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THE TEACHERS MONTHLY



Sabbath School Publications.
Presbyterian Church in Canada.

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

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The total number of students who have passed through this college, leaving their names on its register, is now above the ten thousand mark, and with this force of representatives scattered throughout the various provinces of the Dominion, aiding in the conduct of the commercial enterprises of our country, sounding the praises of the College, and sending their friends to enjoy the training which gave them a successful start, it is no surprise to find this school the strong, well equipped, well organized institution it is to-day.

The College is in session throughout the year, and is meeting with great success in locating its graduates in good positions the moment they are ready for appointments. The records show very many calls from business firms which could not be supplied for lack of material.

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The Teachers Monthly

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

Vol. XIV.

February, 1908

No. 2

To the various "Movements," whose object it is to interest young people and older people in Missions, we give the heartiest possible welcome, and all the aid in our power; for the church is only beginning to realize its obligation, and to do its duty, in this world-wide, age-long work. But the foundations, after all, are to be laid in the Sunday School. This done, the least possible machinery will be subsequently required.

"The Power of Infinitesimals"

"It is astonishing," once said Dr. Chalmers, "the power of infinitesimals. The mass of the planet Jupiter is made up of infinitesimals, and surely, after that, it is in the power of infinitesimals to make up a stipend for the minister of Ballahulish." The great church leader had been showing that, if the people in this and other Highland parishes were to give but the price of every tenth pinch of snuff, their churches would be well supported.

Not only in money matters do the littles tell, but in other spheres as well. Our Lord would not have his disciples forget this truth. And so, He singled out the giving of a cup of cold water to a disciple as an act worthy of approval and reward. It is by such small deeds of kindness, that most of us are to do our share in putting more sweetness into the lives of others and making the world a better and happier place to live in.

Often the kind deed is soonest forgotten by the doer of it. But the record of it is never lost. It is kept in the book that will be opened on the coming day of account. The great Lord and Judge will read from the pages of

that book, how again and again and again, this one and that had helped and cheered the poor and sick and hungry and thirsty and naked and captive. Then it will be seen that the smallest act of love fills its place in the building of that blissful mansion to which the King welcomes each of His true followers.

The Grace of Receiving

By Rev. Henry Dickie, D.D.

Unless we first of all receive, we cannot give; and what we receive determines both the quantity and quality of what we give. We are always receiving. Every day, thousands of sensations throng the avenues of sense, seeking admission to the mind; and it rests with the mind itself to say which shall come in, and which shall stay out. Very diverse are the things which people living in the same country and under the same conditions of life admit to their conscious thought. There are some who lay themselves out to receive the pleasant, agreeable, uplifting things. There are others who pick on the disagreeable, who receive only that which is mean and nasty and uncharitable.

"Keep thy heart", says the wise man, "with all diligence; for out of it are the issues of life." Moralists ring the changes on the issues of life, on what we do and say. But the outflow of our life depends upon the inflow. If we are all the time admitting what is foul and impure, how can the issue be otherwise than foul and impure? The sin of commission is the necessary consequence of a previous sin of admission.

Guard well, then, the heart, and admit to residence therein only the right sort of thoughts; for they are the things which

are really moulding our lives. As the apostle Paul expresses it, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Woodstock, Ont.

Prayer as a Force

By Rev. Robert Johnston, D.D.

[The second of a series of articles by Dr. Johnston on topics connected with the spiritual life of the Sabbath School teacher as it affects his work.—EDITORS.]

Two of our Lord's parables were spoken to illustrate particularly the compelling power of insistent and persistent prayer,—the parables of the Importunate Widow and the Unjust Judge, and of The Friend at Midnight. In both our Lord emphasizes and illustrates the truth which at another time He plainly declared, that "the kingdom of heaven suffereth violence, and the violent take it by force".

The Source of all power is God. It is faith that makes Him mine. Prayer is the expression of that faith, its utterance, its cry.

The marvelous work of the "Year of Grace" in Ireland, one of the most remarkable spiritual movements the world has known, was traced to its inception in a little prayer-meeting, where a few young men had gathered once a week to pray for a revival of God's work in their land. Jonathan Edwards' historic sermon, under which strong men were moved to cry to God for mercy, was preached on a day following a night, the hours of which some of his friends had spent in prayer for power to attend his message. And, to turn from great and historic events, the writer was led to the conscious acceptance of Christ in a remarkable revival that came to the town where he lived, after several of the fathers of the town, his own father one of them, had continued to meet weekly for many months to seek God's blessing upon the community.

The mightiest power in the world to-day is the power of prayer. The ends which we see to be so desirable, but which we cannot

accomplish, God can accomplish; the interest that we cannot arouse, He can arouse; the hearts that we cannot touch, He can mould to His will; the message that to us seems so ineffective, He can make to burn with compelling power; and the pathway for us to that Source of all power is the pathway of prayer.

Fellow teacher, Pray! Pray! Without ceasing, pray! Before the might of prayer there is nothing impossible.

Montreal.

The International Association

By R. Douglas Fraser, D.D.

The Twelfth International Sunday School Convention will be held in Louisville, Kentucky, June 18-23, of the present year. It represents the whole North American continent, with delegates from Britain and elsewhere abroad. The accredited delegates reach well nigh the 2,000 mark, and embrace the leaders in Sunday School work of all the churches. The Association is inter-denominational, works cordially with all, and is a sort of clearing house for new ideas and methods in Sunday School work. Perhaps the one most important function of the Convention is the appointing and instructing of the Lesson Committee, which, in conjunction with the British section, have the say in the choice of the Lessons to be used by 14,000,000 teachers and scholars, on this continent alone. Canada supplies three out of the fifteen members of the Lesson Committee. The late Rev. John Potts, D.D., of Toronto, was long a member and chairman. Rev. Principal Rexford, of the Church of England Theological College, Montreal, and Rev. Principal Patrick, of Manitoba College, Winnipeg, are the other Canadians. These need no word of praise. It so happens that the President of the Association is also a Canadian, Hon. Justice Maclaren, of Toronto, the teacher of an Adult Bible Class of well nigh half a thousand men.

The two most prominent figures in the working force of the Association are Mr. W. N. Hartshorn, of Boston, and Mr. Marion Lawrance, long of Toledo, Ohio, now of Chicago, which has become the headquarters.

Mr. Hartshorn came to the front twenty years ago in connection with Primary work,

and when Mr. B. F. Jacobs, of Chicago, the greatest of the early leaders, passed away five years ago, Mr. Hartshorn took his place as Chairman of the Executive. He is a man of means and leisure, but works like a very galley slave in his zeal for the progress of the Sabbath School cause. He draws no dollar from the funds, whilst rendering invaluable service.

Mr. Lawrance is a business man, in love with Sunday School work. Quick, keen, strong, thorough, his years of service have

made themselves felt the whole continent over, especially in the bettering of equipment and methods.

The International Association is so close to the heart of the great Sunday School movement, and influences so powerfully the work in the individual schools, that the readers of the *TEACHERS MONTHLY* will be glad to know that space will be given in the issues between now and June, to the presentation of various phases of its manifold activities.

Missions in the Sabbath School

Missions Vital

The Sabbath School is for study, but for study in order to equipment, and to equipment in order to service; and the whole service of the Christian may be summed up in the one word missions,—to carry to some one else the Christ whom he himself worships and loves. Missions is just another word for Christian activity.

It requires no argument to show that a Sabbath School that stops short of teaching doing, is, from the mere educational standpoint, fatally defective. Education that leads only to knowledge is at best a veneer. No teacher of Grammar is satisfied with less than correct speaking and writing as a result; in science, the text book is useful only as it leads to the laboratory, and the laboratory, only as it prepares for the wider work in actual life. To be taught to know Christ, without being taught to serve Him, is a doubtful benefit.

And, indeed, it is a question whether one can really know, unless he have learned to do. Certainly, the doing reacts on the learning. To obey Christ is a first step to understanding Him. Work for Him quickens the pulses of love to Him. To be a fellow laborer with Him in saving the world, is to share, in such measure as poor mortals can, His infinite love for men.

Missionary instruction has therefore been made a regular part of class work in our Sabbath Schools. The Missionary Lesson once a Quarter, begun this year, and the Question on Missions, with its answer, each

week, now in its fourth year, in the *TEACHERS MONTHLY*, *QUARTERLIES* and *LEAFLETS*, afford abundant and varied material.

The Question on Missions is supplemental to the regular Lesson for the day. Three minutes will go a long way to fastening it in the memories and hearts of the class: it is mostly so short as to be readily learned by heart. And if the three minutes stretch out to five, there will be all the better appetite for the scripture lesson for the extra interest in the Mission Question. The explanatory material in the *TEACHERS MONTHLY* is full and explicit. The teacher will find it interesting reading, and it will equip him for handling the Question adequately in the class, while for superintendent and minister it supplies facts and illustrations that may be made to tell from the platform at the opening or the closing of the School.

A Fascinating Study

By Rev. A. E. Armstrong, B.A.

There is no subject which will secure and hold the interest of boys and girls to the same extent as the missionary work of the church. The fact that they are not intensely interested in missions is due, not to the dryness of the subject itself, but to the manner in which it has been presented. We have failed to relate ourselves to this greatest and grandest of all enterprises in such a manner as would enable us to present the case in its inherent attractiveness. But when it is adequately conceived and properly

treated, missionary work becomes positively fascinating.

In no other department of life is there to be found quite so much that appeals to the imagination and admiration of children. Here we have adventure, romance, and heroism exhibited in a way to command the undivided attention of the hero-worshipping child. There is an inexhaustible, but almost unexplored, mine of entrancingly interesting incidents in the lives of the men and women who have "blazed the trail" in our home fields and have gone far hence to the heathen. The most restless scholar will be won and held by the thrilling tales with which missionary literature abounds.

The Sunday School lesson can be made more interesting by apt illustrations from missionary life, and the impression left upon the scholar will be the more lasting and profitable. The study of missions is simply the study of God's Word in its influence upon men and nations, and that Word will be the better taught and understood when given its only proper setting, namely, its progress in the world. God's Word and God's work are inseparable, and the teacher will find his task easier and more fruitful, if he imparts missionary as well as Biblical instruction.

There can be placed in the library no class of books that will be more eagerly read than missionary books *of the right sort*. For example, boys and girls get the same enjoyment from reading the Juvenile Missionary Library (ten volumes) as from the Henty and Elsie books, and with vastly more profit, though scarcely aware that it is missionary literature, so entertainingly are they written. Uganda's White Man of Work provides twelve evenings of capital entertainment for a class of boys. The teacher can greatly help the librarian to get such books read, by "talking them up," and thus exciting interest in them amongst his scholars. These books, which are attractively gotten up, may be obtained at practically cost price from the Foreign Mission Secretary's Office, Confederation Life Building, Toronto.

There is such a charm about missionary life, that we miss an unrivaled opportunity, if we do not so present missions as to turn the child's love of the heroic into the un-

selfish desire to serve Christ, even to the extent of giving his life to the evangelization of the world.

Toronto

The Missionary Teaching in the Lesson

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

It is the missionary teaching in the Lesson with which the teacher is concerned; not the missionary teaching that may be put into it. But the Bible is so thoroughly a missionary book, from cover to cover, that, in the ordinary course of Lesson study, direct statements will frequently start up, or hints, or suggestions, or illustrations, bearing on the world-wide spread of the gospel.

In at least two of the Lessons for the present month, for example, it is very easy to discover teaching on missions, Lesson V. (for Feb. 2, John 3:1-21), in its reference to the brazen serpent, suggests that the gospel provision is intended for all who need it, and at once sends our thoughts away out to the uncounted millions of the heathen world, with their deep-rooted spiritual sickness for which their own religions supply no remedy. And one cannot read the glorious offer of the golden sixteenth verse without feeling the splendid sweep of the divine love and grace. Within its circumference there is room enough, and a welcome, for all the sinning, suffering children of men.

Or, take Lesson VI. (for Feb. 9, John 4:1-42). How our Lord, by casting aside Jewish prejudices and boldly taking His journey through the territory of the despised Samaritans, and revealing the deepest truths concerning God and salvation to a sinful woman of that alien race, whom He chanced to meet by the wayside, teaches, in an object lesson never to be forgotten, that His grace overleaps all national and racial boundaries and is as wide as humanity! And which of us, who, like that woman, has received the living water, may not learn from her the duty and the joy of telling others where it may be found?

How to bring the missionary teaching of the Lessons home to the heart and conscience of the scholar, is the teacher's problem. Here, as in every part of his work, variety

must be studied. Sometimes a simple, direct statement of our duty to missions, based on the Lesson or on some verse in it, will be most effective. Or, again, questions that will lead up to the point when the scholars will see and tell what they ought to do, will be the best way. Illustrations from missionary biography or present-day missionary operations, will often prove very telling. These are but hints, and the teacher should be on the alert to devise ever new ways of making his teaching count towards the missionary education of his scholars.

Missions from the Desk

By J. C. Linklater

I believe that missions should have a definite place on the programme every Sunday, quite independent of the Lesson for the day. I think the best plan is to devote from five to ten minutes to missions from the desk, as a part of the opening exercises, followed by an appropriate missionary hymn or prayer. Then, let one Sunday in each month be selected and designated Missionary Sunday by resolution of the school, on which a missionary collection will be taken up, and all the hymns and prayers may have relation to missions.

The leader should have a map of the world, a blackboard, a few colored crayons, and, above all else, a spirit overflowing with missionary enthusiasm. The work should be carefully planned beforehand, as to matter and method. The needs of the whole school must be kept in view: information for the teachers and senior pupils; stories of missionary heroism and native fortitude for the juniors; simpler stories, pictures, and blackboard illustrations for the little ones, and all so skilfully interwoven, and presented with such enthusiasm, that the interest of no section of the school shall flag for a single moment.

As to method: First give a rapid survey of all the mission fields of the church, in geographical order, beginning with the one nearest home. As each new field is presented, mark it on the map with a colored star, write its name on the blackboard, also the name of its best known missionary, past

or present. Describe vividly the main characteristics of the country, and its people.

When this survey is completed, go over the fields again in the order of the Mission Questions in the *TEACHERS MONTHLY*, which give the leader an excellent outline for mission study, and supply valuable information for the whole school. Teachers and scholars are expected to study the Question from the *MONTHLY*, *QUARTERLIES* and *LEAFLETS*, and preparation is tested each Sunday by questioning. To impress and supplement the information in the *MONTHLY* and to stimulate interest, the following suggestions are offered: Make constant use of map and blackboard; draw on blackboard, or present a separate map of each new field; on it mark the mission stations and names of the chief missionaries, and vividly describe their life and work; tell interesting stories; show pictures; make and use diagrams and charts to show comparisons; appeal to the eye as much as possible. In short, use every means available to awaken interest and create a desire, for Jesus' sake, to preach or send the gospel to those who have not yet heard the glad news of salvation.

Gananoque, Ont.

Methods of Giving

By Rev. G. R. Lang, B.A.

*Every one interested in the religious life of our young people and in the ability of the church to reach out and touch with Christian influences the life of our fellow men, must realize the importance of giving on the part of our Sabbath School scholars.

Giving has at least three sides. It should be regarded as a vital part of the Sabbath School service; its effects on the giver are of great value; and it helps the work of the church. In all these ways, the good to be gained will be in proportion to the gifts, so long, of course, as the spirit and motive are right.

There are many good methods, but we must not forget that what will suit one Sabbath School or one part of the country may not be the best for some other school or some other part of the country. Conditions vary. But whatever method is

adopted, it will be necessary to keep the matter of giving prominently before the scholars, and that duty must devolve mainly upon the superintendent and teachers. It should also be kept before the parents, so that they may encourage their children, and instil into them the true spirit of giving.

We must also endeavor to get the scholars to regard giving as a privilege rather than as merely a duty; to see the need, and to regard helping in this way as part of their life.

Then there should be some good working system. It is not enough simply to take an offering every Sabbath and put it in the general fund. There should be special offerings. The envelope system might be used for this purpose to good advantage, on special Sabbaths, each scholar, as well as each teacher and officer, using the envelopes.

In some places the best plan might be the setting apart a certain Sabbath, say the last Sabbath of every month, for a contribution to some special object. It is very important, indeed, that there should be a definite object, for giving then becomes more interesting and more generous.

