. The Metropolitan Church, Cooke's Church, and Massey Hall, will be the chief meeting places. The Sabbath is to be kept clear of meetings, delegates and visitors scattering themselves amongst the various churches throughout the city. The "Harvard" system of entertainment is proposed—that is, lodging and breakfast provided, but not the other meals of the day. The entertainment is to be extended to all regular delegates (these are appointed by the Provincial Associations), but there will be thousands of visitors from all over the continent, who will be made heartily welcome to the meetings.

The Committee of Management in Toronto has for its Honorary Chairman the Lieut.-Governor, and its Chairman Hon. Justice Maclaren, of the Court of Appeal. There are a dozen sub-committees, each headed by an active worker.

Two Things Besides

By Rev. Hugh Munroe, B.A.

Every teacher should aim to be an expert, to so master the Word, and so understand the child, that, when the two are brought together in the lesson, the Word may work to the child's saving and nurture.

But the most expert must have faith. Having used all energy and skill to make themselves master-workers; having prayed; having studied their lesson and their pupils; they must wait in hope that to each child they did speak the right word, of each lesson made the right application.

And there is something else besides. The very atmosphere of the Sunday School is a spiritual opportunity. The attitude of reverence, the singing of favorite hymns, the memorizing of verses which express holy thought in matchless form, are influences of the strongest kind. Charles Kingsley wrote: "There is many a road into our hearts besides our ears and brains; many a sight and sound and scent even, of which we have never thought at all, sinks into our memory and helps to shape our character." Goethe uses this truth in the opening of his great drama "Faust." The learned doctor, overcome by the emptiness of his life, had just raised the poisoned goblet to his lips, when the sound of Easter bells rang through the room. The power of early sentiments and experiences asserted itself and saved him.

"Memory holds me now, with childish feeling,

Back from the last, the solemn way."

It may be that one essential element necessary to complete the circumstances which make up effective opportunity shall not be present for years, that only in the far off future, perhaps in some great crisis, a part of a hymn, or a Golden Text remembered, saving the soul from "the solemn way" of sin, will declare the success of the teacher who wrought wisely and in faith.

Bowmanville, Ont.

In Preparation

By Rev. S. H. Gray, B.A.

Two men were sitting together in a crowded railway carriage. It was a few days before Christmas, and the car was filled to overflowing with people and parcels. In the seat in front of them was a group of happy, excited students discussing classes and football; across the aisle was a party of young men and women getting home from work in the city.

One of the two men, a minister, drew the attention of his seat-mate to these young people.

"This," he said, "is the way our young people go from the farms and villages and small towns. We have them a few years, and then just when they have grown up into usefulness, they leave us, to become lost in the great life of our all-absorbing cities."

"Yes," said his companion, "that is one side of it. But is there not another? These young people are leaving you only for wider responsibilities. Some of these young people will find their way into Parliament; some into the chairs of our colleges; some into offices and pulpits; and some into the ranks of skilled labor. And remember," he added, "that you and your Sunday School and day school teachers, have their early years. He was a wise priest who said, 'Give me the first six years of a child's life, and I care not who has the rest.' But you have them for fifteen or eighteen years. You have the directing of the arrow in its early flight. It may swerve, but that is not your fault. You have done what you could in giving it right direction. You have the fresh field in which to sow the seed. It is your part to sow it earnestly and broadly and winningly. I doubt if, after all, any have more to do in the shaping of the destinies of this land than just those who care for and teach the boys and girls in our smaller towns and villages and quiet country districts."

The minister thanked his friend; and since that time he has come to feel that it is indeed to such as his own young people that we must look for the good that will come to Canada. These coming years will see our western prairies peopled, our mines exploited, our future cities peopled. Some day this will be a wealthy land. We shall have men of wealth. Shall we have men of ideas, men of character? Shall we have men and women mentally and spiritually fit to assume the burden of power and wealth, and yet keep their souls white and their desires high?

It is in the power of every Sabbath School teacher in this country to determine, perhaps only to a slight, but certainly most important, extent what our country's future is to be. Young lives having in them unknown possibilities for good are before us each week. Let us count no effort too great, no study too exacting, to make the Bible and the kingdom of heaven attractive to them. Let the fruits of the Spirit in us have a pleasant look, inviting, not repelling. If we have such fruits in our garden, they will learn to want them also in theirs.

Dundas, Ont.

A Talk With a Veteran

The Editor of THE TEACHERS MONTHLY had the great pleasure recently of a chat with Rev. John McEwen, who is a veteran worker in the Sabbath School cause, and has kept in close practical touch year by year, not only with the work in the Presbyterian Church, but in its interdenominational and international phases.

Mr. McEwen is the oldest member, by lapse of time, of the General Assembly's Sabbath School Committee, and is the author of the first Canadian Teacher Training Handbook. It was published in 1879.

In a report of a Provincial Convention of 1877 we find the statement that, "the subject of Normal Classes, introduced by Rev. J. McEwen, of Ingersoll, who has successfully conducted such classes in his own town and county, proved of special interest. Mr. McEwen hit the nail on the head when he said, 'The very quick of the interests of our Sabbath School work is *teacher preparation*,' and a resolution was carried asking the Executive Committee to take measures to foster Normal Classes, and to bring the matter before the authorities of our Theological Colleges and Ladies' Colleges."

"What have the denominations gained from the wider interdenominational and international work?" Mr. McEwen was asked.

"The great centre of influence of the International system on denominational life," he replied, "has been through the International Uniform Lessons. These have unified the denominational study of the scriptures, not only among the denominations, but within them as well."

"It has given, besides, a larger view of the Word of God as a whole, than we had before

the International Lessons came. I think, too, it has had not a little to do with the bringing into its proper prominence the life of our Lord in its relation to other scriptures. As a personal experience, when I was a boy, I hardly ever heard a sermon on the life of Christ. All was doctrinal. Both in Scotland and in this country as well the texts were from the Epistles. They got at the Christ through the doctrine. Now we have come into the way of getting at the doctrine through the Christ, that is, through the life and word of Christ directly."

"Would not this have come about at any rate?"

"I don't think so, unless some other unforeseen element which has not appeared, had appeared."

"Was not this a revolution against 'dry dogmatics,' rather than a Sunday School movement?"

"Yes, it was. But the Sunday School movement guided the stream, and broadened it, as well."

"Another gain from the international character of the Sunday School movement is, that we have profited by the

leading from abroad. Now the tide is turning. We have our own leaders, men with continental reputations, and can even afford to send some abroad."

"Speaking of leaders, which of the great leaders would you name as specially prominent?"

"In the very first rank, and perhaps first of all, W. F. Jacobs, of Chicago, who was really the father of the international movement, a man of strong will, evangelistic temperament, an organizer; a wilful man, indeed, but with great plans, and who lived to see his plans realized. Then there was-



REV. JOHN MCEWEN, TORONTO

and is—Bishop Vincent, versatile, with a great eye to the situation of Christian work, with great adaptation to difficult situations, a born teacher, with unusual executive force. He was the creator of the Chautauqua idea.

"Reynolds, too, the plain, everyday, business man, was a great spiritual force. He could not teach; but he could, and did, rouse men by spiritual means marvellously."

"What about our Canadian men?"

"Among Canadians, not to mention many who might be named, there was Sir William Dawson, as great in Bible study as in science, an indefatigable teacher and leader. Rev. F. H. Marling, then of Toronto, afterwards of New York, was unequalled in his fine spiritual enthusiasm. I shall never forget the Provincial Convention in Knox Church, Toronto, presided over by Mr. Marling in 1867. It was really the turning-point in my own interest in Sunday School work.

"Principal MacVicar was a leader in Teacher Training far in advance of his time, as is brought out in his Life. When MacVicar first brought forward his proposals in regard to Teacher Training, the objection was that it would destroy piety. This was at the Provincial Convention, which was held in Montreal that year. The contention was sharp. MacVicar and I, and a good Methodist brother, said, 'We will go home, and put this matter to the proof.' Dr. MacVicar instituted a large Teacher Training class, the memory of which abides in Montreal till this day, and one of the indirect fruits of which is the present Teacher Training Course, and the instruction given in the colleges of the church in Teacher Training.

"After the Marling Convention in Toronto, indeed," Mr. McEwen went on, "I began to dream of what lay in the work of Teacher Training. I was in Pembroke then. We had made so little progress that there was only a Union Sabbath School in the town. I established a school in my own congregation. I could not get a teachers' meeting, but talked with the teachers one by one about better preparation. I began to address meetings along the Ottawa.

"The Teacher Training class which I formed after the Montreal Convention—I was then in Ingersoll—was interdenominational, com-

prising Presbyterians, Methodists and Baptists. It equipped more young men and women than I could narrate for Sabbath School work in the North-West. The first Chinese class in Winnipeg was the direct outcome of these meetings. A lady who had been present in them went to Winnipeg with all her enthusiasm burning, and the class was established."

What a Pastor Would Do

If I were just entering upon my ministerial work, I would as a rule go to the Sunday School, and remain through the session; I would teach the classes of children rather than adult Bible classes; I would not usually become the regular teacher of any one class, but would be a substitute teacher, teaching every class in the school as opportunity offered, thus becoming acquainted with every scholar in the most helpful way.—Dr. Peloubet, in *The Sunday School Movement*.

Illustration by Quotation from the Poets

By Rev. F. H. McIntosh, M.A.

In our day there is a tendency to take the things of the street and the mart to clarify the counsels of eternity, and possibly this is overdone, but there is one method which has not been overdone, and that is illustration by quotation from the poets. When we come to think about it, what an opportunity have we here. Most teachers have a taste for poetry, and have their favorite poet, or if not, they read at least such pretty snatches as appear from time to time in papers and periodicals. The age of poetry is in no wise dead.

To exemplify, there appeared about a year ago a little poem in one of our Sunday School papers, which described an incident in childhood. To paraphrase it,—There was a child, who one summer day chased blue-winged butterflies. One he pursued most eagerly. But it mounted up and away, till the child saw the blue wings meet into the blue sky. Entranced with the sky, the wings were forgot. If the child had not missed the wings, he would not have gazed with rapture into the sky. There the poem leaves us, but

there we need not stay. We can go on to spiritualize. If we are alert, and if a sense of our class is always with us, it will come to us that here is a splendid illustration of gain through loss. How many an earthly good takes wings and flies away, and leaves us nobler, because now we gaze into a high and heavenly good.

Or, perhaps it is Longfellow we thumb over of a leisure hour. If so, we shall not go far into Hiawatha, until we come to the question of the child who saw his first rainbow. "What is that, Nokomis?" And the good Nokomis answered:

"It is the heaven of flowers you see there:

All the wild flowers of the forest,

All the lilies of the prairie,

When on earth they fade and perish,

Blossom in that heaven above us."

There again the poet leaves us; but we can make our own application. We ourselves are flowerets of the earth, and when we fade, we fade into the skies. Thus every rainbow in the sky can be made to quicken in the child the instinct of immortality.

Or, do we read Wordsworth to enrich the blood of the soul? In *The Excursion* a character describes himself by comparison with a mountain brook, which in imagination we can see tumbling down the hills and passing by our feet in some still passage of its course. Pointing to the foam-specks on its bosom, he says:

"And the little floating isles,
Tho' beautiful, are both by nature charged
With the same pensive office, and make known
Thro' what perplexing labyrinths, abrupt
Precipitations, and untoward straits,
The earth-born wanderer hath passed."

Unlike the others mentioned, Wordsworth moralizes, and in such a way that we never see the foam flecks on the brook, without thinking of those outward tokens of life's stress, which answer to an inner culture, the cleansing that comes through tribulation.

Space forbids a case in point from Tennyson, that past master in the art of poetic picturing. Suffice it to say, that from all the poets such examples as these could be repeated without end, and their great value consists not in their quotation alone, but in their sug-

gestiveness. No one can dwell familiarly with these patterns in the poetic mount, without being stimulated to fashion out of mystery something he can call his own.

In our reading of the poets, let us be alert to see anything usable in our direction, and when we happen on something good let us jot it down for future reference.

Onslow, Nova Scotia

What Sabbath Schools may do for Missions

A FRENCH EVANGELIZATION VIEW

By Rev. A. J. Mowatt, D.D.

Chairman, Board of French Evangelization.

[A number of leaders in mission work, Home, Foreign, and French, will this year tell the readers of the *TEACHERS MONTHLY* what they think the Sabbath School may do for missions. This is the second article of the series.—EDITORS.]

What is French evangelization? It is to give the French people the gospel, more especially the French people of the Province of Quebec. It seeks to teach the children, to put the Word of God into the hands of the people, to tell them of Jesus and His love. We do this by means of mission schools—day schools, and Sunday Schools. We employ men who travel over the country distributing tracts and New Testaments. They visit the people in their homes, and read to them the Word of God, and explain it.

Many of the people are hungry for the Word. A young student missionary visited a Roman Catholic, and asked him if he would like him to read out of the New Testament. He opened at the first chapter of Mark's Gospel, commenting briefly as he read. When he read the first chapter through, the man asked him to read the next. And so it went on, till the whole Gospel was read at one sitting, so hungry was the poor man for the old gospel story.

We have churches planted here and there, and earnest men set over them. The Pointeaux-Trembles Mission Schools for more advanced pupils are crowded every year, and more than half are from Roman Catholic homes. We cannot find room for all who wish to attend.

Will not our Sunday Schools all over the land take a new interest in this blessed work? Come to our help. Pray for the mission, and give to its support. If every Sunday School scholar would give one cent a week for this mission, it would put us in a position to do still better work. Aim at this in 1905.

Montreal

From Sunday School to Church

We should like to paint this in bold letters on every door that leads out of the Sunday School room. We should like to tell every superintendent to direct the eyes of the whole school to it right after the Sunday School is dismissed. And, if need be, we should like to see a signboard just outside the door, with hand and finger pointing to the church door, bearing the inscription: "This way to church." We should like to see this done in all the Sunday Schools throughout the country for one whole year.

What I Have Learned of the Needs of Our Schools

By George N. Burnie

[Mr. Burnie is Sabbath School Field Secretary for the large Presbytery of Montreal. His duty brings him into constant touch with all sorts of schools in city, town, and country. It is, therefore, out of a very varied experience that he writes of the needs of the Sabbath Schools.—ED.]

The church as a whole needs a vision of all its members definitely studying the Word. Could such a vision be realized for a year, the present jog-trot of twenty-six per cent. of its membership engaged in such definite study would be unendurable. Is a church fulfilling its function to nurture, unless provision is made for Bible study by its entire membership?

The leaders of a church need a vision of the things the Sunday School requires to carry on effective work, some of which are space, light, heat, air, maps, blackboards. These will be conspicuous rays in the dawning of better days in the Sunday School.

The pastors need a vision of the scholars coming direct from the school into church

membership. To accomplish this systematically and effectively, and without that appalling leakage now existing, is worth praying, working, and seeking, for. It is astonishing that this condition of things should exist after so many years experience; but it does exist, and it ought to be the occasion of much anxiety, until the remedy be found.

