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Vol. XXIII., No. 1

January-March, 1917

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# THE HOME STUDY QUARTERLY



• Presbyterian Publications •

\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto.

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# "Great Oaks From Little Acorns Grow"

Is a true proverb, so far as the HOME STUDY QUARTERLY is concerned. It sprang from the HOME STUDY LEAFLET, and from it have grown, branch by branch, the great group of Lesson Helps and Illustrated Papers which our church now issues; and branches and trunk have solidified into a strong and Dominion-wide business in every manner of church, Sunday School and Y.P.S. supplies.

**HOME STUDY LEAFLET**

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LESSON 1.                      JANUARY, 7th, 1894.                      1st QUARTER.

The First Adam. Gen. 1: 26-31; 2: 1-3.

**GOLDEN TEXT:**—"So God created man in his own image." Gen. 1: 17.

**COMMIT TO MEMORY:**—verses 26-28.

**PROVE THAT:**—Man was created truly noble. Ps. 8: 6.

**SHORTER CATECHISM:**—Quest. 82. Is any man able perfectly to keep the commandments of God?

**DAILY PORTIONS.**

(The Selections of the International Bible Reading Association.)

MEMOR.	TRIMEST.	WEEKLY	TRIMEST.	SEMI-	SEMI-	SEMI-
Gen. 1: 26-31	Gen. 1: 2-3	Gen. 1: 31-42	Gen. 2: 1-11	Ps. 8	Ps. 11: 12-19	Ps. 139

Always bring your Bible and Shorter Catechism to the Sabbath School.

**HELPS IN STUDYING.**

**INTRODUCTION:**—Our lesson begins another course through the whole Bible. How many of us will live to complete the six years scriptural with 117. Make a resolution, and ask God to help you to keep it, that as long as you live you will study the lesson and be in your place in the Sabbath School if you are able to get there.

Read over the story of Creation and note what was done on each day: (1) Light; (2) Atmosphere; (3) Dry land and vegetation; (4) Sunlight; (5) Fish and fowl; (6) Mammals and man.

**I. LESSON PLAN. I. Man's Origin.** vs. 26, 27. II. Man's Empire. vs. 28-31. III. Man's Sabbath. vs. 1-3.

**I. Man's Obedience.** 28. A solemn pause marks off the creation of man from that of the inferior animals. Let us make—To whom is God speaking? Three answers suggested—(1) To himself. It is the "word of majesty," so to be used in royal pronouncements (Isa. 6: 8). (2) To the other persons of the Trinity. (3) To the angelic host and the sympathetic witnesses (Job 38: 7, 27). In our imagination and sympathy we are to be identified with the creature as a being. See Ex. 1: 29. God reproved such "after his kind" or "according to his kind." This spiritual man-like step. This spiritual

AN 1894 HOME STUDY LEAFLET

Away back in 1892 the HOME STUDY LEAFLET, which is really the HOME STUDY QUARTERLY in separate sheets, began. That is twenty-four years ago. Some of those who used the first numbers of it may be grandfathers and grandmothers now.

A very little thing it was, that HOME STUDY LEAFLET, to represent the Sunday School literature of a great church; for even then our church, now grown so very large with the growth of the Dominion, was a great and vigorous church. But she had neglected this part of her equipment, and was content to get her Sunday School supplies from other people.

### The Little Leaflet Shows

That, when our church did begin to publish literature of her own, she began on the right lines. It had only two pages a week, and not very big pages at that, this ancient leaflet, yellow with age (the first one that has been preserved is dated on the first Sunday of 1894); but the two pages are packed very full, and Dr. T. F. Fotheringham, the editor of that time, had studied the real needs of the boys and girls; was, indeed, as teacher and writer, ahead of his day.

## The Home Study Quarterly

### The Very Name Indicated

That Lesson Helps are not to be brought to Sunday School, but are to be used for lesson study at home. Then, along with this, there was a series of Questions for Written Answers. That was a novel feature in those days, a unique feature, indeed. It has been widely copied since.

Nothing, indeed, was left out in this two-page Leaflet, which ended with this "Letter for Absentees :"

"DEAR TEACHER,—Please excuse my absence from Sabbath School "to-day. I cannot come because . . . . . I have read the "Daily Portions' and answered the Questions as well as I could. I have "committed to memory . . . verses in addition to the Golden Text, "and . . . : Questions in the Catechism, and have recited them to ". . . . . I was at Church . . . . .  
"I send with this my Weekly Offering of . . cents."

### Began at the Beginning

Oddly enough, this first HOME STUDY LEAFLET that has been preserved is headed "The First Adam." It began right at the beginning of things. And springing out of it that year, there was the TEACHER'S PREPARATION LEAFLET of *four* pages, just on the lesson, which has now become the TEACHERS MONTHLY of *sixty-four* pages, discussing, in addition to the lesson, all the problems and methods of Sunday School work.

### Was a Great Event

So the little Leaflet—only two pages—was a great event for our Sunday Schools and for our church. It was the beginning of our Sunday School and Y.P.S. publications, and of the extensive business which has grown up about these ; for whilst the Sunday School and Y.P.S. Board has been planning and working for more Sunday Schools and bigger enrolments and better teachers and better methods of teaching, and systematic training of the boys and girls for Christian service, the PUBLICATIONS Committee has kept pace by providing Lesson Helps, and Illustrated Papers, and Teacher Training Handbooks, and other literature and supplies, as the needs of the Schools and the Societies and the congregations have required.

### Feel Proud and See

The boys and girls who now use the HOME STUDY QUARTERLY and LEAFLET may well feel proud that in their periodical was the starting point of our whole church's Sunday School literature and business of supplies. The PUBLICATIONS Committee has no income except what comes to it from its circulations and sales. EVERY NEW SUBSCRIPTION AND EVERY ADDITIONAL ORDER OR PURCHASE HELPS TO MAKE US BETTER ABLE TO SERVE THE CHURCH. Our Sunday School workers will therefore see that it is to their advantage to order their supplies from their own Publishing House.

# The Home Study Quarterly

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

Vol. XXIII. Toronto, January, February, March, 1917

No. 1

## "Doing My Bit"

*Written for Rally Day Service, 1916*

Am I doing my bit in Christ's army ?  
Have I heard the master's call  
To enrol for active service  
For him who died for all ?

Are you doing your bit for the Saviour  
Who suffered and bled for thee ?  
Are you helping to spread his gospel  
To heathen lands over the sea ?

Do you give your time and your money  
His righteous cause to defend ?  
Do you help the poor and the lonely  
Who are always in need of a friend ?

Are we doing our bit for the soldiers  
Who are fighting for country and king ?  
Are we praying that God will protect them,  
And help them the battle to win ?

Let us give our best gifts to Jesus,  
Who gave of his gifts so free,  
Inasmuch as ye give to the least one  
I take it as given to me.

So said our blessed Redeemer  
When on earth with men he did dwell,  
If we love him we'll keep his commandments  
And salvation's glad story still tell.

—M. Smith, Beeton, Ont.

## The Lure of the Christ

THE EXPERIENCE OF A BOY OF FOURTEEN

I had always known about the Christ, had been taught about him in my home, and in Sunday School, and in church. I had the good fortune to live in a home where he was

honored and loved. I had often, as a growing boy, wanted to be like him and to march and fight under his banner. But these thoughts were but the fitful thoughts of childhood.

At about fourteen the lure of the Christ became strong. I could not get away from it. He drew me with such power that I could not resist him. I yielded to the lure and it still holds me fast, although much water has flowed under the bridge since those days.

The strongest appeal he made to me was as that of one who could save me from my "meanness." I knew I was a sinner; that I had within me the roots of all sorts of badness; and, try as I would, I could not pluck them out. Here was one who understood me, who could forgive me, and who could "make and keep me clean."

I saw, too, that here was a matchless master. A boy of fourteen will pin his faith to some one. He has all life before him; he wants to do great things; he will follow some great leader. The man of Galilee was such a leader,—so big as to be able to say in all modesty: "All power is given unto me." And a leader set upon an amazing task—to make all men in all the earth true and strong and good. What more splendid master could I have? My best thoughts told me that in choosing him I should reach higher and go farther than under any other.

And I wanted a friend. I was far away from home and loved ones. Perhaps that made me long so greatly for a friend. I wanted a friend who would always be my friend. I knew the story of his friendships with men and women and with children, as it is told in the Gospels. I had read of those

wonderful walks and talks. he had with his friends, and how one of the closest to him of these had said, "having loved his own, he loved them to the end." This was a friend worth having.

I could not have put it into words then. I was only a boy. But I felt the lure of this wonderful Saviour, of this peerless Lord and master and this gracious almighty friend, and yielded to it.

Was I ever sorry that I yielded to the lure? Was there ever any one who was sorry that he became a Christian?

### In Training for Active Service

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and Young People's Societies

#### I. ENLISTING: A HALF MILLION

"I wish I were old enough to enlist," said one of two boys standing on the edge of a crowd listening to the earnest appeal of a recruiting officer challenging the young men to enlist and get into training for active service at the front. "I'd like to go in for training right now, so that I might be of some service to my country."

"Haven't you heard what Baden-Powell says," replied his companion, a bright-eyed boy of about seventeen. "The war will not be over till 1935, that is, till the older boys of to-day have made good at home the ideals of honor and justice for which we're fighting at the front."

"If that is so," said the first boy, looking thoughtfully at his friend, "then it is high time I was in training to do my bit, when I'm a man, for I'll be 35 by that time; but how can a fellow get the training he needs and what kind of training does he need anyway?" he continued, the enthusiasm dying out of his voice as he began to realize some of the difficulties in the way.

"Now if only there were a great campaign on, and recruiting officers organizing battalions, and enlisting half a million boys as our country is doing for men, and regular courses of training set up, and something to show for it when a fellow had completed his course, and medals for efficiency and tests of merit and . . ." He paused, quite out of

breath at such a long speech and for want of further ideas as to what was wanted.

"Well! what if there were such things?" said his companion, with a queer quizzical look.

"Why! I'd join, of course, and get into the game and be ready to take my place and serve my country when I'm a man."

"Would you? Then let me tell you, now's your time for every one of those things you've mentioned and more are being done."

"What! not enlisting boys in training for active service?"

"Yes! there's a great campaign on under the leadership of the church's Sunday School Boards and the Y.M.C.A. to enroll the last older boy in Canada in training. *and* do you know," he added, "that means about half a million, just the same as Canada is enlisting for service at the front."

"You don't say so," replied the other boy, astounded by this information. "I never knew that before; but they haven't a regular course of training and something that would be interesting to a fellow like me."

"They have, though," asserted the enthusiast, "a regular course, as definite as the soldiers have and interesting as can be, all laid out in a training handbook—the tests in it just show a boy where he stands, what his strong points are, and where he's weak and needs help and how to get it so he may grow up to be a real man who can do things."

"I must be off home now; if you will come along to our Organized Sunday School Class up at the church you can find out for yourself all about it, and I'll get you a copy of the handbook,—it is called the Canadian Standard Efficiency Tests, which will show you what the full course of training is and all about the diplomas and medals and bars. We'd be glad to have you belong to our little regiment of Canadian boys in training for active service."

### What Some Boys and Girls Have Done

By Rev. John W. Little, B.D.

Four girls joined together in a small town in Manitoba and decided to keep the pulpit platform decorated with flowers from early

spring to late in the fall. After the evening service the flowers that were not loaned were given to the sick or strangers or sent to homes where their silent message and gracious ministry would be appreciated. Sometimes a text or a comforting bit of poetry or a significant quotation was attached to the bouquet. Nothing was permitted to interfere with their Saturday evening task. The reward of their kindly faithfulness was evident in their beaming faces.

In a suburban district three sisters considered what they could do for their master. Not far from their home lived a poor family to whom came the gift of a baby. The three girls at once asked the privilege of becoming responsible for the making of the little one's clothing, a request that the overworked mother gladly acceded to.

A boy of fifteen joined the church and at once wished to assume some definite form of service. No opening seemed to offer in the Sunday School at the time but he noted that the congregation had no usher on the job at the regular services. He offered to perform this duty and was on hand in good time every Sunday. He filled a gap with fidelity and enthusiasm to the mutual benefit of himself and the church.

A lad of eighteen joined the army and a few weeks ago crossed the ocean. The first night under canvas in England he knelt and prayed. A fellow soldier who shared the tent laughed at him. Not much was said at the time, but when the brave lad got the scoffing companion alone he had a quiet, friendly talk with him about religion. He asked him if he had ever prayed at his mother's knee, if his mother still prayed, and other questions that stirred up memories of the home so far away. He finally secured the promise that his friend also would pray and read the Bible. A fortnight later the soldier came to him and said, "Do you know, I am finding the Bible mighty interesting." In writing to his Sunday School teacher the lad who had borne such courageous witness for his master said, "This was my first battle, and I am glad to say I won."

A lad of sixteen attended a Boys' Conference in Winnipeg and heard an address on the New Testament League. He returned home with the conviction that this was his

line of Christian activity among his chums. Through his endeavors it was not long before almost every member of the Boy Scout Troop to which he belonged carried a New Testament and read a portion every day. When later one fell very sick he had his nurse read it to him that he might keep up the habit, and he died joyfully, so real to him was the love of Jesus and the home to which he was going.