It is a good plan also to have the School decide on a definite amount to be raised during the year; and it will help wonderfully if the scholars can be persuaded to adopt the tithing system, in so far as they may be earning for themselves.

Olds, Alta.

How It Was Done

By Rev. James Murray, B.D.

Our Sabbath School gave last year for Missionary objects \$817, besides \$263 for School purposes. This amount does not include \$200 given by the Bible Class for Missions. This seems a large amount for a Sabbath School whose attendance is only 300, many of the children coming from very humble homes. But the matter of surprise and interest to me is not that this large sum was given, but that it was given so easily.

How was it done ?

1. We had a definite object. Our regular offerings have always gone to Missions. To increase our giving, as I felt we could, it was necessary to have a more definite

object before us, and a special fund for that object. At first we undertook to raise \$100 for the support of two native teachers, one in China and the other in India. This was easily done. Next year we engaged to raise \$125, one-half the amount necessary to support a home missionary; the returns totaled \$170. It was a simple matter to have a home missionary of our own the next year. Following that, we undertook to raise \$500, and have two home missionaries for the school; and for the past three years this has been done without the slightest difficulty. Our offering last year amounted to \$546.67 for this object, and along with this an increase of \$50 for other School givings.

2. A Method. Each class is given a mission box at the beginning of the year. The boxes cost 2½ cents each. The teacher is expected to keep the box, but a member of the class keeps an accurate account of the amount put in the box each Sabbath. This is of great value in keeping up the interest. All the boxes are returned and opened on the last Sabbath of the year: it is needless to say that this is the great day of the year. While a corps of ten or twelve managers and officers are opening the boxes and counting the contents, all the classes meet in the Schoolroom for a bright and helpful missionary service. At the close of the meeting, the amount in each box and the grand total are announced; and the climax is reached when the contents of the boxes are brought in on a large tray by two stalwarts and set on the table where all can see it. What a pile of coppers and silver! None of us ever saw the like before.

Let me say: (1) The interest is as great to-day as it ever has been. (2) Missionaries, by prayer for them and letters from them, are kept before the School. (3) The great matter is to have the teacher intelligently interested in the Scheme. (4) What we have done can be done by any other School of equal numbers, and that easily. (5) The money realized is a considerable item in helping on the work of the church to-day; but who can tell the value of this training in the years to come, when the boys and girls hold the purse strings? (6) What we have done in this direction has

been a great help and blessing to the other interests of our Sabbath School.

Erskine Church, Toronto

In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

II. WINNING ATTENTION

No matter how carefully any teacher prepares her lesson and how interesting she is making it, sometime during the lesson hour, some one in her class is almost sure to become restless or inattentive. At such a time, it is not wise to break in on her lesson with, "Now, Johnnie, you must listen to what I am saying", or some such remark. While this may make the child attend involuntarily for the moment, his attention will be likely to wander again, for little children are so constituted that they cannot make themselves attend to a particular thing for any great length of time; but *they will be sure to attend to the most attractive thing.*

Suppose a child comes in late and has on a new and attractive hat, dress, or coat; suppose any one of the dozen unexpected things that are almost sure to turn up in any school, takes place and wins the child's attention from the lesson, what is to be done? Well, simply this: The lesson must, in some way, be made, just then, more attractive than this outside affair; or, the attention must be turned to something else, and from this back to the lesson. No time must be lost in introducing something bright or novel. Perhaps there is no better way of winning the attention of an inattentive child at any time, than by showering the class, or the inattentive or listless pupil, with a few direct, pointed, abrupt questions of a startling nature. Suppose your Lesson is, Jesus and the Woman of Samaria, John 4: 19-29 (the Lesson for February 9), your questions might start out like this: "Frank, were you ever thirsty?" "Florence, how do you get the water at your house?" "John, did you ever see a well? Where?"

Children are naturally curious; so, often, when something unforeseen draws their attention from the Lesson, you may win it back by arousing their curiosity. Have a

short guessing competition. For example, say in the Lesson, Jesus Anointed at Bethany, John 12: 1-11 (the Lesson for April 19), "I've got something precious at home: guess what." "The woman in our Lesson had something precious; it wasn't a watch, or a brooch, or a locket: but guess what." "People in the country where Jesus lived, used to do something very strange, when a friend first came into their house; they didn't shake hands with him, or take their hats and hang them up, or offer them a chair: but guess what."

Harcourt, N.B.

The Lantern in Sunday School Work

By Rev. James Rollins, B.A.

The lantern was introduced into the Sunday School work of the King Street Presbyterian Church, London, over a year ago. Our school meets in the basement of the church, and we are necessarily very much crowded. This handicap made us anxious to have our other equipment as helpful as possible.

In our Normal School and Collegiate Institute, the lantern is used for projecting pictures in various subjects—in geography, mountain ranges, cities, etc.; in history, historical personages, as a means of stamping the personality more vividly upon the mind; in science, diagrams are easily preserved in the form of slides and readily projected where all may see them. Combined with the microscope, microscopic sections are reproduced by the lantern, so that a hundred can see as easily as one.

We therefore thought than an instrument that has long been used as a means of interesting grown up people in travel talks and popular lectures, and which now forms part of the equipment of our Colleges, Normal Schools and High Schools, might be turned to good account in Sunday School work. It should be understood that for day-time work, electric illumination is the only kind that will be very satisfactory. Good results are obtained in our school by drawing an ordinary green shade over the windows.

As to the uses of the lantern and its results:

First. We have dispensed with hymn books, the hymns being now thrown upon the screen in easy view of all. Results: (1)

Better singing. (2) Better attention while singing, as the screen attracts the eyes of all to a common centre. (3) No torn hymn books, and no litter on the floor at the close of the Sunday School, and no hymn books to distribute and collect. The secretaries and church officer naturally favor the lantern.

Second. Maps are easily reproduced for the teaching of geography, and in such sizes that the places and names can be seen from all parts of the school. We get our map slides for 25c. each, plain, and 50c. each, colored, and they do not wear out.

Third—Missionary. Our Sunday School, like many others, supports its own pupil at Point-aux-Trembles School. At the beginning of the year a slide was made from a photo of the school, with its pupils grouped in front, and our scholars saw for the first time the institution they were helping to support. Later, a picture of our boy, Harry Lacroix, was similarly presented, and still later his annual letter, it being fortunately written upon one page, and, therefore, easily reproduced, so that the members of our school had the pleasure of reading it in concert. These three slides cost 75c. Results: (1) Our boy and the Point-aux-Trembles School were made real as never before. (2) Our missionary givings on the first Sunday of the month increased 33½ per cent., with better offerings for our school work.

Fourth. For the review at the close of the Lesson we have a slide made from the reproduction of a painting on the subject of the Lesson, by one of the old masters. These are in current cheap series of reproductions.

Results: (1) The children are familiarized with the masterpieces of religious art, and carry away the Lesson in a form that easily remains with them. (2) There is no difficulty in getting every child's attention for a review of this kind.

The cost of installing a lantern will vary somewhat. In most churches, especially where the building is already lighted by electric light, it should not exceed seventy-five dollars.

London, Ont.

The Secretaries' Class

By Rev. K. J. Macdonald, B.D.

We have within the last two months organized what is known as a Secretaries' Class to look after absent members. A secretary is appointed from each class in the Junior and Intermediate Departments, whose duty is to report absentees to the superintendent of absentee work, who sends a "Message" to every absent scholar, inquiring as to the cause of absence. The Message is delivered by the secretary of the class attended by the scholar. This does not do away with the teacher's visit, but rather helps it, as teachers are at once notified of absentees and the cause of absence. We have had the system in operation only a short time, and it has already shown its value. Scholars are given a definite work to do, class interests are strengthened, attendance is increased and every scholar accounted for, even when the teacher may neglect to visit.

St. Matthew's Church, Montreal

Lesson Calendar: First Quarter

1. January 5.....The Word Made Flesh. John 1: 1-14.
2. January 12.....Jesus and John the Baptist. John 1: 25-34.
3. January 19.....Jesus and His First Disciples. John 1: 35-49.
4. January 26.....Jesus Cleanses the Temple. John 2: 13-22.
5. February 2.....Jesus the Saviour of the World. John 3: 14-21.
6. February 9.....Jesus and the Woman of Samaria. John 4: 19-29.
7. February 16.....Jesus Heals the Nobleman's Son. John 4: 43-54.
8. February 23.....Jesus at the Pool of Bethesda. John 5: 1-9.
9. March 1.....Jesus Feeds the Five Thousand. John 6: 5-14.
10. March 8.....Jesus the Bread of Life. John 6: 26-37.
11. March 15.....Jesus Heals a Man Born Blind. John 9: 1-12
12. March 22.....REVIEW.
13. March 29.....Temperance Lesson—Proverbs 23: 29-35

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

John 3 : 14-21. *Commit to memory vs. 14-16. Study John 3 : 1-21.

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

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

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

17 For God sent not ⁴ his Son into the world to ⁵ condemn the world⁶; but that the world ⁶ through him might be saved

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

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

because he hath not believed ² in the name of the only begotten Son of God.

19 And this is the ¹⁰ condemnation, that light is come into the world, and men loved ⁴ darkness rather than ¹¹ light, because their deeds were evil.

20 For every one that doeth ¹² evil hateth the light, ¹³ neither cometh to the light, lest his ¹⁴ deeds should be reproved.

21 But he that doeth ⁴ truth cometh to the light, that his ¹⁴ deeds may be made manifest, that they ¹⁵ are wrought in God.

- LESSON PLAN**
I. A Universal Provision, 14.
II. A Universal Offer, 15-17.
III. A Universal Requirement, 18-21.

DAILY READINGS

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

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

Shorter Catechism—*Ques. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin ?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith

in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption

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

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson) ; 129 ; 183 ; 76 (Ps. Sel.) ; 80 (from PRIMARY QUARTERLY) ; 148.

Special Scripture Reading—Eph. 3 : 14-21. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

By Rev. Professor H. A. A. Kennedy, D. Sc., Toronto

Time and Place—The spring of A. D. 27; Jerusalem.

Connecting Links—While Jesus remained in Jerusalem during the Passover celebration, which extended over seven days, He attracted the attention of various inquirers by His teaching and healing. During this period He wrought a number of unrecorded miracles (see ch. 2 : 23 and compare chs. 3 : 2 ; 4 : 45 ; 20 : 30). So deep an impression did these mighty deeds make upon many, that, for a time, they believed on Him as the Messiah. But their faith was shallow and unsteadfast, and Jesus knowing this, did not give them His confidence, ch. 2 : 24, 25.

I. A Universal Provision, 14.

The most remarkable among the inquirers drawn to Jesus was a Pharisee and member of the Sanhedrin, Nicodemus. Jesus' miracles had profoundly impressed him, and yet he hesitated to admit that he was inclined to believe on this Teacher. He came to Jesus to learn more of Him and

His teaching, choosing a night hour for the visit, probably for fear of his fellow Sanhedrists, who were unfriendly to Jesus. Our Lord goes to the root of the matter, by declaring that for the understanding of divine realities and as a condition of entering His kingdom a new nature is indispensable, which is mysteriously produced by the Spirit of God. Nicodemus is greatly puzzled by this teaching. Jesus deliberately affirms that He alone, as Son of God and Son of man, is able to reveal these mysteries, vs. 1-13.

V. 14. Jesus had just declared (vs. 12, 13), that the "Son of man" alone can make known "heavenly things"; that is God's way of saving men from spiritual death and imparting to them the new life. He now tells Nicodemus what this way is. As *Moses lifted up the serpent*. See Num. 21 : 6-9. The serpent of brass was a symbol of God's power over the fiery serpents which were doing hurt to the Israelites. Through

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

the kindling of their faith in the divine power, by means of the visible symbol, they found life and healing. *Must*; because the holy purpose of God required it—Jesus is the Lamb slain from the foundation of the world (Rev. 13 : 8), and because in no other way could men be saved. To fulfil the purpose of His Father and to save men, Jesus could not but give even His life. *Son of man be lifted up*; that is, on the cross where He was to be set up before the whole world as the great Sin-bearer. The cross is Jesus' throne from which, by revealing the wonderful love of God, He attracts the observation and the homage of mankind. (Compare ch. 12 : 32, 33.)

II. A Universal Offer, 15-17.

V. 15. *Whosoever believeth.* To believe in Jesus is to surrender one's whole being to Him, in the firm confidence that He is all He professes to be, to cast the burden of our sins on the Crucified, with the assurance that He is able to save us from them, so that we shall escape the doom that is their due, and the sore yoke of that tyrant whose wages is death (Rom. 6 : 23). *May in him have eternal life* (Rev. Ver.). "Life", in this Gospel, always means eternal life. The life which Christ gives can never be anything else than eternal, for it is the very life which God lives, the kind of life which is lived in heaven. In it there is the fulness of goodness, spiritual energy, joy, peace, love. Endless it must be, of course, because it belongs to God, but John has in view mainly the quality of the life.

V. 16. Many scholars believe that from this point we have a sort of commentary by John on the words of Jesus. *God so loved.* Christ's coming sets forth the crowning truth of revelation, "God is love", 1 John 4 : 8. That is a glimpse into the very heart of God. No human language can describe or measure His love : it is boundless and fathomless, Eph. 3 : 18, 19. *The world*; all mankind, Gentiles as well as Jews, and this divine love is all the more wonderful because the world was full of red rebellion against its Lord. *He gave.* Here lies the profoundest depth of the atonement. The sacrifice of Christ was torn from God's own heart. *His only begotten Son*; the Son of God in a

sense true of no other, ch. 1 : 14. All others derive their right to become sons of God from Him. Because He was God's one Son, the Gift was all the more marvelous in its generosity. *Should not perish*; suffer the ruin of body and soul, which is the natural effect of sin (see Rom. 6 : 23; James 1 : 15). The doom of the sinner must be terrible beyond description, else God had not paid so great a price to free men from it.

V. 17. *For God sent not the Son . . . to judge* (Rev. Ver.). This differs from the Jews' expectation that the Messiah would declare them to be righteous and condemn all others. Even the Baptist laid stress on the winnowing fan with which the Messiah should separate the wheat from the chaff, Matt. 3 : 12. If Jesus were to judge men, only one sentence would be possible : all are guilty before God, Rom. 3 : 10. *But . . . the world . . . be saved.* God's purpose of salvation is as wide as the race.

III. A Universal Requirement, 18-21.

V. 18. *Believeth . . . not judged* (Rev. Ver.). For every one who trusts in Jesus, the judgment is over and done with, because Jesus, by dying on the cross, has borne for the believer the penalty of his sin (1 Pet. 2 : 24) and forever freed him from it. *Believeth not . . . judged already* (Rev. Ver.). The curse brought upon him by sin still remains. The unbeliever condemns himself by not accepting the Gift of God's love and by refusing to trust in the God-sent Saviour.

Vs. 19-21. *This is the judgement, etc.* (Rev. Ver.). The light of holiness shines in Christ. Those who deliberately turn away from having anything to do with that holiness, pronounce judgment on themselves, giving plain proof that they prefer evil to good. *Doeth truth cometh to the light.* Those who act up to the moral light they have, are always ready to welcome more. The good man does not shrink from the light, not because he has nothing to be ashamed of, but because his heart is in the right place. Up to his light, his deeds have been *wrought in God*, the Source of all strength for holy living.

Light from the East

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

SERPENT—Nearly all ancient nations worshipped the serpent. In Egypt it was the

symbol of healing virtue, as it was later among the Greeks. The fear of its deadly fangs made it an object of reverence, in the first instance, and it was but a step to believe that, as it had such power to kill, it must have unique power to cure. A living snake was kept in some temples as the representative of the tutelary demon, and a cobra in the act of striking, on each side of a winged globe, is often sculptured over the temple doors.

LIGHT—Early in the history of religious thought men divided the universe into two divisions—evil and good. Darkness was

the natural symbol of the one, and light of the other. Because of the joy which the natural light brings to almost all living things, it was made the emblem of every influence which strengthens the natural and moral life, and advances the highest interests of men. So, it came to be applied to truth which illuminates the darkened understandings of men, to the teachers who communicate this truth, to Christ as the greatest of all teachers, to God Himself, and to the surroundings in which God dwells as emblematic of His moral purity.

APPLICATION

By Rev. P. M. MacDonald, M.A., Toronto

As Moses lifted up the serpent, v. 14. A little lad who was playing on a city street, saw a ladder against a tall building, and concluded to go up to the top.