Superintendents need a vision of an interesting and well-defined Sunday School programme, one admitting of variety to meet the taste of the majority; a vision of the officers' and teachers' duties well performed; a vision of a Teacher Training Class in the school and the great advantage of it; a vision of the other workers helping in a regular "Teachers' Council." The superintendent with a true vision of what his school ought to be and do, will not be content merely to accept or reject suggestions when put into his hand, but will hunt for the way to overcome difficulties and make things interesting and profitable.

Teachers need a vision of their scholars twenty years hence. What do you intend that they shall be as to character? They are in your hands to-day; they are not likely to be then. According to your work, will they develop, or not, along useful lines. See that one sticking to a Christian principle learned from your teaching. See him resisting temptation as a result of your teaching. See him engaged definitely in work for the Master, having learned faithfulness from you. You cannot accomplish this with a Quarterly in your hand as you teach; but from the heart of sympathy, experience and earnestness you may.

The scholar needs a vision of Jesus as his personal Saviour and Lord. This is to be the final test of all our work. But the evidence to the contrary is too apparent, to declare that the majority of teachers do this work with sufficient heart and vividness. The wondrous power of the truth is seen, when we consider the results of the half hour's teaching, out of the one hundred and sixty-eight hours each week, and this often for only six months of the year, and mostly very imperfectly done. Eighty-six per cent. of the membership of the church is from the

Sunday School. It does its full share, along with the pulpit, and the home, in sowing the seed which yields so blessed a harvest.

For what the school accomplishes now, be all praise to God. It is only a fraction of what it will accomplish, when all have true vision of its glorious possibilities.

Montreal

Third Annual Examination

The third annual examination of the General Assembly's Teacher Training Course will be held on Saturday, May 6th, 1905, at the following hours :

9 a.m. to 10 a.m.—SCRIPTURE.

10.15 a.m. to 11.15 a.m.—ART OF TEACHING.

11.30 a.m. to 12.30 p.m.—DOCTRINE.

If it is not convenient to hold the examination on the day mentioned, it may be held on the previous Friday evening, May 5th, one hour being allowed for each subject.

Those who wish to take the whole, or any part of this examination, will give their names to their minister, S.S. Superintendent, or some other responsible person, who will act as presiding examiner.

Such presiding examiners are requested to report immediately to the Secretary of the Sub-Committee on Teacher Training, Rev. Alexander Macgillivray, 281 Lansdowne Av., Toronto : (1) The name, Presbytery, congregation, and post-office address of each candidate, and the subject, or subjects of the course to be taken by each ; (2) their own name and post-office address ; (3) the place or places at which the examination may be most conveniently held.

My Experience with the Beginners' Course

By Miss M. E. Campbell

[It is the Primary Teachers turn this month with "Methods that have worked." They will read with interest Miss Campbell's account of her three years' experience with The Beginners' Course.—EDITORS.]

I have used the Beginners' Course of Lessons issued by the International Lesson Committee, in my Primary class, since January 1902. At first it was simply a one year's course, to be repeated year by year ; now it

covers two years, and is much more satisfactory.

The need for some such simple scheme of lessons had long been felt by the teachers of Primary classes, who realized that many of the lessons prepared for the older scholars were not suitable to teach to the very little ones, more particularly the doctrinal lessons.

The lessons of the Beginners' Course are simple, within the comprehension and suited to the needs of the very youngest child. In almost every case the particular thought emphasized, or the lesson gathered from the story for the day, is one that any child may have experience of.

One especially good point in this course of lessons is, that they are so arranged as to lead up to such special celebration as Thanksgiving, Christmas, the New Year, Easter, etc. In this same connection, quite a considerable amount of nature study may be brought in, which always adds to the interest of the lesson. In the autumn we emphasize the thought that it is God, the Heavenly Father, who blesses the earth and helps it yield its increase, by sending the sunshine and the showers. We also try to give the scholars the idea that this is the "going to sleep" time of nature, that trees, flowers, and animals need their rest as well as boys and girls. In the winter, we have the beauties of the snow to consider, as well as the thought of the wonderful protection it gives to all the sleeping seeds and flowers. Again, in the spring, the Easter thought of the awakening of nature is emphasized. In such ways, the children are taught to know that "every good gift and every perfect gift, cometh down from the Father," and that God cares for us at all times.

The Golden Texts of the Beginners' Course are admirable. They are short, simple, easily understood and remembered by even the youngest child. Frequently there is but one Golden Text for several lessons, and in this way a connecting link is formed between the lessons, and the same truth is brought home to the child in a variety of ways ; thus a more lasting impression is made upon the mind.

I am using a set of pictures in the West-

minster series to help in developing the lessons, and find them of great assistance. In fact, these pictures are practically the only means I employ to more especially gain and keep the interest of the children. The Golden Text is always printed on the blackboard, and immediately below it is placed the picture for the day. The hymns and memory verses are so arranged that the same main thought is emphasized throughout the whole.

So far as my own experience with the Beginners' Course goes, I have found it much more desirable than anything I have tried before. My class is not an ideal Beginners' Class, as I have children varying in age from four to eight years, but I feel that it is better to give something simple enough for the youngest child and which will still be profitable for the older ones.

Montreal

What is Expected

Says Mrs. Foster, of New York, the well-known Primary worker;—Take pains to inform the parents as to just what you expect the children to do. A great point is secured when parents visit the school in actual session, and see the school as it is, not a bunch of little recitations and pieces.

A Pioneer Home

By Annie L. Jack

When John Dunbar went to settle in New Ontario on a bush farm, with his wife and children, he did not take into consideration the isolation that would surely follow.

Church services in the new settlement were held in the schoolhouse every Sabbath afternoon, but it was four miles away, and in the winter months darkness overtook them when returning, and the "chores" were late. So, as his wife could not drive the horses they had purchased, they often remained at home. The Lord's Day during the winter season thus became very dreary, only signalized by an extra good dinner and the putting on of clean clothes on that morning.

But, after the supper dishes were washed, it became the custom for Mrs. Dunbar to take the four children into the corner of the

living room, where she kept her plants, and endeavor to have a little Sabbath worship.

"Now, Stephen," she would say, "you know your place under the big oleander tub, and David, you sit near the red geranium this week, Jessie sat there last Sunday, and she can sit by the lamp, while Alice sits beside me on the stool.

Then they sang a simple hymn, and the mother read to them a Bible story, after which came the most interesting part of the evening. For this thoughtful mother had an idea that a little research through their pages was a good way to attract children to the study of the scriptures. So, every Sunday there was selected a word for the following week, each selecting in turn. Then each was to find a verse with the word in it, which was learned by heart and repeated the following Sunday, and was often characteristic.

Of course, some funny little incidents occurred, as, for example, when the word was "Jesus," and David, who had forgotten during the week to look up a verse remembered that short one, of which he failed to recognize the deep meaning, "Jesus wept." After that the mother had to stipulate that verses must contain more than two words, and Stephen set the example by learning the longest he could find.

The Sabbaths now passed pleasantly for the children, who will always carry with them the memory of those days in the little white-washed farm house, and the Sunday privilege given them of sitting among the flowers. Soon they were able to do the reading, and often a little sermon or study was added to it.

After a while the International Lesson was given in the local newspaper. That brought them in touch with the wonderful church organization, which centred in the Sabbath School, and its teachings became a bond of union in many such isolated homes.

There is a little church now at Dunbarville, and the family have prospered, but Mrs. Dunbar often recalls those early years, and their lack of opportunity. Especially was this brought to mind lately, when Alice, now a tall girl, brought home a membership card from the Home Department of the Sabbath School, organized to help just such isolated families as they had once been.

It read as follows: "It not being convenient at present for me to attend the regular sessions of the Sabbath School, I desire to be enrolled as a member of it, and to share in its success and its blessings as best I can, by joining the Home Department." The promise was made to study the scriptures at

least one half hour each week, and a visitor would be sent quarterly to help and counsel the members.

In that way the gospel chain reaches out to the far away places, and the Sabbath isolation is broken.

Chateauguay Basin, Que.

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Bible Dictionary for First Quarter, 1905

Abraham. The son of Terah, first ancestor of the Hebrews, called the father of the faithful and the friend of God.

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

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

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

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

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

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

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

Ce'-phas. [Aramaic for "rock" or

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

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

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

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

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

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

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

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

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

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

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

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

Jo'-na. The father of Simon Peter.

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

Jo'-seph. The husband of Mary, the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson Calendar : First Quarter

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

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

Lesson X.

JESUS AT THE FEAST OF TABERNACLES March 5, 1905

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

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

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

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

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

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

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

LESSON PLAN

- I. A Gracious Invitation, 37-39.
II. Divided Opinion, 40-44.
III. A Profound Impression, 45, 46.

DAILY READINGS

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

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

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

42 Hath not the scripture said, That Christ cometh of the seed of David, and is out of the town of Bethlehem, where David was?

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

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

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

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

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

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

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

EXPOSITION

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

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

Connecting Links—Six months at least have elapsed since the last Lesson. There is not much told of the life of Jesus during these months. Many of the sayings and events of the so-called Perea ministry (Luke 9 : 51 to ch. 18) doubtless must be placed here. In ch. 6 : 15-71 of this Gospel, John narrates the attempt of the people to make Jesus king, the storm on the lake and Jesus' walking on the water, the discourse on the Bread of Life, the going back of many disciples, and our Lord's appeal to the Twelve. At the beginning of ch. 7, Jesus is still in Galilee, but in v. 10 He goes to Jerusalem to the great Feast of Tabernacles. He has become a great popular hero, accepted by many as the long looked for Messiah, while those under the control of the priesthood manifest increasing hostility, vs. 11-36.

I. A Gracious Invitation, 37-39.

V. 37. *Now on the last day* (Rev. Ver.). The Feast of Tabernacles lasted seven days. The day following was kept as a Sabbath,

Lev. 23 : 36. Edersheim thinks that the “last day” is the seventh day, but most modern writers take it to be the eighth. On each of the seven preceding days there was a procession such as is described in Light from the East. On the seventh day the ceremony was more elaborate than on the others. On the eighth day, the Expositor's Greek Testament says, the ceremony was “discontinued.” It was now that Jesus showed where an endless supply of living water could be had. *The great day* (Rev. Ver.); observed in memory of the entrance of the Israelites into Canaan. *Of the feast; Tabernacles* (Lev. 23 : 34; Deut. 16 : 13), sometimes called the Feast of Booths, celebrated in the autumn as the harvest home, when the people came to Jerusalem and tented in booths, enjoying a glad holiday. To this feast, which ranked with the Passover and Pentecost, all good Jews came if possible. *Jesus stood*; where the multitudes streaming by could see and hear Him as they passed. *Cried*; so as to be heard above the confusion of the crowd. *If any man thirst. . . come unto me, and drink.* The imagery was

suggested by what the feast called to remembrance. The people would think of the time when their fathers lived for forty years in booths in the wilderness, and of the supply of water from the rock, Ex. 17 : 1-6. The pool of Siloam also would call up great promises, for it was the symbol of Messianic times, when Jehovah would give to Mount Zion a quiet but unceasing supply of His grace, Isa. 8 : 6. (The Servant of the Lord also offers water to thirsty Israel, Isa. 55 : 1.) Jesus offers Himself as that unceasing supply for the people of God. He would do for the new Israel what God did for the old through Moses. In these words of Jesus then we have a Messianic claim. (Compare also 1 Cor. 10 : 4.)

V. 38. *He that believeth on me.* This explains what it is to "drink." It is to accept Jesus as Saviour and Teacher and King. *As the scripture hath said;* at no place in so many words, but the idea is found in Isa. 58 : 11; Ezek. 47 : 12; Zech. 14 : 8. *Shall flow rivers of living water;* not only satisfied himself, but an abounding stream of life from which others may draw, John 4 : 10, 14. Through Jesus the promises made by the prophets were fulfilled, for the true Israel becomes a blessing to all nations.

V. 39. *This spake he of the Spirit;* John's explanation. (Compare Isa. 44 : 3, 4.) *Which they should receive;* at Pentecost, when the Spirit drove them forth to preach the gospel, which soon refreshed the world with streams of the water of life. *The Holy Ghost was not yet given;* Greek, "the Spirit was not," that is, was not fully manifested as the source of Christian life. *Because that Jesus was not yet glorified.* See ch. 16 : 7; 17 : 5. Only after Jesus left them, would the Comforter come to them. While Jesus was with them, He was Himself sufficient. Not until Jesus rose into His larger and fuller life at God's right hand, could His Spirit in His fullness descend. John writes this, of course, with the knowledge of the event as an ever memorable experience in his own past. (See also 2 Cor. 3 : 17, 18.)

II. Divided Opinion, 40-44.

Vs. 40-42. *Some of the multitude* (Rev. Ver.); many of them visitors from Galilee and Judaea.

The Prophet; mentioned in Deut. 18 : 15, supposed by some to be the forerunner of the Messiah. *Others* (fewer probably). *the Christ;* the "anointed Messiah," and so the King of Israel. They would watch eagerly for expected developments along national lines. *Some* (probably apt pupils of the scribes). *Shall Christ come out of Galilee?* Compare Nathanael's question in John 1 : 46. Many of these literalists were not as open-minded as Nathanael, who yielded his theory to the evidence of spiritual facts. *Hath not the scripture said?* Ps. 89 : 3, 4; Isa. 11 : 1; Jer. 23 : 5; Mic. 5 : 2. *Of the seed of David. . . Bethlehem, where David was.* 1 Sam. 16 : 1. The multitudes looked for some regal personage; Jesus was known as the lowly Nazarene, Matt. 2 : 23; Acts 24 : 5.

Vs. 43, 44. *Division;* Weymouth, "viol nt discussion." A very little honest investigation would have discovered that Jesus, though He had been brought up in Nazareth, was actually born in Bethlehem. They were not, however, seeking to know the truth, but to find a reason for rejecting Jesus. *Some of them;* perhaps the officers (v. 32), or the men of the city, who would share more or less the views of the rulers. *No man laid hands on him.* His majestic bearing protected Him until His hour was come.

III. A Profound Impression, 45, 46.

Vs. 45, 46. *The officers;* a detachment of temple police, v. 32. *To the chief priests and Pharisees;* the Sanhedrin, which was composed chiefly of Sadducees (the chief priests), though there were also some Pharisees—among them Nicodemus, v. 50. He must have been a wonderful Person who would induce soldiers to disobey such stern masters. *Never man spake;* with an authority far beyond that of the high priest, and this was the testimony of men whom we may suppose to have been hostile at first, so persuasive was Jesus.

Light from the East

By Rev. James Ross, D.D., London, Ont.

~~LAST DAY~~—At this feast a post-Mosaic ceremony was observed with great enthusiasm. The pilgrims in festive array, each carrying in his right hand a myrtle, willow,

and palm-branch tied together (Lev. 23 : 40), and in his left a species of citron, followed one of the priests down to the Pool of Siloam. There he filled a golden quart pitcher with water and returned to the temple, where, at the close of the morning service, he was welcomed by a threefold blast of the silver trumpets. Together with another priest, who carried the wine for the drink offering, he proceeded to the altar, where there were two silver funnels, into one of which the water

was poured, and into the other the wine.