East Kildonan, Man.

### "Saved to Serve"

Mrs. W. M. Kannawin

What's in a name? Very frequently there is much to inspire, and so The Daughters of the King, a class of teen-age girls in North Broadview Church, Toronto, have expressed their desire to be obedient children of the master, in their watchword—Saved to Serve. The writer is privileged to be the teacher of this regularly organized class, which began the year with a membership of 18.

And how have they worked out their aim of service? Each Sabbath afternoon we meet at three o'clock for our Bible study period. Duplex envelopes are used and thus we contribute weekly to missions and our own support.

On the first Tuesday evening of each month, the president conducts the business meeting at one of our homes, at which the various committees report their work. An important feature is a study of The Uplift of China, the chapter for the evening being summarized by one of the members.

Five of our girls have become teachers in the Junior department of our Sunday School, but still retain their membership and interest in all class activities. Each Christmas the girls take great delight in providing good cheer for several families.

Last Easter they prepared special favors for the Mothers' Club at the University Settlement, which we visited in a body, and learned of the work at first hand.

The president and vice-president of the class accompanied the teacher to the Presbyterian Summer School at Geneva Park where, among other helpful things, they learned from Miss Carson of the need of comfortable

garments for poor little ones in the vicinity of St. Christopher House. Making these during the winter months, will be for these young girls, an added means of cheerfully working out, in real life, our motto, Saved to Serve.

Toronto

### The Story of Two Brothers

By W. McClure, M.D.

It is now nearly 10 years since Wong Bow-jen and his elder brother came to the Wei-hwei fu Hospital in Honan one cold day in the late autumn.

A more miserable and dejected looking creature than the elder of the two brothers one seldom sees. His clothes were soaking wet,—they had never once been dry for a year and a half,—and he shivered in the cold autumn air. Although only about thirty-five years of age, he was stooped like an old man of eighty.

The brothers belonged to a family of farmers and were fairly well-to-do, but some months previously, their big loaded farm cart had upset, and nearly crushed to death the elder one. He survived, but his life ever since had been one of constant misery and discomfort night and day, and none of the physicians he had consulted were able to give him the least relief. The hopelessness of his case was plainly indicated in the man's own face, and in his whining voice.

To the missionary doctor, too, the case at first seemed almost hopeless, especially with winter coming on, and the hospital wards not warm enough for such a serious case. Reluctantly, therefore, the patient at last took the doctor's advice to come again next spring, when the weather became warmer. He himself was ready to face winter's cold and operation, or anything, if it promised relief from his misery.

With the return of warm weather in the spring Wong Bow-jen and his brother came again. After considerable hesitation, because of the seeming hopelessness of the case (and there was no one there to call in consultation), an operation was decided on. This was successful beyond expectation, to the great joy of the surgeon, the patient and

his friends. Since that time the man has lived in comfort.

During the several months that the sick man was under treatment, the brothers had daily opportunities for learning the gospel, and, although the elder brother for some unknown reason has not yet confessed Christ openly, he is probably a Christian at heart. His younger brother who nursed him so faithfully all through the illness, has confessed conversion and been baptized.

While caring for his sick brother, Wong Bow-jen was occasionally asked to attend to little matters of business for the mission, and in everything he was always found willing and faithful, so that, when his brother got well and returned home, he remained to work for the hospital and mission in the important post of gate-keeper; and he proved a most trustworthy servant. But at the end of a year or so, his father needed him on the farm, and although 30 years of age, like a dutiful son, he must obey.

A year or more after he left our mission employ, a messenger came from his home—it was about fifty miles away—urgently asking the doctor to go and see him. A couple of nights previously a band of robbers had attacked their next neighbor's home and Wong Bow-jen, in assisting to defend the property, had been struck a terrible blow on the head with a broad sword. With the hospital full of patients at the time, it was impossible for the doctor to go, but it was advised that they bring him to the hospital, if he were yet alive when the messenger reached home. About ten days later they brought him, carrying him on a bed.

Poor Wong Bow-jen had indeed suffered a fearful blow, his skull had been laid open through a wound about five inches long and the brain was exposed, and the whole surface of the wound was covered with foul smelling matter. He was conscious, but had not spoken since the injury. By cleanliness and the application of antiseptics, the poisonous, ill-smelling wound was soon cleaned, and healing began. In a week or so speech began to return, and in due time he got quite well, and was discharged to his home.

Wei-hwei fu, Honan, China

## AN ORDER OF SERVICE : First Quarter

## Opening Exercises

## I. SINGING. All stand.

Lord, while for all mankind we pray,  
Of every clime and coast,  
O hear us for our native land,  
The land we love the most.

—Hymn 503, Book of Praise

II. THE LORD'S PRAYER ; repeated in concert. All remaining standing.

III. RESPONSIVE SENTENCES. Psalm 121.

*Superintendent.* I will lift up mine eyes unto the hills, from whence cometh my help.

*School.* My help cometh from the Lord, which made heaven and earth.

*Superintendent.* He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

*School.* Behold, he that keepeth Israel shall neither slumber nor sleep.

*Superintendent.* The Lord is thy keeper : the Lord is thy shade upon thy right hand.

*School.* The sun shall not smite thee by day, nor the moon by night.

*Superintendent.* The Lord shall preserve thee from all evil : he shall preserve thy soul.

*All.* The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

IV. SINGING. Hymn 273, Book of Praise.

God is my strong salvation,  
What foe have I to fear ?  
In darkness and temptation,  
My light, my help, is near.

V. PRAYER.

VI. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson given (also in the DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

## IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

## Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 418, Book of Praise.

II. 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, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. James 4 : 6, 7, 8.

*Superintendent.* God resisteth the proud, but giveth grace unto the humble.

*School.* Resist the devil, and he will flee from you.

*Superintendent.* Draw nigh to God, and he will draw nigh to you.

IV. SINGING. National Anthem (Hymn 503), or Hymn 504, Book of Praise.

V. BENEDICTION.

## Lesson I.

## JESUS THE LIFE AND LIGHT OF MEN January 7, 1917

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

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

\*Memorize Isa. 55:1.

**THE LESSON PASSAGE**—John 1:1-14. Study John 1:1-18.

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

2 The same was in the beginning with God.

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

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

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

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

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

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

**Revised Version**—1 hath been made; 2 the; 3 apprehended; 4 came; 5 witness, that he might bear witness; 6 the light (small "i"); 7 might believe through him; 8 came that he might bear witness; 9 There was; 10 light, even the light which lighteth every man, coming into the world; 11 they that were his own; 12 the right to become children of God; 13 became flesh; 14 Omit the; 15 from.

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

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

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

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

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

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

### † HOME DAILY BIBLE READINGS

M.—Jesus the life and light of men, John 1:1-18.

T.—Beginnings of light, Gen. 1:1-5, 14-19.

W.—Beginnings of life, Gen. 1:24-31.

S.—The light of nations, Luke 2:25-34.

Th.—Christ the light, 1 John 1:1-7.

F.—The torch-bearer, Matt. 3:1-5.

S.—In him was life, John 5:17-26.

### THE LESSON EXPLAINED

**I. THE SON OF GOD.**—1-3. In the beginning; at the time when God created the world (see Gen. 1:1). The "Word," that is, Christ, did not begin to be at this time; he already was, "before the world was" (see ch. 17:5), that is, he is eternal. The Word; a title given to Jesus Christ, because, in and through him, God's thoughts and will are made known, as we make our thoughts and will known by our words. With God; as a person with a person. Was God; sharing the divine nature. All things... made by him; God's power in creating the world wrought through the Word (compare Heb. 1:2).

4, 5. In him was life. He is the fountain of all life, of the body, mind and soul, ch. 5:26; 14:6. The light of men; making God known to men, showing them how to serve him, and guiding them in the way to heaven. All this the Word did, before, as well as after he came into the world. Light shineth in darkness. "Darkness" means the sin that fills the world. Apprehended it not (Rev. Ver.); did not lay hold of it. Sin kept men from accepting the guidance of the light shining from God's Word and that shining in their own souls.

**II. THE MESSIAH OF ISRAEL.**—6-9. A man sent from God; like the prophets of the Old Testament. John; the Baptist (Matt. 3:1), a cousin, by his mother, of Jesus. A witness; pointing men to Jesus as the promised Messiah, who was to save his people from their sins. That all... might believe. Through John the first disciples believed; by them the gospel was carried far and wide. Not that



THE APOSTLE JOHN AS DEPICTED IN LEGENDARY ART

Light. John was only "a lamp that burneth and shineth" (ch. 5:35, Rev. Ver.), that is with a borrowed light. The true light; like thosun, which is itself the source of light. Lighteth every man. The gospel is offered to all, though not all accept it.

10, 11. Was in the world; as a master in his own house. World... made by him; and, therefore, its

inhabitants ought to have honored and obeyed him.

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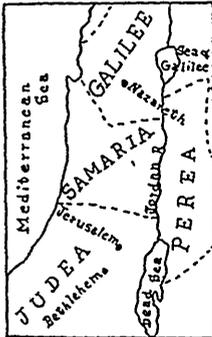
Knew him not; did not see in him their ruler and Lord. Came unto his own; the Jewish people. Received him not; refused him the welcome due to him as their rightful king (compare Matt. 21 : 33-44).

12, 13. As many as received him; gave him the love and trust of their hearts. Right to become the sons of God. By sin men had forfeited this right. Jesus gives it back to them. Believe on his name; take him for all he claims to be—Saviour, Teacher and Lord. Born, not of blood, nor . . . will of the flesh, nor . . . will of man. It is not by descent, or through any human power or influence whatsoever, that we become children of God. But of God. The new life comes from God alone.

III. THE REVEALER OF THE FATHER.—

14. Word . . . made flesh. The Word already shared the divine nature (v. 1); in Jesus, he took to himself human nature as well. Dwelt; literally "pitched his tent." Glory . . . as of the only begotten of the Father. Jesus was God's Son in a sense true of no other. In him there is just such glory as the Father has. Full of grace; a ray of the divine glory. It means God's loving favor to sinners. Truth; a second ray. It means the complete revelation of God's character and will.

THE GEOGRAPHY LESSON



The map shows the three provinces of Palestine. GALILEE means something "round." Near the famous Sea of Galilee, Jesus spent the greater part of his ministry. SAMARIA is a land of hills and valleys, with, here and there, upland plains of great fertility. Its numerous highways made travel easy. JUDEA is a lofty plateau of stony moorland, a land of sheep and shepherds. Besides these provinces, the map

shows the region known as PEREA, east of the Jordan, which had a large Jewish population.

LESSON QUESTIONS

1-3 How do we learn that Christ is eternal? That he is a person? That he is divine? What had he to do with creating the world? Where is Jesus' saying, "before Abraham was, I am?" (Ch. 8 : 58.)

4, 5 From whom does all life come? What is meant by "darkness?" Explain "apprehended it not" (Rev. Ver.). Where does Paul speak of "the works of darkness?" (Rom. 13 : 12.)

6-9 For what purpose was John the Baptist sent? Where is it promised that Christ will give us light? (Eph. 5 : 14.)

10-13 How was Jesus treated by the Jews? What right did he give to those who received him? How do we become sons of God?

14 What two natures were united in Christ? Explain "grace" and "truth."

FOR DISCUSSION

1. Could we believe that Jesus was a good man if we did not believe that he is God's Son?
2. Is everybody a child of God?

A PRAYER

O thou who art the life and light of men, we praise thee that we have life from thee. Lighten our darkness, we pray thee; make radiant our pathway. Inspire us who have received thy blessing to go out and be a blessing to others. Amen.

Prove from Scripture—That we may become sons of God.

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

The Question on Missions—(January, OUR MISSION HOSPITAL AT HWAIKING, HONAN, CHINA)—1. What do the workers in our mission hospitals in China do? Following the example of the great physician when on earth, they endeavor to heal the sick, care for the lepers, give the blind their sight, make the lame to walk, and preach the gospel to all.

FOR WRITTEN ANSWERS

1. Why is "the Word" a suitable title for Christ? .....

.....

2. How was Christ treated (a) by the world, (b) by the Jews? .....

.....

3. What right does he give to those who receive him? .....

.....

SIGN NAME HERE .....

## Lesson II. JOHN THE BAPTIST AND JESUS. January 14, 1917

**BETWEEN THE LESSONS**—The lesson follows immediately on that for last Sunday.

**GOLDEN TEXT**—Behold, the Lamb of God, which taketh away the sin of the world!—John 1:29 (Rev. Ver.)

\*Memorize Isa. 55:2.