Look Up, and Come Up

For the first part of the climb he was all right; but when nearly half way up, he tired, and wished himself down again on the solid ground. To see how far he had gone, he looked down, and his head turned giddy and he nearly lost his hold. What could he do but cry? Clinging to the rungs, he screamed for help. No one was in sight below. He seemed alone. But he was not alone, for above him he heard a voice gently saying to him, "Look up, my boy, and come up". He obeyed, and at once his giddiness went away as he saw at the ladder's top a kind face. Up and up he climbed, until the strong arm of the workman on the roof reached down and drew him to safety. When we look away from ourselves and all that is about us to Christ, we are drawn to safety.

God so loved the world, that he gave his only begotten Son, v. 16. In the days of Queen Elizabeth, a man wrote the Bible in such small

The Bible in Miniature

letters, that the whole book could be put inside the shell of a walnut. We have in this verse the Bible in miniature. It contains the whole gospel. It shows the origin of man's redemption—God's love. It tells how great that love was—He "gave His only begotten Son". It shows how the fact of redemption was accomplished—by the sacrifice of Christ. It tells us how we may par-

take of this redemption—by believing on the Son of God. It defines, negatively and positively, salvation—escape from perishing and the possession of eternal life.

He that believeth... is not condemned, v. 18.

The raiser of the celebrated Shirley poppy relates how he found in his garden a patch of common wild field poppies, Transformation one solitary flower having a very narrow edge of white.

He preserved the seed of this one, and by careful culture, year by year, the successive flowers got a larger infusion of white to tone down the red, whilst the black central portion was gradually changed until the whole flower became absolutely white. So, divine grace, working through faith, turns a selfish, sinful nature that is under condemnation, into the rarest beauty of purity and righteousness.

Men loved darkness rather than light, v. 19.

That is death in life, to love darkness rather than life, to live, and yet to be dead in trespasses and sins—dead in sinful A Living Death practices and selfishness. In

Coleridge's Ancient Mariner, there is the awful vision of dead men standing up and pulling at the ropes and rigging of the ship. This is only too true a picture of many who live, and yet are dead. They are the puppets of pleasures that pollute; they are the victims of vices that devastate. They are dead while they live. But even unto them comes the word of God, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light".

Lest his deeds should be reproved, v. 20.

"Better a little chiding than a great deal of heart-break", says Shakespeare. But the foolishness that sin produces in us either denies this or is blind to it. How hard it is for some to see that it is easier to extinguish a flaming torch than a blazing house. From dread of a deserved reproof for sin, men go on heaping up wrath against the day of wrath. David kept silent about his sin and long shunned the consequences of confession. But his misery was very great, until he came to the light with his faults, and then he found forgiveness. God will not always chide, and the little chiding we get when we come in penitence to Him, is as nothing compared to the heart-breakings of impenitence and continued wrong-doing. His reproof is a remedy to cure an ill, and not a rod to inflict vengeance.

He that doeth truth cometh to the light, v. 21. I once saw a fleet of yachts lying becalmed on a summer sea. Their sails were hanging limp and still. The only motion in the scene was made by the occasional wash of a passing steamer. Presently a sloop came along,

threading her way among the becalmed boats. Her sails were as limp as any in sight, but she went on her way steadily and quietly. You know the secret of her progress. She had power within that propelled her on her course. Every Christian, by virtue of the indwelling Christ, does the things that truth requires, and so he goes independent of the winds and tides of life, from darkness to light, from strength to strength, until the light of home surrounds him.

Lesson Points

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

God's remedy for sin is within reach of all. v. 14.

We are saved when our will meets and accepts the will of God. v. 15.

It is in the cross that we see mirrored the heart of the Eternal. v. 16.

Redemption through Christ is truly appreciated only when the ruin through sin is realized. v. 16.

The gospel points out to men their disease only that they may seek the cure. v. 17.

When we believe on Jesus, the penalty of our sin is reckoned as having been borne by Him. v. 18.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

This Lesson has wonderful range of thought. Advanced classes can examine it in relation to Judaism and systems of natural religion. Workers can study it as an illustration of Jesus' method with inquirers. All can view it as a personal message from God to themselves. It is God's appeal to humanity. The teacher should use it as an opportunity of pressing for personal acceptance of Christ as Saviour.

The Lesson forms part of a section which begins with ch. 2 : 23 and extends to ch. 3 : 21. The first part (ch. 2 : 23-25) is a brief account of the results of Jesus' manifestation of Himself in Jerusalem. The second part (ch. 3 : 1-21) describes an instance of awakening faith and how Jesus met it. It records

first the conversation of Jesus and Nicodemus (vs. 1 to 15), and then John's commentary thereupon, vs. 16 to 21 (see Exposition). Briefly outline the conversation. Get a clear idea of Nicodemus, his training, position, hopes and ideals, and how Jesus meets these, pointing out the way to the kingdom. Note carefully Jesus' conception of the new birth, its spirituality, its evidences, its power and its originating cause, at which point the Lesson begins.

I. THE SIMPLICITY OF THE WAY OF LIFE, vs. 14, 15. Study the story of the illustration as given in Numbers 21 : 4-9. Grasp Jesus' great words, "the Son of man must be lifted up", "perish", "eternal life", "believeth". These were new to Nicodemus. Note some of the resemblances between the lifting up of the brazen serpent and Christ's being lifted up :

(a) In each is the secret of man's healing. Study this in the light of Calvary. (b) The healing came through the sign of the disease.

Jesus took our nature, and was made sin for us, 2 Cor. 5 : 21. (c) The moral condition of healing—the faith of the individual in God's method of cure. In this Jesus meets Nicodemus with the fundamental demand of the spiritual life, namely, faith.

II. JOHN'S COMMENTARY ON THIS REVELATION OF JESUS, vs. 16 to 21. Follow closely the great principles unfolded :

(a) *The divine motive in the incarnation*; the love of God in Christ, vs. 16, 17. These verses are a summary of the gospel. Bring out the message in detail, as it concerns God, Jesus, and humanity. God's great love leads to the sending of Jesus. Jesus comes not to condemn, but to give eternal life. Man is not destined to perish, but to enter into the higher life of the Spirit. Let the teacher bring out these truths clearly.

(b) *The historic result of the incarnation*, vs. 18, 19. This appears as judgment in human life. Whoever believes in Jesus, is justified, so that for him there can be no condemnation. Whoever refuses to believe in Jesus, is already condemned, because, having seen the light, he deliberately chooses darkness. This great principle of determining destiny is universal.

(c) *The reasons of belief and unbelief*, vs. 20, 21. These are entirely moral, being found in the characteristic life of the soul. An evil life will shrink from the light in Jesus, dreading the exposure of its weakness. A sincere life will welcome the light in Jesus, seeking its approval and confirmation. In this way John outlines the basal principles of Jesus in relation to God and human life. These are the foundations of the new order of society and type of character.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

There could be but one Golden Text for this Lesson,—the one chosen, v. 16; and the Lesson cannot be better begun than by calling for it. The tenderest, sweetest, deepest voice in all the class should repeat it, and by its recitation, and if necessary, repetition, the teacher should make sure, while the class is still fresh, that every scholar knows the verse. To know it, is to, at least begin to feel its charm.

Then take the scholars back to the anger of Jesus, and His driving the traders out of the holy temple. No sinful anger this (see Eph. 4 : 26 for the possibility of sinless anger).

What followed upon this memorable occurrence? Bring out these three things from ch. 2 : 23-25 : (a) Jesus wrought many miracles at Jerusalem, although these are not recorded in detail (see ch. 20 : 30). (b) These miracles led many to believe on Jesus. (c) But Jesus was cautious in giving even these His confidence, for He knew that their belief was shallow (compare Matt. 13 : 6, 20, 21).

Then comes the story of Nicodemus, which every boy and girl knows, vs. 1-13. Don't pass the story by : it is necessary to the understanding of the Lesson passage. Here are some of the points : (a) A notable man, Pharisee and ruler, one who ought to have known about the kingdom of God (compare v. 10); (b) On a strange errand,—a secret, night visit to this carpenter of Galilee; (c) A frank acknowledgement (v. 2) of Jesus' claim to be God-sent; (d) A disconcerting answer, from the lips of that heaven-sent Teacher : ruler and "master (teacher) of Israel" (v. 10) as Nicodemus was, he must be born again; (e) A wonderful revealing : tells how a man is born again, vs. 5-8.

And then the Lesson. "What can I do to get the wondrous life, of which this new birth is the beginning?" That is Nicodemus' question—not uttered in so many words; but the question in his heart.

Jesus answers it by recalling an Old Testament story which Nicodemus knew well. Have the class tell the story, bringing out its details; and make memorable the incurableness of the serpent bite, the sudden and marvelous cure, and the ease and simplicity of what was to be done to get it.

Follow with the question—In what respects is Jesus like the brazen serpent? Vs. 14, 15 furnish the reply : it will take a good many questions and answers to bring from the class the several points that Jesus was God-given, as was the brazen serpent; He was lifted up on the cross, as it was lifted up on a pole; in either case, a look brought the cure of a deadly disease; all were free to look, and all who looked were certain of cure.

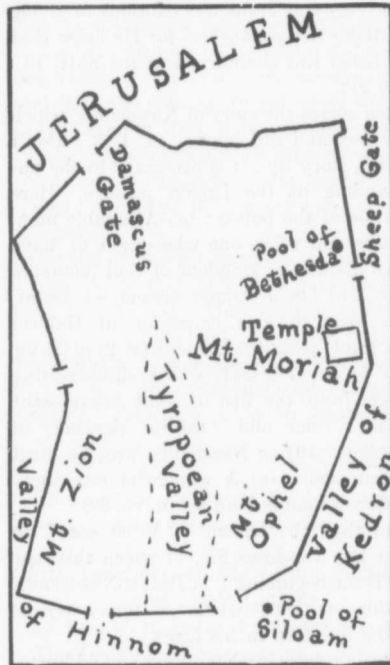
You may have come round again to the Golden Text. It will be clearer and richer than before. Don't try to explain it: it speaks for itself. Better, show, word by word and clause by clause, just what it says: it is like the opening of door after door into the very inmost chamber of a palace, where

dwells the Prince Himself.

The time that remains will be well spent in bringing out clearly and distinctly these four points—Who is not condemned? Who is already condemned? Who hates the light? Who loves the light? And, in each case, the reason why.

THE GEOGRAPHY LESSON

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



In teaching this Lesson, direct attention to the commanding position of Jerusalem, set away up on a lofty table-land of the Central Range, 2,500 feet above the level of the sea, with deep valleys on all sides save the north. Trace the walls of the city, which measure 4 miles in circumference. Point out the Valley of Kidron, with its branch, the Valley of Hinnom, cutting through the table-land and dividing it into three hills. The first of these is the famous Mount of Olives, not shown on the Map, across the Kidron Valley eastward from the city. The other two are within the city walls, namely: Mount Moriah, on which the temple was built, with its southern extremity known as Mount Ophel; and Mount Zion, the seat of the Jebusite fortress captured by King David, 2 Sam. 5:7. Striking off northward from the Valley of Hinnom, the Tyropoean Valley cuts part way through the city, between Mount Moriah and Mount Zion. Picture the houses of the city, with their flat roofs, used as a resting place in the cool of the evening when the sun had gone down. Perhaps it was on such a housetop that our

Lord and Nicodemus had the conversation of the Lesson.

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLIES AND LEAFLETS.]

1. For what purpose did Nicodemus come to Jesus? What did our Lord tell him was his chief need?
2. To what Old Testament incident does

Jesus refer? Of what is that incident an illustration?

3. What is it to believe in Jesus? What does belief in Him bring?
4. What is the crowning proof of God's love? Explain "only begotten".
5. How does v. 16 imply the terrible doom of sin?
6. In what respect did the coming of Jesus contradict Jewish expectations as to the Messiah?
7. Why is judgment already past for the believer in Jesus?

8. How does the unbeliever condemn himself?

9. What reasons are given in vs. 20 and 21 for belief and unbelief respectively?

10. Explain "wrought in God", v. 21.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]
1. Find in the Book of Numbers the verse that tells of Moses lifting up the serpent.

2. Further on in John's Gospel, there is a passage telling us how Nicodemus took Jesus' part when His enemies were speaking against Him. Find the place.

ANSWERS (Lesson IV.)—(1) Eccl. 5 : 1. (2) In Ps. 84 : 10.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

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

Prove from Scripture

That sin destroys men.

The Catechism

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

Ques. 85. *How to escape the punishment of sin.* In Old Testament times, there were six cities set apart, called Cities of Refuge. If a man had killed another, he might flee to one of these cities and be safe until he had a fair trial. The Question tells us that Jesus

Christ is like a City of Refuge. We deserve to be punished, for we have sinned. But if we come to Him, and give up our sin, we shall be safe from punishment. And coming to Him just means trusting Him with all our hearts. To every one who seeks Him, He gives many helps, such as His own Word, prayer, the church, and His own blessed Spirit, that all may live a holy life.

The Question on Missions

By Rev. F. H. Russell, B.A., Dhar, Central India

Ques. 5. The Bible is given a very prominent place in all the educational institutions of our Mission. In the Primary classes are taught the Commandments, a simple Catechism, the life of Jesus, etc. As the children become able to read the Bible intelligently, more general teaching is given. In the Orphanages, several classes in the Bible are held daily, suited to the varying capacity of the pupils. Training classes are held for three months each year at Indore, the lower grades of which are attended by boys who have especially in view the work of Bible teachers, and ultimately the ministry. The whole purpose in training the pupils, however, is not only to make such of them as show special aptitude ready for the work of gospel teachers, but to fit all the boys and girls to do successful voluntary Christian work among the people round about them.

FOR TEACHERS OF THE LITTLE ONES

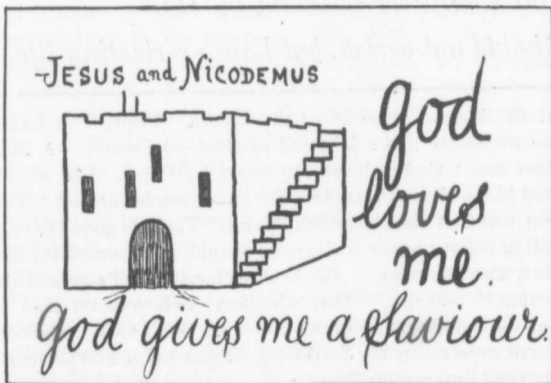
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus, God's best Gift.

Introduction—Have the children ever seen a river? Let them tell of one they know.

You know that every river must have a beginning somewhere. It is generally a spring of water, bubbling up from the great warm earth and flowing away in a stream which widens and widens as it flows, till it becomes a mighty river, deep and wide, flowing out to the ocean. (Outline.)

Love—We are going to talk about a great stream, but it is not a river of water. This stream is named LOVE. Like other streams, it has a spring; and where do you think Love comes from?



Print, LOVE COMES FROM THE HEART OF GOD. (Repeat.) Mention some ways in which God showed His love in the beginning. He made a beautiful world to be a home for the people He was to place in it. He made these people in His own image, He took care of them, He gave them all things bright and beautiful and useful, all things great and small. You see the stream of Love kept growing wider and deeper as the world grew older, and at last God's love broadened out into a great ocean of love. He saw that the people He had put into the world did not understand His love, did not know how great and good He is. They must see and know what God is like. They were sinful, and needed a Saviour who would save them from sin and its punishment. So God, in His great, deep love, sent His own Son JESUS into the world, to be our Saviour and to let us see and know what God is like.

Golden Text—Our Golden Text tells us, "GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, ETC." (Print.) We hear Jesus saying these words in our Lesson story to-day.

Jesus is talking with a man named Nicodemus; and where do you think they are

sitting? Sketch rapidly an outline of an Eastern house, with the outside stairway to the roof. (Explain the Eastern custom of using the roof.) There they are, sitting upon a housetop in Jerusalem. Nicodemus is a ruler of the Jews, a great man among them. He has come to have a quiet talk with Jesus. He came at night time, for fear of the other rulers' seeing him seeking Jesus. How earnestly they are talking! Jesus is answering his questions about the way to become a Christian, and is telling him our Golden Text. (Repeat.)