OF GALILEE—The whole region was despised as "backwoods," by the polished scholars of the South. The people were rude and uncultured, their pronunciation was bad and unmercifully ridiculed. Their robust common sense revolted against many of the punctillious observances of Pharisaism and its learned casuistry, and consequently the Rabbis scorned them as an ignorant rabble, from whom nothing inspiring could come.

APPLICATION

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

In the last day, that great day of the feast, v.

37. What a striking picture the word "opportunity" brings before us ! Its two parts in Latin signify "at the port."

"At the Port" We may imagine a vessel coming from a distant country to the harbor, laden with rich presents for the people of the city. Perhaps the vessel is refused landing and sails away. But it comes again and again, only to receive the same treatment. At last the owner's patience is exhausted, and he departs, to return no more. The picture needs no explanation. Jesus Christ has come from heaven to our shores. How precious the blessing He offers ! But if they are persistently refused, He will one day offer them for the last time, and go away, leaving us in our poverty.

Thirst. drink. rivers of living waters, vs.
37, 38. A famous book is Boston's, Fourfold State. It describes man in his four conditions of innocence, sin, grace

A Twofold
State

and glory. Jesus here speaks of a twofold "state." The first is need. And who of all the human race is not in this condition ? The other is abundance. Into this blessed condition we may all enter. But how ? Why, the way is very simple. We have only to "drink." And that means just to receive with the faith of a child the fulness that Jesus offers.

Let him come unto me, v. 37. Wonderfully gracious are the invitations of Jesus. There is infinite winsomeness in His accents as He says, "Come unto Me"; "Abide A King Speaks in Me"; "Follow Me." But we cannot miss the tone of authority also. He ever speaks as a King. We

may refuse to come to Him, or abide in Him, or follow Him; but then ours will be the loss and peril. Our only safety lies in the acceptance of His invitations, in obedience to His commands.

He that believeth on me, v. 38. One of the curious sights in the Crow's Nest Pass is a stream of water pouring out from an opening in the side of a lofty cliff. It goes to make up one of those mountain torrents that bear fertility to the plains below. Its source is hidden away in the heart of the mountains. The point of the illustration is plain. If we are to become a blessing to others the secret springs of our life must be in Christ. The closer and more constant our fellowship is with Him, the greater is our power to purify and brighten the lives of others.

The Hidden
Source

This spake he of the spirit, v. 39. A mighty impulse sending them forth to save others—this is one of the most striking of the wondrous changes wrought in the members of the early church by the descent of the Holy Spirit at Pentecost. We sometimes mistake our own feelings and desires for the Spirit's guidance. But of this we may be certain, that when we are making earnest efforts to spread the glad tidings of salvation through Jesus Christ, we are following the directions of the Spirit whom He sent.

This is the Christ, v. 41. The newspapers report a new discovery in wireless telegraphy.

Straight to the
Heart

An inventor, it is said, has found out how to prevent messages from being intercepted. He claims that his invention will make it certain

Jesus at the Feast of Tabernacles

that the message must go straight to the place for which it is intended. Ah, if our hearts were only more true and pure and earnest, how surely would the messages of Christ come home unchecked to them!

There was a division . . . because of him, v. 43. In Milton's *Paradise Lost* the touch of Ithuriel's spear compels Satan, who had assumed the appearance of a toad, to

Two Classes stand forth in his true likeness. Whenever men come into contact with Jesus their true nature appears. Those who love truth and goodness are attracted to Him; those ruled by falsehood and evil are repelled. Unconsciously, but inevitably, we pass judgment on ourselves by our treatment of Him.

Never man spake like this man, v. 46. Put the emphasis where you will, this is a search-

ing testimony. Do you put the emphasis on the first "man"? Then it

A Searching Saying is a testimony of simple souls to the Godhood of Jesus; and what right have you to turn away from Him who is the Lord from heaven! Is it on the second "man"? Then you have in this Son of God a man of like passions with yourself, but so altogether gentle, loving, sympathetic, wise, and strong, that you may well seek His fellowship. Again, is "spake" the emphatic word? Then may you well strain your ear for every least word that Jesus speaks. Or is it on "never"? Then he stands out, as it is fitting that He should, above all other teachers, above all even who have taught under inspiration from God. By the teaching of Jesus every other teaching of men is to be measured.

TEACHING HINTS

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

For Teachers of the Older Scholars

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

The Golden Text suggests as the proper theme to be discussed, The Uniqueness of Christ's Claim. To have the claim understood, it will be necessary to go back on the narrative and fill in between the lessons, showing that, as Christ became more and more explicit in making known His claim, a thinning out process went on amongst His followers, till at last there were only twelve ready to continue with Him, and not all of these could be trusted.

Ask what attitude Christ's own brethren assumed towards Him (vs. 3-9), and what part they played in forcing things to the point reached in the Lesson. Show how they disputed Christ's claim, and proposed to test it by having Him appeal for endorsement to the leaders in the capital. Why did Christ not accept this plan? Why, instead of going up openly to Jerusalem to press His claim as Messiah, did he go up quietly?

Get from the class all the information you can about the Feast of Tabernacles, and be thoroughly posted yourself. (For those who may have the book at hand, a lucid summary of its significance will be found in Dr. Dods'

first volume on John in the Expositor's Bible. For passages describing it, see Ex. 23 : 16; Lev. 23 : 34-43; Num. 29 : 12-38.) Vividly present the object of the feast and its ceremonies. Bring out its national character, its holiday features, the living in booths for seven days, the glad processions carrying palm-branches, the illumination of the temple at night by the lighting of the great lamps, the general stir and movement, the merry-making, the religious acts.

Devote most attention to the particular custom which suggested the form in which Christ now utters His claim, v. 37. Picture the procession from the Pool of Siloam, with the golden vessel, and the blare of trumpets when the water was poured forth amidst the hallelujahs of the people. Get at the significance of the ceremony. Interpret the pouring out of the water as a symbolical expression of gratitude for the divine goodness in watering the fields. But go farther back, and recall the gushing of the water from the rock in the wilderness.

Picture this ceremony as repeated day after day throughout the festive week, and omitted on the eighth day to signify the entrance into "a land of springs of waters."

Here rivet attention upon Christ's thrilling announcement, that such springs of water would infallibly be found in Himself. To

see in 9
national
substance

interpret the claim, have the class look at Isa. 12 : 3, and recall the vision of the stream that trickled from the threshold of the temple and became waters to swim in, Ezek. ch. 47. If you care to follow the figure to the close, you may explain the life-giving significance of the river that flows in Rev. 22 : 1, 2.

It will be wise to devote the larger portion of your time to elaborating this section on The Claim of Christ, and more rapidly to describe the Division caused by His Claim, vs. 40-44, bringing carefully forward that Christ's claim always divides men. Close with earnest words on the inevitableness of open decision for Christ. Whatever view you and the class may adopt regarding Nicodemus (ch. 3 : 2), aim at the encouragement of frank fearlessness in the Christian life.

For Teachers of the Boys and Girls

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

"Have you ever seen a storm in the mountains?" the teacher may begin by asking; "or read a description of one?" A few words will tell of the black clouds, driven hither and thither by the fierce winds, hiding the great peak from view, threatening, you would think, to sweep it away. But ever and anon, as the clouds break, it is seen standing unmoved against the patch of blue sky.

While the class is wondering what this has to do with the lesson, bring out swiftly that the Lesson chapter is one great storm about the head of Jesus. The scholars will trace its course with interest. It will not take long : v. 1 (back six months), when they had sought before to kill Him and He had fled to Galilee; vs. 10-13, when He has come up to Jerusalem again, and there is the muttering of hate all about Him, while no one as yet speaks out; v. 15, with its envious question; vs. 19, 20, where their hate has taken fire; vs. 25-27, a difference of opinion about Him; v. 30, a determination to capture Him; v. 32, officers sent to arrest Him—keep an eye on these men, and an ear open for what they hear Him say, for we shall meet them again.

In the midst of this storm stands out the mountain top, steady and clear, and pointing heavenward. The class will be ready for the "Jesus Stood"—how vivid it is—of v. 37,

which is the first verse of the Lesson.

Have the scholars picture the scene (your difficulty will be with the abundance of material)—the temple, the thronging crowd from all lands, and the ceremonies of the Feast (see Light from the East, and For Teachers of the Older Scholars). It is the crowning day. The crowds are at their greatest; the excitement about Jesus, too, for He has been teaching for three or four days (see v. 14). It is this hour that He selects for His wonderful announcement. The teacher may ask the class to listen, while he reads aloud the great saying, vs. 37, 38. What does it mean? Verse 39 tells. In the Exposition are given many Scripture references. The teacher must judge how many or how few of these shall be turned up. It is a question of time. What is to be made plain is this:—A man saying that He can satisfy all the thirsts (what are some of them?) of men's souls; that He can give God's Holy Spirit; that those who have this Spirit within them will themselves be fountains of living water, as He is; and that all these wonderful things come from just trusting Him, as the whole city's water supply may be let on by turning a tap.

How was this wonderful claim treated? Did the people say "Yes," or "No," to it? This brings us back to the storm that was raging. The scholars will sort out the different opinions with keen interest. Verse 40 states one opinion. Who the "Prophet" was, Deut. 18 : 15, 18, tells. Verse 41 gives the second. And thereupon began a fierce contention—"Where was the Christ to come from? How easily they might have found out that Jesus had been born in Bethlehem, although brought up in Nazareth. But prejudiced and angry people don't stop to look into things. Verse 43 sums it up. Verse 44 is worth studying. We readily understand the first part of it. But why was it that "no man laid hands on Him"? See ch. 8 : 20. See also the remaining verses of the lesson. How very strongly these "officers" of the chief priests and Pharisees were impressed! It was at great risk that they had disobeyed the order to arrest Him; but Jesus' majesty and goodness had been too much for them—Golden Text.

Jesus at the Feast of Tabernacles

ADDED HINTS AND HELPS

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

Lesson Points

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

The gospel offers, not an occasional feast, but a constant supply. v. 37.

Faith expresses itself in active energy. v. 38.

The Holy Spirit makes the unseen Saviour real to His followers. v. 39.

To discern the truth we need an honest heart more than a clever head. v. 40.

Not whence a man comes, but what he is, should determine our opinion of him. v. 41.

We should be sure of our facts before we begin to build our arguments. v. 42.

It is far more important that we should be right, than that we should be in a majority. v. 43.

As long as God holds the reins, His people need fear no foe. v. 44.

Evil is all the more hateful when it wears the cloak of religion. v. 45.

It is a strong case that convinces opponents. v. 46.

Jesus is a real Man, but He is more, v. 46.

From the Library

In the evening (during the Feast of Tabernacles) they abandoned themselves to such rejoicing, that the Rabbis say that the man who has not seen this "joy of the drawing water" does not know what joy means.—Farrar.

The deeper spirits must have viewed with some misgiving all this ritual, feeling still in themselves a thirst which none of these symbolic forms quenched, and wondering when the vision of Ezekiel would be realized, and a river broad and deep would issue from the Lord's house.—Expositor's Greek Testament.

Money and his work can do much for a man,—feed him, clothe him. but they can never bring him to the real climate of his heart, nor win for him his real life.—Dr. George Adam Smith.

The sense of thirst—personal want—comes first; then with the satisfaction of this, the fulness of faith; and then the refreshing energies of faith.—Westcott.

Traverse the desert, and then you can tell
What treasures exist in the deep, cold well.
Sink in despair on the red, parched earth,
And then you may reckon what water is
worth.

The gnawing of hunger's worm is past,
But fiery thirst lives on to the last.
The hot blood stands in each gloomy eye,
And "Water, O God," is the only cry.
Let heaven this one rich gift withhold,
How soon we find it is better than gold.
—Eliza Cook.

The Lord is not content with speaking of a river. He speaks of rivers. It is as if He bade us add the Missouri to the Mississippi, and to these the Amazon, and to these the Orinoco, and to these the Ganges, and the Danube. River added to river; stream to stream; torrent to torrent.—F. B. Meyer.

Prove from Scripture

That Jesus gives the Holy Spirit.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

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

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

37-39 What did the "great day" commemorate? The custom observed on the preceding seven days? For what was this feast a thanksgiving? What does the Holy Spirit give to believers? What Old Testa-

ment promise fulfilled in His coming? (Joel 2 : 28, 29.)

40-44 What division of opinion arose? The purpose served by it? Where did Jesus

claim to be "the Christ"? (Mark 14 : 61, 62.)

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

THE CATECHISM

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

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

Ques. 66. *Why the Fifth Commandment should be obeyed.* The Fifth Commandment has a special promise attached. In Ex. 20 : 12 the promise is simply of long life in the land which God gave His people. As given in Deut. 5 : 16, it includes a prosperous life as well as a long one. In Eph. 6 : 2, the apostle, by leaving out the clause referring to the land, widens the promise so that it applies to obedient children in all countries. The question before us contains two things, the promise, and its conditions.

1. *The promise.* As it stands in the decalogue, the primary reference is to the nation. The promise guarantees prosperity and continuance to the state in which obedience to parents is practised. It rests on the principle that the nation is made up of families, and that disregard of authority in the home leads to contempt for civil authority, which is fatal to the welfare and permanence of a people. But there is a reference in the promise to individuals also; for the well-known

tendency of disobedience to any of God's laws is to make life unhappy, and in many cases to shorten it. And those who have learned to obey parents have formed a habit which will show itself in obedience to all the divine laws. Obedience to parents, therefore, for the individual as well as the nation, secures, as a rule, the reward of a long and happy life.

While this promise refers specially to the relation between parents and children, the blessing of long life and prosperity is the portion of those, also, who are faithful in other relations, for example, those who love and obey God (Ps. 91 : 16) and keep the precepts of wisdom, Prov. 3 : 2.

2. *The Conditions.* These are that (1) God's glory and (2) our own good shall be furthered by our prosperity and length of life. But the two conditions are in reality one. For whatever brings most glory to God will certainly at the same time bring the highest good to men.

FOR TEACHERS OF THE LITTLE ONES

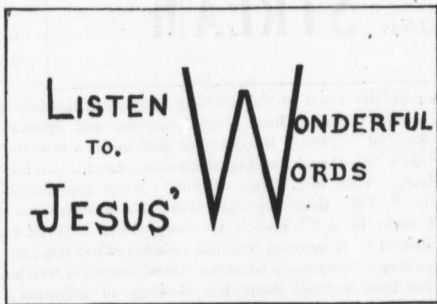
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus the Persuader of men.

Introduction.—Talk about the harvest time. Show some wheat or other grain. You all

know about Thanksgiving Day. Perhaps you have been at a Harvest Festival. Possibly your church or Sunday School has been decorated with fruits and grains, etc., brought by the children for the thanksgiving service (and afterwards sent to a hospital or other public institution). What does all this rejoicing mean? Who is the Giver of all the harvest?