**THE LESSON PASSAGE**—John 1:19, 23-34. Study John 1:19-34.

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

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

24 And they which were sent were of the Pharisees.

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

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

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

28 These things were done in Bethab'ara beyond Jordan, where John was baptizing.

**Revised Version**—1 witness; 2 unto him from Jerusalem priests and Levites; 3 Isai'ah the prophet; 4 had been sent from the Pharisees; 5 then baptizest thou; 6 art not the Christ, neither Elias, neither the prophet; 7 in the midst of you standeth one; 8 even he that cometh after me, the latchet of whose shoe; 9 Bethany; 10 On the morrow he seeth; 11 become before; 12 for this cause came I baptizing; 13 have beheld; 14 as a dove out of heaven; 15 he said; 16 whomsoever; 17 abiding upon; 18 that; 19 Holy Spirit; 20 have seen, and have borne witness that.

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

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

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

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

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

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

### † HOME DAILY BIBLE READINGS

M.—John the Baptist and Jesus, John 1:19-34.

T.—Christ's forerunner, Mal. 3:1-8.

W.—John's consecration, Luke 1:57-80.

Th.—John's preaching, Luke 3:1-9.

F.—John's baptism of Jesus, Matt. 3:11-17.

S.—Christ's witness to John, Matt. 11:7-19.

S.—John's noble death, Matt. 14:1-12.

### THE LESSON EXPLAINED

**I. THE CHRIST HERALDED.**—19. The record (Rev. Ver., "witness") of John. The writers of the first three Gospels had borne their testimony to Jesus; here we have that of the Saviour's great forerunner. The Jews. In John's Gospel, the Jews, and especially the Sanhedrin, their great council, are represented as the enemies of Jesus. Priests and Levites; the authorized leaders of the people in religious matters. Who art thou? Some of the people believed John to be the Messiah.

John frankly confessed that he was not "the Christ," that is, the promised Messiah of the Jews, nor "Elias" (Elijah), whom the Jews expected to return in bodily form before the coming of the Messiah, nor "the prophet" (Rev. Ver.), namely, the one promised in Deut. 18:15.

23, 24. The voice. By this John means that the only thing of any consequence about him is his message. One crying in the wilderness; like the herald who, in

those days, was sent in advance to announce the coming of a king. Make straight the way, etc.



THE BANKS OF THE JORDAN

In many parts of the ancient East roads were repaired only at the call of the king, for his special service. Esai'as; Isai'ah (see Isa. 40:3). Pharisees; afterwards the bitterest enemies of Jesus.

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

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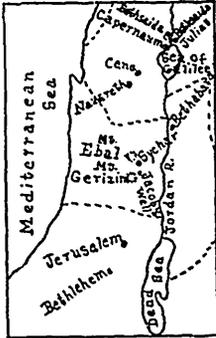
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

3:11) was the business of a slave. So much above himself was Jesus, in John's eye. Bethabara beyond Jordan. See Geography Lesson.

**II. THE CHRIST APPEARING.—29-31.** The next day; after the visit of the Sanhedrin deputation. Seeth Jesus coming; returning, a conqueror, from the temptation in the wilderness (see Matt. 4:1-11; Luke 4:1-13). Behold the Lamb of God. John doubtless had in mind such passages as Isa. 53:7, where the Messiah is pictured as a suffering Lamb, or Ex., ch. 12, with its account of the Passover lamb. Taketh away the sin of the world; by bearing the burden of its guilt (Isa. 53:5) and so removing it, 1 Pet. 2:24. I knew him not. Until Jesus came to be baptized, John, like the rest of the Jews, did not know him to be the Messiah. He should be made manifest; made known. John's mission was twofold: (1) to prepare men for Christ's appearing by preaching repentance; (2) to point him out, when he did appear. To Israel. Christ's mission was first of all to his own nation (Matt. 15:24); afterwards, and through them, to the world, Matt. 23:19, 20.

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

### THE GEOGRAPHY LESSON



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

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

### LESSON QUESTIONS

19, 23, 24 Who were sent to John? From what body? What did they ask? What did John deny regarding himself? What did he call himself? What did he say of his work? What did Jesus say of John? (Matt. 11:7-11.)

25, 26 On what ground did the Jews challenge John's right to baptize? What did John say of his own baptism? Who did he say was already amongst the Jews?

27, 28 How did John show his humility? What example of humility in service did Jesus give his disciples? (John 13:1-15.) Who is the greatest in his kingdom? (Matt. 20:26-28.)

29-31 What title did John give to Jesus? What Old Testament passages were doubtless in his mind? How does Jesus take away sin?

32-34 By what sign did John recognize Jesus as the Messiah? What record did John bear?

### FOR DISCUSSION

1. Was John the Baptist a greater man than Elijah?
2. Have we better proofs than John had that Jesus is God's Son?

### A PRAYER

O thou whose glory is revealed to those who approach thee in faith, come thou into our hearts to-day. Give to us thy Holy Spirit, according to thy promise, that we may see thee. Make us like thee and keep us like thee. Give us grace to reveal thee to others, joy as we see others coming to thee, and earnest purpose to do always more for the coming of thy kingdom. For thy name's sake. Amen.

Prove from Scripture—That Jesus is the Son of God.

Shorter Catechism—*Ques. 83. Are all transgressions of the law equally heinous?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. *Ques. 84. What doth every sin deserve?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—2. What is the Hwaking hospital like? There are two hospitals, side by side, one for men, and the other for women and children. There is one operating room and one dispensary. There is a large chapel or waiting room for men, which is also used as a church on Sunday, and a smaller one for the women.

### FOR WRITTEN ANSWERS

1. What wrong views regarding himself did John the Baptist correct? .....

2. What were the two parts of his mission? .....

SIGN NAME HERE .....

## Lesson III. FIRST DISCIPLES OF THE LORD JESUS January 21, 1917

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

**GOLDEN TEXT**—Jesus saith unto him, Follow me.—John 1 : 43 (Rev. Ver.).

\*Memorize Isa. 55 : 3, 4. **THE LESSON PASSAGE**—John 1 : 35-49. Study John 1 : 35-51.

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

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

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

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

39 He saith unto them, Come and <sup>8</sup> see. They came <sup>9</sup> and saw where he <sup>10</sup> dwelt, and <sup>11</sup> abode with him that day : <sup>12</sup> for it was about the tenth hour.

40 One of the two <sup>13</sup> which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He <sup>14</sup> first findeth his own brother Simon, and saith unto him, We have found the <sup>15</sup> Messias, which is, being interpreted, the Christ.

42 <sup>16</sup> And he brought him <sup>17</sup> to Jesus. <sup>18</sup> And when Jesus beheld him, he said, Thou art Simon the son of <sup>19</sup> Jo'na : thou shalt be called <sup>20</sup> Cephas, which is by interpretation, A stone.

Revised Version.—<sup>1</sup> on the morrow John was standing ; <sup>2</sup> he looked ; <sup>3</sup> and saith ; <sup>4</sup> And Jesus ; <sup>5</sup> he beheld them ; <sup>6</sup> And they ; <sup>7</sup> abidest ; <sup>8</sup> ye shall see ; <sup>9</sup> therefore ; <sup>10</sup> abode ; <sup>11</sup> they ; <sup>12</sup> Omit for ; <sup>13</sup> that ; <sup>14</sup> findeth first ; <sup>15</sup> Messias (which is, being interpreted, Christ) ; <sup>16</sup> Omit And ; <sup>17</sup> unto ; <sup>18</sup> Jesus looked upon him, and said ; <sup>19</sup> John ; <sup>20</sup> Cephas (which is by interpretation, Peter) ; <sup>21</sup> On the morrow he was minded to go ; <sup>22</sup> he findeth ; <sup>23</sup> Jesus saith ; <sup>24</sup> from ; <sup>25</sup> of ; <sup>26</sup> Omit there ; <sup>27</sup> Omit that ; <sup>28</sup> Omit and saith unto ; <sup>29</sup> Omit the.

43 <sup>31</sup> The day following Jesus would go forth into Gal'ilee, and <sup>32</sup> findeth Phil'ip, and <sup>33</sup> saith unto him, Follow me.

44 Now Phil'ip was <sup>34</sup> of Beths'aida, <sup>35</sup> the city of Andrew and Pe'ter.

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

46 And Nathan'ael said unto him, Can <sup>36</sup> there any good thing come out of Naz'areth ? Phil'ip saith unto him, Come and see.

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

48 Nathan'ael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before <sup>37</sup> that Phil'ip called thee, when thou wast under the <sup>38</sup> fig tree, I saw thee.

49 Nathan'ael answered <sup>39</sup> and saith unto him, Rab'bi, thou art the Son of God ; thou art <sup>40</sup> the King of Is'rael.

### † HOME DAILY BIBLE READINGS

M.—First disciples of the Lord Jesus, John 1 : 35-42.

T.—First disciples of the Lord Jesus, John 1 : 43-51.

W.—The ready disciple, Mark 2 : 13-17.

Th.—"Would be" disciples, Luke 9 : 57-62.

F.—Riches, or Christ—Which ? Matt. 19 : 16-22.

S.—Conditions of discipleship, Matt. 16 : 21-28.

R.—Rewards of discipleship, Mark 10 : 23-31.

### THE LESSON EXPLAINED

#### I. FINDING CHRIST.

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



ANDREW

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

II. TELLING ABOUT CHRIST.—40-42. One . . . was Andrew. The other was doubtless John, the writer of the Gospel ; otherwise he would be named. Simon Peter's brother. He became more famous than Andrew. He findeth first his own brother (Rev. Ver.). The meaning apparently is, that John found his brother James (Matt. 10 : 2), but not until after Andrew had found his brother Simon. Found the Messias. Their conversation with Jesus had confirmed the Baptist's teaching. Jesus beheld him ; with a steadfast, searching gaze, reading his

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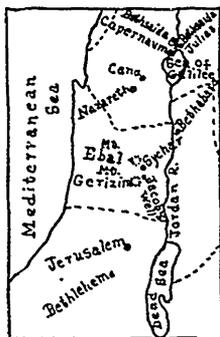
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

character through and through. **Cephas** . . . A stone; a mass of rock. Peter has the same meaning in Greek as Cephas in Hebrew. (Compare Matt. 16 : 18.)

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

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

**THE GEOGRAPHY LESSON**



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

**LESSON QUESTIONS**

35-37 To whom did John the Baptist now point

**FOR WRITTEN ANSWERS**

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

**SIGN NAME HERE** .....

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

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

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

**43-45** How did Philip become a follower of Jesus? Whom did he find?

**46-49** What objection did Nathanael make? How did Philip meet it? Of what did Jesus convince Nathanael, and how?

**FOR DISCUSSION**

1. Is it hard to become a Christian?
2. Is it a handicap or a help to be born in an obscure place?

**A PRAYER**

We thank thee, Lord, that thou didst choose common, ordinary people for thy first disciples. We thank thee that thou didst ask nothing of them but a readiness to leave all and learn of thee. We are encouraged to come to thee as they came. Look upon us in mercy. Give us thy strength that we may turn from base things and choose glory in company with thee. May there be nothing, small or great, that we are not ready to yield to thee. And teach us that in finding thee we gain all things. Amen.

**Prove from Scripture—That obedience is the test of discipleship.**

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

**The Question on Missions—3.** What are the wards like? The present wards are small Chinese buildings, built of brick, and one story high. The floors are also of brick, and the walls are whitewashed. As in the Chinese homes, the beds are either brick platforms, or are made of wood, with no mattress in summer and only a thin straw one in winter.

## REVERENCE OF JESUS FOR HIS FATHER'S HOUSE

January 28, 1917

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

**GOLDEN TEXT**—My house shall be called a house of prayer.—Matthew 21 : 13 (Rev. Ver.).

\*Memorize Isa. 55 : 5.

**THE LESSON PASSAGE**—John 2 : 13-22.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

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

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

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

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

**Revised Version**—1 passover of the Jews ; 2 he ; 3 *Omit* when ; 4 *Omit* had ; 5 *Omit* small ; 6 and cast all ; 7 both the sheep ; 8 their ; 9 to them that sold the doves he said ; 10 *Omit* And ; 11 shall eat me up ; 12 The Jews therefore answered and said ; 13 The Jews therefore said ; 14 raise ; 15 raised ; 16 spake this ; and they.

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

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

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

21 But he spake of the temple of his body.

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

### † HOME DAILY BIBLE READINGS

M.—Reverence of Jesus for his Father's house, John 2 : 13-22.

Th.—Right use of the temple, 1 Kgs. 8 : 37-43.

T.—His Father's business, Luke 2 : 41-52.

F.—Teaching in the synagogue, Acts 18 : 1-11.

W.—Begins in a synagogue, Luke 4 : 14-22.

S.—The courts of the Lord, Ps. 84.

S.—Joy in God's house, Ps. 122.

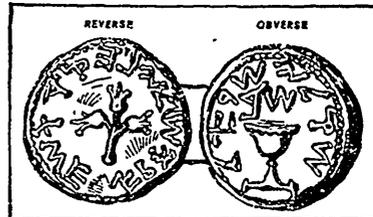
### THE LESSON EXPLAINED

**I. A SINFUL TRAFFIC.**—13. The Jews' passover ; one of the three great Jewish feasts. It was held late in March or early in April. The other two feasts were Pentecost, fifty days after the Passover, and Tabernacles, in October. (See Ex. 23 : 14-17 ; 34 : 23 ; Deut. 16 : 16.) Jesus went up to Jerusalem ; whither all Jews were required by the law of Moses to go, in order to celebrate each of the three feasts just named. This was considered a high privilege by all good Jews.