Can the children tell the name of some of the peoples in the world? We'll erase the word WORLD and print CHINESE, HINDOOS, AFRICANS, INDIANS, DOUKHOBORS, GALICIANS, CANADIANS, etc. Let us repeat the Golden Text now, using a different name each time. Should we not do all we can to let the people of the whole world know about God's great love and the Saviour whom He has sent to us all? How can we best love and thank this Saviour? All repeat:

"Oh, I thank my loving Saviour
That He suffered on the tree.
Can I doubt God's tender mercy?
Can I doubt His love to me?"

Something to Think About—God loves me.

FROM THE PLATFORM

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

THE LAKE—*God so loved the world*

THE RIVER—*That He gave His only begotten Son*

THE PITCHER—*That whosoever believeth in Him*

THE DRAUGHT—*Should not perish, but have everlasting life*

Let the Review centre about the blessed verse 16 of the Lesson. Print, THE LAKE. There are some words in the verse which are like a lake full of clear, cool water. A little questioning will bring out that these are, "God so loved the world" (Write). Out of this great lake of God's love there flowed like a river (Print, THE RIVER) a wonderful Gift. This Gift, the scholars will readily tell you, was God's own dear Son (Write, "That He gave His only begotten Son"). If we were standing thirsty beside a river, we should want something like a pitcher to dip up the water (Print, THE PITCHER). Ask how we receive God's great Gift. The answer will come, "By believing". (Write, "That whosoever believeth on Him"). Print, THE DRAUGHT, and ask what the result will be of our receiving God's Gift. The answer is, "Should not perish, but have everlasting life" (Write). Press upon every scholar the invitation to come and share in God's marvelous love.

Lesson VI. **JESUS AND THE WOMAN OF SAMARIA** February 9, 1908

John 4: 19-29. Commit to memory vs. 23, 24. Study John 4: 1-42.

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

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

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

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

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

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

Revised Version—1 Omit ye shall: 2 in; 3 shall ye; 4 that which ye know not; we worship that which we know; 5 from; 6 Omit in; 7 such doth; 8 seek to be unto; 9 they; 10 was speaking with a woman; 11 speakest;

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

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

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

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

28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ?

that which ye know not; we worship that which we know; 5 from; 6 Omit him; 7 Messiah; 8 declare his worshippers; 9 Omit him; 10 away; 11 So the woman; 12 speak; 13 can this be.

LESSON PLAN

- I. The True Worship, 19-24.
- II. The Messiah, 25-29.

DAILY READINGS

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

- M.—Jesus and the woman of Samaria, John 4: 1-15.
- T.—Jesus and the woman of Samaria, John 4: 16-30.
- W.—Jesus and the woman of Samaria, John 4: 31-42.
- Th.—The Samaritans, 2 Kgs. 17: 24-34. F.—Wells of salvation, Isa. 12. S.—Without price, Isa. 55: 1-7. S.—“Whosoever will,” Rev. 22: 1-7; 17-21.
- Shorter Catechism**—Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a

saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

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

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 162; 418; 1 (Ps. Sel.); 138 (from PRIMARY QUARTERLY); 136.

Special Scripture Reading—Isaiah 55. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Probably December of A. D. 27; Sychar, a town of Samaria.

Connecting Links—After Jesus had left Jerusalem, at the close of the Passover, He apparently spent some time at the Jordan, where He baptized through His disciples (compare ch. 3: 22 with ch. 4: 2). A dispute arose between John's disciples and the Jews, probably as to whether Jesus' baptism or John's had the greater power to cleanse from sin. The Baptist's disciples were jealous for their master, and showed their jealousy in his presence. This drew from John the noble testimony that he, as the friend of the Bridegroom, must rejoice greatly, “because of the Bridegroom's voice”: “He must increase, but I must decrease” (ch. 3: 22-30). Some comments are added by the writer of the Gospel (ch. 3: 31-36) as to the intrinsic superiority of Him who has come from above.

I. The True Worship, 19-24.

The desire, probably, to avoid a premature collision with the Pharisees, who were jealous of His growing popularity, prompted Jesus to leave Judea for Galilee. He was anxious,

also, to avoid the appearance of unseemly rivalry towards the Baptist. Disregarding the prejudices of the Jews, who, in going to Galilee, usually journeyed by way of Perea, to avoid Samaria, He made His journey directly through this province, and at Jacob's Well, near Sychar, met the Samaritan woman, who is a central figure in this Lesson. In a conversation directed with marvelous spiritual tact and insight, Jesus leads this ignorant, degraded woman up to the point of admitting that He is a prophet, vs. 1-18.

Vs. 19, 20. *Sir*; a title of respect. *Thou art a prophet*. By this time the woman is genuinely amazed. Early in the conversation she had been deeply impressed by Jesus, but when He reveals the darkest and saddest secrets of her own life, she feels compelled to acknowledge that He is a “prophet,” a man of God, one possessing special knowledge of the spiritual world. *Our fathers*; ancestors. The Samaritans were a people of mixed race and religion (see 2 Kgs. 17: 24-41). They claimed to be true Israelites, and professed to keep the laws of Moses; but between them and the people of Judea

bitter hatred existed. *Worshipped in this moun'ain*; Mount Gerizim (see Geography Lesson). A rival temple to that at Jerusalem had been erected there in the days of Nehemiah. This was probably the beginning of the intense antipathy between Jews and Samaritans. A small Samaritan community still exists at Nâblus, the modern name of the near-by town of Shechem. (See also Light from the East.) The woman asks point-blank, "Which is the true seat of worship, Gerizim or Jerusalem?"

V. 21. *Believe me*; words introducing a statement of great importance. *The hour*; the time of true gospel worship, in which time and place matter nothing, and spirit matters everything. *Neither in this mountain . . . nor in Jerusalem* (Rev. Ver.). This word proclaims a revolution in religion. In ancient times, fixed localities were deemed indispensable to worship. But Jesus shifts the emphasis from the place of worship to the spirit of the worshiper. God is to be worshiped, not here and there only, but wherever there is a loving, trustful heart. *The Father*. Here is another revelation to the woman. The name Father, as God's highest name, changes the whole idea of worship. The child can find his Father anywhere, and wherever he is, can offer to the Father the love, reverence and obedience, which constitute true worship.

V. 22. *Ye know not*, etc. There was a difference between Samaritan and Jewish worship. But the important distinction was not that between Gerizim and Jerusalem. The Samaritans accepted as scripture only the Pentateuch, or Five Books of Moses. Hence they were on a side stream, out of touch with the main current of God's revelation of Himself in the history of Israel after the settlement in Canaan. Hence, as compared with the Jews, their knowledge of God's character was very imperfect. *Salvation is of the Jews*; because theirs were the ancient promises and from them Christ was to come.

Vs. 23, 24. *Worship . . . in spirit*; recognizing that the essential thing in worship is, not that it should be offered in certain places, but that the heart should be put into it. *In truth*; with reality and intelligence. *Father seeketh*; more eager to welcome our worship

than we are to bring it—a most precious encouragement. *God is a Spirit*. Here is the great principle which sweeps aside all merely local ideas of God and His worship. As Spirit, He is raised above all those notions of space, time, etc., by which men lower their idea of Him. "As Spirit alone, we might reverence Him, not love Him. As Father alone, we might think of Him with feelings unworthy of His glory. The Spirit guards the Fatherhood, and the Fatherhood makes the Spirit personal and real." (Reith.)

II. The Messiah, 25-29.

Vs. 25, 26. *I know that Messiah cometh*. The Samaritans had a dim notion of the Messiah from Deut. 18:15, and other passages in the Books of Moses. They also had some knowledge of Him through the Jews. They still expect Him as the Mahdi or Guide. *Tell us all things*. How eager Jesus was to tell her the one thing of all others she needed to know, how she might be saved from her sins! *I . . . am he*. Jesus gave this sin-burdened woman a revelation of Himself, such as He had never before, in all likelihood, given publicly, simply because her salvation at that hour depended on her surrender to Him.

Vs. 27-29. *Disciples . . . marvelled*. There is a famous saying of the Rabbis, "Prolong not converse with a woman". The raising of the position of woman was directly due to the religion of Christ. The famous Greek philosopher, Aristotle, one of the most remarkable thinkers of the ancient world, in describing women and slaves, whom he grouped together, said, "The one is of an inferior type, the other is wholly worthless". *Is not this the Christ?* It was chiefly His straight appeal to her own guilty conscience that convinced her that He was indeed the Messiah.

The going out of the Samaritans to Jesus, His conversation with His disciples and His two days' stay amongst the Samaritans, during which many of them accepted Him as their Saviour, are related in vs. 30 to 42.

Light from the East

"THIS MOUNTAIN"—Gerizim became the sacred place of the Samaritans under circumstances related by Nehemiah, and more fully by Josephus. The temple which San-

ballat built was destroyed by the Jews under John Hyrcanus about B.C. 130. It was never rebuilt, but the Samaritans continued to worship on the spot. In A.D. 487 they were driven from Gerizim, and a Christian church was erected on the site of the temple, but so many attacks were made upon it, that the Emperor Justinian surrounded it with a fortress. After the Mohammedan conquest, both church and fortress fell into ruin, and the Samaritans returned to their worship there, which they have since continued. The summit of Gerizim is the only

spot on earth where the Passover is celebrated according to the old ritual by the sacrifice of lambs. The place where the whole Samaritan community observe it is about 200 yards down the western slope of the mountain, but their holy of holies, to which they turn in prayer, is a smooth, oval-shaped surface of natural rock, to the south of the ruins of the church and temple. At one corner of the ruins there is a Mohammedan saint's tomb, with a white, dome-shaped roof, which is visible over a considerable portion of Central Palestine.

APPLICATION

Ye worship ye know not what, v. 22. One of the old Puritan preachers said, "Darkness is the devil's element, and the sinner's punishment". And how true

A Veil and a Chain

it is! When there is a veil over the eye of knowledge, there will be a chain upon the heart of worship and the hand of work. The Light of the world came as the Foe of darkness. He came to make known to men the mind and heart and will of God, that we might worship Him. God does not wish us to travel homeward as the slave traders carried their captives to the market. The hatches were fastened down on the poor, dark-surrounded people, and the ship ploughed her way through seas unknown to them. "The people that do know their God, shall be strong and do exploits." Let knowledge of God grow from more to more, and more of reverence will dwell in us.

They that worship him must worship him in spirit, v. 24. Christianity is not a set of rules. It is a spiritual religion. It does

Principles Rather Than Rules

not give us a chart of life, with the rocks and shoals marked and the course for our ship laid out. It does not say, "Do not go to this place; do not do that". It is a set of principles which we are to apply according to our own consciences. God is not worshiped by the mere saying of prayers, but by praying with the heart in the unselfish spirit in which Christ prayed. The Pharisees worshiped God in a formal, perfunctory way, and thought they would be heard for their talkativeness; but they sacrificed the inward worship and

spiritual reverence to the outward and formal repetition of mere meaningless words. It is St. Augustine who says, "There is often a vast difference between the face of the work and the heart of the workman".

The woman then left her waterpot, v. 28. The sons of Zebedee left their boats and nets. Matthew left his money tables. Paul left

What Have You Left?

the Sanhedrin. Carey left his shop. Geddie left his home.

Why? Because they had found a better Master and a better mission. A new affection expelled the love for the old life they had been living, and they wished to be with Him, and in the service of Him, who had won them. What have you left for Christ's sake and service? The measure of our love for Him is our unattachment to the possessions and pleasures of a passing world. The progress of a growing Christian ought to be pictured by the path of an eager, advancing army, strewn on either side with the abandoned baggage become valueless in view of the victory ahead. Envy the people who can leave their waterpots to tell of a better possession!

A man, which told me all things that ever I did, v. 29. Some one has said that Christ was a Man to whom all men with whom He

He Knows Us

came into contact were like those clocks with a crystal face showing us all the works. This is a matter for thankfulness. When we know that He knows our frame and frailty and the way we have come, we are assured He will have mercy. He knows what sore temptations have assailed us. He knows

how we were misguided and misinformed. He knows where, when, why and how we have succeeded or failed, but He will not use it against us, so long as life its term extends. Christ does not store up our misdeeds to fling them in front of us as obstacles to trip us up. That is Satan's way. Christ reveals us to ourselves, that we may see our need of a changed heart. He wants us to pray,

"And Ah! for a man to arise in me
That the man I am may cease to be".

Is not this the Christ? v. 29. There was a godly woman in Wales some years ago who claimed that Jesus must be Welsh. When asked for a reason, she said He belongs to All always spoke to her in her own heart language, and no one but a Welshman could do that. All nations and kindreds and peoples might claim Him on the same ground. He is the Brother of all, the Kinsman of every human creature. Surely this power which He has of speaking to people everywhere in their own heart language is proof that He is the Christ.

The promise was, "All nations shall call Him blessed". He is King of men. He belongs to all humanity.

Lesson Points

Like a skilful physician, Jesus goes to the root of the disease, that the cure may be complete. v. 19.

"Where'er they seek thee, Thou art found,

And every spot is hallowed ground." v. 20.
Knowledge is the true handmaid of religion. v. 22.

Long before we thought of seeking God, He was seeking us. v. 23.

It will not suffice that we know the Saviour; we must yield ourselves to Him. vs. 25, 26.

"Weary satst Thou seeking me,
Diedst redeeming on⁴ the tree.

Can in vain such labor be?" v. 27.

Christ is the Light to search out our sins, as well as the Love to save us from them. vs. 28, 29.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Follow closely the order of events. Jesus had offered Himself as Messiah to the people of Jerusalem. There was not much genuine response. His miracles were attracting people who misunderstood the very first principles of His kingdom. He retired to the country districts of Judea, where He made many disciples, ch. 3 : 22. But the Pharisees stirred up jealousy, and therefore He departed into Galilee. In doing so He passed through Samaria, where His second great self-revelation was made. Ch. 4 deals with His work in Samaria, which is related only by John. The narrative includes the departure from Judea (vs. 1-3), the scenes at Jacob's Well (vs. 4-38), and the summary account of Jesus' intercourse with the Samaritans, vs. 39-42. The earlier parts should be carefully studied. The Lesson deals with the self-revelation of Jesus to the woman at the well. Note :

1. *The eager question*, vs. 19, 20. Trace

the steps in the woman's awakening interest up to this point. Observe her idea of a prophet (compare 1 Sam. 9 : 19; 2 Kgs. 5 : 26). Consider how Jesus must have impressed her thought, when she had this exalted view of Him. Her question was not merely an attempt to turn the conversation from an unpleasant subject, but expressed a problem of practical life. It may be that, weary of her sin, she saw in Jesus a new opportunity of discovering where God should be worshiped, that she might find Him.

2. *Jesus' revelation of Himself*, vs. 21-26. His answer shows that He regards the woman's question as sincere. Her narrow view at once sinks into the background, as He proclaims the one universal religion. This section is a classic, as the manifesto of spiritual religion. Carefully analyze Jesus' statement as concerns the following elements in worship : (1) Its object, God the Father; (2) Its nature, according to truth; (3) Its range, as wide as humanity; (4) Its power, satisfying the highest aspirations of men. In this statement, Jesus supplants the narrow symbolism of both Jew and Samaritan, and

gives, instead, the vision of a life in which the spirit is supreme.

The poor woman is now alive with interest. She feels that only the Messiah can unfold such wealth of spirituality. To this needy soul Jesus gave the great revelation of Himself, "I that speak unto thee am He". Note how He had led her from the narrow worldly life to the summit of spiritual vision.

3. *The effect of the conversation*, vs. 27-39. This is threefold. Note it, in the disciples, who reverently wondered; in the woman, who was filled with hope; and in the people of the city, who gave a ready response to the message.

This Lesson affords an excellent opportunity for discussing the principles of true worship. Jesus' principle is the true standard, and all systems should be viewed in the light of His message. Again, it stands as an illustration of Jesus' method in making Himself known to men. There was no special reason why He should have announced His divine mission to this woman, except the receptive spirit which welcomed it. What encouragement to the honest seeker after truth and Jesus! The revelation of Jesus is soul-satisfying. Let the teacher unfold its supremacy over all other ways of meeting the spiritual needs of men, and have the class face it personally.