The Feast of Tabernacles—The first Thanksgiving was held a long time ago, more years ago than you can think, long before Jesus



Jesus at the Feast of Tabernacles

was born. God told the Children of Israel to make a great Thanksgiving Festival at Jerusalem every year, and told all the people to go up to the big, beautiful temple to pray and praise and thank God, not only for the harvest, but for His goodness to them in setting them free from the wicked kings of Egypt, who had made them slaves. (Recall story briefly.) God told them that, when they came to their thanksgiving feast at Jerusalem, they were all to live in booths (tents made of green boughs) for seven days (Lev. 23 : 39-42), to remind them of the way they lived while travelling from Egypt to the Promised Land. All the men, women and children came, dressed in their best clothes, carrying a palm-branch or some fruit or grain. At night the city was brightly lighted, especially at the temple, where trumpets were sounding, timbrels playing and all sorts of music pealing forth.

Lesson—See that One going about among the people during the days of the thanksgiving service. Yes, it is Jesus. He has come down from Galilee (recall last Lesson) to attend the feast. Everyone has been talking about Him, and wondering if He really is the Saviour God had promised.

Picture the procession from the Pool of Siloam up the hill to the temple, in the midst a priest carrying a golden bowl of water, to

remind the people of God's goodness in watering the corn-fields and pastures and in giving them water to drink in the desert.

Some of the people were getting tired of the processions and feasts, and wishing God would send something to satisfy them.

Jesus stood up before the crowds, and said, "If any man thirst, let him come unto Me, and drink." (You remember that Jesus gives living water. Can you remember what it means? Lesson VI., February 5.) There was great talk as to who Jesus was. Some said, "This is really God's Son." Others said, "No, let us take Him and put Him in prison." The chief priests and Pharisees had sent soldiers (officers) to take Jesus to prison.

Golden Text—The soldiers told these wicked people that no one ever spoke such

WONDERFUL WORDS as this man spoke (Repeat Golden Text), and they would not take Him prisoner, and all the people went home.

Jesus Speaking Yet—Can we still hear Jesus' wonderful words? How? (Bible, Lessons from parents, teachers, the still small voice.)

Something to Draw at Home—Outline an ear.

Something to Remember at Home—I should listen to JESUS' **W**ONDERFUL WORDS

SUPERINTENDENT'S BLACKBOARD REVIEW
By Rev. J. M. Duncan, B.D.

A FREE FULL STREAM
LOWING

Picture the crowds in Jerusalem at the Feast of Tabernacles. Ask about the daily procession from the Pool of Siloam to the temple. Jesus is in Jerusalem and speaks to the crowds. About what? **A—STREAM.** (Print.) Make it clear that this is a symbol of the blessings of salvation. Now draw out three thoughts about this stream. Who may come and drink of it? Everybody. Then it is **FREE.** (Print.) What happens to some streams in the hot summer time? Yes, they dry up. Will this stream ever go dry? Is there always plenty of water in it? Yes, it is always **FULL.** (Print.) What is the result, when water stands still? It becomes foul and useless. What must it do to keep pure and fresh? Yes, it must flow. Now, it is a **FLOWING** (Print) stream of which Jesus speaks. Now gather up what has been learned about the blessings of salvation. They are free to all, they are abundant, and we are expected to share them with others.

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

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

31¹ Then said Je'sus to those Jews which² believed on him, If ye³ continue in my word, then are ye⁴ my disciples indeed;

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

33 They answered⁵ him, We be A'braham's seed, and e'were never in bondage to any man: how savest thou, Ye shall be made free?

34 Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the⁶ servant of sin.

35 And the⁷ servant abideth not in the house for ever: ⁸but the Son abideth ever.

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

Revised Version—¹ Jesus therefore said; ² had believed him; ³ abide; ⁴ truly my disciples; ⁵ unto; ⁶ have never yet been; ⁷ Every one that; ⁸ not free course; ⁹ the things; ¹⁰ also do the things;

37 I know that ye are A'braham's seed; ¹⁰ but ye seek to kill me, because my word hath¹¹ no place in you.

38 I speak¹² that which I have seen with my Father: and ye¹³ do that which ye¹⁴ have seen with your father.

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

40 But now ye seek to kill me, a man that hath told you the truth, which I¹⁵ have heard of God: this¹⁶ did not A'braham.

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

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

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

LESSON PLAN

I. How to be Free, 31, 32.

II. The Worst Bondage, 33-37.

III. The Test of Sonship, 38-40.

DAILY READINGS

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

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

EXPOSITION

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

Connecting Links—The discourse of which the Lesson is part was uttered in the temple a day or two after last Lesson. Jesus offers Himself as the Light of the World, but the Pharisees, as usual, insist upon external testimony. Jesus warns them that their spiritual blindness, which is due to sin in their hearts, will issue in death. For those who have eyes to see, the Light is its own evidence. Though they will kill Him, they will thereby but exalt the Son of man as the eternal Son of God, vs. 12-30.

I. How to be Free, 31, 32.

V. 31. *Jesus therefore said to those Jews which had believed him* (Rev. Ver.); when He said that He was Messiah, though they hoped that, in spite of appearances, He would satisfy their national hopes as a reigning King. It was not a pure faith. This class among Jesus' hearers seem to be distinguished from those who "believed on Him" (v. 30), in the fullest sense: cast themselves upon Him, putting aside their own imaginations and hopes, and waiting till He should show Himself more clearly." (Westcott.) *If ye*

abide in my word (Rev. Ver.); live continually under its influence. (See John 6 : 63.) He was the "Word" (ch. 1 : 1), who gave utterance in the world to the thought of God. His gospel, as the word of God, is the truth. Hence *disciples indeed* (true disciples) are those who are constantly being nourished by the word of truth. Jesus desired not quantity but quality.

V. 32. *Ye shall know*; come to know, a gradual process. We learn by obedience. *The truth*; the truth about God and duty and heaven, found in the word of an eternal Person, the Son of God. *Shall make you free*. Those are not truly free who are the slaves of tradition like the scribes, or of human authority like the common people led by the Pharisees, or of ritual directed by selfish priests like the Sadducees. Freedom is only where truth is, where the living God gives His word of truth to guide the individual soul, with its ever changing needs.

II. The Worst Bondage, 33-37.

Vs. 33; 34. *We be Abraham's seed*; "descendants of Abraham," Matt. 3 : 9. "Free" was an offensive word to the Jews, especially because at this time they were undergoing

the bitter experience of bondage to the Romans. They probably regarded this, like the captivities of Egypt and Babylonia, as only a temporary discipline. They were true Israelites, not the offspring of Hagar (Gen. 21 : 10-13), and boasted, as Jehovah's chosen people, of their freedom to serve Him. *Never yet .in bondage* (Rev. Ver.). Rather strong, in view of the sojourn in Egypt and the exile in Babylonia, as well as their present condition. *How sayest thou?* Jesus seemed to disappoint all their Messianic hopes. It was freedom of a different kind from what He offered that they craved. *Verily, verily;* introducing an important announcement. *Whosoever committeth sin;* in His view, everyone, and so slavery is universal. *Is the bond-servant of sin* (Rev. Ver.). Sin is the great slave-owner and task-master : Jesus always puts moral facts first. Indeed, He took little interest in the national hopes of His people, for these had become a hindrance to the progress of God's kingdom.

V. 35. A parable. *The servant abideth not in the house;* of God, Heb. 3 : 2-6. In the Old Testament, national Israel was the house of God, but sin has brought the Jews into slavery. So they must leave the house of God. It is for God's true children. It is occupied by a new Israel, the followers of the Son of God. *The Son abideth ever;* like Isaac remaining in Abraham's household, while Ishmael was sent away. Only the Son is free, and only through Him can we have true freedom.

V. 36, 37. *If the Son* (Jesus Christ, the eternal Word of God) *shall make you free;* by revealing the truth that delivers from sin. *Free indeed;* not with the shadow of political freedom in an earthly city, but with a right to the privileges of citizenship in the eternal city of God, and the spirit that obeys God, not of compulsion, but willingly and lovingly, Gal. 4 : 6. *Abraham's seed;* in one sense, that is, by blood ? but in the truest sense they are not his sons, because they do not display the character of Abraham. *Ye seek to kill me.* Yet "Abraham rejoiced to see My day," v. 56. *My word hath not free course in you* (Rev. Ver.). How different from Abraham, who had faith and obeyed God's word, Heb. 11 : 8. These men, having

begun with a degree of faith in believing that Jesus was Messiah (v. 31), became unbelievers. If we do not grow in faith, we must grow in sin—a terrible fact !

III. The Test of Sonship, 38-40.

V. 38. *I speak, etc.* Jesus claims to have brought from another world, in which He once lived, to this world, a revelation, which He alone from personal knowledge is competent to make. This superhuman claim often occurs in John's Gospel (ch. 17 : 5), and also in Matt. 11 : 27. *Ye do, etc.* They are under the control of an invisible person, Satan, just as Jesus does the will of His Father. The conduct of the Jews can only be described as Satanic.

Vs. 39, 40. *Abraham is our father;* and it is he whom we obey. *If ye were Abraham's children.* They may have his blood in their veins, but they are not his sons. Paul uses the same idea in Rom. 4 : 11, 12, 13; Gal. 3 : 7. One of the hardest lessons that a born Jew had to learn was that in the new Israel all depended on the new birth, issuing in the works of the Spirit. *Ye seek to kill me;* even those who had recently believed that He was the Messiah. Perhaps Jesus was thinking especially of the multitude among whom these erstwhile believers were. *Told you the truth . . . heard of God.* A marvellous fact this, that a Man once walked this earth who brought God's truth from its very home down to us men and women. Light was come into the world, and men loved darkness rather than light. Why ? we do well to ponder. *This did not Abraham;* the friend of God, the great example of faith and obedience. That nation should have been blessed which had this mighty hero of faith at its beginning.

Light from the East

ABRAHAM'S SEED—Every nation which has risen to any degree of civilization has fancied itself the most eminent of the tribes of men. The Egyptians thought themselves a peculiar people, specially beloved by the gods, who first manifested themselves in Egypt, where the sun god fought as a king, and where his descendants still sat on the throne. The Greek looked on all beyond his own pale as barbarians, as the Chinese do still. The

Roman regarded men of other nations as enemies, whom he might plunder and enslave if he could. But the Jew was the most noted past master of the art of self-esteem and contempt for others. One Israelite addresses the Most High in these terms, "On our account Thou hast created the world. Other nations sprung from Adam Thou hast said are like spittle, and Thou hast likened their

multitude to the droppings from a cask. But we are Thy people whom Thou hast called Thy first-born, Thine only-begotten, Thy well-beloved." Another Rabbi modestly says, "A single Israelite is of more worth in the sight of God than all the nations of the world; every Israelite is of more value before Him than all the nations that have been or shall be."

APPLICATION

If ye abide in my word, then are ye my disciples, v. 31. This is the test. Not simply hearing and acknowledging that His teaching is true, as one might acknowledge that a certain problem has been given the right answer, but every day ruling one's life by the spirit of Christ's teaching,—that and nothing else shows that we are really pupils or disciples of Christ. Many have taken His name and have professed themselves as His disciples, while they have forgotten His teaching. This statement is the sword-blade that shall shear off all such pretenders.

The truth shall make you free, v. 32. A good linguist uses a foreign language with ease and freedom. The doors opening into the treasures of its literature are unlocked to him, and he can enter them at will. So with the musician. He can wander at will in a world of sweet sounds. These men have learned the laws, one, of a strange speech, the other, of music. They have come to know the truth, each in his own department, and it has given them liberty. It is not otherwise with the harder art of living. Here, also, we need to know the truth. To see quickly and clearly the right thing to do—Christ teaches us this, and then we move onward fearlessly and with confidence.

We be Abraham's seed, v. 33. It is the faults of his own son that are most grievous to a true father. He cannot bear to see the son's life grown up with evil weeds, and sets himself with all diligence to uproot them.

He does not spare a loving severity, so eager is he for the welfare of one so dear. In all this the earthly father resembles God. If we enjoy any mark of divine favor, let us not

boast of it. Rather should we see in it an assurance that any failure on our part will be specially displeasing to God. The higher our privileges, the heavier will be our punishment for their misuse.

Everyone that committeth sin is the bond-servant of sin (Rev. Ver.), v. 34. We can choose whether we will drink poison or not.

But if we drink it, no choice of ours can prevent its coursing through our veins and destroying our life. We are under no compulsion to sin. We can refuse. But if we yield, we are no longer free. The drunkard might have dashed the glass from his lips, but having tasted it, he cannot prevent the bleared eyes and tottering limbs. The liar might have told the truth, but having given way to lying, the shifty, uncertain look will come into his face in spite of him. We are free when we stand at the beginning of an evil course. We throw away our liberty if we enter upon it.

If the Son therefore shall make you free, ye shall be free indeed, v. 35. There is a story of an Indian who received a small present from a white man. Into the package a coin slipped by mistake. Next day the Indian brought back the piece of money to its owner. In answer to a question, he said that he had been kept awake all night by two men talking within him—a good man telling him to return the money, the bad man to keep it. In his simple way the Indian described what is going on in each of us—Jesus persuading us to do right, Satan enticing us to do wrong. But as we yield daily to the Saviour's persuasion, the power of Satan is weakened. The Son is making us free to a glorious freedom.

A Sharp
Sword

Open Doors

When we are
Free

The Indian's
Two Men

Privilege
and Penalty

Ye seek to kill me, v. 37. The death of Jesus—how we blame, and rightly, those who brought it about in so cruel a fashion,—

Judas and Caiaphas and Pilate
 Who Drove and the rest! But let us
 the Nails? never forget it was sin, the sin

that is in each of us, that drove the nails into His blessed hands and feet and the spear into His side. Can we think of this, and not hate sin, and most of all, in ourselves?

Abraham is our father, v. 39. So those Jews said, and reasoned that, therefore, they were God's children because he was a child of God. The missing link in their argument was the great fact that everyone must answer for himself to God. Abraham's children! Good and well: a pious ancestry is a blessed possession, but it does not save a man's soul. Members of this or that church! Again, good and well; but the name on a church roll does not necessarily mean the name written

A
 Personal
 Matter

in heaven, and a standing in the church does not give a man the grace to stand against temptation and the right to stand unabashed in the presence of the Judge at that great day. Only personal acceptance of Christ, and personal obedience to His holy law, can make and keep us right with God.

A man that hath told you the truth, v. 40. Who would not be grateful to the neighbor who came to tell him that his house was on fire, or to the physician who found out the hidden disease that was sapping his life?

Our Best Friend
 How much more are our thanks due to Him who came to save us from our worst foe, and show us the way to our highest happiness! Surely of all friends He is the most faithful and loving. Stern, indeed, He can be at times—"Get thee behind Me, Satan," is his strong, straight word to the erring Peter—; but He always seeks our good. We are wise not to resent the "faithful wounds" of our best friend.