14. Found in the temple ; where Jesus, a boy of twelve, had sat among the teachers, Luke 2 : 46. Surrounding the temple proper, were several enclosures called courts (see Geography Lesson). Sold (in the outermost court, called the Court of the Gentiles) oxen and sheep and doves ; which were used in the sacrifices required at the Passover. Changers of money ; who exchanged the foreign coin of the many Jews who came from countries outside of Palestine to celebrate the Passover at Jerusalem, for the Jewish half-shekel (about 23 cents) required of each Jew as a temple tax. The selling of animals for sacrifice and the money changing were right in themselves, when carried on in a proper place, and honestly.

**II. A STERN PUNISHMENT.**—15-17. A scourge of small cords ; ropes made into a Roman flagellum, or scourge with several lashes. Drove them all out. Their conscience made them cowards. It was a com-

mon belief among the Jews that the Messiah would begin his work by cleansing the temple from every



A SILVER SHEKEL OF B.C. 140

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

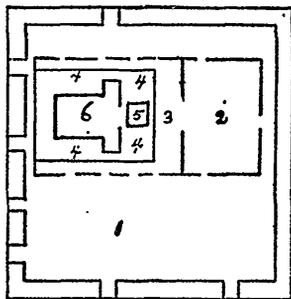
stain of evil, Mal. 3 : 1-3. This act of Jesus was also, therefore, practically a claim on his part that he was the Messiah. Poured out . . . money . . . overthrew the tables ; making thorough work. Them that sold doves, etc. These would be in cages and so could not be driven out. My Father's house. Compare Luke 2 : 49 (Rev. Ver.). The man of thirty shows the same spirit as the boy of twelve. He was a loyal Son, and was filled with burning indignation when he saw the place profaned that had been set aside for his

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary 58 Old Bailey, London, England.

Father's worship. House of merchandise; a place for ordinary worldly traffic. In Matt. 21 : 13 stronger words are used. Disciples remembered. The strange and startling actions and words of the Saviour seemed to them to fulfil the prophecy here quoted from Ps. 69 : 9. Zeal . . shall eat me up (Rev. Ver.) ; earnestness for God's glory shall wear me out. Jesus spent himself without stint in the service of God.

III. A BOLD CHALLENGE.—18-22. What sign, etc. ? The Jews asked Jesus for a miracle to prove that he was acting by divine authority. Destroy this temple . . in three days I will raise it up. The Jews did not understand this saying ; but they afterwards, at his trial before Caiaphas, brought it up as a charge against him, Matt. 26 : 61 ; Mark 14 : 58. Forty and six years, etc. This was the third temple. The first was built by Solomon and destroyed by Nebuchadnezzar. Zerubbabel, the leader under whom the Jews returned from Babylon, built the second. Herod rebuilt Zerubbabel's temple, commencing his work about B.C. 20. He spake of his body. This was the temple he would raise up, to prove that he was acting and speaking in God's name.

THE GEOGRAPHY LESSON



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

The outer court was called the Court of the Gentiles, because Gentiles were admitted to it. From the outer court the temple was reached by passing through, first, the Court of the Women, and then through the Courts for the priests and for the men of Israel. The temple itself was built of huge blocks of white marble, having the

front walls to the east ornamented with thick plates of gold, which shone with dazzling splendor in the rays of the rising sun. It stood on Mount Moriah, one of the three hills on which Jerusalem is built. The site is now occupied by the Mohammedan Mosque of Omar.

LESSON QUESTIONS

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

15, 16 How did he show his displeasure ? What did he call the temple ? Into what had it been turned ?

17 Of what did Jesus' actions remind his disciples ? Where, in the Gospels, does God call Jesus his Son ? (Matt. 3 : 17 ; Mark 1 : 11 ; Luke 3 : 22.)

18-21 What demand did the Jews make ? Give Jesus' reply. What was his meaning ? How many temples were there ? Name the builder of each. What use was afterwards made of Jesus' words ?

22 When only did his disciples understand Jesus' reply to the Jews ? Give an Old Testament prophecy of his resurrection. (Ps. 16 : 10.) Where is this prophecy referred to in the New Testament ? (Acts 2 : 29-32.)

FOR DISCUSSION

1. Is it ever right to be angry ? If so, when ?
2. Are there any ways in which God's house is defiled nowadays ?

A PRAYER

Make us, O God, like little children. Increase our faith, enlarge our hearts, give us confidence in thy love. Smile upon us and love us freely. Teach us how to love others in thy name, especially those whom thou hast committed to our care. Forgive us our sins and lead us in paths of righteousness. For thy name's sake. Amen.

Prove from Scripture—That God's house should be kept holy.

Shorter Catechism—Review Questions S2-S3.

The Question on Missions—1. How is the gospel preached to the hospital patients ? All the patients,—together with their friends—while waiting in the chapel for treatment, hear the gospel preached. In the wards there is daily worship, and all who are willing to learn are taught to read the catechism and short gospel tracts, and later the Gospels. They are also taught to sing hymns and to pray.

FOR WRITTEN ANSWERS

1. Describe the traffic which Jesus found going on in the temple. ....
2. Of what was Jesus' cleansing of the temple a sign ? .....
3. What temple did he say he would rebuild in three days ? .....

SIGN NAME]HERE .....

Lesson V. \*JESUS THE SAVIOUR OF THE WORLD February 4, 1917

BETWEEN THE LESSONS—The Passover celebration extended over seven days.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16 (Rev. Ver.).

† Memorize Isa. 55 : 6, 7. THE LESSON PASSAGE—John 3 : 5-17. Study John 3 : 1-21.

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and <sup>1</sup> of the Spirit, he cannot enter into the kingdom of God.

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

7 Marvel not that I said unto thee, Ye must be born <sup>2</sup> again.

8 The wind bloweth where it listeth, and thou hearest the <sup>3</sup> sound thereof, but <sup>4</sup> canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

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

10 Je'sus answered and said unto him, Art thou <sup>5</sup> a master of Is'rael, and <sup>6</sup> knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and <sup>7</sup> testify that we have seen; and ye

Revised Version—<sup>1</sup> Omit of; <sup>2</sup> anew; <sup>3</sup> voice; <sup>4</sup> knowest not whence; <sup>5</sup> the teacher; <sup>6</sup> understandoth; <sup>7</sup> bear witness of that; <sup>8</sup> Omit have; <sup>9</sup> into; <sup>10</sup> descended out of; <sup>11</sup> may in him have eternal life; <sup>12</sup> on him; <sup>13</sup> eternal; <sup>14</sup> the; <sup>15</sup> judge; <sup>16</sup> should be saved through him.

receive not our witness.

12 If I <sup>8</sup> have told you earthly things, and ye believe not, how shall ye believe, if I tell you <sup>9</sup> of heavenly things?

13 And no man hath ascended <sup>10</sup> up to heaven, but he that <sup>11</sup> came down from heaven, *even* the Son of man which is in heaven.

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

15 That whosoever believeth <sup>12</sup> in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth <sup>13</sup> in him should not perish, but have <sup>14</sup> everlasting life.

17 For God sent not <sup>14</sup> his Son into the world to <sup>15</sup> condemn the world; but that the world <sup>16</sup> through him might be saved:

### ‡ HOME DAILY BIBLE READINGS

M.—Jesus the Saviour of the world, John 3 : 5-13.

T.—Jesus the Saviour of the world, John 3 : 14-21.

W.—John's testimony, John 3 : 25-36.

Th.—Believing on the Son, 1 John 3 : 10-24.

F.—God's love manifested, 1 John 4 : 7-21.

S.—The faith which conquers, 1 John 5 : 1-6.

S.—Abounding grace, Rom. 6 : 1-15.

### THE LESSON EXPLAINED

Amongst those who had been deeply impressed by the teachings and miracles of Jesus, was "Nicodemus, a ruler of the Jews." He came to Jesus (see vs. 1-4), to learn more as to who he was and what were his teachings. Vs. 1-4.

#### I. A UNIVERSAL NEED.

—5, 6. Born of water and of the Spirit. Two things are required in order to enter into the kingdom of God: (1) putting away evil,—of this washing with water is a sign; (2) the love and practice of good,—for this the Spirit's power is needed. To belong to the kingdom of God, it is not enough for the Jews to be descended from Abraham (born of the flesh); they and all others must be born of the Spirit—receive a new nature from God.

7, 8. Ye (even the Pharisees) must be born again. We come into the world with one nature; we need a new nature to become children of God. The wind . . . the Spirit. What makes the wind blow is a mystery, but we see its effects in the rustling of the leaves; how the

Spirit works we cannot tell, but we see the result in a pure and good life.

9-13. How can these things be? No question is

too hard for Jesus. A master (teacher) of Israel, and knowest not these things? He might have learned the need of a new heart from the Old Testament, Jer. 31 : 33; Ezek. 36 : 25-27; Joel 2 : 28. We speak that we do know. Jesus here includes his followers, with whom the change of nature was a matter of experience. Earthly things. The change called the new birth takes place on earth. Heavenly things; God's wonderful plan to save men by sending his Son. No one could have known this, had not Jesus revealed it. No man hath ascended. Only Christ knows the heavenly things spoken of, Son of man; our loving elder brother. The name is used eighty times



JESUS AND NICODEMUS

in the Gospels. Came down from heaven; to reveal God's way of life to men.

II. A UNIVERSAL PROVISION.—14. As Mo'ses

\* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

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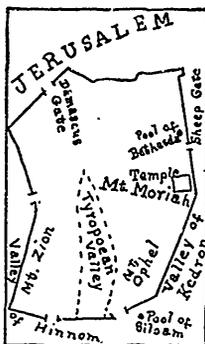
‡ Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

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

**15. Whosoever believeth;** looks to the Saviour with trust and confidence, as the poisoned Israelites looked to the brazen serpent. **May in him have eternal life (Rev. Ver.).** The fountain of life is in Christ; its streams flow to all believers.

**III. A UNIVERSAL OFFER.—16, 17.** God so loved the world; the whole human race, not the chosen people of Israel only, as the Jews, for the most part, believed. **That he gave.** The measure of God's love is the gift of the Son. **Only begotten Son;** the Son of God in a sense true of no other, and from whom all others obtain their right to become sons of God, ch. 1 : 12. **Whosoever believeth;** repeated from v. 15, to emphasize the truth that the gospel is for all. **Should not perish;** suffer the loss of all that is good in life, both in this world and in the world to come. "Perish" must point to some very terrible fate, else so great a price had not been paid to save men from it. **Have eternal life (Rev. Ver.);** a life of blessedness, begun here and made perfect in eternity.

**THE GEOGRAPHY LESSON**



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

**LESSON QUESTIONS**

**5-13** Who came to visit Jesus? What was his purpose? What great truth did Jesus teach him? Who alone can give the new life to man?

**14** To what Old Testament incident does Jesus refer? What does he say must be done to himself? To what does this refer?

**15** Who are saved by the death of Christ? Show that no one else can save us. (Acts 4 : 12.) To whom does God's love extend? What is the measure of it?

**16, 17** Explain "only begotten." What is it to "perish?" What are we to understand by "eternal life?" To whom did Paul say he was bound to preach the gospel? (Rom. 1 : 14, 15.) What does Paul say about the believer's deliverance from condemnation? (Rom. 8 : 1.)

**FOR DISCUSSION**

1. Are we responsible for our own salvation?
2. Why are all not saved?

**A PRAYER**

We thank thee, O God, for the assurance of salvation, for the coming of Jesus who made known the way of salvation, for the faithfulness of him who promises to work his good pleasure in us. Give us thy Spirit, that we may not oppose thy work of grace. Speak to us, that we may speak for thee to those who do not know thee. Take away the sin that separates us from thee. Through Christ Jesus, our Lord. Amen.

**Prove from Scripture—That Jesus came to save the lost.**

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

**The Question on Missions—(February, Our Mission Hospital at Taipei, Japanese, Taihoku, Formosa, Japan)—5.** Describe a ward in MacKay Memorial Hospital at Taipei, Formosa. Since the wards are built to combat heat rather than cold, they have numerous windows, high ceilings, and verandas, on which the doors open. Wire nettings, completely surrounding the wards, keep out the malaria-carrying mosquito and the "typhoid" fly. The beds, twelve in each ward, have smooth boards instead of springs, with one cotton comfortable for a mattress and another for a covering.

**FOR WRITTEN ANSWERS**

1. What is required of us in order to be saved? .....
- .....
- .....
2. Why is the believer in Christ free from condemnation? .....
- .....
- .....

**SIGN NAME HERE** .....

## Lesson VI. JESUS AND THE WOMAN OF SAMARIA February 11, 1917

**BETWEEN THE LESSONS**—Jesus left Jerusalem and went to carry on his work as a teacher, in the country parts of Judea, ch. 3:22. A dispute arose between John's disciples and the Jews, probably as to whether Jesus' baptism (ch. 4:1) or the Baptist's, had the greater power to cleanse from sin. When John's disciples refer the question to him, he answers them by bearing noble testimony to the greatness of Jesus, ch. 3:25-30.