For Teachers of the Boys and Girls

Nicodemus, in the last Lesson; the woman at the well, in this. A pious Jewish ruler, the one, an unknown Samaritan woman of none too good character, the other. Begin the Lesson by a series of review questions, bringing out who Nicodemus was, why he came to Jesus, and why by night, how Jesus received him, what new and precious truths He told him. The scene was a house, probably a housetop, in Jerusalem, and at night. The scene changes, and now it is a well by the wayside in Samaria, and at high noon.

Follow with a few questions.

First, why did Jesus leave Judea? (See vs. 1-3.) Next, Why "must needs" (v.4) He go through Samaria? Because it was the shortest way: both Jews and Samaritans generally made the roundabout of across the Jordan and back. Jesus has no preju-

dices; so He takes the direct way, and in so doing finds a rich opportunity of doing good.

A picture: Jesus sitting alone on the well's edge (vs. 6, 8); the woman coming at the unusual hour (the usual time for carrying water from the well was at eventide) for water (vs. 6, 7). A meeting this, which seems more than a chance meeting. God's hand, which plans and works all things, was in it.

A conversation. This takes in a long section, beginning with v. 7 and ending with v. 26. It looks formidable, but even quite young boys and girls will find it interesting, if the teacher will help them to pick out the main points, without going too much into detail. They are such as these (make necessary explanations as you go along):

JESUS—"Give Me to drink."

THE WOMAN—"Why should a Jew ask a drink of a Samaritan?"

JESUS—"If you knew who I was, and what I have to give, you would have asked a drink of Me, even living water."

THE WOMAN (in great surprise)—"Where is that to come from?"

JESUS—"The water that I give quenches thirst once and for all, and bestows everlasting life."

THE WOMAN—"Oh, give that water to me!"

JESUS—"Go, and bring your husband."

THE WOMAN (in shame)—"I have no husband" (she was living an evil life); and then, "Sir, I perceive that Thou art a Prophet."

Explain what she understood by a "prophet" (see Exposition). From this "Prophet" she may learn some things she is eager to know. Hence her next question: for it is really a question (v. 20)—"Where is the proper place to worship?" The Exposition and Light from the East give the material for full explanation.

Bring out, point by point, our Lord's reply, (vs. 21-24). It includes such points as these: (a) There was a time when place mattered, v. 21; (b) Some places and forms were better than others, v. 22; (c) A new time has come (because Jesus, God's Son, was fully making God known to man); (d) Place no longer matters: worship is a worship of the heavenly Father, who is a Spirit, and is to be "in spirit and in truth", vs. 23, 24.

The main fact to be impressed is, that the worship of God is like the relations between a child and a father, and that it may be offered in any place.

Then comes the most wonderful part of the Lesson, Jesus revealing Himself to this open-hearted seeker, bad as she had been, as the Messiah, v. 26.

A missionary, vs. 27-29. No sooner does the woman know the true Saviour herself, than she hastens to tell others of Him. Note in v. 29 the reason given; the One who can know us just as we are, must surely be God's Son. Have the scholars tell, from vs. 30, 39-42, what great results flowed from the woman's missionary work.

THE GEOGRAPHY LESSON



Get the scholars to imagine themselves standing off the coast of Palestine, about half-way up and looking at the land from the sea. Straight in front, forming part of the Central Range, are two bold, round hills, with a valley between. The southern hill is Gerizim, the northern, Ebal, the one rising 2,849 feet and the other 3,077 feet above the level of the Mediterranean. It is some 800 feet from the valley to the twin summits. Jacob's Well, where Jesus met the Woman of Samaria, is at the base of Mt. Gerizim. It is 70 feet deep, and is lined with rough masonry. Formerly the depth was somewhat greater: visitors have filled it up to some extent, by throwing stones into it. At the base of Mt. Ebal and nearly a mile from Jacob's Well now lies the little village of Askar. This is generally believed to be the site of the ancient Sycar, from which the woman came to draw water, and found Jesus resting by the well. Mt. Gerizim is "the mount of blessing," on which Joshua arranged half the tribes of Israel to pronounce the blessings of the law, while Mt. Ebal is "the mount of cursings", because on it

stood the other half who pronounced the cursings (see Deut. 27 : 12, 13; Josh. 8 : 33-35).

ADDED HINTS AND HELPS

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

Some Test Questions

1. Whither did Jesus go from Jerusalem? How was He occupied at the Jordan?
2. Between whom did a dispute arise? About what? What testimony did the Baptist bear to Jesus?
3. Why did Jesus leave Judea for Galilee? How did He show Himself free from Jewish prejudice?
4. Where was He resting? Who came

to Him there? Of what did the woman become convinced, and how?

5. About what did she now ask Jesus?
6. What does Jesus teach concerning the character of God? What concerning the nature of true worship?
7. What was the real difference between Jewish and Samaritan worship?
8. Why did Jesus reveal Himself to the woman as the Messiah?
9. Explain the surprise of the disciples when they returned to Jacob's Well.
10. How long did Jesus tarry among the

'Samaritans? What was the result of this sojourn?

Something to Look Up

1. Find a place in the Old Testament where a great prophet calls upon every one who thirsts to come and drink.

2. Matthew tells how Jesus said that those who thirst for righteousness are blessed. Find the passage.

ANSWERS (Lesson V.)—(1) Num. 21 : 9. (2) John 7 : 50, 51.

For Discussion

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

Prove from Scripture

That worship must be from the heart.

The Catechism

Ques. 86. *What faith is.* An evangelist once speaking to a great crowd of people made this offer. He said that if anyone needed help to pay his rent, and would come to him at once, he would give five dollars towards it. For a little while no one came, but at last a poor woman came forward and got the money. She believed the speaker's promise. That is, she had faith in him and believed what he said. Now, it is just in the same way that we have faith in Jesus

Christ. He has promised that if we ask Him, He will forgive our sins and make us all that we ought to be. All we have to do, is to take Him at His word.

The Question on Missions

Ques. 6. The cold season, which lasts from November to February, is the time devoted by the missionary and his native helpers to itinerant work among the villages. Whenever possible, a number of boys accompany them, to assist in the work, giving valuable aid, not only in singing, but also by speaking to the people, wherever occasion offers, thus adding their testimony to the truth and power of Christianity. In this way frequent opportunities are given for putting into practice the teachings received in the training classes. At other seasons, the boys go out to meetings in the city streets, held almost every evening, at one place or another, and help in the singing, etc. Girls, too, find their place in this work. Although they cannot join in public meetings, they visit villages near at hand, in the company of some older person, and gather the women and children together and tell them in their simple way the story of Jesus. Both boys and girls have helped the work, too, by taking the missionary to their own native village, and thus bringing their friends and relatives into touch with Christianity and Christ.

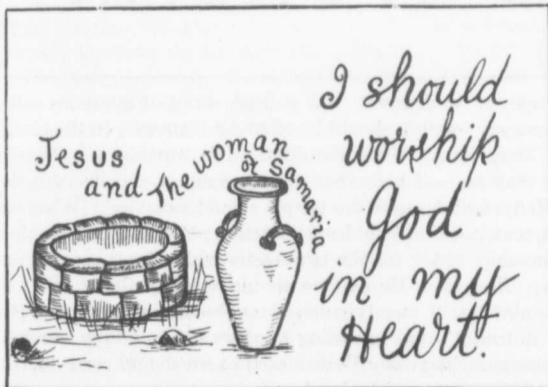
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus teaching how to worship God.

Introduction—We are going to draw a picture of a Jewish waterpot. (Outline.)

We are going to hear something about WATER. Where do we get water? Sometimes it is drawn up from wells dug deep in the ground. In the country where Jesus lived, the wells looked something like this (outline a circular wall of stones). Do you remember about the mighty river of God's love? How do we know about it? What did Jesus say about God's love? To whom was He talking? (Recall last Lesson.)

Lesson—In our story to-day we see Jesus beside one of these



wells (Jacob's Well) talking to a woman (describe the appearance of an Eastern woman). She has come to the well for water, carrying one of the waterpots on her head. That is the way the women carried the water for use in their homes in the village near by. The name of the village was Sychar. Jesus is on His way from Jerusalem up to Galilee, and He has to pass through Samaria, where Sychar was. (Map.) He is resting beside the well, while His disciples are gone into the village to buy food. The woman came to draw water, and Jesus asked her to give Him a drink. He wishes to talk to her, and tell her what He is able to do for every one who comes to Him. He knows that she is a sinful woman, and needs forgiveness and help to become a good woman. He tells her that if she asks Him, He will give her LIVING WATER. That means His love and Spirit in her heart, to make her heart pure and her life good and happy, and to give her life forever.

The True Place of Worship—The woman began to ask questions about which was the right place to worship God—in the temple of her own people on Mt. Gerizim, not far away, or in the temple at Jerusalem, where the Jews worshiped? Jesus told the woman

that God does not want to be worshiped in one place only. He is in any place where His true worshipers are,—wherever there are loving, trustful hearts. We can pray to Jesus and love Him wherever we are,—in church, or in the home, or in school, or on the street. The temple He wants to be worshiped in, is our heart. (All place hands on heart.)

The woman believed that Jesus was the Christ, the Son of God, and that He was able to do all He said. So, you see, she drank the living water herself, and then she told others that Jesus could give it to them, and many were led to believe in Him as their Saviour.

Golden Text—Repeat Golden Text—"If any man thirst, let him come unto Me, and drink".

Jesus in Our Hearts—Sing or repeat :

More like Jesus would I be,
Let my Saviour dwell with me,
Fill my soul with peace and love,
Make me gentle as the dove.

He will teach me how to live,
All my sinful thoughts forgive;
Pure in heart I still would be—
Let my Saviour dwell in me.

—Hymn 524, Book of Praise.

Something to Think About—I should give my heart to God.

FROM THE PLATFORM

WHERE TO WORSHIP HOW

Print on the blackboard, WHERE TO WORSHIP? Ask a brisk series of questions somewhat as follows: Where did the Jews say worship should be offered? Answer, In the temple at Jerusalem. According to the Samaritans, where should God be worshiped? Answer, On Mt. Gerizim. A word or two may be said here about this mountain and its twin, Mt. Ebal (see Geography Lesson). Who asked Jesus where people should worship? What was his answer? Bring out the truth that, according to Jesus' teaching, God can be worshiped anywhere. Now print, How to worship. Ask for the two names which Jesus uses of God in the Lesson—Spirit and Father. How does He say we should worship God? Be sure that the scholars understand "in spirit" (not merely going through certain forms, but putting our heart into worship) and "in truth" (understanding what we say and do in worship). In a closing word emphasize how eager our heavenly Father is, that we should come to Him at all times and offer Him the worship of true and loving hearts.

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

John 4 : 43-54. Commit to memory vs. 49, 50.

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

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

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

45² Then when he was come into Galilee, the Galileans received him, having seen all the things that he did³ at Jeru'salem at the feast : for they also went unto the feast.

46⁴ 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.

48⁵ Then said Je'sus unto him, Except ye see

signs and wonders, ye will⁶ 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. ⁷ And the man believed the word that Je'sus⁸ had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him,⁹ and told him, saying,¹⁰ Thy son liveth. 52 Then, enquired he of them the hour when he began to amend. ⁷ And they said¹¹ unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at¹² 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 second¹³ miracle that Je'sus did,¹⁴ when he was come out of Jude'a into Galilee.

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

LESSON PLAN

- I. The Meeting, 43-48.
- II. The Miracle, 49, 50.
- III. The Message, 51-54.

DAILY READINGS

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

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

T.—First miracle at Cana, John 2 : 1-11. W.—

A centurion's servant, Matt. 8 : 5-13. Th.—A ruler's

faith, Matt. 9 : 18-26. F.—Great faith, Matt. 15 :

21-28. S.—Faith needful, Heb. 11 : 1-6. S.

Salvation by faith, Rom. 10 : 1-13.

Shorter Catechism—*Quest. 87. What is re-*

pentance unto life ? A. Repentance unto life is a

saving grace, whereby a sinner, out of a true sense

EXPOSITION

Time and Place—Probably December of A.D. 27, a few days after last Lesson; Cana of Galilee.

Connecting Links—After the two days spent at Sychar, during which many of the Samaritans were led to believe on Him, first by the testimony of the woman whom He had met at Jacob's Well, and afterwards by His own words (ch. 4 : 39-42), Jesus, with His disciples, went on to Galilee.

I. The Meeting, 43-48.

Vs. 43, 44. *After the two days* (Rev. Ver.). See Connecting Links. *Went into Galilee.* This visit marks the beginning of Jesus' public ministry in Galilee. His appearance at Jerusalem and His work in Judea, described in chs. 2 and 3, are passed over in the other Gospels. These begin their story of the public ministry at this point, and state as the reason of our Lord's making Galilee the scene of His activity, the news brought to Him of the Baptist's imprisonment (see Matt. 4 : 12; Mark 1 : 14). *For Jesus . . testified*, etc. This verse points back to Jesus' reason for leaving Judea (see v. 1),

of his sin, and apprehension of the mercy of God, in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

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

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 260; 213; 100 (Ps. Sel.); 544 (from PRIMARY QUARTERLY); 168.

Special Scripture Reading—Psalm 103. (To be read responsively or in concert by the whole School.)

namely, that His growing popularity there had threatened to bring Him into conflict with the jealous Pharisees. Galilee was His "own country", because He had lived, till He was thirty years old, in Nazareth, a town of that province : there He would be among the people as one of themselves, and there would, therefore, be less likelihood of trouble owing to over popularity. The proverb here quoted by our Lord was one in common use then as now.

V. 45. *Galileans received him*; welcomed Him with unlooked-for cordiality. *Having seen all the things . . at Jerusalem at the feast*; the Passover. Those Galileans who had gone up to Jerusalem on that occasion, were amazed to see the position which the Carpenter of Nazareth took up in the capital. The more unprejudiced of them must have felt somewhat proud of the impression produced by their young fellow countryman. They were perfectly ready now to give Him a favorable reception. *They also went unto the feast* : at Jerusalem, as the law of Moses required all Jews to do.

Vs. 46, 47. *Jesus came again into Cana.* The mighty work which He had wrought there (ch. 2 : 1-11) must have profoundly impressed the people of the place, and ensured for Him a friendly welcome on His present visit. *A certain nobleman*; probably a military officer of Herod Antipas, son of Herod the Great, then ruler of Galilee. Perhaps "court official" is the best translation. He was of higher rank than the centurion of Matt. 8 : 5, etc. *At Capernaum*; about twenty-five miles from Cana. *Heard that Jesus was come.* Evidently he had heard of the former miracle at Cana, and probably also of the miracles which Jesus had wrought in Jerusalem. *Went unto him*; eagerly seizing the opportunity of getting help for his son. *Besought him . . . come down*; a request showing confidence in Jesus' power to heal his son, but not in His being able to heal him at a distance. The suppliant had strong faith, but it was not yet strong enough. *At the point of death*; so that whatever help was to be given must be given quickly.

V. 48. *Except . . . signs and wonders.* "Wonders" are miracles viewed as outward marvels: the term "signs" points to their effect on the minds and hearts of the beholders. Jesus seems to have in view the attitude towards Him of the Galileans as a whole, of which the nobleman's request is merely an example. He is grieved by the thought that only what is outward is able to appeal to them. They are prepared to receive Him only because they expect to see some mighty works. For Jesus' reluctance to work wonders see ch. 6 : 30, etc., and compare Matt. 12 : 39; 16 : 4. *Will not believe*; in contrast with the Samaritans (v. 39), who had believed the bare word of Jesus without a miracle. As in the case of the Syrophenician woman (Mark 7 : 26, etc.), He puts the nobleman's faith to a severe test, that it may be strengthened to the point when it will rely implicitly on His word.

II. The Miracle, 49, 50.

Vs. 49, 50. *Come down ere my child die.* The test is nobly endured. Jesus' delay only adds intensity to the imploring trustfulness of the father. His breaking heart will not let him go without the blessing. And Jesus, with His ever ready sympathy

for distress, longs to bestow the gift of healing far more intensely than the father longs to receive it. "He was Pity in a man's form and with a man's heart." He delayed His healing word only that, with it, there might come to the petitioner a stronger and purer faith. He will not have him think that, to heal, He must be present at the sick-bed. *Go . . . son liveth.* There rang out in these words the authority of One whom disease, and even death, must obey (see Ps. 107 : 20). *Believed the word.* There is not a more remarkable concrete example of glorious faith in the New Testament than this. A true faith always, like that of this nobleman, takes Jesus at His word, without discussion, and goes out into life, taking for granted that, however unlikely His promises may appear, He will certainly fulfil them. That is the faith which saves.