TEACHING HINTS

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

For Teachers of the Older Scholars

Would it do to start into the discussion with a familiar talk—let it not be one-sided: draw your scholars out—on the history of slavery and its abolition, going back to Moses, and coming forward rapidly to the Civil War in the United States? Get both your dullest and your brightest scholar to define slavery. Whatever reply be given, make the most of it, and only improve it if it really needs improving. The secret of true teaching is to make others think, rather than do their thinking for them. You want to make them think of moral bondage and the way out of it. That way is often long and tedious. A slave has far to travel before he reaches the status of a free-born man. Moses was not allowed to take the Israelites straight to the land of promise and into the immediate enjoyment of nationhood. They had much to learn, and unlearn, before they were fit for that.

This passage deals with the complete emancipation which Christ effects by His grace. Let this be the theme; and stick to it.

It may be introduced by an examination of Christ's minor parable in Luke 11: 21, 22, interpreting "goods" there as Satan's slaves. Then go over the lesson, verse by verse, asking the double question, What is slavery? What is freedom? You may, if you like, answer both questions at each point as you proceed: but it may be more effective to keep them apart, thus:—

What is slavery? (1) To be in bondage to error. Study Christ's words in v. 32. Illustrate with examples of the erroneous interpretations of the Pharisees, which debarred the Jews from a free, full, spiritual life. (See Matt. 23: 4; Luke 11: 42.) (2) To be in bondage to sin, v. 34. To commit sin is to "do" sin—to make it a business. Be practical in illustrating this. Show how anyone who makes sin a deliberate business, in the cultivation of habits of falsehood, cheating, gambling, drinking, etc., becomes the slave of sin and finds it harder and harder to break from it. (3) Bondage to a degraded station, v. 35. The slave-heart remains satisfied with the degraded subordinate post, and even scorns those who are free. The slaves in the South did not, as some expected they would, fight for their liberty. They

for aught
 I know
 I don't know
 more

even took the side of the owners who kept them in slavery. (4) Bondage to a wrong disposition, v. 37. The Jews claimed to have the disposition of Abraham, because they were his descendants. They did not realize that Abraham was a type of a life to be lived—a life of faith. In reality they were more like Ishmael than Isaac. (See Gal. 4 : 22-24.)

Now get back from the class, these four points by questioning and go over them again to show, *What freedom is, and how Christ effects it.* (1) He is the Truth, and therefore frees from error, ch. 14 : 6. (2) He is "separate from sinners," and therefore frees from the penalty and control of sin, Heb. 2 : 17, 18. (3) He has the highest station in the universe, and in the new birth creates a filial spirit, ch. 1 : 12. (4) He is the First-Born of the new creation, and rectifies a wrong disposition, 2 Cor. 5 : 17.

For Teachers of the Boys and Girls

"A hard Lesson," says the teacher to himself. Depend upon it, the scholar has said the same. There is almost no narrative in it. The reasoning is close knit, and Abraham and his times seem very far away. What shall the teacher do? Try to fasten the scholar tight to the process of reasoning? It is useless. The passage in its details is one for older minds. Give it up, then? By no means; for the passage is rich, indeed striking, in its teaching, and the points are such that even very little children, not to speak of bright boys and girls like yours, can catch them, if only they be well put.

Take them back to the Lesson of last Sabbath—the temple, and the wonderful teaching concerning the living water. Once again it is the temple, and there are more of the wonderful sayings of Jesus concerning Himself. Have the scholars pick out some of these, for example, v. 12—Jesus the Light of the world, and unerring guidance for everyone who will follow Him; vs. 16, 19, where He speaks about His coming from the Father in heaven, and how, to know Him is to know that heavenly Father; v. 23, with its claim for Himself as not of this world, but of the world above; vs. 26, 29, in which He again claims such closeness to the Father above.

The scholars have seen a field of grain bent

down before the wind, and even the great trees of the forest swaying. What effect had these wonderful teachings of Jesus? Verse 30 is the answer. But the grain straightens itself again, and the forest trees. Even so, some of these people. They "believed"; but Jesus feared they might not continue. That is the theme of vs. 31, 32. Pick out four words—"continue," "disciples," "truth," and "free." Get the scholars to tell you the meaning of each: "continue"?—hold on, stick to, obey; "disciples"?—learners, followers. The littlest scholar will tell you that only the soldier who sticks to it and obeys is worth calling a soldier—and that is what Jesus here teaches. Then, "truth"?—what is it? The real thing, that is truth. Who alone knows what the real thing is? God, who made all things; and God's Son, Jesus Christ, who is God's living Word to us. "Free"?—unshackled; and therefore in a position to get all there is out of life, and to do all that one is meant to do, in the world. What is the opposite of freedom? Bondage. What binds people? Ignorance (it is easy to show how this shackles and hinders); bad dispositions; bad habits (it is also easy to show how these cripple one). What can set us free? The truth about ourselves and about God and about Himself as our Redeemer and Lord, which Christ teaches. (Make this clear.)

Did the Jews understand these simple words of Jesus? Read v. 33. Their pride and prejudice had made them blind. Show how foolish was their contention that because they were descended from a good man, therefore they were good; and be sure to have saved time to drive home (illustrate by cases in common experience) the truth of v. 34, which is the Golden Text. There are few stronger arguments against touching strong drink than this. And it is an argument that children will appreciate; they don't want to get their feet caught in a quicksand, which catches hold and drags them down and down, struggle as they may, till struggling is of no more avail! Some of the more venturesome of them may need a word of warning. It is often the case that the keen, ardent people are the most apt to get caught in the deadly snare of drink.

ADDED HINTS AND HELPS

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

Lesson Points

A start on the right track is a good thing, but it takes steady persistence to reach the goal. v. 31.

Knowledge, in the spiritual sphere, is the fruit of obedience. v. 32.

Destiny is determined, not by descent, but by desert. v. 33.

License is the bait that lures into loss of liberty. v. 34.

If we begin by listening to sin's flattery, we shall end by wearing sin's fetters. v. 34.

We cannot hold a son's place unless we show a son's spirit. v. 35.

Divine power alone can loose the chains of sin. v. 36.

Human hate was at its worst when it aimed its arrows at the Son of God. v. 37.

Jews spoke the language of earth with the accent of heaven. v. 38.

The true heirs of Abraham are those who possess his character. v. 39.

The truth will stand unscathed when all the weapons hurled against it have perished. v. 40.

From the Library

Truth crushed to earth shall rise again,

The eternal years of God are hers;

But error, wounded, writhes in pain

And dies among its worshippers.

—Bryant.

No man hath power over me, I have been set free by God, I have come to know His commandments, henceforth no man can lead me captive.—Epictetus.

The freedom here in view is freedom from sin, and the truth which brings that freedom is the truth about God our Father, and Jesus Christ whom He has sent.—Dr. Marcus Dods.

"FREE TO SERVE!"—The ship was made for the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service. A man is like the ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender: he has a man's will only when he

submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.—G. B. F. Hallock.

The young man who drinks strong liquor is like the commander of a fortified city who deliberately admits a known enemy within its walls.

Don't deceive yourself about your strength. You know nothing about that until the test comes, and then it often is too late. You may never be sure you have the strength to resist until you have asserted that strength by resistance.

To resist once, or twice, or a dozen times, does not prove strength to resist always. It can be proved only by constant and un-failing resistance. The only man who can have absolute confidence in his power to resist is he who never drinks at all. If you have the strength, use it. Assert it now. Be strong right now.—Our Young Men.

Prove from Scripture

That sin is bondage.

Lesson Questions

(FROM THE HOME STUDY QUARTERLY)

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

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

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

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

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

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

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

34-37 Who are the true descendants of Abraham? (Gal. 3 : 29.) What is Christ's position in God's house? (Heb. 3 : 6.) Show that sin is bondage. (Rom. 7 : 23.) How does Paul say he was made free? (Rom. 8 : 3.)

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

The Catechism

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

Ques. 67, 68. *What the Sixth Commandment requires.* The requirements of this Commandment may be set forth under the following four heads :

1. *The ground on, which these requirements rest.* This ground is the sacredness of human life; on which we should set a very high value, because, first, men were created in the image of God, Gen. 1 : 27; 9 : 6. The blow aimed at the life of any human being is regarded as directed against his Maker. Secondly, because all men are brethren, Acts

17 : 26, 28. We cannot, therefore, do any injury to our neighbor's life without violating the bonds of brotherhood. Our Lord extends the meaning of this Commandment, so that it includes all hatred and malice in the heart, Matt. 5 : 21, 22.

2. *The requirement relating to our own life.* It requires of us that the preservation of our life should call forth serious effort. Some of the means to be used for this purpose are : (a) Attention to the laws of health, Luke 21; 34; Rom. 13 : 13; Col. 2 : 23; (b) Cultivating a spirit of trust in God, Matt. 6 : 34; 1 Pet. 5 : 7; (c) Defence even to death if necessary, Ex. 22 : 2.

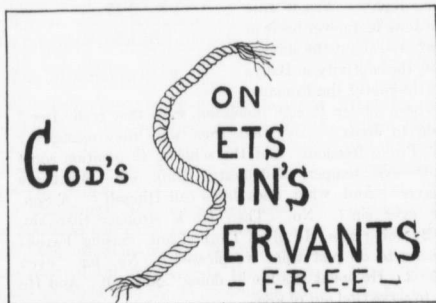
3. *The requirement relating to the life of others.* God holds us responsible as our brother's keepers, Gen. 4 : 9. Selfish indifference and positive enmity towards others are forbidden. If from either of these causes the life of our neighbor is injured, the Sixth Commandment is broken.

4. *Limitation of these requirements.* Our endeavor to preserve life must be "lawful." We are not permitted to do anything contrary to conscience or opposed to any moral law, even to save our own life, nor are we to preserve our neighbor's life if doing so would involve any failure in our duty to God or truth or society. For example, it would not be right for us to help the escape of a criminal sentenced to death by the law.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Freer of men.

Introduction—Show a piece of rope. Tell me some of its uses. To bind, to hold, to drag. Sometimes it is employed for good uses and sometimes for bad uses. Have you ever heard of slaves, and the cruel way their masters sometimes bound them with ropes and whipped them? It was very sad indeed. How they wished they were free from that cruel master! If only some good master would come along and buy them from the bad master, and take them home and treat them kindly! Better still, if some good person would come and say to the bad master, "You must let that slave go



free!" Tell of Clarkson and Wilberforce in England, and William Lloyd Garrison and Lincoln in the United States, who talked and worked and prayed till all the slaves were free.

These masters had power over the body, but not over the mind and will of the slave.

Slaves to sin—We are to hear to-day about a master who has power over the mind and will of his servants. Print **SIN'S SERVANTS**.

Here is the name of the rope he binds with. Outline a rope named Habit. Tell how a rope is formed, strand by strand, twisted together till it becomes too strong to break.

Little bad words are the little strands that soon get twisted in a rope of bad habits, which will bind the mind and will of a boy or girl very fast. It is the master, Sin, who twists all these bad strands around people, and how pleased he is, when he sees them bound tight.

Lesson—Jesus is again in the temple talking to the people. You remember the

WONDERFUL WORDS He spoke then (Recall last Lesson).

Golden Text—To-day He is speaking about **SIN'S SERVANTS**. That means anyone who continues in any sin, or holds any sin in his heart. (Repeat Golden Text.) The people to whom He was talking did not think they were ser-

vants to any master, but Jesus showed them that they were not free so long as Sin had any power over them. Their master, Sin, was now putting it into their minds to seek to kill the pure, holy Jesus. Jesus knows this.

SLAVES SET FREE He tells them of One who can set free all **SIN'S SERVANTS**—a greater than any man—God's own Son, JESUS.

A king's son once begged his father to set free a young prisoner. The king did so, because his son wished it. The prisoner was free indeed—nothing more to fear, because the king's son had set him free! God **SETS FREE SINNERS** because His Son asks Him to do so. He gave His life a ransom (explain).

Jesus Frees Us—Let us look at ourselves, and see if we find any strands of sin's rope beginning to twine around us. (Name little faults—disobedience, untruth, anger, etc. A Temperance Lesson may be taught.)

Who can set us free? Print **GOD'S SON SETS FREE SIN'S SERVANTS**

Something to Draw at Home—Draw a rope named Bad Habit.

Something to Remember at Home—I should let Jesus set me free.

SUPERINTENDENT'S BLACKBOARD REVIEW

FALSE
FREEDOM

This is a Lesson about **FREE-DOM**. (Print.) To whom did Jesus make the offer of freedom? Give their reply. Was it true that the Jews had never been in bondage? Ask about the slavery in Egypt, the captivity in Babylon, and the rule of the Romans.

TRUE
FREEDOM

But even supposing they had never been under foreign dominion, were they really free? What had they in their hearts to do to Jesus? By what then were they mastered? After all, we see that theirs was **FALSE** (Print) freedom. Get the scholars to mention some sins that hold men in bondage now—evil temper, dishonesty, drink, etc. What are those who yield to these? Yes, slaves. And what does Jesus call Himself? A Son. Was He tempted? Yes. Did He ever sin? No. Then He is stronger than sin. He can break its power over men. By doing this He gives **TRUE** (Print, erasing **FALSE**) freedom. Does this mean that we are to do just what we pleased? No, for "even Christ pleased not Himself," Rom. 15 : 3. He spent His life in doing God's will. And He frees us from sin to do the same thing, to serve God out of love.

Lesson XII.

HEALING OF THE MAN BORN BLIND

March 19, 1905

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

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

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

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

3 Jesus answered, Neither ⁴ hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

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

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

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

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

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

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

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

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

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

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

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

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

LESSON PLAN

- I. The Blind Man, 1-3
- II. His Eyes Opened, 4-7.
- III. His Testimony to Jesus, 8-11.

DAILY READINGS

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

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

EXPOSITION

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

Connecting Links — Unbelief is growing. Jesus has just claimed to be not only free from sin (ch. 8 : 46), but also the source of life (v. 51), because He Himself is the eternal Son of God, v. 58. So incensed are the Jews, that they attack Him, and He has to withdraw, v. 59. But as the Light of the World, He now proceeds to draw disciples to Him, who, as the new Israel, will take the place of the unbelieving Jews. A miracle is performed which symbolizes Jesus as He who can bring light to a sin-darkened world.

I The Blind Man, 1-3.

V. 1. As Jesus passed by; probably near the temple, where the man would sit and ask for alms, v. 8. (Compare Acts 3 : 2.) He saw. For Jesus to see suffering was to have compassion. A man . . . blind from his birth; and so a well-known and aggravated case. If the blindness had come on by accident after birth, the question of the disciples would have omitted the reference to the parents. Of the six blind men whose miraculous heal-

ing by Jesus is recorded in the Gospels, only this one is said to have been born blind. Blindness is extremely common in the East, but there, as with us, it is a rare thing for one to be born blind. This is the special feature of this case. (See Matt. 9 : 27-31; Mark 8 : 22-26; Luke 18 : 35-43.)