**GOLDEN TEXT**—Christ Jesus came into the world to save sinners.—1 Timothy 1:15.

\*Memorize Isa. 55:1-7.

**THE LESSON PASSAGE**—John 4:5-14, 24-26. Study John 4:1-29.

5 <sup>1</sup>Then cometh he to a city of Samar'ia, <sup>2</sup>which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 <sup>3</sup>Now Ja'cob's well was there. Je'sus therefore, being wearied with *his* journey, sat thus <sup>4</sup>on the well: and it was about the sixth hour.

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

8 <sup>5</sup>(For his disciples were gone away <sup>6</sup>unto the city to buy <sup>7</sup>meat.)

9 <sup>8</sup>Then saith the woman of Samar'ia unto him, How is it that thou, being a Jew, askest drink of me, which am a <sup>9</sup>woman of Samar'ia? for the Jews have no dealings with the Samar'itans.

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

**Revised Version**—<sup>1</sup>So he cometh; <sup>2</sup>Omit which is; <sup>3</sup>And Jacob's; <sup>4</sup>by the well. It was; <sup>5</sup>Omit brackets; <sup>6</sup>into; <sup>7</sup>food; <sup>8</sup>The Samaritan woman therefore saith unto; <sup>9</sup>Samaritan women. (For Jews have no dealings with Samaritans.); <sup>10</sup>sons; <sup>11</sup>Every one that drinketh; <sup>12</sup>become; <sup>13</sup>unto eternal life; <sup>14</sup>Omit him; <sup>15</sup>Omit in; <sup>16</sup>Messiah cometh (which is called Christ); <sup>17</sup>declare unto us.

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

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his <sup>10</sup>children, and his cattle?

13 Je'sus answered and said unto her, <sup>11</sup>Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall <sup>12</sup>be in him a well of water springing up <sup>13</sup>into everlasting life.

24 God is a Spirit: and they that worship him mu.: worship <sup>14</sup>him in spirit and <sup>15</sup>in truth.

25 The woman saith unto him, I know that <sup>16</sup>Messias cometh, which is called Christ: when he is come, he will <sup>17</sup>tell us all things.

26 Je'sus saith unto her, I that speak unto thee am *he*.

### † HOME DAILY BIBLE READINGS

M.—Jesus and the woman of Samaria, John 4:1-14.

T.—Jesus and the woman of Samaria, John 4:15-29.

W.—"Whosoever believeth," Acts 10:34-43.

Th.—Samaritans believe, John 4:30-42.

F.—The thirsty soul, Ps. 42.

S.—Springs in the desert, Isa., ch. 35.

S.—The water of life, Rev. 22:1-7, 17.

### THE LESSON EXPLAINED

**I. JESUS' NEED.**—5, 6. Then; while passing through Samaria. (See vs. 1-4.) Cometh he (Jesus) to a city of Samaria; not a large place, but a little walled village. Sychar. See Geography Lesson. Near to the parcel (piece) of ground. Close to Sychar was Shechem, on the site specially gifted by Jacob to Joseph (see Gen. 33:18-20; 48:21, 22). Here Joseph was buried, Josh 24:32. Jacob's well. See Geography Lesson. Jesus.. wearied; tired and thirsty—how well the Saviour knows our feelings! Sat thus on (beside) the well; not on a throne, though he was a king, but on the ground. The sixth hour; noon. Jesus had been walking for several hours under the hot Eastern sun.

7, 8. A woman of Samaria; like Rebecca (Gen. 24:15), her pitcher balanced on her head or shoulder. To draw water. There was a copious fountain nearer to Sychar, but the well water was better; or perhaps it was the well of the corn fields, dug for the use of the laborers. Give me to drink. Jesus, by expressing this human need, comes down to the woman's level, that he may lift her to a higher level.

**II. JESUS' POWER.**—9, 10. Thou.. a Jew. Like the maid in the high priest's palace (Mark 14:70), the woman could tell a Jew by his dress, or dialect, or

accent. Askest drink of.. a woman of Samaria? The ordinary Jew would have doubly despised her because she was a Samaritan, and because she was a



A WOMAN AT JACOB'S WELL

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woman, for only in Christian lands has woman her true place. **The Jews have no dealings with the Samaritans**; John's words, not the woman's. The ill-feeling date back to the time of Nehemiah, Neh. 4:1, 2. **If thou knowest the gift of God**; the gift of his Son, including all that we need, which is for Jew and Samaritan alike ("whosoever," ch. 3:16). **And who it is**. Had she known this, she would have been sure of his sympathy and help. **Thou wouldest have asked**; and to ask is to receive, Matt. 7:7. **Living (spring) water**; blessings that satisfy the soul, as spring water satisfies thirst.

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

III. **JESUS' PROMISE.—13, 14.** This water; of Jacob's well. It had two defects: (1) It satisfied thirst only for a time (shall thirst again). (2) It was a weary distance from the women's home. **The water that I shall give**. The pardon, peace, joy, that Jesus gives, satisfy the soul forever (shall never thirst). Then, they are always at hand (shall be in him). **Springing up into everlasting life**. Springs of happiness here, and in heaven a great ocean—what a wonderful promise! What gladness comes to us, as to this woman and her countrymen, when we, like them, accept it and him who makes it, vs. 29, 39, 42.

Vs. 15-23 continue the conversation between the Saviour and the woman.

IV. **JESUS' TEACHING.—24-26.** Worship . . . in spirit; independently of particular places or forms or ceremonies. **Truth**; with reality and intelligence. **Father seeketh**; and therefore we are encouraged to seek him. **God is a Spirit**; and so is not confined to special places, but speaks and is spoken to everywhere, if the heart is pure and obedient. **I know that Messiah cometh**. From many passages in the Books of Moses (especially Deut. 18:15), and from their knowledge of Jewish ideas, the Samaritans had been led to expect the coming of the Messiah. **Tell us all things**. What she needed to be told most of all was how she might be saved from her sins. **I . . . am he**. The woman had been brought face to face with her sin; now she is face to face with her Saviour.

**THE GEOGRAPHY LESSON**

The lesson takes us to the valley between Mts. Ebal and Gerizim, on the highway through Samaria from Judea to Galilee. At the foot of Mt. Gerizim is JACOB'S WELL, now 70 feet deep and lined with rough masonry. Nearly a mile from Jacob's Well, at the

foot of Mt. Ebal, is the modern village of Askar. It is generally believed that this is the ancient SYCHAR.

**LESSON QUESTIONS**

5, 6 Through what district was Jesus traveling? Where did he rest?

7, 8 What person came thither? What did Jesus ask of her? What did he promise to give her?

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

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

24-26 By what name does Jesus call God? What feelings, therefore, enter into his children's worship? Explain, "Salvation is of the Jews." What is the real nature of God? Who did Jesus tell the woman he was?

**FOR DISCUSSION**

1. Is it ever right to despise others?
2. Are there any nations which are superior to others?

**A PRAYER**

O thou who hast set us the example of unselfish toil, make us laborers for thee. Teach us how to get the most out of life by trying to enlarge life for some one else. Dwell in us by thy Spirit, that all we say and do may be to thy glory. Bless to-day those who are preaching and teaching in foreign lands, and give us grace to hold up their hands by our prayers and by our gifts. In Jesus' name we pray. Amen.

Prove from Scripture—*That the water of life is for all.*

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

The Question on Missions—6. Tell about the outdoor dispensary at the hospital. For about two hours every forenoon a missionary doctor, with three Chinese assistants, sees patients who come from outside the hospital. The average attendance is a little over 100. A half-hour service is held before the treatment begins, and a Bible woman and an evangelist talk to the patients in the waiting room and distribute Christian literature.

**FOR WRITTEN ANSWERS**

1. What did Jesus mean by the living water?.....
2. What kind of worship does God require?.....

**SIGN NAME HERE**.....

## Lesson VII.

## JESUS HEALS A NOBLEMAN'S SON February 18, 1917

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

**GOLDEN TEXT**—As thou hast believed, so be it done unto thee.—Matthew 8 : 13.

\*Memorize Isa. 55 : 8, 9.

**THE LESSON PASSAGE**—John 4 : 43-54.

43 <sup>1</sup> Now after two days he <sup>2</sup> departed thence, and went into Galilee.

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

45 <sup>1</sup> Then when he was come into Galilee, the Galileans received him, having seen all the things that he did <sup>2</sup> at Jeru'salem at the feast : for they also went unto the feast.

46 <sup>1</sup> So Je'sus came again into Ca'na of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

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

48 <sup>1</sup> Then said Je'sus unto him, Except ye see signs

**Revised Version**—<sup>1</sup> And after two; <sup>2</sup> went forth from thence into; <sup>3</sup> So when he came; <sup>4</sup> in; <sup>5</sup> He came therefore again unto Cana; <sup>6</sup> Je'sus therefore said unto; <sup>7</sup> in no wise; <sup>8</sup> Omif And; <sup>9</sup> spake unto; <sup>10</sup> Omif and told him; <sup>11</sup> that his son lived; <sup>12</sup> So he inquired of them; <sup>13</sup> They said therefore unto; <sup>14</sup> that hour in which; <sup>15</sup> sign; <sup>16</sup> having come.

and wonders, ye will <sup>1</sup> not believe.

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

50 Je'sus saith unto him, Go thy way; thy son liveth. <sup>1</sup> And the man believed the word that Je'sus <sup>2</sup> had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, <sup>1</sup> and told him, saying, <sup>2</sup> Thy son liveth.

52 <sup>1</sup> Then inquired he of them the hour when he began to amend. <sup>2</sup> And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that <sup>1</sup> it was at <sup>2</sup> the same hour, in the which Je'sus said unto him, Thy son liveth : and himself believed, and his whole house.

54 This is again the second <sup>1</sup> miracle that Je'sus did, <sup>2</sup> when he was come out of Jude'a into Galilee.

### † HOME DAILY BIBLE READINGS

M.—Jesus heals a nobleman's son, John 4 : 43-54.

Th.—A mother's great faith, Mark 7 : 25-30.

T.—Faith necessary, Heb. 11 : 1-6.

F.—Unbelief rebuked, Matt. 12 : 38-45.

W.—"If thou wilt, thou canst," Mark 1 : 40-45.

S.—An anxious father's faith, Luke 8 : 41-42, 49-56.

S.—"As thou hast believed," Matt. 8 : 5-13.

### THE LESSON EXPLAINED

**I. THE MEETING.**—43, 44. After two days; which Jesus had spent at Sychar, v. 40. Departed thence . . . into Galilee; carrying out the purpose of v. 3. For. In this verse John gives the reason for



"COME DOWN ERE MY CHILD DIE"

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

popularity seemed likely to bring him into conflict with the jealous Pharisees. Among the Galileans, however, he would be as one of themselves, and therefore trouble was less likely to arise because of over popularity.

45. Galileans received him; gave him an unexpectedly warm welcome. Having seen all the things . . . at Jerusalem at the feast (the Passover, v. 13, etc.). Jesus' miracles on that occasion had powerfully impressed the beholders, and visitors from Galilee had carried his fame back to their own country. They also went unto the feast; at Jerusalem, as all Jews were required by Moses' law to do.

**II. THE MIRACLE.**—46-48. Jesus came . . . into Cana; where he might naturally expect a friendly welcome because of the miracle he had wrought there, ch. 2 : 1-11. A certain nobleman; an officer at the court of Herod, then ruler of Galilee. Son was sick at Capernaum; about 25 miles from Cana. Heard . . . Jesus was come. Likely the nobleman knew of the former miracle at Cana, or of those wrought at Jerusalem. Went unto him; impelled by his yearning love for his son. Besought him . . . come down, and heal. He believed that Jesus was able to heal his son, but not that he could heal him at a distance. The nobleman's faith was strong, but not yet strong enough. At the point of death. There was urgent need of haste. Except . . . signs and wonders; two names for miracles. The second pictures the miracle as an outward marvel; the first points to its effect on the mind and heart of the beholder. Will not believe; unlike the people of Samaria, who had believed the words of Jesus without a miracle, v. 42. Jesus desires that we should have the faith that just takes him at his word, believing that what he says will come to pass.

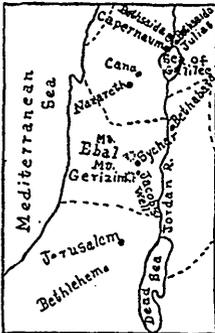
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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

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

51-54. Going down; from Cana among the hills of Galilee, to his home at Capernaum on the sea shore, confident that he would find his son healed. Servant . . . told him . . . Thy son liveth. What a reward of his faith! Inquired . . . the hour . . . began to amend. The father thinks that the cure would be gradual. Yesterday at the seventh hour; that is, one o'clock in the afternoon. The fever left him. The cure had been instantaneous. The same hour . . . Jesus said . . . son liveth. His faith, then, had not been misplaced. Himself believed, and his whole house. His own faith, weak at first, had grown strong; now, through his testimony, it spread also to others: "the first converted family" (Cambridge Bible). Second miracle. The first was the turning of water into wine. That confirmed the faith of the disciples (ch. 2 : 11); this, the faith of the nobleman.