III. The Message, 51-54.

Vs. 51, 52. *Going down.* Cana was among the hills of Galilee; Capernaum was on the sea shore. The father journeyed homeward, confident that he would find his son freed from his sickness. *Servants . . . told him . . . Thy son liveth.* His faith had been sorely tested; now it was as richly rewarded. *Inquired . . . the hour . . . began to amend.* He may have expected that the cure would be gradual. *Yesterday at the seventh hour*; one o'clock p.m. *The fever left him.* The cure had been instantaneous.

Vs. 53, 54. *The same hour . . . Jesus said . . . son liveth.* The word of Jesus was uttered and the cure took place at the same moment. It was reasonable to conclude that the word was the cause of the cure. *Himself believed, and his whole house.* We have seen how the man's faith was strengthened; now we see how it spread. The Cambridge Bible says that this was "the first converted family". *Second miracle.* The first was the turning of water into wine. By that, the faith of the disciples was confirmed (ch. 2 : 11), by this, the faith of the nobleman.

Light from the East

FEVER—This illness was, in all likelihood, malarial fever, which was, and is still, very common in the valley of the Jordan and

neighborhood, and which is there sometimes accompanied by jaundice. Within the past ten years, it has been proved by extensive and oft-repeated experiments, that the germ of this fever is introduced into the system by the bite of a certain species of mosquito

which breeds in the stagnant waters of the swamps, from which it was formerly supposed that the noxious miasma causing the fever arose. Great efforts are now made in civilized countries to get rid of the insect which cultivates and communicates the germ.

APPLICATION

A prophet hath no honour in his own country, v. 44. The habit of thinking very little of the persons and places that are near us, is a very old one. But age does not improve it. It is an unkind and unprofitable habit.

The leal and true hearts are more likely to be found in our own homes than elsewhere. The great men are our fellow citizens, and we would see it thus, if we would but put off our envious eyeglasses. Far fields seem fair and fertile, but the hills of home are, as a matter of fact, better. It pays to persevere in our appreciation of what we have. Sir Launfal, in Lowell's poem, compassed the world, searching for the Holy Grail, and found it at his castle gate when he returned there, broken in health and wealth. The miner who keeps digging at his claim gets more gold for his work than those who are constantly pulling up tent pegs and rushing to some newly-found, distant land. The gold of character is near us, and the best that can be found is in our own land.

A certain nobleman, whose son was sick, v. 46. Among the Spanish is a proverb, "There is no home without its 'hush'". The "hush" is on account of some existing defect or sorrow, or some painful memory in the home. The talk of the family flows along, but if it should become boisterous, it will disturb the sick one or the sleeping one, and the "hush" is whispered by the thoughtful. Or perhaps, the conversation touches on the absent boy or girl whose empty place means a green mound in the graveyard, and again the "hush" is uttered.

"There is no flock, however watched and tended,

But one dead lamb is there."

The nobleman had in his home many rich treasures, no doubt; but he had a sick boy, and a need for "hush".

For he was at the point of death, v. 47. When we have done all in our power for our sick ones, and then stand helpless before the coming of death, we grasp at any means that we then hear may help. Men have given the last penny of their fortune to save their loved ones, and felt it was an exchange never to be regretted. This man came helpless, but hopeful. He had done all he could. Now, he hoped Christ would cure his son. If he had once been proud and haughty, he was no longer so. He wanted help, and came as a suppliant.

"I saw him in the flush of pride,

When round him stood his worshiped pelf:

"This is the truth, good friend," he cried,

"God helps the man that helps himself."

"I saw him in the fall of pride,

When round him lay his shattered pelf :"

'This is the truth, good friend,' he cried

'God helps when man can't help himself.'"

The man believed. .and he went his way, v. 50. Faith is to knowledge and reason what the telescope is to the eye. By the use of

The Soul's Telescope the telescope we can see the rings of Saturn and all the wonders of "smaller worlds on larger worlds attending" in the blue vault above. By means of the telescope a map of Mars has been made, and now we may study the geography of the red star. Its canal-like seas, its islands, its high mountains with snow-caps are there mapped out. So faith brings the distant near to us and makes the unseen real to us, and allows us to dwell in the wonderful righteousness and peace and joy of heaven, while we are yet on the earth.

Thy son liveth, v. 51. There is an old legend of the Empress Helena, mother of Constantine, who went to the Holy Land

to find the cross. Excavations were made, and they found three crosses. **The Life-giving Cross** But how they were to know which was the true one? They took a dead body and laid it upon one after another of the three crosses, and as soon as it touched the Saviour's cross, it started

into life. The way to test Christianity is by its life-giving results. It makes dead men live. It gives new heart, new hope, new will to those who had hearts of stone and were filled with despair, or were driven by the tempests of temptation as leaves before the winter wind.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

It is important to note the time of this Lesson, the beginning of Jesus' Galilean ministry (see Exposition).

1. Consider the remark of Jesus in v. 44, as throwing light on His methods. View it in connection with vs. 1-3, where Jesus met with great popularity and went to Galilee to avoid it. The reason was that, according to the proverb, He might be able to carry on His work more quietly. The wisdom of Jesus, in using the most favorable conditions for work, affords a very profitable study for all Christian workers. But Galilee had seen His power, recognized Him as one of her own, and now, contrary to general experience, showed unusual warmth and cordiality.

2. Jesus' healing the nobleman's son, vs. 46-53. In keeping with John's general plan, this should be regarded as an illustration of the development of faith. As casting light on the popularity of Jesus, note how rumors of His power must have already reached the court of Herod, so that the nobleman seeks Jesus, on His arrival. Observe:

(a) *The need of faith in Jesus.* The sick one was beyond human help. The father does not send a message, but seeks Jesus personally. The reports of this wonderful Healer had awakened expectation. Since He had healed others, why not his son?

(b) *Faith in training,* v. 48. Why does Jesus meet this anxious father with this sharp rebuke? The Galileans had seen Jesus' works at Jerusalem, and told of Him as a Wonder-worker; so the nobleman urges Jesus to go down to Capernaum. Jesus was looking for real faith, and therefore He takes this germ of faith and seeks to develop it. He wants to show that His best gift

is not physical healing, and that the highest faith does not rest upon miracles, or bodily presence (compare ch. 20: 29). Notice how He trains faith.

(c) *Faith rewarded.* The nobleman accepts Jesus' word, and goes away without any apparent haste. Study the confirmation of his faith by the facts at home, and how he accepted Jesus and also had the joy of having his household share his faith with him.

This Lesson is an illustration of the way Jesus responds to faith, not only personally, but on behalf of others.

Emphasize the value of intercession for others, and Jesus' methods in the discipline of faith. Advanced classes will find help in considering the miracle as an act following a divine command. It was no mere physical wonder, but a direct forthputting of God's power.

For Teachers of the Boys and Girls

With a class of boys and girls, take merely enough of vs. 43-45, and of the first part of v. 46, to give the setting of the Lesson, and then pass on; or, perhaps better still, begin at once with the sick boy, and let the setting come in as the story develops.

I. **THE BOY**—Get the class to make him real: to pick out all that is said about him, or implied, so that it will be a real boy that is before them: a great man's son, sick, very sick, almost at the point of death: a puzzle to the physicians: the centre of an anxious household; some fresh hope coming to him from the news of the great Wonder-worker; and, as he lies white and wan and helpless, half wondering and half dreaming of what success his father will have with the Healer.

II. **HIS FATHER**—An officer of King Herod's court, busy, rich, proud; but consumed with love for his boy. Picture it out,—how he hangs over the couch of pain; how the tears come in spite of him; how some one suggests Jesus; how, at first, his

pride and unbelief rebel; how, at last, he tramples these down, and sets out to seek help of the despised Nazarene (some of the scholars will recall the "great man" Naaman, and how he conquered his pride, 2 Kgs. ch. 5.) It will be a good opportunity of showing boys and girls what a father's or a mother's love really means: how much it will sacrifice for their sakes.

How Jesus so tests and draws out the father's faith, that it grows strong enough to lead him to believe that a word spoken twenty-five miles distant can make the sick boy well, is another excellent line of study and question.

III. HIS PHYSICIAN—Whom, so far as we know, he never saw; certainly, not until after he had been healed by Him. The

scholars will have many questions as to the wonderful cure and how it was accomplished. V. 54 gives it its proper name, a "miracle". God's Son, at the beginning, gave life in the earth (ch. 1:3), it is by Him that all life continues (Col. 1:17); without Him no skill of earthly physician can cure. Why wonder that, by a word, He can make the sick well?

IV. HIS SAVIOUR—Follow the story out: "himself (that is, the nobleman) believed, and his whole house" (v. 53)—took Christ as their Saviour and Lord; the boy amongst the rest. And who ever had greater reason to believe than the boy? Because of what Jesus did for him, he believed. Work the thought out; show the scholars what Christ the blessed Son and Saviour has done for them. They should believe in, and love, Him.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The two places for to-day's Lesson are Cana and Capernaum. Opinions are divided as to the site of Cana. Dr. James Ross says: "Cana is usually identified with Kefr Kennah, a village about 4 miles northeast of Nazareth, on the road to Tiberias. On the road, half a mile west of the village, there is a large spring with a stone sarcophagus as a drinking trough. The village is pleasantly situated on the brow of a gentle slope, and is surrounded by plantations of olive and other fruit trees. But the traveler is impressed with the indolence and degradation of the people, as his horse wades knee deep through the manure which they have flung from their

stables and houses on the public highway, and which they leave there generation after generation."

Others hold that the site is at Kâna-el-Jelil, a little village on a lonely hill, about 8 miles northeast of Nazareth. The name Cana means "place of reeds", and the modern village overlooks a marshy plain where reeds abound.

Capernaum, now Khan Minyeh, was a busy town on the northwest shore of the Sea of Galilee, with roads branching out from it to Damascus, to Gilead, to Shechem and Jerusalem, to Egypt, and through Nazareth to the Mediterranean. (See the QUARTERLIES.)

ADDED HINTS AND HELPS

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

Some Test Questions

1. Where and how had Jesus spent the "two days" of v. 43?
2. What do the other Gospels give as the reason for Jesus' leaving Judea to begin His public ministry in Galilee?
3. What reason does Jesus Himself here give for returning to Galilee?
4. In what manner did the Galileans receive Him? How is this accounted for?
5. To what place in Galilee did Jesus first

go? What miracle had He previously wrought in that place?

6. What person now came to Him? From what town? With what request?

7. With what rebuke did our Lord meet this request? What contrast is suggested between the Galileans and Samaritans?

8. What was the purpose of Jesus' delay in granting the father's petition? With what words did He at last bestow the asked-for blessing?

9. How did the nobleman show that his faith had grown stronger?

10. What good news did he hear on his

way home? Who besides were led to believe in Jesus?

Something to Look Up

1. Mark tells a beautiful story of how Jesus cured a young girl in much the same way as this Lesson tells. Find what Jesus said to her mother when he told her the child was cured.

2. Find in Kings the story of a great man being cured of leprosy by a miracle.

ANSWERS (Lesson VI.)—(1) Isa. 55 : 1. (2) Matt. 5 : 6.

For Discussion

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

Prove from Scripture

That the words of Jesus stand.

The Catechism

Ques. 87. *What repentance is.* In no simpler or clearer way can the teacher explain what repentance is, than by referring to the parable of the Prodigal Son in Luke, ch. 15. Picture the youth at home. How little he thought of his father's love, how irksome were the restraints of home and how fair the far country seemed. Follow him to the far country. He is happy after a fashion at first, but how great is his misery at last. Then how different things looked. Now

his old home seemed the best and happiest spot on earth, and how he longed for his father's love. He had changed his mind. And repentance is just such a change of mind. With this story fresh before them, the scholars will repeat the answer and understand its meaning the better.

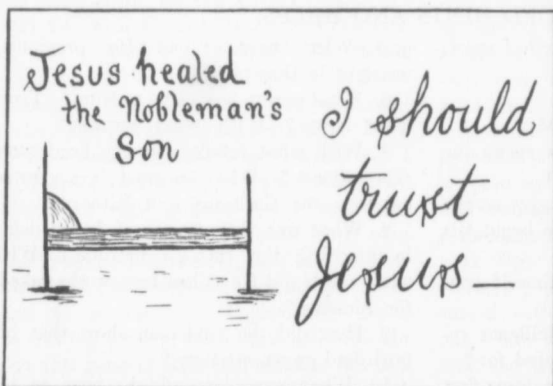
The Question on Missions

Ques. 7. The missionary's personal work is limited by conditions of his own strength, the climate, his knowledge of the people and their language, and his ability to overcome their prejudices and win their interest. When he has gathered about him a band of well trained men, upon whom he has impressed something of his own personality, he is able, through these, by supervising and directing their work, to do considerably more than he could by his own unaided efforts. The native preachers are, as a rule, earnest and devoted to their work. They have the advantages of knowing the people and of being able to approach them easily. The climate has no terrors for them, and they work under conditions impossible for the foreign missionary. In the arduous work of the village districts they are especially valuable, and the establishing of a large body of efficiently trained men is the only solution to the problem of overtaking the vast area covered by the village population.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, the great Physician.

Introduction—Can any of the little ones draw a picture of a bed? (Let some one



try.) This is the way some little people draw it, first a line straight up, and another not quite so tall, and a line joining them about a third of the way up, then this little curved line for a pillow.

Some little people are very fond of "playing hospital". They put two chairs together and a pillow on them, and then they put dollie, or baby brother on this bed, and they put paper caps and aprons on themselves and they are "nurses", and they give "pills" (made of

bread) and "medicine" (water) in a spoon to the patient, and he always gets well and able to run about, in a hurry. Talk a little about some hospital, one for sick children is of most interest to the little ones. Do you know what makes people care so kindly for sick ones? It is Jesus who puts it into their hearts to do this. He is the GREAT PHYSICIAN, and we are going to hear a story to-day about a sick boy whom He cured.

Lesson—Last Sunday we heard about Jesus and a woman at a well. You may tell something about the story. Jesus went from there to Cana, a little village up on a hillside in Galilee. (Draw a little sketch map.) On the shore of the Sea of Galilee (map) we'll outline some housetops. There is CAPERNAUM, where a certain great man lived, a nobleman. This man had money and a fine home; but to-day we see him in great trouble, very sad. There is sickness in his home: his little son is very ill. They have done all they can do to make him better, but he is dying. The nobleman hears that Jesus,—the great Physician who has been healing many sick ones, has come to Cana. He hurries away up to the village of Cana and finds Jesus, and begs Him to come down to Capernaum and cure his boy. Jesus is

willing to go where He is needed; but He wants the man to know that He is able to cure even if He is not beside the sick one. And He wants us to know that He can help us and do us good, even though we cannot not see Him or hear His voice speaking to us.

Golden Text—(Repeat.) The nobleman believed Jesus, and went away back to his home. Tell the rest of the story. Picture the joy of the father when the servants meet him with the good news. The cure was quick: just when Jesus spoke the words, the fever left the boy. The nobleman and all his family believed on Jesus. Do you not think that Jesus is the greatest Physician that ever lived?

Sing or Repeat—

The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer:
O, hear the voice of Jesus.

*Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
'Jesus, blessed Jesus.'*

—Hymn 544, Book of Praise

He will always help us, and do whatever is best for us.

Something to Think About—I should trust Jesus.

FROM THE PLATFORM

FAITH SEEKING
STRENGTHENED
SPREADING

This is a fine Lesson on FAITH (Print). First, we see faith SEEKING (Print). Get the scholars to picture Herod's courtier hastening from his home in Capernaum on the sea shore to Cana among the Galilean hills, where Jesus was. What did he believe Jesus could do for him? How had he been led to believe this? But the courtier's faith was not all that it ought to have been. He did not yet believe that Jesus could heal his son without going down to Capernaum. So his faith must be STRENGTHENED (Print). Bring out how Jesus' delay did make that faith stronger, until the man went away believing that the word of Jesus spoken there at Cana could cure his son twenty-five miles away at Capernaum. He goes to his home, to find his son quite well, and there we see his faith SPREADING (Print) throughout his household. Lesson: Have firm faith in Jesus ourselves, and seek to spread it amongst others.