V. 2. His disciples; who shared the common views of their day. Rabbi (Rev. Ver.); interesting, as being their usual mode of address. Who did sin, this man? that is, in some previous state of existence. Some Jewish thinkers seem to have taught that men lived before birth in another life. Or his parents? See Ex. 20 : 5. The apostasy of a certain Jewish rabbi was popularly ascribed to the fact that his mother had fallen into deep sin before his birth. That he was born blind; the just and necessary result of sin, the questioners believed, either of his own or that of others. This was also in some degree the perplexity of Job and his friends, it being a common assumption that suffering was retributive, a direct punishment for individual sins. (Contrast the teaching of Jesus, Luke 13 : 1-5.)

V. 3. *Neither.* Jesus taught that the human race does not consist of independent individual atoms, but is a whole, an organism of which each one is a member, receiving blessings as well as sufferings resulting from causes with which he may have had very little to do. Jesus has shed a new light upon the problem of pain by His own life and death. He was sinless, and yet He suffered. *But that the works of God, etc.;* "in order that God's mercy might be openly shown in him." (Weymouth.) Jesus puts aside the general problem of suffering. Something practical is before them. The special purpose of God in this case was that the man might be made an object of peculiar divine grace. A life of suffering was not too great a price for the signal blessing which Jesus, the Light of the World, was to give, not only to him, but to his neighbors, by proving the power of God's love to suffering man.

II. His Eyes Opened, 4-7.

Vs. 4, 5. *I* (Rev. Ver., "we") must work; including the disciples, who will continue His work. There is no time for vain speculations; work lies ready at hand to be done. *The works of him that sent me.* The rule of Christ's life was the will of His heavenly Father, ch. 4 : 34. That will is always for men's salvation, Matt. 18 : 14. *While it is day;* that is, during this earthly life. A limited time is set for every one in which to show forth the good works of God on this earth. *The night cometh.* Jesus saw that His own death was not far off. He did not mean that for Himself the future life would be "night." It is a figure denoting that a fixed time is given for certain duty. Death would bring His earthly career to a close, with its opportunities, just as night puts an end to the labors of the day. *As long as I am in the world;* that is, during "My day." Jesus can neglect no occasion to shed light upon the darkness of this world. *I am the light of the world.* He alone can bring light to a blind man's eyes; He alone can illuminate the blind world's heart. "Evil only challenges and hastens His work of redemption."

Vs. 6, 7. *When he had thus spoken.* It justifies what He is about to do on the Sabbath. No traditional rules of the Jews can

hinder Him in His work of mercy. *He spat. . . made clay. . . anointed the eyes.* These actions would awaken the man's faith. (See a very instructive quotation in the HOME STUDY QUARTERLY.) *Go, wash;* a demand for faith, because, so far, nothing had been done to remove his blindness. The washing away of the paste was a symbol of the removal of blindness. *Siloam;* "Shiloah" (Isa. 8 : 6), a stream issuing from the temple hill, which, with its gently flowing water, was a symbol of the quiet, yet certain, promise of salvation which Jehovah would send to Israel. *Sent;* a reference to Christ, "the sent One." How salvation has come. *He went. . . washed. . . came* (probably to his own home) *seeing.* The man gave that response which Jesus always requires on the part of those whom He will help. We are reminded of the story of Naaman, 2 Kings ch. 5. The Old and New Testament miracle alike picture the way in which we come to Jesus.

III. His Testimony to Jesus, 8-11.

Vs. 8-10. *The neighbours. . . said.* They may have known the man from childhood. He was a well-known character to the public, but only as a beggar. *Some. . . This is he. . . others. . . He is like him.* Note the detail, which suggests that John was an eye witness. The eye is the most expressive feature of the face, and its being opened would greatly alter the man's appearance. *I am he;* a decisive answer. *How were thine eyes opened ?* The fact cannot be disputed. The only question is about the manner.

V. 11. *A man that is called Jesus* (Rev. Ver., "the man"); well known by this time to all. The beggar at first knew only Jesus' name; then, that He healed him (v. 25); but this led him to believe that He was a prophet (v. 17); and finally he worships Him as Son of God, vs. 35-38 : a plain, straight-forward recital of an incomprehensible deed. The Man who can do this must be nothing less than a divinely accredited prophet. But Jesus claims to be more than a prophet, and, in justification of the claim that He is the Light of the World, He performs this "sign," which would set receptive ones thinking about what He meant by calling Himself the Light of the World.

Light from the East

SILOAM—This is no doubt the Birket Silwan, a rock-hewn reservoir, fifty-two feet long and eighteen feet wide, with retaining walls of masonry, near the point where the Tyropæan valley, that is, the hollow which, running down through the city southward, joins the valley of the Kidron. The water in it comes from the only natural source near Jerusalem, the Fountain of the Virgin, an intermittent spring further up the Kidron, and through a crooked, rock-hewn tunnel 1,708 feet long. Josephus says the water was sweet and abundant, but percolating

through so much rubbish has made it unwholesome and somewhat salt to the taste. The original pool was much larger than the present, and in Christ's time an arcade twelve feet wide and roofed with large, flat slabs of stone ran round the four sides of it. The oldest Hebrew inscription known, was discovered in 1880 near the Siloam end of the conduit. It is a description of the way in which the channel was tunneled from both ends, and of how the workmen met in the middle, and was likely chiseled by some mechanic employed on the work in the days of Ahaz or Hezekiah.

APPLICATION

And as Jesus passed by, he saw, v. 1. Touch the furthest extremity of the body, and by the marvellous telegraphy of the nerves the sensation is instantly transmitted to the brain. More wonderful than this is the line of communication between all suffering ones and the compassionate heart of the Saviour. No pain can torture our bodies and no sorrow can rend our hearts, which He does not feel, and in which He will not bring to us help and comfort.

Spiritual
Telegraphy

Who did sin, this man, or his parents, that he was born blind? v. 2. We may be greatly puzzled by our own sufferings and the sufferings of others. But of some things we are very sure. We know that God is full of power, so that He can bring good out of evil. We know that He is wise, and has some plan in which suffering has a place. We know that He is good, caring for the smallest of His creatures. And we know all these things the more surely, because God has sent Jesus Christ into the world. He gave us His only begotten Son. Most certainly, then, He will not allow a moment of needless pain to come into our lives. We can trust Him, and wait His own time for making things plain.

Things We
Know

Jesus answered, that the works of God should be made manifest in him, v. 3. It is worth while recalling how the late Principal Grant comforted a lad who had lost his hand in an accident. The Principal showed his own mutilated right hand, and told him that the

Gain
Through Loss

injury received when a boy had made him the man he was. It turned him from manual labor to study, and he became one of Canada's greatest public men. "The works of God" were "made manifest" through his suffering; and we may be sure that God is waiting to use every untoward happening that comes into our lives to reveal His divine power and grace.

The works of him that sent me, v. 4. God is the great worker. He is unceasingly active. The Bible opens with the story of His tremendous work of creation. It pictures Him as continually caring for every living creature.

The Greatest
Work

Most glorious of all is His wonderful work of redeeming the world. And He invites us to co-operate with Himself in accomplishing this supreme design. There is no room for sloth or indolence in the service of God. It calls for the exercise of all our energies. It offers opportunities for the boldest enterprise. Brains and enthusiasm will find their fullest scope in the greatest of all undertakings, the salvation of the world.

I am the light of the world, v. 5. When Highland chieftains in days of old would summon their clansmen to battle, fires were kindled on one hill-top after another, until the signal could be seen in the remotest hamlet.

Carry the
Light

There is no rest for the followers of Jesus until the light that He gives is carried to the furthest corner of the world.

"The beam that shines from Zion hill
Shall lighten every land."

Go, wash in the pool of Siloam, v. 7. People often long for some proof that the grace of God has really come into their hearts. They

are not very likely to get this by sitting still and wishing for it. The surest way to win the assurance so much desired is to take some plain, direct command of Christ, and set about obeying it. In the very act of doing this, we shall become conscious of strength not our own. We shall recognize with joy that the all-powerful Saviour is working in us.

He went . . . washed . . . came seeing, v. 7. "Faith cures" are often understood to be cures wrought without the use of means.

But surely it is true faith that leads one to use remedies which God has placed within his reach, while he looks for the divine blessing with them. The truth is that health and every other good thing in life has, like a coin, two sides. On the one hand, it is God's gift and on the other, the result of our own effort. And, to use a familiar saying, we should work

as if everything depended on us, and trust as if everything depended on God.

I am he, v. 9. Yes, and there are many who can look back upon a sinful life, and say with tears of sorrow, "That is the kind of man

I once was. But"—and this it is that fills them with undying gratitude—"the Man that is called Jesus, opened my eyes to see my folly and sin, and trusting in Him as my Saviour, I was delivered from my evil ways."

I went . . . washed . . . received sight, v. 1. This statement of the blind man illustrates the chief point of superiority in Christianity to all other religions. Some of them, like Confucianism and Buddhism, have excellent systems of morals. But they give no power for the good life which they require. On the other hand, the religion of Christ, not only teaches what we ought to do, but also takes the weakest of us and gives us strength to obey its precepts. It not only commands, but, at the same time enables.

TEACHING HINTS

In this section will be found teaching material for the various grades in the school.

For Teachers of the Older Scholars

Notice that you are asked to study the whole chapter and to view this incident in the light of all that is said about it. Picture the groups of **PUZZLED PEOPLE**. Better still, lead the class to picture them.

I. **THE PUZZLED DISCIPLES.** Show how they are affected by the mystery of permitted suffering. The case is a typical one: a victim of circumstances. Explain the Jewish view that special suffering was the result of special sin. Recognize the measure of truth in this. But safeguard the truth by indicating that suffering is not invariably the result of sin. In this case the puzzling point was, Who was to blame? How could it be the man himself? Was it, then, his parents' fault? Had he inherited so serious a disability because of their wrong-doing? Bring up the case of Job and his mistaken friends, who thought he suffered so many ills because of secret wrong-doing. Recall Christ's word about the falling tower, Luke 13 : 4. Admit

that suffering is often mysterious. Two principles need to be taken into account :—

1. The effect of suffering on the sufferer. It has compensations. Many a blind person has brighter thinking powers, and keener powers of observation, than some who see. Their disability, by developing resourcefulness and acuteness, increases their ability. Read about Laura Bridgman and Helen Keller.

"Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster,
Turn it, and lo, the design of the Master!
The Lord's at the loom—room for Him—
room!"

Is not that part of the force of v. 3 ?

2. The effect of suffering on those who witness it. The question in v. 2 was the outcome of sympathetic pity. Practical action to relieve suffering is covered by vs. 4, 5. Let not the force of the Revised Version in v. 4 escape attention. "We" must work. Not Christ alone, but Christians. Educational institutions for the training of the blind may be regarded as highly Christian

in their aim. Famine in India or China awakens more than pity. It draws forth for its relief enormous contributions of money from Christian lands. So much for the puzzled disciples. Do not overlook—

II. THE PUZZLED ENEMIES OF CHRIST. The man's readiness in argument and repartee is too much for them. Follow their thrusts, and exhibit the skill with which he parried them. For this you need to take in the whole chapter. Turn now to—

III. THE PUZZLED OBJECT OF CHRIST'S DELIVERANCE. Trace the steps by which this man was led to recognize the full Godhead of Jesus. He did not at once enter into the heart of the mystery of his healing. At first he spoke of Jesus as a mere man, v. 11. Then as a Prophet, v. 17. Then as a sinless man, v. 31. Then as a man of God, v. 33. Then as the Son of God, vs. 35, 36. Make the dialogues vivid, progressive, conclusive. Show that the recognition of Christ as a sinless man is but one remove from the recognition of Christ as God. To sin is natural: to be sinless, supernatural. Personal contact with Christ in His sinlessness is the surest way to be convinced of His Godhead.

For Teachers of the Boys and Girls

The life is sometimes squeezed out of Bible stories by attempts to "divide the lesson." This story tells its tale best in its own way; and we are likely to get the most good out of it—especially is this true of boys and girls—when we just follow as the story leads, keeping ears, and eyes, and heart open. So we shall do little more for the teacher than merely to put into italics the key words of the incident; nay, it is more than an incident: it is a miracle, and like all Christ's miracles, is a parable, as well, of God's ways with men.

As Jesus passed by, on His daily visit to the temple. Our opportunities of Christian service often spring out of our assembling for Christian worship.

He saw a man. Those who had need were the first to be seen of Him, whose mission to earth was to help. If we have interest in "lending a hand," we shall be quick to see where help is required.

Blind from his birth. The only case of one born blind mentioned in the Gospels: an

absolutely hopeless case. And how like, in this respect, every Christless soul—incurable, save as this man was cured, by divine power.

His disciples asked Him. Here were men whose wits were sharp, but their sympathies dull. They want to get a hard question answered, instead of having a gracious cure wrought.

Jesus answered. The disciples were half right, and all wrong; half right, because children do suffer for the sins of their parents; all wrong, because this was not a case of blindness following sin, but blindness going before grace, God's great grace—read v. 3. It may help us to bear suffering, to remember that God can and will bring good out of every calamity, if we will but look to Him for it.

"I must work." There is no solace to the lazy man in Christ's example, and no countenance to the man who thinks work dishonoring. *The works of Him that sent me.* Here is a blow to those foolish people who are too "independent" to "take their orders" from anyone. The great Creator of all things (see ch. 1:3) works at the will of Another (see passages mentioned in Exposition, this verse).

While it is day; which suggests (a) that there is an opportunity for work for God and our fellowmen—life is that opportunity; (b) that the opportunity is soon gone—the night of death comes and ends it.

"I am the light of the world." What a thrill there must have gone through the heart of the blind man: the Light-giver is by, and therefore there is hope! To all who sit in the darkness of sin, or sorrow, or shame, the same word comes as a word of new life.

Anointed the eyes of the blind man. No miracle of Jesus was wrought for display. And so He used the common means—a clay ointment. The very touch of His hand, too, would help the blind man's faith.

"Go, wash." Again, a suitable means for healing—cleanliness. If we are to have God's blessing, we are to do our part, as well as look to God for His.

Came seeing; because he took Jesus at His word, and did as he was bidden of Him. It is the one root of blessing—obedience.

Some said, others said. The difficulty was, they were unwilling to acknowledge that

Jesus had the power He claimed. When you receive the new heart from God, there are all sorts of doubters. *He said.* If you are as sure of the change as was this man that his eyes were opened, you need have no worry about what other people say.

How? What surgeon could have explained, *How?* Who among us can tell *how* he was made a child of God? He can only say, as this man said, "I did as I was told by the Man, Jesus." Ah, this—it can hardly be repeated too often—is the whole of religion.

ADDED HINTS AND HELPS

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

Lesson Points

The door of heaven always opens at the knock of human need. v. 1.

In every human heart there is the conviction that sin deserves punishment. v. 2.