THE GEOGRAPHY LESSON



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

CAPERNAUM, now called Khan Minyeh, was an important city in New Testament times. Situated on the northwest shore of the Lake of Galilee, on a main road from east to west, it was a station for a body of Roman soldiers (Luke 7 : 2, 8), and had a customs house, where Jesus found Matthew (Matt. 9 : 9, etc.).

The commander of the soldiers, to please the people, built a synagogue, Luke 7 : 5.

LESSON QUESTIONS

43-45 How long had Jesus been at Sychar? Whither had it been his purpose to go? Why had he left Judea? Why was he warmly welcomed in Galilee?

46-48 Why did he go first to Cana? What was the nobleman's request? How had he been led to come with it to Jesus? How did the strength of his faith show itself? How did Jesus expose its weakness?

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

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

FOR DISCUSSION

1. Is it true that "familiarity breeds contempt"?
2. Should a Christian say that anything is impossible?

A PRAYER

Wash us, O God, that we may have fellowship with thee. Create in us clean hearts and renew a right spirit within us. Take away from us all selfishness and pride, and clothe us with humility. Teach us the privilege of being workers together with thee. Put thine arms round about us so that we may take others into our hearts, in thy name. Lead us to understand the joy of service because we are thy children. For Jesus' sake. Amen.

Prove from Scripture—That believing prayer is answered.

Shorter Catechism—Review Questions 86, 87.

The Question on Missions—7. Are the Chinese grateful for healing? Many of the patients expect the doctor to say offhand whether they will recover or not. If he promises to cure and accomplishes it, they are exceedingly grateful, and express their thanks often by writing letters or sending presents. Since most of the patients treated in our hospital are completely cured, or at least greatly improved, there is a growing number who are at least friendly to Christianity.

FOR WRITTEN ANSWERS

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

SIGN NAME HERE .....

## Lesson VIII. JESUS AT THE POOL OF BETHESDA February 25, 1917

**BETWEEN THE LESSONS**—The interval between last lesson and to-day's was about three months. We are not told how Jesus was occupied during this time.

**GOLDEN TEXT**—It was Jesus, which had made him whole.—John 5 : 15.

\*Memorize Isa. 55 : 10, 11. **THE LESSON PASSAGE**—John 5 : 1-15.

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

2 Now there is a Jeru'salem by the sheep market a pool, which is called in the He'brow tongue Bethes'da, having five porches.

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

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

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

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

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

Revised Version—1 these things; 2 in; 3 sheep gate; 4 Omit the; 5 Omit tongue; 6 Omit great; 7 them that were sick, blind; 8 Omit rest of verse; 9 Omit v. 4; 10 been thirty and eight years in his infirmity; 11 lying; 12 Wouldst thou; 13 sick; 14 Arise; 15 straightway; 16 Now it was the sabbath on that day; 17 So the Jews said; 18 sabbath, and it; 19 take up; 20 But he; 21 They asked him, Who is the man that said; 22 But he; 23 the; 24 befall thee; 25 went away.

### † HOME DAILY BIBLE READINGS

M.—Jesus at the pool of Bethesda, John 5 : 1-15.

T.—God-given power, John 5 : 16-27.

W.—The word of power, Mark 2 : 1-12.

S.—The impotence of the lame, Acts 3 : 1-10.

Th.—The withered hand, Luke 6 : 6-11.

F.—Impotence and fear, Mark 4 : 35-41.

S.—Impotence and unbelief, Matt. 17 : 14-21.

### THE LESSON EXPLAINED

I. THE CASE.—1. After this; that is, the healing of the nobleman's son—how long after is told in Between the Lessons. Feast of the Jews; probably the Feast of Purim, held in March to commemorate the deliverance of the Jews by Queen

Esther from the wicked plot of Haman, Esth. 9 : 2, 22, 26. Jesus went up to Jerusalem. It was not required that the Jews should go to Jerusalem to keep the feast of Purim; but many went, and the presence of the crowds would afford Jesus a good opportunity for teaching and preaching.

2-5. By the sheep gate (Rev. Ver.); a gate near the temple, to the east of the city (Neh. 3 : 1, 32; 12 : 39), probably so named from its leading to a sheep market. Pool . . . Bethesda; meaning, "House of Mercy." For further information, see Geography Lesson. Impotent folk; helpless through disease. Three classes are named. Halt; lame. Withered; having some limb wasted away. The Rev. Ver. omits

the last part of v. 3 and the whole of v. 4. A certain man . . . there; who attracted the notice and excited the sympathy of Jesus. An infirmity thirty and eight years. The great physician selected the very worst case.

II. THE CURE.—6. Jesus saw him lie. With Jesus, to see need is always to help it. Knew . . . long time. He knew the past of this sick man, as he had known that of the Samaritan woman, ch. 4 : 18. Saith unto him; without any request from the sufferer. Wilt thou be made whole? a question to rouse the man to hope and expectation.

7. Sir, I have no man. It was not a question of a choice, but of a chance. Water is troubled. In the pool there was probably an intermittent spring, which bubbled up at intervals, and for a brief period after this happened, the water had curative powers. (See Geography Lesson.) No one could tell just when the "troubling" might happen. It



"WILT THOU BE MADE WHOLE?"

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

must be waited and watched for, and taken advantage of without delay. To put me into the pool; literally "throw me into:" there was no time for quiet carrying. While I am coming; without help, and therefore slowly. Another . . . before me. The entrance to the pool seems to have been narrow, so that only one could enter at a time.

8, 9. Jesus saith; following up his offer (v. 6), as he always follows his offers, by an actual gift. Else; fling off the weakness of thirty and eight years. Take up thy bed; a mat or rug which could be rolled up. Such beds are still commonly used in the East. Immediately . . . made whole. With the bidding of Jesus, strength came into the helpless limbs. Took up his bed, and walked; a proof of the man's faith, as well as of the Saviour's power. Jesus not only did him some good, but had made him perfectly well. Same day . . . the sabbath; and therefore, according to Jewish ideas, it was wrong both for Jesus to heal and for the man to carry his bed.

10-15. The Jews promptly find fault with the man for carrying his bed on the Sabbath; but he takes refuge behind the command of his unknown healer. Afterwards Jesus finds him in the temple, the most appropriate place, surely, for the healed man to be, and warns him to forsake the sin that had caused his sickness.

The Jews now know that it is Jesus who has performed the work of healing, and find fault with him as a Sabbath-breaker, v. 16. V. 17 gives his answer, and v. 18 tells how the Jews sought to kill him for claiming to be equal with God.

in Jerusalem is the Virgin's Pool, a spring which regularly overflows into a cave. Some think this to be the ancient Bethesda.

LESSON QUESTIONS

1 Why, probably, did Jesus go up to Jerusalem at this feast?

2-5 Describe the Pool of Bethesda. What three classes of sick folk are mentioned? Who attracted the special notice of the Saviour? Where is it said that he can save to the uttermost? (Jeb. 7: 25.)

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

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

10-15 For what did the Jews blame the healed man? What answer did he give? Where did Jesus afterwards find him? What warning did Jesus give to him?

FOR DISCUSSION

1. Can we obey all the commands of Jesus?
2. Is it right to work on Sunday?

A PRAYER

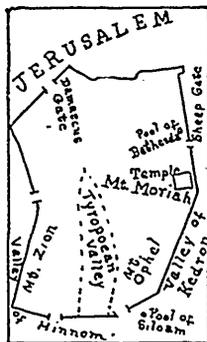
Saviour, we thank thee for the heaped-up records of the days of thine earthly ministry. We thank thee for the knowledge that thy heart went out to the sufferers, the lonely, the helpless. We praise thee that thou art always the same, that still thy heart goes out, thy strength is put forth, thy power is given to heal. We thank thee that we may be thine agents in thy work of ministry. Make us faithful. For thy name's sake. Amen.

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

Shorter Catechism—Review Questions 82-87.

The Question on Missions—8. Do many of the hospital patients become Christians? Many of those who come to the hospital hear the gospel there for the first time. Naturally they do not fully understand it at first, but, when they return to their homes, many of them attend preaching services and are converted. Others are attracted to Christianity by the preaching of evangelists and have their faith strengthened by the teaching received in the hospital.

THE GEOGRAPHY LESSON



In 1838, while some excavations were being made beneath the church of St. Anne, in the northeastern quarter of Jerusalem, a deep reservoir was discovered out in the rock, with five porches. On the wall is a faded fresco representing an angel and water (see v. 4), which shows that, in early Christian times, this was regarded as the POOL OF BETHESDA. The site, however, is quite uncertain. The "troubling of the waters" mentioned in the lesson refers to the bubbling up of the water at certain intervals. When this occurred the water of the pool was thought to have power to cure diseases. Southeast of the temple

FOR WRITTEN ANSWERS

1. What prevented the sick man from getting the benefit of the waters? .....

.....

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

.....

SIGN NAME HERE .....

## Lesson IX. JESUS FEEDS THE FIVE THOUSAND March 4, 1917

**BETWEEN THE LESSONS**—John passes over a whole year between last lesson (ch. 5 : 1-18) and to-day's. Immediately before to-day's lesson, Jesus was at Capernaum, on the western shore of the Lake of Galilee. Desiring a time of quiet and rest, both for himself and for his disciples, he crossed with them to the neighborhood of Bethsaida (Luke 9 : 10) on the eastern shore of the lake.

**GOLDEN TEXT**—Give us this day our daily bread.—Matthew 6 : 11.

\*Memorize Isa. 55 : 12. **THE LESSON PASSAGE**—John 6 : 1-14. Study John 6 : 1-21.

1 After these things Je'sus went <sup>1</sup> over the sea of Galilee, which is *the sea of Tibe'rias*.

2 And a great multitude followed him, because they <sup>2</sup> saw his miracles which he did on them that were <sup>3</sup> diseased.

3 And Je'sus went up into <sup>4</sup> a mountain, and there he sat with his disciples.

4 <sup>4</sup> And the passover, <sup>4</sup> a feast of the Jews, was <sup>5</sup> nigh.

5 <sup>7</sup> When Je'sus then lifted up <sup>8</sup> his eyes, and <sup>9</sup> saw a great company come unto him, <sup>9</sup> he saith unto Phil'ip, Whence <sup>10</sup> shall we buy bread, that these may eat ?

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

7 Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one <sup>11</sup> of them may take a little.

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

9 There is a lad here, which hath five barley loaves,

Revised Version—away to the other side of the sea : <sup>9</sup> beheld the signs ; <sup>9</sup> sick ; <sup>9</sup> the ; <sup>9</sup> now the ; <sup>9</sup> at hand ; <sup>9</sup> Jesus therefore lifting up ; <sup>9</sup> seeing that a great multitude cometh ; <sup>9</sup> Omit he ; <sup>9</sup> are we to buy ; <sup>9</sup> Omit of them ; <sup>9</sup> Omit small ; <sup>9</sup> these ; <sup>9</sup> Omit And ; <sup>9</sup> people ; <sup>9</sup> Jesus therefore took ; <sup>9</sup> having given ; <sup>9</sup> Omit six words ; <sup>9</sup> likewise also ; <sup>9</sup> And when ; <sup>9</sup> saith ; <sup>9</sup> broken pieces which remain over ; <sup>9</sup> So they ; <sup>9</sup> up, and ; <sup>9</sup> broken pieces from ; <sup>9</sup> Omit and above ; <sup>9</sup> when therefore the people saw the sign which he did, they said ; <sup>9</sup> cometh.

### † HOME DAILY BIBLE READINGS

M.—Jesus feeds the five thousand, John 6 : 1-14.

Th.—A friend in need, Luke 11 : 5-13.

T.—Jesus feeds the five thousand, John 6 : 15-21.

F.—Bread provided, Ex. 16 : 11-18.

W.—Elisha feeds the hungry, 2 Kgs. 4 : 38-44.

S.—God's provision for man's need, Ps. 65.

S.—Satisfying the poor, Ps. 132 : 8-18.

### THE LESSON EXPLAINED

**I. THE STARVING CROWD.**—1, 2. After these things. Jesus had just learned at Capernaum of John the Baptist's death (Matt. 14 : 10-13), and the twelve apostles had just returned to him from a mission on which he had sent them, Luke 9 : 10. Went over the sea. See Between the Lessons. Of Tiberias. See Geography Lesson. It was also called Sea of Galilee and Lake of Gennesaret. A great multitude followed him. Seeing the direction which Jesus took, they went round by land, Mark 6 : 33. From Capernaum to Bethsaida was seven or eight miles. Because they saw his miracles. The life of Jesus was a daily ministry of healing and help.

3, 4. Went up into a mountain ; to find rest in some solitary spot. The passover . . . was nigh ; the last before the one at which the Saviour died as the "Lamb of God" to take away "the sin of the world," ch. 1 : 29.