Lesson VIII.

JESUS AT THE POOL OF BETHESDA

February 23, 1908

John 5: 1-9. Commit to memory vs. 8, 9. Study John 5: 1-18.

GOLDEN TEXT—Himself took our infirmities, and bare our sicknesses.—Matthew 8: 17.1 After ¹ this there was a feast of the Jews; and Jesus went up to Jeru salem.2 Now there is ² at Jeru salem by the sheep ³ market a pool, which is called ⁴ in the He brew tongue Bethes da, having five porches.3 In these lay a ⁵ great multitude of ⁶ impotent folk, of blind, halt, withered, ⁷ waiting for the moving of the water.

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

5 And a certain man was there, which had ⁸ an**Revised Version**—¹ these things; ² in; ³ gate; ⁴ in Hebrew; ⁵ Omil great; ⁶ them that were sick; ⁷ Omil from waiting, to end of v. 4; ⁸ been thirty and eight years in his infirmity; ⁹ lying; ¹⁰ Wouldest; ¹¹ sick; ¹² Arise; ¹³ straightway.**LESSON PLAN**

- I. A Desperate Case, 1-5.
- II. A Mighty Healer, 6, 7.
- III. A Complete Cure 8, 9.

DAILY READINGS

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

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

infirmity thirty and eight years.

6 When Je sus saw him ⁹ lie, and knew that he had been now a long time in that case, he saith unto him, ¹⁰ Wilt thou be made whole?7 The ¹¹ impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.8 Je sus saith unto him, ¹² Rise, take up thy bed, and walk.9 And ¹³ immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**Shorter Catechism**—Review Questions 85-87. **The Question on Missions**—8. What trades are the boys and girls learning? The boys are learning rug-making, cloth-weaving and carpentry at Rasalpora, near Bhow; carpentry and gardening at Dhar; farming and dairying at Amkhut. The girls are learning lace-making and drawn-thread work at Neemuch and Rutlam, and needlework at the widows' home in Indore.**Lesson Hymns**—Book of Praise, 34 (Supplemental Lesson); 402; 152; 29 (Ps. Sel.); 79 (from PRIMARY QUARTERLY); 404.**Special Scripture Reading**—Luke 7: 1-10. (To be read responsively or in concert by the whole School.)**EXPOSITION**

Time and Place—Probably in March, A.D. 28, at the Feast of Purim kept to commemorate the delivering of the Jews by Queen Esther from the wicked plot of Haman, Esth. 9: 21, 22, 26; Jerusalem.

Connecting Links—Taking ch. 4: 35 as a note of time, it must have been some time in December that Jesus came to Galilee and healed the nobleman's son (see last Lesson, ch. 4: 43-54), since four months from that time would bring us to the harvest season in the middle of April. The time of the Lesson was about a month earlier than this, so that the interval between last Lesson and to-day's was about three months. How Jesus spent this period we are not told.

I. A Desperate Case, 1-5.

V. 1. *After this*; that is, the healing of the nobleman's son: for the length of the interval see Connecting Links. *A feast of the Jews*. See Time and Place. *Jesus went up to Jerusalem*. The Jews were not required to go to Jerusalem to keep the Feast of Purim; but many did go, and the crowds would afford Jesus a good opportunity for teaching and preaching. Note that Jesus was careful to fulfil the religious ordinances of His nation. The spiritual

revolution He was accomplishing must come from within it, not from without.

Vs. 2-5. *By the sheep gate* (Rev. Ver.); probably a gate in the northeast quarter of the city, near the temple, likely named from its leading to a place where sheep were sold for temple sacrifices (see Neh. 3: 1, 32; 12: 39). *Pool. Bethesda*. The name means "House of Mercy". For a fuller account, see Geography Lesson. *Impotent folk*; Rev. Ver., "them that were sick". *Halt*; lame. *Withered*; having some member of the body wasted, shrunken. From "waiting" down to the end of v. 4 is omitted by the Rev. Ver., following the best manuscripts. The words are believed to have been an early comment, written on the margin of a very ancient copy of the Gospel to explain the "troubling" of the water mentioned in v. 7; and to have slipped from the margin into the text. *An infirmity thirty and eight years*. The exact time is specified to show the chronic condition of the malady, and the apparent hopelessness of any cure. But no case is beyond the power of the great Physician.

II. A Mighty Healer, 6, 7.

V. 6. *Jesus saw him lie*. His attention was specially attracted by this particular

invalid. Perhaps it was his depressed appearance that appealed so strongly to Him. Jesus invariably grapples with the most clamorous human need. *Knew. long time;* knew, it may well be, by His supernatural insight, as the whole past of the Samaritan woman had been to Him like an open book, ch. 4: 18. Or, He may have learned the facts of the case by conversation with the man or with the bystanders: it would be a well known case. *Wilt thou be made whole?* Why was the question asked? It might surely be taken for granted that the invalid would do anything, or give anything, to be cured. But Jesus recognized a certain dull acquiescence of the man in his infirm condition, from which he needed to be roused. Probably, at one time, he was eager to get rid of his weakness. But the years had passed. He had no acute suffering. He would win pity from the passers-by, who must have known him well. Possibly he was yielding to some evil habit, which was his chief obstacle to health (see v. 14). The case is a picture of many spiritual "chronics". They know that their lives are not right with God; they mean to stand on a better footing with Him some day. Meanwhile, they do not make it their business to receive a cure. Their will—and this is the deciding factor—is not entirely on God's side. Hence their hesitation, their dull contentment with things as they are.

V. 7. *Sir, I have no man*, etc. Instead of giving a direct answer to Jesus' question, the man begins a long story about his difficulties. Probably he had told it scores of times to sympathetic listeners. It had become part of his stock-in-trade. If he had been in earnest about a cure, he could certainly, by some means or other, have got into the pool, long before now. Many spiritual invalids resemble him, seeing their acquaintances made whole, while they remain as they are. (The HOME STUDY QUARTERLY gives a somewhat different explanation, representing the man as eager to be cured, but unable to reach the healing waters.) *Water is troubled*. At certain times there seems to have been a movement of an intermittent spring in the pool, which brought out, for a brief period, its curative properties.

III. A Complete Cure, 8, 9.

V. 8. *Jesus saith*. The offer (v. 6) is followed, as every offer of Jesus is, by the actual gift. *Rise, take up thy bed, and walk*. Jesus cuts short the man's story by a prompt command, including three actions which would show the completeness of the cure and also its immediateness. And with the threefold command comes the power to obey. The "bed" would probably be only a mat or rug, still commonly used in the East.

V. 9. *Immediately . . . made whole*. The command accomplished what the question failed to do. Faith links the helpless one to the healing power of Jesus, and, no doubt to his own utter amazement, he does in a moment what he had vaguely thought of as a possibility for thirty-eight long years. *Same day. . . the sabbath*; and therefore, according to Jewish ideas, it was not lawful either for Jesus to heal, nor for the man to carry his bed.

V. 10 relates how the Jews found fault with the man for carrying his bed on the Sabbath, and so breaking, as they held, such laws as Ex. 23: 12; Neh. 13: 15; Jer. 17: 21. The man (vs. 11-13) shelters himself behind the command of His unknown Healer. The healed man goes to the temple, perhaps to give thanks to God for his cure, as was surely most fitting. Jesus finds him there, and warns him to forsake the sin that had caused his sickness, v. 14. The Jews learn from the man that it was Jesus who had wrought the cure, and turn their charge of Sabbath-breaking against Him, seeking to kill Him for this offence, vs. 15, 16. In v. 17 we have Jesus' reply, and v. 18 tells how the Jews sought His life the more determinedly because, in addition to breaking the Sabbath, He claimed to be equal with God.

Light from the East

BED—Orientals are entirely ignorant of our elaborate preparations for sleeping. They roll themselves in their upper garment, and lie down on the ground almost anywhere and sleep soundly. This man's bed would be simply a rug or a rude mattress spread on the ground. In most good houses there is a divan, or raised seat, along the wall,

which serves as a sitting place during the day and as a sleeping place at night. The rich have now a mattress stuffed with cotton or wool, with a sheet over it, and a thickly padded quilt over them. Sometimes the bed is a framework of palm sticks, a little over six feet in length and six or eight inches above the floor. These are found only in houses which have bedrooms separate from the ordinary living rooms, but in most homes the whole family slept in the one room. In

Egypt, there were couches of as elaborate workmanship as the most elegant lounges of the present day. The ancient Jews, like their modern representatives, never changed their dress on going to bed, but merely laid aside the upper garment and loosed the ligature round the waist. In the summer they slept almost naked. The bedstead of Og, King of Bashan (Deut. 3 : 11), was made for his size and of bars of iron, because he would have broken through bamboo slats.

APPLICATION

A great multitude of impotent folk, v. 3. There is more fine weather than foul, and more health than sickness in the world.

The world, however, has very many who are helpless, and the greater number of strong and well folk have not only reason to be thankful for health, but they ought also to feel a responsibility towards these sick ones. Rev. John Newton, the author of a number of the Hymns in our Book of Praise, said he saw two heaps in life, a heap of misery, sorrow and suffering, that was far too large, and another heap of happiness, gladness and comfort that was too small. He made it the aim of his life to reduce the heap of misery and increase the heap of happiness. The still, sad music of humanity can be heard by sympathetic ears, and may be threaded with a note of hope by sympathetic hearts.

An infirmity thirty and eight years, v. 5. Some persons are burdened with an infirmity for a lifetime. Burdened? They might not all admit that.

Burdens
Blessings Paul had a sore infirmity, and when, after natural complaint about it and effort to get rid of it, he saw that it was to be his lifelong companion, he turned it into a matter for rejoicing; for he found that "tribulation worketh patience; and patience, experience; and experience, hope", Rom. 5 : 3, 4. If we could imitate the bee, our world would be changed. The bee looks for some sweet in all kinds of flowers and weeds, and it is not disappointed even in the flower of the nettle. Beware of allowing your infirmity to get into your heart. It will make you discontented, unhappy, fretful. If you reserve that place

for Christ, your infirmity will become a blessing.

Jesus saw him lie, v. 6. I stood in a crowded office, and tried to catch the voice of a friend over the telephone. But though I heard a sort of buzzing noise, I could not distinguish one word. Men were talking, there was trampling of feet, rattling of chairs and a score of other distracting noises. I tried and tried again, but it was of no use. Just then a clerk came to my assistance, and placing the tube to his ear, he wrote down every word uttered at the other end of the line. So it is in our spiritual experiences,—our friends cannot understand our heart hungers nor know our sorrow. The noises of the world compete with our appeals, and the eye and ear are filled with other sounds than our entreaties. Just then Jesus comes, and He sees and hears and knows. Every burden, every pain, every want of every man is known to Him.

Wilt thou be made whole? v. 6. "Remember, men", said a mission worker, speaking once on these words, "it's not patched, but made whole". Jesus comes to us, not merely telling us and showing us by His perfect example, what we ought to be and do,—that would be like telling the flowers to grow in winter,—but He puts new hearts within us and new strength to obey and follow Him. It is like bringing the sunshine and showers of spring, so that the flowers cannot but grow.

Rise, take up thy bed, and walk, v. 8. Thirty-eight years of inability to rise said to him, "Sit still; you cannot rise". Christ calmly gave the opposite command, "Rise".

There was a conflicting of commands here.

Conflicting Commands We are not strangers to such a clash. Self and sacrifice urge opposite courses. Joan of Arc heard conflicting commands before she donned the uniform of a soldier. Her father ordered her to stay at home, and said that before he would allow her to go to the battlefield, he would drown her. The voice of heaven, as she believed, commanded her to go. She put aside the obscurity and safety of home; but the struggle in that conflict of commands was perhaps her most difficult battle. When Duty whispers low, "Thou must", it is magnificent to answer back, "I can and will".

The Mystery of the Grass *The man was made whole*, v. 9. A miracle is incapable of explanation. But it is not the only mystery. A very boastful and quarrelsome scoffer at religion once met a preacher on a country road, and began to rail against the way Christians believe what they cannot explain. When he had exhausted his vocabulary, the preacher asked him if he believed only what he could explain, and the scoffer said, "Yes, only what I can explain". They were standing beside a field where cattle and sheep and geese were feeding on the grass. "You believe that the grass which these creatures eat, clothes them with their covering?" said the preacher.

"Why, yes", said the other, "Well, explain to me, if you please, why the grass produces hair on the ox, wool on the sheep, and feathers on the goose." "Why", said the scoffer, "you know,—oh, well,—that is a fact of life. I cannot explain it". "Well, my dear sir", said the Christian, "forgiveness of sin is a fact of life, and it is a fact that God will forgive you and make you wise, if you ask Him". And the preacher left his defeated opponent gazing at the mystery of the grass.

Lesson Points

We should be so busy in doing good that not a moment will be left for doing evil. v. 1.

In building hospitals and asylums and in sending out medical missionaries, the church is showing the spirit of her Master. v. 3.

The more we know of the world's need, the greater is our responsibility for supplying it. v. 3.

Personal work is the most effective method for the saving of men. vs. 5, 6.

Sin is too deep-rooted in the hearts of men to be removed by any other than divine power. v. 5.

"Be a little kinder than is necessary," is a rule that would greatly add to the sum of the world's happiness. v. 6.

God offers salvation to men freely and lovingly, but never forces it upon them. v. 6.

The gospel brings us, not good advice merely, but a new life. v. 8.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

It is well to remember John's method of selecting his material. Up to this time, Jesus had offered Himself to representatives of Jerusalem, Judea, Samaria and Galilee. In each case true faith had been fully satisfied. Side by side with faith, was seen the growth of unbelief. This miracle is selected, as plainly showing that Jesus had power to quicken whom He would, v. 21. With this incident a new stage in the history of unbelief is reached. It now became open and pronounced. Outline the section, chs. 5 to 11. Three miracles gave rise to controversy

amongst the Jews, namely, the healing of the impotent man (ch. 5); the healing of the blind man (ch. 9); and the raising of Lazarus, ch. 11. (See Exposition.) The outcome was the determination to slay Jesus, ch. 11: 53.

1. *The subject of Jesus' mercy*, vs. 1-5. The scene is in Jerusalem at the time of a national festival. A map of Jerusalem will be helpful (see Sketch Map, Lesson V., page 64). The locality was well known (Neh. 3: 32; 12: 39),—the pool of Bethesda, which had certain curative properties. In the immediate vicinity had been erected a sort of hospital or home. Notice that the closing words of v. 3 and the whole of v. 4 are omitted from the Rev. Ver. (see Exposition). Consider this man, one among

the many especially needy. His disease was of long standing, and now he must have been verging on hopelessness and despair.

2. *The exercise of Jesus' mercy.* See Jesus' discriminating judgment of this man, and His method of awakening the power of faith. Bring out the full meaning of Jesus' question: not, "Are you willing?"—a passive condition,—but, "Do you want to be healed?"—a positive exercise of choice. This emphasizes the relation of the human will to God's acts of healing, physical and spiritual. Study the man's answer. His condition was not due to lack of will, but to lack of ability and opportunity (but see also Exposition). His answer shows that he had become well-nigh hopeless. Now study Jesus' command. It appeals to the very power the man had sought in vain to exercise. He was commanded to do unaided what he had not done for thirty-eight years. V. 8 notes three stages, implying instantaneous, perfect healing. The ready response shows the energy of faith in Jesus, and the happy miracle of healing was complete.

The immediate truth in the Lesson is Jesus' supremacy in the physical, as well as in the spiritual sphere. He appears as the Lord of life. To show this is John's aim. But, further, it implies and illustrates the universal method of Jesus in the salvation of the soul. Man's sin, need, helplessness and hopelessness are all met by Jesus' holiness, power and salvation. The method of appropriation is here made clear. Jesus exalts faith as the basis of His works in man. He commands us to rise in His strength where we have frequently fallen, and at this very point He shows His power.

For Teachers of the Boys and Girls

Suppose the class in this Lesson follow Jesus step by step, watching where He goes, listening to His words, seeing what He does; the object being, of course, first of all to learn more about Jesus; but also to learn to be more like Him.

He is at Jerusalem—the centre of the nation's life and worship, and taking the deepest possible interest in both. If one is to be a good citizen, he must take his part in the life of the nation. If he is to be a good

Christian, he must be much at worship.