We may be puzzled about the cause of suffering: there is no doubt about our duty to relieve it. v. 3.

The work of a life is the measure of its worth. v. 4.

The gospel, like the sunlight, is meant for all mankind. v. 5.

It is in the path of obedience that blessing is found. v. 7.

The best testimony we can bear to the gospel is a life transformed by its power. v. 8.

Grace does not make one another man, but it makes him a different man. v. 9.

What God has done for others He can do for us. v. 10.

Faith in Jesus rests on the facts about Jesus. v. 11.

From the Library

Thus with the year

Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-seeking dark
Surrounds me.

—Milton on his blindness.

As to God's connection with evil, the practical man need only concern himself with this, that God seeks to abolish it.—Expositor's Greek Testament.

As evil has its work on earth, so God also has His, and it consists in making evil itself an occasion of good. All those acts by which we co-operate in the accomplishment of the divine intention, enter into what Jesus here calls *the works of God*.—Godet.

What are we set on earth for? Say, to toil—

Nor seek to leave the tending of the vines,
For all the heat of day, till it declines,
And Death's mild curfew shall from work
assoil.

The least flower, with a brimming cup,
may stand

And share its dew-drop with another near.
—Mrs. Browning.

I know not what this man may be,
Sinner or saint, but as for me,
One thing I know that I am he
That once was blind, and now I see.

—John Hay.

What a contrast between the opening and the close of the chapter! The blind sees, the beggar is rich. The intruder on the temple steps is a worshipper within the true shrine. The soul ignorant of Christ owns Him as the Son of God. And all this, because of the individual interest our Lord took in him.—F. B. Meyer.

Prove from Scripture

That deeds of mercy are lawful on the Sabbath.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

8-11 The neighbors' question? The man's

answer? What will Jesus give us? Wherefore should we seek Jesus?

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

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

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

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

The Catechism

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

Ques. 69. *What the Sixth Commandment forbids.* The things forbidden in this commandment are stated in the question as follows :

1. *Taking away our own life.* The Bible regards suicide as one of the worst offences against the divine law. It was looked upon in a very different light by the greatest and most cultured of ancient peoples. In the eyes

of the Greeks and Romans suicide was not a crime, but an act of courage. After the defeat of their forces at Philippi, Brutus and Cassius with many of their followers, sought a self-inflicted death. In the Old Testament we have an instance of suicide in the death of Abithophel (2 Sam. 17 : 23), while the New Testament records the death at his own hands of Judas Iscariot, Matt. 27 : 5; Acts 1 : 18. Dr. A. A. Hodge says that suicide is to be condemned "as (a) Assuming God's prerogative, (b) Demanding judgment before the time, (c) Bringing shame, sorrow and loss upon others."

2. *Taking away the life of others unjustly.* This condemns the practice, once common, but now rare, of duelling. All kinds of wilful and malicious killing are prohibited. The Sixth Commandment does not forbid the taking of life in self-defence or in a just war, or as a punishment for murder. The law of Moses prescribed death as the penalty of this crime, Ex. 21 : 12, 14; Lev. 24 : 17; Deut. 19 : 11, 13. In Acts 25 : 11, Paul appears to recognize some offences as worthy of death. In view of such cases of justifiable killing, the question properly adds the qualifying word "unjustly."

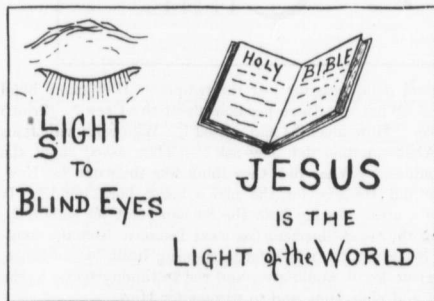
3. Every act or occupation, not clearly our duty, that endangers or shortens life is forbidden. (See Ps. 55 : 23; Prov. 23 : 29-35; Matt. 4 : 6, 7; Luke 21 : 34.)

FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Jesus, the Light-Giver to men.

*Introduction—*Close your eyes. How dark it seems! How glad you are to open your eyes again to the light! How

sad for those who can never see the light! nor the beautiful trees, flowers, etc.! Describe a book printed in raised letters for the blind. (If possible, show one.) How much is now done to make life pleasant and profitable for the blind! (Tell of the schools for the blind and of the wonderful Helen Keller, who was blind, and deaf and dumb. See also "Harlen's Orphans" in the current numbers of THE KING'S OWN.) How many pleasant and useful things they are taught to do!



Healing of the Man Born Blind

Blind people were not cared for in this way till Jesus came to the world.

Lesson—After Jesus had been telling the people that He had power to set free

SIN'S **S**ERVANTS (recall Lesson), some of the Jews got angry at Him, and picked up stones to throw at Him, for they would not believe that He was God's Son. Jesus slipped away from them and went out of the temple. As He is going down the marble steps, He sees a poor **B**LIND **B**EGGAR sitting holding out his hand

for money from the passers-by. Jesus' tender heart is full of pity for the poor man who has been blind ever since he was born. Tell v. 6. Jesus sends the man to wash in the Pool of Siloam. The man obeys. Picture the poor fellow groping his way down the hillside to the pool, stepping cautiously in, lifting the water in his hands to wash the poor sightless eyes! What has happened? It begins to be light. He turns to climb the hill again! What is that green beneath his feet? What are those tall green things? He has heard about the grass and trees, but has never seen them. Jesus has given

LIGHT **S**IGHT to the blind eyes. Imagine the joy of the man! Describe the astonish-

ment of his neighbors and others—"Is not this he that sat and begged?" "This is he." "He is like him." But he said, "I am he."

The Light of the World—Print and repeat Golden Text. This is what Jesus called Himself. This is what John called Him—a Light sent from God to brighten and cheer the world lost in darkness and sin. Just as the sunlight brightens and cheers, so does Jesus brighten every place, every heart, He enters. Those who do not know Him are like blind men, groping in the dark, not knowing what way God wants them to walk. Jesus, the Light, shows us God's will for us and the way God wants us to live. All that the sun does for our body, Jesus does for our soul. Without sunshine our body cannot live; without Jesus our souls cannot live.

Our Light—In going through the Catacombs of Rome, the guide carries a light. If the traveller loses sight of the light, he will lose his way. Jesus is the Light to guide us to heaven. Keep your eyes on the Light or you will lose the way.

Something to Draw at Home—Draw a sunrise. Print JESUS IS THE LIGHT OF THE WORLD.

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

SUPERINTENDENT'S BLACKBOARD REVIEW

THE CASE CAUSE CURE

Fix attention on the poor, blind man, begging near the temple. How many blind men do we know of Jesus' healing? What was there peculiar about this CASE? (Print.) This man had never been able to see. How much he had missed! Who were with Jesus when he saw this blind man? What question did they ask? They asked about the CAUSE (Print) of the man's blindness. What did they think was the cause? Now, give Jesus' answer. What reason did He give for the man's being born blind? It was in order that he might receive a great blessing from the Saviour—not his sight only, but also a place among the sheep of the Good Shepherd (see next Lesson). Get the scholars now to tell about the CURE. Bring out the man's faith, showing itself by obedience, the completeness of the cure—the great joy it would give, and the testimony borne to the Healer. So Jesus wants us to trust and obey Him, and to witness for Him.

Lesson XIII,

REVIEW

March 26, 1905

Read the Lessons for the Quarter.

Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT—John 20 : 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

DAILY READINGS

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

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

Catechism—Review Questions 57-69.

The Question on Missions—Review Questions 1-12.

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

REVIEW CHART—First Quarter

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

A Bird's-Eye View

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

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

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

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

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

THE QUARTERLY REVIEW

THE WORDS AND WORKS OF JESUS

For three months we have studied the Saviour's life as described by John. The coming three months also will be occupied with this wonderful story. To-day, we pause to review what we have already learned.

Begin with some questions about John, the writer of the Gospel. Bring out the facts, that he was a disciple of John the Baptist, and was by him directed to the Saviour. Ask about his purpose in writing the Gospel, as stated in the Golden Text for the Quarter, and about the other books of the New Testament which he wrote. Get from the scholars the title by which John is known in this Gospel.

If possible, have a map—if there is not one in the school, a simple outline on the black-board will suffice,—and at this point, question about PLACES. Endeavor to get the name and position of these places firmly connected in the scholars' minds with the events in the Quarter's Lessons which happened at them, or the names of persons in the Gospel story who lived in them.

Make sure that, from this time, Bethabara will recall John the Baptist's pointing to Jesus as the world's Saviour; Bethsaida, the three apostles, Peter, Andrew and Philip, whose home was there; Cana, the first recorded miracle of Jesus; Jacob's well, the gift of the living water; Bethesda, the healing of the cripple; the grassy hill-side to the north-east of the Lake of Galilee, the feeding of the five thousand; and Jerusalem at the Feast of Tabernacles, the great discourses of Jesus and His revelation of Himself as the Light of the World.

The Quarter's Lessons describe five MIRACLES. Have the scholars name these. Try in the briefest way to draw from each miracle some one practical truth. For example, the first teaches us the sympathy of Jesus with our innocent joys; the second, the stress He lays on faith; the third, points to Himself as the Bread of Life; the fourth illustrates His willingness to give us strength to do His bidding; the fifth shows us our duty to relieve suffering, however it may have been caused.

Along with the miracles of Jesus go His TEACHINGS. Some of these stand out very prominently in the Lessons we have been studying. The opening Lesson contains most important truths about Jesus Himself. Recall how He is described as the Son of God, who became man for our salvation. Then, fix attention on the following points:

1. How to become God's children—Lesson I. Make it clear that God is willing to receive us. We are responsible for accepting or rejecting His gracious offer.
2. How to enter the Kingdom of God. Our Lord made this very clear to Nicodemus in Lesson V.
3. How to be made free from sin. Impress once more the terrible nature of sin's bondage, and point to the blessed Son of God, who gives us glorious liberty. (See Lesson XI.)
4. How we may receive the Holy Spirit—Lesson X. Show how simple the way. It is just as simple as drinking a cup of water. We have but to trust Jesus, and He will bestow on us this greatest Gift.

A little time should be made sure of for a brief talk about those whom Jesus won to be His followers. Take the first group described in Lesson III. Question about the way in which each one was brought to the Saviour, and point out how each found complete satisfaction in Him. Then take up the others. Trace the history of Nicodemus, the night visitor, afterwards the defender of Jesus and the helper of Joseph at His burial. Besides, there are the woman of Samaria—have her interview with Jesus described, and its effect on herself and afterwards on her countrymen—; and Herod's courtier with his household, and the Bethesda cripple, and the man born blind.

All these became the friends of Jesus—and with what good reason. And—press home this thought in closing—has He not done as much for us as for them? Think of all we owe to His life and death. Has He not the best of claims on our love and service?

FOR TEACHERS OF THE LITTLE ONES

Review Subject—Jesus the Life and Light of the World.

Repeat—

<p>“For His coming meant so very much To a dark world lost in sin, God opened the gates of the heavenly world, And His light and love shone in.</p>	<p>The light that fell on the shepherds then, The star that guided the seers, Were only the types of the blessed beams That have shone through all the years.”</p>
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Review—Our Lesson stories have been written by the beloved disciple, John. In our Golden Text, he tells us why they were written, John 20 : 31.

THAT YE MIGHT BELIEVE ; AND LIVE

Cut out of yellow paper a large sunflower. On the centre print LIGHT. On each of the twelve petals print a Lesson Subject, and on each of twelve green leaves print the Lesson Thoughts. On the stalk print the Golden Text for the Quarter. Review Lessons briefly, using blackboard, etc., to recall the Lessons.

LESSON SUBJECT.

SOMETHING TO REMEMBER.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Jesus the Great Light..... 2. “ “ “ 3. “ “ “ 4. “ “ “ 5. “ “ “ 6. “ “ “ 7. “ “ “ 8. “ “ “ 9. “ “ “ 10. “ “ “ 11. “ “ “ 12. “ “ “ | <p><i>My life may be a light.</i>
<i>Sacrifice.....I should point others to Jesus.</i>
<i>Winner.I should follow Jesus.</i>
<i>Companion.....Jesus will share my joys.</i>
<i>Teacher.....Jesus is my Teacher.</i>
<i>Forgiver.....I should seek pardon from Jesus.</i>
<i>Healer.....I should trust Jesus.</i>
<i>Helper.I should let Jesus help me.</i>
<i>Provider.....Jesus feeds me.</i>
<i>Persuader.....I should always listen to Jesus.</i>
<i>Freer.....Jesus makes me free.</i>
<i>Light-Giver..... Jesus is my Light.</i></p> |
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In our Lessons Jesus is called :

THE BREAD—THE WATER—THE LIGHT

Show that, as our body cannot live without these things, our souls cannot live without Jesus.

What Jesus is to me—Lord Tennyson, the great English poet, was once walking in his garden with a friend. The friend asked, “What do you think of the Lord Jesus Christ ?”

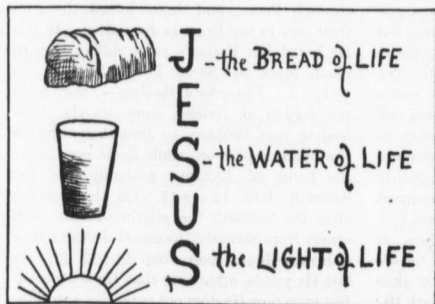
The poet stopped, and pointing to one of the tall garden flowers which was opening its buds to the warm sunlight, he said, “What the sun is to that flower, Jesus Christ is to me.”

All repeat—

“I looked to Jesus, and I found
In Him my star, my sun;
And in that light of life I’ll walk
Till travelling days are done.”

Something to Draw at Home—
Draw a star and sun, and print
JESUS THE LIGHT OF LIFE.

*Something to Remember at Home—*To believe in Jesus.



Teacher Training Course

Presbyterian Church in Canada

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

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

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

LESSON XXI.

NEARING THE END

SOURCES—Mark, ch. 10, a transitional chapter between the two parts of the Gospel; Luke, chs. 17 to 21; Matthew, chs. 18 to 25; John, ch. 12.

PLACE AND TIME—For a month or more perhaps, in Perea, followed by a journey through Jericho and Bethany to Jerusalem, where Jesus spent the last week of His life, the daytime in the city, the night usually outside, in order to avoid premature arrest.

DISAPPOINTMENTS—Ingratitude, not only from His own nation, but also on the part of individuals, as is illustrated by the incident of the Ten Lepers, Luke 17 : 11-19. The thanklessness of the Jews and the faith of the Samaritan are another sign that the gospel will soon pass to those who will receive it (compare John 4 : 39-42). Again and again Jesus saw with infinite sorrow how men of all sorts and conditions flung from them the pearl of great price; but few rejections caused Him more pain than that of the Rich Young Ruler, Mark 10 : 17-31 and parallel passages. "Jesus looking upon him loved him," but "the world" won, for he did not really desire eternal life above all else. Even Jesus' own disciples were often blind to the true values of things. In the inner circle the world still had power, and Jesus finds it necessary to read James and John a lesson on false ambition, Mark 10 : 35-45. This was the quality of the men to whom He was so soon to entrust His gospel. Was not the outlook dark?