5, 6. Jesus . . . saw a great company ; as he now beholds the vast multitudes of the heathen, with a heart full of pity and a hand ready to save. Saith unto Phil'ip ; perhaps because his home was in this neighborhood (ch. 1 : 44), and he would therefore be likely to know where food might be got ; or because he was a practical man of business, who might be expected

and two <sup>12</sup> small fishes : but what are <sup>13</sup> they among so many ?

10 <sup>14</sup> And Je'sus said, Make the <sup>15</sup> men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 <sup>16</sup> And Je'sus took the loaves ; and <sup>17</sup> when he had given thanks, he distributed <sup>18</sup> to the disciples, and the disciples to them that were set down ; <sup>19</sup> and likewise of the fishes as much as they would.

12 <sup>20</sup> When they were filled, he <sup>21</sup> said unto his disciples, Gather up the <sup>22</sup> fragments that remain, that nothing be lost.

13 <sup>23</sup> Therefore they gathered *them* <sup>24</sup> together, and filled twelve baskets with <sup>25</sup> the fragments of the five barley-loaves, which remained over <sup>26</sup> and above unto them that had eaten.

14 <sup>27</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>28</sup> that prophet that <sup>29</sup> should come into the world.

15 <sup>30</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>31</sup> that prophet that <sup>32</sup> should come into the world.

16 <sup>33</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>34</sup> that prophet that <sup>35</sup> should come into the world.

17 <sup>36</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>37</sup> that prophet that <sup>38</sup> should come into the world.

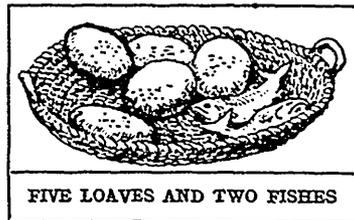
18 <sup>39</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>40</sup> that prophet that <sup>41</sup> should come into the world.

19 <sup>42</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>43</sup> that prophet that <sup>44</sup> should come into the world.

20 <sup>45</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>46</sup> that prophet that <sup>47</sup> should come into the world.

21 <sup>48</sup> Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth <sup>49</sup> that prophet that <sup>50</sup> should come into the world.

to work out a plan to meet the situation. To prove him ; to test whether he had caught the Saviour's spirit of compassion and had learned to trust the Saviour's power. Knew what he would do.



FIVE LOAVES AND TWO FISHES

There is no measure to Jesus' knowledge or power, any more than to his love.

**II. THE SCANTY PROVISION.**—7-9. Two hundred pennyworth ; about \$34 worth, the "penny" being the Roman denarius, a silver coin worth about 17 cents, the usual pay in those times for the day's work of a laborer (see Matt. 20 : 2, 9, 13). Every one . . . a little ; much less a full meal. To Philip the difficulty seems impossible to overcome.

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Andrew . . saith ; eager to help now, as he had been to bring Peter to Jesus, ch. 1 : 41, 42. Lad ; literally, a little lad or "laddie." None are too young to help in the Lord's work. Five barley loaves ; round flat cakes like hard tack : the food of the poorest. Two small fishes ; small pickled fishes used as a relish. "Bring them . . to me," said Jesus (see Matt. 14 : 18). And he asks us to do this with our abilities and means, however small they may be, that he may use them in supplying the world's need.

III. THE SATISFYING MEAL.—10-14. Make the men sit down ; as to a full meal, and not a mere bite that might be eaten standing. Besides, when they were thus arranged in order, there would be less danger of any being overlooked. Jesus would not have any one in the wide world miss his share of blessing. Much grass ; "green grass," says Mark (ch. 6 : 30) ; it was in the spring time. Men . . five thousand ; and probably as many more "women and children," Matt. 14 : 21. Jesus . . had given thanks ; "asked a blessing," like the head of a great family. All men are brothers, children of one heavenly Father, Acts 17 : 28, 29. Distributed to the disciples . . disciples to them . . set down. Jesus provides all blessings ; he calls us to carry them to others. Twelve baskets . . fragments . . over and above ; so abundant was the provision. So there is a full supply in the gospel for all mankind. This . . that prophet ; like Moses (Deut. 18 : 15-19), through whom God had given the manna to Israel.

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

### THE GEOGRAPHY LESSON



TIBERIAS was a city built by Herod Antipas on the west coast of the Sea of Galilee, between A.D. 20 and A.D. 30, and named after Tiberius, the reigning Emperor of Rome. The name of the city was sometimes given to the sea. About the middle of the second century A.D., Tiberias became the centre of Jewish learning. A famous school was established there, and at one time it contained no fewer than

thirteen synagogues. The Jews regarded it as one of their four sacred cities, the other three being Jerusalem, Hebron and Safed.

### LESSON QUESTIONS

1-4 Of what event had Jesus just learned ? From what had the apostles just returned ? Whither did Jesus take his disciples ? For what purpose ? Who followed him ? What feast was at hand ? What banquet took place about the same time in Herod's palace ? (Mark 6 : 21.)

5-7 Whom did Jesus consult about feeding the multitude ? What was Philip's reply ? What miracle was wrought by two disciples who had no money ? (Acts 3 : 4-7.)

8, 9 What did Andrew say ? What did he think of the provision ? Show that God often uses humble instruments. (1 Cor. 1 : 27-29.)

10, 11 How were the crowds arranged for the meal ? Describe the distribution of the food. Who provides all blessings ? What does he expect of us ? How abundant was the supply of food ? On whom do we depend for life ? (Matt. 4 : 4.)

12-14 How did Jesus prevent waste ? What quantity of fragments were gathered up ? What did the people think of Jesus ?

### FOR DISCUSSION

1. Does Jesus need our help in his work ?
2. Is any one too young to serve Christ ?

### A PRAYER

We thank thee, Lord Jesus, that thou hast taught us to pray : "Give us this day our daily bread." Thou knowest what we need, for our bodies and for our souls. Provide things needful for us. Make us more eager for the bread of life than for the bread that nourishes the body. Make us strong for thee. Glorify thy name in us and in all about us. And to thee shall be all the glory. Amen.

Prove from Scripture—That God can do all things. Shorter Catechism—Review Questions 1-11.

The Question on Missions—(March, OUR JEWISH DISPENSARY WORK IN CANADA)—9. Who come to our Jewish Free Dispensaries ? Poor Jews who are sick and are unable to pay for medical treatment. At the free dispensaries maintained by our church in Toronto, Winnipeg and Montreal, they secure proper medical aid, with the assurance that, while advice and medicine are given free, they are not inferior to the best they could secure by paying for them.

### FOR WRITTEN ANSWERS

1. What was Andrew's part in the miracle ? The boy's ? Christ's ? .....
2. What was the effect of the miracle ? .....

SIGN NAME HERE .....

## Lesson X.

## JESUS THE BREAD OF LIFE

March 11, 1917

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

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

\*Memorize Isa. 55 : 13.

**THE LESSON PASSAGE**—John 6 : 24-37. Study John 6 : 22-40.

24 When the <sup>1</sup> people therefore saw that Je'sus was not there, neither his disciples, they <sup>2</sup> also took shipping, and came to Capernaum, seeking <sup>3</sup> for Je'sus.

25 And when they <sup>4</sup> had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither ?

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw <sup>5</sup> the miracles, but because ye <sup>6</sup> did eat of the loaves, and were filled.

27 <sup>7</sup> Labour not for the meat which perisheth, but for <sup>8</sup> that meat which <sup>9</sup> endureth unto everlasting life, which the Son of man shall give unto you : for him <sup>10</sup> hath God the Father sealed.

28 <sup>11</sup> Then said they unto him, What <sup>12</sup> shall we do, that we <sup>13</sup> might work the works of God ?

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

30 They said therefore unto him, What <sup>14</sup> sign shew-

**Revised Version**—<sup>1</sup> multitude ; <sup>2</sup> themselves got into the boats, and came ; <sup>3</sup> Omit for ; <sup>4</sup> Omit had ; <sup>5</sup> signs ; <sup>6</sup> ate ; <sup>7</sup> Work not ; <sup>8</sup> the ; <sup>9</sup> abideth unto eternal life ; <sup>10</sup> the Father, even God, hath sealed ; <sup>11</sup> They said therefore unto ; <sup>12</sup> must ; <sup>13</sup> may ; <sup>14</sup> then doest thou for a sign ; <sup>15</sup> workest thou ; <sup>16</sup> ate the ; <sup>17</sup> wilderness ; <sup>18</sup> out of ; <sup>19</sup> Jesus therefore said ; <sup>20</sup> It was not Moses that gave you the bread out of heaven ; <sup>21</sup> that which ; <sup>22</sup> Omit And ; <sup>23</sup> not ; <sup>24</sup> Omit also ; <sup>25</sup> yet ; <sup>26</sup> which ; <sup>27</sup> unto.

### † HOME DAILY BIBLE READINGS

M.—Jesus the bread of life, John 6 : 22-27.

T.—Jesus the bread of life, John 6 : 28-40.

W.—The life-giving bread, John 6 : 41-48.

S.—"They shall hunger no more," Rev. 7 : 9-17.

Th.—The Last Supper, Luko 22 : 7-20.

F.—"Come ye, buy and eat," Isa. 55 : 1-7.

S.—"Food convenient," Prov. 30 : 4-9.

### THE LESSON EXPLAINED

#### I. A GRACIOUS INVITATION.—24, 25.

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

26. Jesus answered . . . Verily, verily; words

which, on our Lord's lips, always introduce some serious and important matter. Ye seek me, not because ye saw signs (Rev. Ver.). The multitude had no desire for spiritual blessings, but only a greedy wish for more bodily food. Did eat . . . and were filled; and they would have been well pleased, if Jesus had continued to give them food for their bodies.

27-29. Labour not for the meat (food) which perisheth; like the loaves and fishes. But for . . . meat which endureth; the food of the soul, which



THE PLAIN OF GENNESARET

Him hath God the Father sealed. To seal means to attest, to witness to. The miracle just performed was a witness to Jesus' divine authority and power. He who had thus given them bread for their bodies could give them bread for their souls. What shall we do? In order to do things pleasing to God. Believe on him . . . sent. The very first thing to do, if we would do things pleasing to God, is to listen believingly to the messenger sent to teach his will.

#### II. A WONDERFUL GIFT.—30-33. What sign,

will give undying life. Unto everlasting life. This spiritual food is not destroyed, but remains in the soul, giving continual strength and joy. The Son of man; a title which expresses our Lord's sympathy with every human need. Shall give. The food that nourishes the soul's life is the free, personal gift of Christ, as was the food supplied on the preceding day.

\* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 58 Old Bailey, London, England.

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

III. AN EASY CONDITION.—34-37. Lord, evermore give us this bread. It would be a fine thing, they thought, to have plenty to eat coming from heaven with no need of their working for it. I am the bread of life ; that is, "the Bread which gives life." The manna could satisfy only the body, and that only for a time. Jesus can satisfy the soul, and that forever. He that cometh to me . . . believeth on me. These two expressions both mean trusting in Jesus. Never hunger . . . never thirst ; be satisfied fully, and forever. Seen me . . . believe not. They were so eager for outward good things, that they had no eyes for spiritual blessings. All that the Father giveth, etc. Jesus knew that his work for men would not be wholly in vain. He had received some followers as a gift from the Father ; these would certainly come to him. Him that cometh . . . in no wise cast out. We are free to come or not to come ; but Jesus will surely welcome all who come.

THE GEOGRAPHY LESSON



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

fig trees, also olives, grow near them, which require an air more temperate."

LESSON QUESTIONS

- 24, 25 Who followed Jesus to Capernaum ? Why did they wonder at his being there ?
- 26 What was the miracle of the loaves and fishes meant to be ? What did the multitude desire in coming to Jesus ?
- 27-29 Why is food for the soul of more importance than food for the body ? Who is the giver of food for the soul ? What sign of his authority and power had he given ? What must we do to please God ? Quote similar teaching from the Epistle to the Hebrews ? (Heb. 11 : 5, 6.)
- 30-33 What proof that Jesus was God's messenger did the people ask for ? To what Old Testament miracle did they point ? Who did Jesus say really gave the manna ? Of what was it a picture ?
- 34-37 What request did the people make ? What did they mean by this request ? What does Jesus require us to do ? What does he promise ? Who are they who come to him ? With what reception do they meet ?

FOR DISCUSSION

- 1. Should we expect Jesus to supply us with food for the body ?
- 2. How can we feed upon Christ ?

A PRAYER

We are filled with wonder and adoration, Lord Jesus, when we think of thy life on earth. We praise thee for the knowledge that thou didst endure temptation and that thou didst bear with the people when they would not understand. Give us an understanding heart that we may know thee, a loving heart that we may receive thee, a willing heart that we may serve thee. Teach us how to find thee ourselves, and how to invite others to come to thee that they may have life eternal. For thy name's sake. Amen.

Prove from Scripture—That we need food from heaven.

Shorter Catechism—Review Questions 12-20.

The Question on Missions—10. What is done for them ? As they enter the free dispensary, they are heartily welcomed by a missionary, speaking their own language, who listens to the story of their troubles and interprets their ailments to a sympathetic doctor. The doctor gives them all necessary advice, treatment and medicine, while at hand ready to care for them, is a nurse, who also attends to them afterwards, if necessary, in their homes.

FOR WRITTEN ANSWERS

- 1. What is Christ's definition of "the Bread of God ?" .....
- .....
- .....
- 2. What must we do in order to have everlasting life ? .....
- .....
- .....

SIGN NAME HERE .....

**BETWEEN THE LESSONS**—About six months intervene between last lesson and to-day's. Jesus had now come up to Jerusalem for the Feast of Tabernacles, held in October, the annual thanksgiving feast of the Jews. During the Feast, he taught in the temple, until the Jews, in their hatred, attempted to stone him. The lesson is from this temple teaching.

**GOLDEN TEXT**—If therefore the Son shall make you free, ye shall be free indeed.—John 8 : 36 (Rev. Ver.).

\*Memorize Isa. 55 : 8-13.

**THE LESSON PASSAGE**—John 8 : 12, 31-37, 56-58.  
Study John 8 : 12, 28-37, 56-59.

12 Then spake Je'sus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

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

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

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

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

Revised Version.—Again therefore Jesus spake unto ; the ; Jesus therefore said ; had believed him ; abide ; truly my disciples ; unto him ; have never yet been ; Every one that committeth ; bondservant ; the son (small "s") abideth for ever ; therefore the Son ; yet ye ; not free course in you ; The Jews therefore said unto.

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

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

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

56 Your father Abraham rejoiced to see my day : and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Je'sus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

### † HOME DAILY BIBLE READINGS

M.—Jesus saves from sin, John 8 : 12, 28-37, 56-59.

Th.—"He is our peace," Eph. 2 : 11-18.

T.—The servant's freedom, Deut. 15 : 12-18.

F.—"Free from the law," Rom. 8 : 1-14.

W.—A pardoning God, Jer. 31 : 31-34.

S.—Christian freedom, Gal. 5 : 1-13.

S.—The law of liberty, James 1 : 19-27.

### THE LESSON EXPLAINED

**I. JESUS GIVING LIGHT.**—12. Then spake Jesus ; in the temple at Jerusalem, on the last day of the Feast of Tabernacles (ch. 7 : 37), which lasted eight days. The light of the world.

At the Feast of Tabernacles, the four immense candelabra, 75 feet high, each with four golden bowls for oil, which stood in the Court of the Women, were lighted at night. Jesus refers to this custom, and, contrasting himself with that light, calls himself "the light of the world." He that followeth me ; as the Israelites followed the pillar of fire which led them through the wilderness (see Ex. 13 : 21), and of which the lighted lamps in the temple court were a reminder. Not walk in darkness ; the darkness of sin. The light of life ; the guidance of Jesus, which leads to life eternal.

Vs. 13-20 continue the conversation of Jesus with the Jews in the temple.

**II. JESUS GIVING FREEDOM.**—31, 32. To those Jews which . . . believed him (Rev. Ver.) ; that is, who not only believed the words which he spoke, but accepted him as the messenger of God. If ye continue

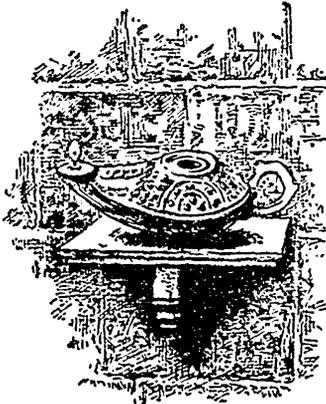
in my word ; studying that word humbly and patiently and striving day by day to practise it. My disciples indeed ; learners, who love to learn, and

learn in order to obey. Ye shall know the truth ; Jesus' teaching about God and what he requires. Shall make you free. When we really know God, we shall do everything through love of him. Then we are free, with "the glorious liberty of the children of God," Rom. 8 : 21.

33, 34. We be Abraham's seed. "They had Abraham's blood in their veins, but not his faith in their hearts," Matt. 3 : 9. Never in bondage. This statement was not true to history, since the Jews had been captives in Egypt and Babylon, and were even now under Roman rule. But they were not personal slaves. Whosoever committeth sin ; with whom sin is a habit. Is the bondservant of

sin (Rev. Ver.). Ah, here is slavery, indeed, the cruellest, the most hopeless.

35-37. The servant abideth not ; but may be sold or dismissed, at the master's pleasure. The Son



EASTERN LAMP

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

abideth ever; as Isaac remained in Abraham's household, while Ishmael was sent away, Gen. 21 : 10. The Son shall make you free . . . indeed. Jesus has the freedom of a Son in his Father's house. Ye are Abraham's seed; the descendants, that is, of Abraham. Yet ye seek to kill me. These people, though they believed the words of Jesus, were mastered by feelings of hate and murder towards him. To be free, they must get rid of these. Merely being Abraham's descendants could not make them free. My word hath no place. They did not obey it as Abraham obeyed God, Gen. 12 : 4.

III. JESUS GIVING JOY.—56-58. Abraham rejoiced to see my day; that is, Abraham rejoiced in the certainty of the promises which were fulfilled in the coming of Christ. Saw it. The Old Testament saints in paradise were permitted to know that the Messiah had come. Not yet fifty years old. The Jews misunderstood Jesus to say that he had lived, in a literal sense, along with Abraham. Before Abraham was, I am. Christ is an eternal, while Abraham was a created, being.

LESSON QUESTIONS

12 Where was Jesus speaking? During what feast? What did he call himself? To what custom of the feast did he refer? What psalm describes God's Word as "a light unto my path?" (Ps. 119 : 105.) Where are Jesus' disciples called "the light of the world?" (Matt. 5 : 14.)

31, 32 Explain "believed him" (Rev. Ver.). How do we become the true disciples of Jesus? How does Jesus make us free? Where does Paul say that Christians are "made free from sin?" (Rom. 6 : 18.)

33, 34 What claim did the hearers of Jesus make? Was this claim true? Of what kind of slavery had Jesus spoken?

35-37 Who alone can free us from sin? How did the Jews of Jesus' time show that they were not true descendants of Abraham? Who are the true seed of Abraham? (Gal. 3 : 29.)

56-58 What did Jesus say of Abraham? What did Jesus claim for himself? Where does Jesus teach that Abraham is living? (Mark 12 : 26, 27.)

MORE MEN AND BETTER MEN

Our leaders in the great War are calling for more men. These are urgently needed to take the places of

those who have fallen in the fight. But, at the same time, tens of thousands of men, in Great Britain, are being permitted to perish every year through the use of strong drink. It is said that, in the motherland, more lives are annually lost by drink than were lost in the first eighteen months of the War. Alcohol injures the health and shortens the life of the drinker. Besides, it is the cause of innumerable accidents which cause loss of life. A careful observer says that, during a certain period of five years, every accident in the British Navy, which was publicly investigated, was due to drink. If it were not for drink, Britain could easily find more men for the army. And better men, too. A young Englishman who had served as a trooper in the South African War, was asked how it was that the Boers so constantly outwitted and trapped our men. He replied in four words: "The Boers don't drink."

FOR DISCUSSION

1. Is the drunkard or the drink-seller most to be blamed?
2. Does prohibition interfere unduly with personal liberty?

A PRAYER

We thank thee, Lord Jesus, that in thee is life for us who have been dead in sin. We rejoice that thou hast invited us to come to thee and drink. May we not grieve thee by hewing out for ourselves broken cisterns in which there is no water, but may we receive from the fountain that is ever flowing and overflowing for those who have ears to hear and eyes to see. Teach us the joy of living for others, following in thy steps. And to thee shall be all the glory. Amen.

Prove from Scripture—*That sin makes us slaves.*

Shorter Catechism—Review Questions 21-29.

The Question on Missions—11. Tell about the results of this work. The dispensary, in Toronto was started in 1903, in Winnipeg in 1910, and in Montreal in 1914. In the three dispensaries nearly 6,000 individual cases have been cared for by doctors and nurses. Besides, many have learned that Jesus is truly the promised Messiah. They are now, therefore, sending their children to our Sunday Schools, mothers come to our sewing classes and services and many join the Christian church.

FOR WRITTEN ANSWERS

1. What does Jesus mean by calling himself "the light of the world?" .....
2. How are we made free from sin? .....
3. Give some reasons against the use of drink. ....

SIGN NAME HERE .....

## Lesson XII. REVIEW—JESUS THE WAY, THE TRUTH AND THE LIFE March 25, 1917

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Scripture Memory Passage Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father but by me.—John 14 : 6 (Rev. Ver.).

Read John 14 : 1-14.

### \* HOME DAILY BIBLE READINGS

M.—Jesus the life and light of men, John 1 : 1-18.

Th.—Jesus and the woman of Samaria, John 4:10- 9.

T.—First disciples of the Lord Jesus, John 1 : 35-51

F.—Jesus at the pool of Bethesda, John 5 : 1-15.

W.—Jesus the Saviour of the world, John 3 : 14-21.

S.—Jesus feeds the five thousand, John 6 : 1-14.

S.—Jesus the bread of life, John 6 : 24-37.

### A PRAYER

Lord Jesus, let the memory of thy words and thy deeds abide in our hearts and transform our lives. Take away all doubt and all fear. Show us how to abide under the shadow of thy wing. Enable us to follow thee, to do thy will, to glorify thee in our home, among our friends and associates, in the church, wherever we go and whatever we do. Forgive us for our failures, strengthen us to make new attempts in thy service, and make us conquerors for thee. For thy great name's sake. Amen.

Prove from Scripture—*That Christ desires his disciples to be with him.*

### REVIEW CHART—FIRST QUARTER

THE GOSPEL OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 1 : 1-14.	Jesus the Life and Light of Men.	In him was life.—John 1:4.	1. The Son of God. 2. The Messiah of Israel. 3. The revealer of the Father.
II.—John 1 : 19, 23-34.	John the Baptist and Jesus.	Behold, the Lamb of God.—John 1 : 29.	1. The Christ heralded. 2. The Christ appearing.
III.—John 1 : 35-49.	First Disciples of the Lord Jesus.	Jesus saith.—John 1 : 43.	1. Finding Christ. 2. Telling about Christ. 3. Confessing Christ.
IV.—John 2 : 13-22.	Reverence of Jesus for His Father's House.	My house.—Matt. 21 : 13.	1. A sinful traffic. 2. A stern punishment. 3. A bold challenge.
V.—John 3 : 5-17.	Jesus the Saviour of the World.	God so loved.—John 3 : 16.	1. A universal need. 2. A universal provision. 3. A universal offer.
VI.—John 4 : 5-14, 24-26.	Jesus and the Woman of Samaria.	Christ Jesus came.—1 Tim. 1 : 15.	1. Jesus' need. 2. Jesus' power. 3. Jesus' promise. 4. Jesus' teaching.
VII.—John 4 : 43-54.	Jesus Heals a Nobleman's Son.	As thou hast believed.—Matt. 8 : 13.	1. The meeting. 2. The miracle. 3. The message.
VIII.—John 5 : 1-15.	Jesus at the Pool of Bethesda.	It was Jesus.—John 5 : 15.	1. The case. 2. The cure. 3. The critics. 4. The caution.
IX.—John 6 : 1-14.	Jesus Feeds the Five Thousand.	Give us.—Matt. 6 : 11.	1. The starving crowd. 2. The scanty provision. 3. The satisfying meal.
X.—John 6 : 24-37.	Jesus the Bread of Life.	Jesus said.—John 6 : 35.	1. A gracious invitation. 2. A wonderful gift. 3. An easy condition.
XI.—John 8 : 12, 31-37, 56-58.	Jesus Saves from Sin—Temperance Lesson.	If therefore the Son.—John 8 : 36.	1. Jesus giving light. 2. Jesus giving freedom. 3. Jesus giving joy.

### Jesus, the Son of God

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

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

Lessons VII., VIII., IX., describe three signs, or miracles, which Jesus wrought, and which confirmed the testimony of the witnesses, that Jesus is indeed God's son, and the Saviour of the world, while in Lessons X. and XI., he declares himself to be the bread of life and the light of the world.

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 53 Old Bailey, London, England.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. Why does John call Jesus Christ the Word ?

Lesson II. How did John the Baptist know that Jesus was the Son of God ?

Lesson III. Who were Jesus' two first disciples, and what led them to follow him ?

Lesson IV. Whom did Jesus drive out of the temple ?

Lesson V. For what purpose did God send his Son into the world ?

Lesson VI. How is God to be worshiped ?

Lesson VII. What was the result, to himself, and to his household, of Jesus' healing the nobleman's son ?

Lesson VIII. What part had Jesus in curing the man at the Pool of Bethesda ? What part the man himself ?

Lesson IX. Describe briefly the feeding of the 5,000.

Lesson X. What is meant by coming to Jesus ? Show that he will receive all who come.

Lesson XI. What are the effects of strong drink (a) on the health, (b) in the homes of those who use it ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1917

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

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

DATE 1917	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
January 7.....								
January 14.....								
January 21.....								
January 28.....								
February 4....								
February 11....								
February 18....								
February 25....								
March 4.....								
March 11.....								
March 18.....								
March 25.....								
Totals.....								

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