JOYS—But there were bright hours, as well as dark, in the closing months of the life of Jesus, of which none were brighter than those which He spent with children, Mark 10 :

13-16, and parallel passages. He delighted in their pure hearts, upturned faces, and deep, trustful eyes, upon which the world had not yet put its dark stain. The childlike spirit is necessary in the kingdom whose God is our Father. Childhood has its place therein as well as manhood. Jesus gave children their due, Matt. 18 : 10; 21 : 15, 16. Jesus had also many glad surprises of faith. Zacchaeus welcomes Jesus, and becomes "a son of Abraham," Luke 19 : 1-10. Another remarkable tribute of devotion is contained in the story of the anointing of Jesus by Mary of Bethany, Matt. 26 : 6-13; Mark 14 : 3-9; John 12 : 1-11. Such an act, together with the fellowship of His closer followers, would give Jesus much happiness, even though the world was growing indifferent or hostile.

LESSON XXII.

THE EVENTS OF PASSION WEEK

THE TRIUMPHAL ENTRY INTO JERUSALEM (Luke 19 : 29-44)—The near approach of the Passover brought pilgrims from Galilee through Perea, and Jesus joined them on their way to the Feast in Jerusalem. In this He heard His Father's voice calling Him to death, Mark 10 : 32-46; 11 : 1; John 11 : 55 to 12 : 1. *The order of the days*—: they cross the Jordan at Jericho, come up the defile leading past Bethany to Jerusalem, whither the pilgrims pass on, while Jesus remains at the home of Lazarus, probably over the Sabbath, John 12 : 9-11. On the morning after the Sabbath the pilgrims return with others from the city, to escort Jesus as Messiah into Mount Zion, John 12 : 12, 13. At last He yields, admitting that He is Messiah. But even now He does not enter like a worldly

king. He rides upon an ass to show by symbol that His kingdom is a kingdom of peace, and that He conquers by humility and service. The people give Him a royal welcome, and, to the indignation of the rulers, He accepts their homage, Luke 19 : 37-40. At a turn in the road by the southern shoulder of the Mount of Olives, they catch an impressive sight of Jerusalem, whereat the enthusiasm of the people is excited to the highest pitch. But Jesus weeps over the city (Luke 19 : 41-44), for He knows that His rejection by the rulers means the doom of His nation.

THE WORK OF THE WEEK—Most of what Jesus said and did during these days was concerned with the awful condition to which the rulers had brought the nation. By the cursing of the fig tree (Mark 11 : 12-14, 20-25), Jesus sought to teach His disciples, almost as by a parable, that the Jewish people were without fruit and must perish. He now openly claims to be the Messiah of Israel, the Son of God (Mark 12 : 6-11; 35-37), and by His own authority cleanses the temple, Mark 11 : 15-19 (compare John 2 : 13-22). He also warns the hierarchy in three parables (Matt. 21 : 28 to 22 : 14), that they will be rejected, that, though they will slay the Son, the inheritance will pass to others, and that since they would not come to the Messianic banquet, the Gentiles will be welcomed in their place.

PLOTS—So far the rulers had been unsuccessful, partly because Jesus was in favor with the common people. Now they seek to entrap Him with the tribute money (Mark 12 : 13-17); but consistently with His whole teaching, He will not compromise His kingdom with those political questions, which were all important to the Pharisees and the Zealots. Jesus turns the tables on the Sadducees (Mark 12 : 18-27), and exposes the casuistry and denounces the hypocrisy of the Pharisees, Matt. ch. 23; Mark 12 : 28-34. The clouds have gathered rapidly, and the storm is ready to burst.

LESSON XXIII.

THE FUTURE OF THE KINGDOM OF GOD

SOURCES—The Synoptic Gospels : Matt., chs. 24, 25; Mark, ch. 13; Luke, ch. 21 (com-

pare also Luke 12 : 32-48; 17 : 20 to 18 : 8).

Our Lord's thought dwelt much during the last week upon the future of the Jewish nation, as well as upon that of His own disciples and the kingdom of God. Though this culminated in the great address of Matt., ch. 24, it formed a theme of discourse at earlier periods in His career, Luke, chs. 12, 17.

Matthew, ch. 24, and parallel passages deal with three distinct questions : (a) The future of Jerusalem and the Jewish nation; (b) The future of the kingdom on earth; (c) The end of the world.

(a) *The future of the Jewish nation.* Matt. 24 : 15-28, 32-34. Jesus foretells a great war, in which Jerusalem will be encompassed in an awful siege and the temple desecrated. The Lord will be coming in judgment, to visit His wrath upon a disobedient people. He warns His followers to flee, for His church is to survive the ruin of the nation. This came to pass in 70 A.D.

(b) *The future of the kingdom of God on earth.* Matt. 24 : 4-14, 42-51. The kingdom will not come with observation, that is, descend bodily from the skies, as the Pharisees teach, Luke 17 : 20, 21. Even Jesus will not visibly return when disasters gather round Jerusalem. It will be a time of great persecution for His church, and of much false teaching. But His own must invest their talents (Matt., ch. 25), and watch; for only the faith that can endure will get salvation. Jesus foretells a long future for His church on earth, good and evil struggling for the mastery; but His gospel must be preached to the whole world.

(c) *The end of the world.* Matt. 24 : 29-31, 35-41. Though "the day of the Lord," when Jehovah judges the disobedient, begins with the fall of Jerusalem, that is only the first sign of a final judgment impending upon the earth. The present heavens and earth will pass away, and Jesus Himself return to judge the whole world, Matt. 25 : 31-46. But when that shall be, even the Son of Man does not know.

THE VISIT OF THE GREEKS TO JESUS (John 12 : 20-36)—Hitherto Jesus had confined His ministry to Israel, Matt. 15 : 24. Now the wider world is seeking its Saviour, and

this is a sign that His death is near, and that being lifted up, He will draw all men unto Him. But, as the Gentile world seeks the Saviour, the Jews reject their Messiah, so John closes the first half of his Gospel with the awful words, "Jesus departed, and did hide Himself from them" (ch. 12 : 36); and summarizes the reasons of the tragedy, ch. 12 : 37-50.

LESSON XXIV.

POLITICAL CONDITIONS OF PALESTINE

The political ideal of the Jews was the theocracy. The church and the state were to be one. Everything that belonged to the state was meant to be religious. But the Jews had rarely been free to realize this ideal. They were usually the subjects, sometimes the slaves, of great empires. They struggled for national existence, and they hated their conquerors, for they believed that they were foes of their religion.

HEROD THE GREAT—When Jesus was born Herod was the ruler of Palestine. His right to rule was derived from the emperor of Rome, who gave him the title, "King of the Jews." Palestine had been under Roman dominion from its conquest by Pompey in 63 B.C., and remained so till the fall of Jerusalem in 70 A.D.

Herod possessed traits that gave him some claim to be called "great"—a commanding presence, physical vigor, wide culture, devotion to philosophy and history, fondness for Grecian and Roman art. But along with these, especially in later life, were gross vices; he was cruel, ambitious, sensual; several members of his own family were murdered by him and he gave the command for the slaughter of the innocents. In his dying hour, knowing that there would be rejoicing when he passed away, he told his sister Salome and her husband Alexas to shut up the principal Jews in the circus at Jericho, and put them to death when he expired, that there might be mourning at, though not for his death. This cruel command was not carried out, and the death of the tyrant was welcomed as a relief.

HEROD'S SUCCESSORS—Upon his death in 4 A.D., the kingdom was divided into three parts, but none of his sons received the royal title, and the rule of the empire became more direct. His son Philip had the territory farthest from Jerusalem, the northern part

of what lay east of the Jordan. He was the husband of Salome, daughter of Herodias.

To Antipas, another son, fell Galilee and the land known as Perea, east of the Jordan. It was he who put John the Baptist to death and ruled over Galilee during the life of Jesus. Jesus called him "that fox," Luke 13 : 32. He was sly, immoral, unscrupulous. Tiberias on the Lake of Galilee was built by him.

Herod's principal heir was Archelaus, who received Judæa, Samaria, and Idumea. In the year 6 A.D. he was deposed, and his territory was made an imperial province under a Roman officer called procurator. This officer was the representative of the emperor, had command of the army, and saw to the collection of taxes. During the lifetime of Christ, Judæa and Samaria were governed by procurators, of whom the best known was Pontius Pilate.

ADMINISTRATION OF JUSTICE—The procurator was the chief authority, and he alone could sentence to death. Practically all other offences were left to the Jewish courts, the highest of which was the Sanhedrin at Jerusalem. This body, made up of 71 "elders," had sole authority in certain matters, and was the court of appeal in others. In the New Testament narratives of the trial of Jesus it appears as the court of jurisdiction, Matt. 26 : 57; Mark 14 : 55; 15 : 1; Luke 22 : 66; John 11 : 47.

TAXES—Taxes were levied by Rome and went to the imperial treasury. The official by whom, or by whose authority, they were collected was called a publican. The name primarily meant one who superintended the revenue, but in the New Testament it also included one who attended to the actual collection. It was customary for a publican to lease the customs of a particular district for a fixed sum, gaining whatever was in excess and making good any deficiency.

The tax-gatherer was universally hated because he was the servant of a foreign government, and because the money he collected went to support that government. If a Jew took part in this work he was regarded as peculiarly lacking in patriotism. No man who valued his reputation would accept the office, so that it fell into the hands of the worst class in the community.



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II. REPEAT IN CONCERT—

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

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

V. SINGING. Psalm or Hymn selected.

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

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

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

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

I. ROLL CALL by teacher.

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

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

IV. LESSON STUDY.

CLOSING EXERCISES *

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

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

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

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

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

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

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

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

School. For we shall see Him as He is.

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

V. SINGING.

Thou, whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray,
And where the gospel-day
Sheds not its glorious ray,
Let there be light.

—Hymn 438, Book of Praise

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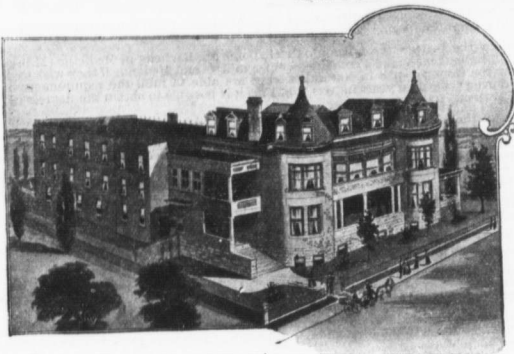
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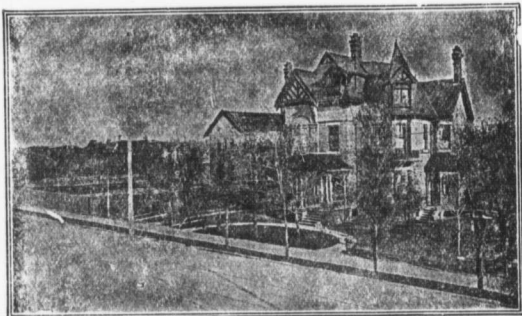
THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

The meeting of East and West has often resulted in conflict. Where there has been friendly intercourse, the one has never failed to modify the other. It is only the religion of Jesus Christ that fuses them into a unity, thus proving itself to be a world-wide religion. The epistles of the New Testament abound in evidences of the power residing in Christianity to blend opposing national characteristics and ideals. In his latest book, *The Letters to the Seven Churches of Asia* (Hodder & Stoughton, London, U.C. Tract Society, 446 pages, \$3.50), Professor W. M. Ramsay shows that this is true of the epistles contained in the Revelation. In chapters which never allow the reader's interest to flag for a moment, the author describes the union of Greek and Asiatic in the seven cities and their churches, and points out how the history and circumstances of each church are reflected in the letter addressed to it. For example, the position and history of Philadelphia made it from the beginning "the missionary city" for spreading the Greek language and manners in eastern Lydia and Phrygia. How natural in writing to the church in this city to speak of "the open door" set before it for carrying the gospel to the Phrygian cities. In like manner, we are made to see in each of the letters its adaptation to its readers. Rarely indeed do we find a book that throws such a flood of light

on the sacred page. Its value is greatly enhanced by an excellent map of the Province of Asia, sixteen full-page plates, and thirty-six illustrations in the text, all in the best style of the engraver's art.

That a man is in the first rank as a preacher is no guarantee that he will be in the count at all as a novelist. Indeed, the very characteristics which make the preacher apt to prove his handicap as a story writer. It is the more delightful, therefore, to find that Newell Dwight Hillis, has produced in *The Quest of John Chapman* (The Macmillan Company, New York, George N. Morang & Co., Toronto, 349 pages, \$1.50), a story which stands among the two or three foremost of the season. The period is a sufficiently romantic one,—from 1787 on, the time of the first influx of settlers into the valley of the Ohio. The hero is a strange character, "Johnny Applesseed," drawn, it is said, from the life. He goes up and down the broad river in advance of settlements, planting orchards, and setting out vines, that these may be ready against the arrival of the incormers. The love of his youth snatched from him by death, he is true to her memory, and lives only to provide for the happiness of other homes. The descriptions of localities and people are declared by those who know, to have the very atmosphere of the region, and Johnny Applesseed, as a missionary to construction gangs and river men, is every inch a true soldier. Those who are familiar with Dr. Hillis' other books will expect in this also to find gems scattered on every page; and they will not be disappointed.



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The enticing cover design in red and black, with the dainty ornamentation of the old-fashioned quill pen makes one wish to see the inside of Tudor Jenks' two substantial volumes, **In the Days of Chaucer** (302 pages), and **In the Days of Shakespeare** (288 pages; A. S. Barnes & Company, New York, \$1.00 per vol. net.) And the inside does not disappoint. The author's aim in each case is so to picture the man and his surroundings as to give a clear impression of what manner of man he was, and the sort of life he lived day by day. The times of both Chaucer and Shakespeare lend themselves readily to this treat-

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Whether one agrees or disagrees with the author's standpoint, Dr. Robert F. Horton's **The Bible a Missionary Book** (Oliphant, Anderson and Ferrier, Edinburgh, 192 pages, 75c. net), will be read from cover to cover as unusually fresh, clear, and fervent. He frankly adopts the conclusions of Dr. Hasting's Dictionary of the Bible, and adds, "So far as I know, this book is the first attempt to bring the more modern way of handling Scripture and the missionary cause together." His conclusion is that "the Bible, as understood by science and criticism, always granting that the spirit of faith and obedience is there, is much more a missionary book than ever before." He begins with the Gospel; then the Law as leading up to the Gospel, the missionary promise in the history of Israel, the prophets, and the imaginative and philosophical writings of the Old Testament. He finds everywhere the same missionary idea "impressed on every page or pushing up from beneath the surface like the young corn in the furrows." Dr. Horton gives us much to think about, and many bright sayings in the setting of it forth.

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