He was at Jerusalem at a Feast time, when the city would be thronged with people from all parts of the world. Often He taught one at a time and in quiet places (have the class give examples); but as often He preached where the crowd was thickest (again examples). The eager follower of Christ will choose the places where he can best reach people with his Master's message.

He takes his way to the pool of Bethesda, where a great multitude of the sick and suffering were,—as if to one of our hospitals. He Himself was well, but the sick were there, and therefore He goes. Have the scholars look up what James says religion is (Jas. 1: 27). Ask, "What drew Him to the helpless and suffering?" The answer will come, "Because He felt sorry for them and wanted to help them". The lesson, of course, is not—let every boy and girl turn into a "sick visitor". That is the older people's work. But it is Christlike in a child to have a tender, helpful hand for the suffering and helpless.

Jesus picks out the worst and most difficult case of them all (it is not likely that any one of them had been helpless longer than thirty-eight years). Again, a good example: to choose the hard task and not the easy one, is a sign of nobleness of heart and of trust in the Almighty God.

Listen now to a very wonderful command: a man thirty-eight years helpless, bidden to rise, take up the rug on which he lay, and walk. Do the words make one think less, or think more, of Jesus? If He were a mere man, they would be a fool's words. Because He is more than a man, even the very Son of God, the words come naturally from His lips, and lead us to worship Him. Are you surprised at what follows? Again, no; for is not all power in the hands of this strong Son of God? (Compare Matt. 28: 18.)

How can one stand by and hear and see, as Jesus restores this helpless man to perfect strength again, without crying out in his heart—"And me, too, Lord; make me who! and strong!" The point should be pressed home—how helpless we all are, of ourselves, to think, speak, or do, aright; and how

willingly and promptly Jesus will give us strength.

Two other glimpses; the one in v. 14, where Jesus gives the healed man a wholesome warning. Sin brings suffering; and the only

way to escape from the suffering is to forsake sin. The last glimpse is in vs. 16-18, where Jesus stands face to face with His foes—as strong and bold now, as He had been tender and gentle at the pool.

THE GEOGRAPHY LESSON

(SEE SKETCH MAP, LESSON V.)

The site of the Pool of Bethesda is uncertain; but it is probably one or other of the two following :

1. According to the "Palestine Exploration Fund", the pool was in the northeast angle of Jerusalem, just inside the east wall. The chief evidence for this site is the discovery in 1888, while excavations were being made under the church of St. Anne, of the remains of an ancient bathing pool, 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 true site. Amongst other proofs, is "a white marble foot, bearing a dedication in Greek characters, showing it to be the offering of a thankful Roman

woman named Pompeia, healed at the Pool of Bethesda".

2. The other site proposed is the Virgin's Pool, the only natural spring at Jerusalem, to the southeast of the city, which overflows regularly into a cave. Here may still be seen an intermittent "troubling of the water" (see v. 7), and it is still the custom for Jews to bathe in the cave, when this overflow occurs, for the cure of rheumatism and other diseases. It is also still the place where the flocks are gathered for watering (see "sheep gate", v. 2, Rev. Ver.). The "porches" (v. 2) were "covered colonnades or cloisters, where people might stand or walk, protected from the weather and the heat of the sun."

ADDED HINTS AND HELPS

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

From the Library

As in the case of the other miracles recorded in this Gospel, the action of Christ was quite spontaneous, without any solicitation on the part of the sufferer.—Century Bible.

Its (the Pool of Bethesda) water had a reddish tinge, due probably to chalybeate admixture, though tradition ascribes it to the blood of the slaughtered victims which the priests washed in it. At the Passover season the spring, full-fed by the winter rain, bubbled up periodically—a perfectly natural phenomenon, occasioned doubtless by the action of volcanic forces in the bowels of the earth.—David Smith.

The Father worketh hitherto,
And Christ, whom I would serve in love and fear,
Went not away to rest Him, but to do
What could be better done in heaven than here,

And bring to all good cheer.

Walter C. Smith.

Some Test Questions

1. Which Feast is referred to in v. 1 ? What is the length of the interval between last Lesson and to-day's ?
2. What was the purpose of Jesus in going to Jerusalem ?
3. Describe the two sites proposed for the ancient Pool of Bethesda, and give reasons in favor of each.
4. How long had the infirm man of the Lesson been ill ? How did Jesus know this ?
5. What question did Jesus ask of the man ? Give his answer.
6. What is meant by the troubling of the water, v. 7 ?
7. What three things did Jesus bid the man do ? What did these show as to his cure ?
8. Tell the result of his obeying Jesus.
9. On what day was the miracle wrought ? Who found fault ? On what grounds ?
10. How did the Jews learn that the Healer was Jesus ? What did they seek to do with Him ?

Something to Look Up

1. When Jesus ascended, He left to His followers the power to cure disease. Find a place in the Acts where it tells of two of His disciples curing a lame man.

2. One of the Epistles tells that Jesus is touched with a feeling of our infirmities. Find the verse.

ANSWERS (Lesson VII.)—(1) Mark 7 : 29. (2) 2 Kgs. 5 : 1-14.

For Discussion

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

Prove from Scripture

That Christ is God.

The Catechism

Ques. 85-87 (Review)—Last month the Questions had to do with sin : this month they are about salvation. The way of escape from the wrath and curse which sin brings, is made very plain. It is just by turning to Christ and turning from sin that we are saved. Turning to Christ—that is faith. In the wonderful Lesson V., for Feb. 2, John 3: 14-21, faith is pictured in the serpent-bitten Israelites looking at the brazen serpent, Num. 21 : 6-9. Just as they were cured by trusting in the love and power of God, who had bidden Moses raise that brazen serpent

on the pole, we are saved by trusting in Christ. Turning from sin—that is repentance, pictured, as we saw in studying Ques. 87, by the prodigal forsaking the far country and going back to his father's house.

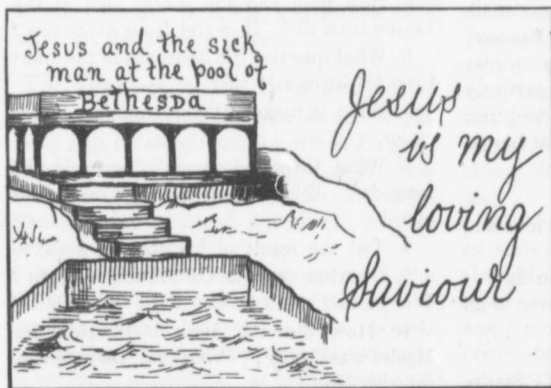
The Question on Missions

Ques. 8. For some years the boys at Rasalpara have been carrying on the manufacture of Persian rugs, which are made on looms, entirely by hand. All the work on them is done in the Orphanages, from the dyeing of material to the finished article. The boys also weave cloths of various kinds, chiefly for native wear, and supply our own Orphanages, and those in other missions with wearing apparel, in addition to supplying other local needs. In carpentry considerable work is done in the making of furniture, the woodwork on buildings, etc. At Dhar, similar work is being done in carpentry, especially in connection with the erection of state buildings. Several boys there are learning also market gardening and fruit culture, and have done good work in this line. At Amkhut, a number of Bheel boys are being taught improved farming methods, and dairying also is being gone into on a considerable scale. The lace and needlework done by the girls has not only had a great local sale, but quantities of it have been sent to Canada, as well, and have met with appreciation.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, a sympathizing Friend.

Introduction—Baby Fred was playing on the steps of the side door. Suddenly there



was a tumble and a cry, and in a moment mother had him in her arms putting "kiss plaster" on the wee head and soothing the trembling little body. A pretty story about "kitty muff" soon brought the smiles back, and the little fellow trotted off to his play again. Watching this little incident, the old lines came to mind, "Who ran to help me when I fell And would some pretty story tell

Or kiss the part to make it well?
My Mother."

God, Our Sympathizing Friend—"As one whom his mother comforteth, so will I comfort you" (Isa. 66 : 13), God said to His people long ago. He also says, "Like as a father pitieth his children, so the Lord pitieth them that fear Him", Ps. 103 : 13. (Repeat these texts.)

"What a Friend We Have in Jesus!" Think how tender Jesus was, when He said to His disciples, "I will not leave you comfortless : I will come to you", John 14 : 18. What a sympathizing FRIEND Jesus is !

Lesson—Our Lesson story to-day tells us of Jesus being a kind, sympathizing Friend to a poor sick man. Last Sunday we were talking about Jesus and a sick boy. What did Jesus do for him ? (Recall Lesson.)

Pool of Bethesda—Now we are going to look at a lot of sick people. They are not in a hospital, but are sitting or lying in a building with a roof, and pillars supporting the roof, dividing it into porches something like this (outline). Steps lead from these porches down to a pool of water, like a big basin. There are blind people, and lame people, and sick ones of all kinds. What are they doing here ? Waiting to be cured. It is not a doctor they are looking for, but they expect to be cured by getting into this pool of water. The water will not cure except when it springs or bubbles up every once in

a while, and then the sick ones must go, or be carried, down the steps and bathe in the pool while the water is bubbling. At any other time it will not cure them.

Jesus has come back to Jerusalem, and is now passing this pool, and is filled with pity at the sight of so many sick ones. We can see Him going amongst them, speaking kindly words. See ! there is a man alone : no one is helping him get to the water. Jesus says, "Would you like to be made well ?" Tell the man's reply. Tell of the sympathy and kindness of Jesus to the poor man, and the wonderful way Jesus helped him.

Golden Text—Our Golden Text tells us about Jesus' sympathy for us in all our sickness and troubles. (Repeat Golden Text.)

Repeat—

What a Friend we have in Jesus,
All our sins and griefs to bear !
What a privilege to carry
Everything to God in prayer !

Can we find a Friend so faithful,
Who will all our sorrows share ?
Jesus knows our every weakness;
Take it to the Lord in prayer.

—Hymn 404, Book of Praise

Something to Think About—Jesus is my loving Friend.

FROM THE PLATFORM

- I. A DESPERATE CASE
- II. A MIGHTY HEALER
- III. A COMPLETE CURE

Ask the scholars for the heads of the Lesson Plan, and print them on the blackboard as above. Bring out, by questions, the sad condition of the man at the Pool of Bethesda. This is represented in the first head, A DESPERATE CASE. The points are : the long standing of the disease, his friendlessness and his hopelessness. Now turn to the second head, A MIGHTY HEALER. Recall the miracle wrought by Jesus in last Lesson, and also His turning water into wine, John 2 : 1-11. Picture Jesus coming to the poor sick man, with all His power to heal. The last head is, A COMPLETE CURE. Get the scholars to describe how it was all brought about, and bring out the actions of the man which showed that the disease was wholly removed. A word or two about Jesus' power and willingness to save us from the disease of sin, and the school will be prepared to sing with heartiness Hymn 404, Book of Praise.

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

- I. SILENCE
- II. SINGING. Hymn 34, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
- III. PRAYER, closing with the Lord's Prayer in concert.
- IV. SINGING.
When morning gilds the skies,
My heart awaking cries,
' May Jesus Christ be praised !'
Alike at work and prayer
To Jesus I repair;
' May Jesus Christ be praised !'
—Hymn 97, Book of Praise.
- V. READ IN CONCERT. See SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.
- VI. SINGING. Psalm or Hymn selected.
- VII. BIBLE WORK. From the Supplemental Lessons.
- VIII. READING OF LESSON PASSAGE.
- IX. SINGING. Psalm or Hymn selected.
(This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

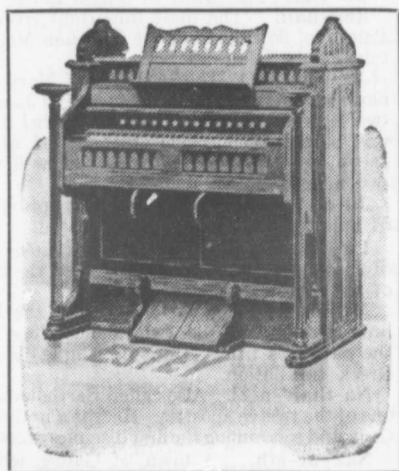
[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

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

Closing Exercises

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. Heb. 1: 1-4.
Superintendent. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,
School. Hath in these last days spoken unto us by His Son,
Superintendent. Whom He hath appointed heir of all things,
School. By whom also He made the worlds;
Superintendent. Who being the brightness of His glory, and the express image of His Person,
School. And upholding all things by the word of His power,
Superintendent. When He had by Himself purged our sins, sat down on the right hand of the Majesty on high;
School. Being made so much better than the angels,
Superintendent and School. As He hath by inheritance obtained a more excellent name than they.
- V. SINGING. Hymn 607, Book of Praise.
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[For additional information in regard to certain of the places, see Geography Lessons.]

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

Beth-ab'-ar-a. Identified by Conder with Abârah, a ford of the Jordan 14 miles south of the sea of Galilee. Conder also says that "Bethany", substituted by the Rev. Ver. for Bethabara in John 1 : 28, was the name of a district east of Jordan reached by the ford of Bethabara. The traditional site, however, is at a ford east of Jericho.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jo'-na. The father of Simon Peter.

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

Jo'-seph. 1. The husband of Mary the mother of Jesus. 2. The eleventh of Jacob's twelve sons and elder son of Rachel. He was buried at Shechem, the site of which Jacob had gifted to him. Jacob's well was two miles from Shechem.

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

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

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

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

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

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

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

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

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

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

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

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

Ti-be'-ri-as. A name given to the Sea of Galilee from Tiberias, capital of Herod the ruler of Galilee, on the southwestern shore.

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THE BOOK PAGE

"It strikes us", says the British Weekly, "that Mr. G. H. Morrison has at least as much of the late Dr. Parker's gift as any other living preacher,"—the gift, namely, of going to the heart of the things of life and conduct in keen, plain, strong words that grip the conscience and lead to nobler thinking and doing. Mr. Morrison's new volume of sermons, **The Wings of the Morning** (Hodder & Stoughton, London, U.C. Tract Society, Toronto, 328 pages, \$1.50), illustrates the statement. They are sermons, spoken by a living voice to living men, and none the worse that they are not the "full-dress" forenoon discourse, but the evening sermon, with its more miscellaneous audience. Many of the texts and subjects are novel, for example, *The Gifts of Sleep*, *Elijah* or *Jeremiah*, *The Perils of the Middle-aged*, *The Intolerance of Jesus*, *The Deceptions of God*, *The Ambitions of Quietness*. There is a continual feast for the reader, and many a choice, suggestive bit for the preacher, in these sermons.

The title of Mr. Brierley's latest book, **Our City of God** (James Clarke & Co., London, U.C. Tract Society, Toronto, 309 pages, \$2.00), is suggested by Augustine's, *City of God*. But the "city" of the modern essayist is "built on broader foundations and with a mightier population" than that of the early church father. "Our" city is not limited to the church, but embraces all humanity. But Mr. Brierley's point of agreement with Augustine is that he believes the city to be God's city as well as ours.

How is this great city of our complex modern life to become happy, wealthy and beautiful? Only, our author would answer, by each man living up to his obligations to God, to his neighbor, and to himself. The papers in which these obligations are set forth, are full of interest and stimulus.

It is an attractive title, **Our Church in the Highlands**, by William Malcolm MacGregor, D.D. (Oliphant, Anderson & Ferrier, Edinburgh, 24 double column pages, 5c.). Many Highlanders on this side the water, one would think, would wish to possess it. It is the story of the United Free Church in the Highlands—"What we have done, and what is yet to do." There are many fine portraits of leaders, but the chief charm of the booklet is its atmosphere. It is fairly redolent of the misty hillsides and the peat reek, and tells the story of a memorable period and work.

Seeley and Co., London, are the publishers of two really fine books for boys, and for all others who retain the boyish love of the adventurous and the marvelous. The first is **Heroes of Pioneering** (352 pages), a series of tales recalling the deeds of notable leaders in the conquering and colonizing of new states. British a full share of these leaders are, and the story of their deeds makes the blood run quicker, and stirs the ambition to be among the doers and the makers in the world. **The Romance of Modern Photography** (345 pages) is the other of the two books. It belongs to a series, *The Library of Romance*, and is full of information, given in the most interesting manner regarding one of the most

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Principal A. E. Garvie, in the preface to his latest book, **Studies in the Inner Life of Jesus** (Hodder and Stoughton, London, U.C. Tract Society, Toronto, 542 pages, \$1.75 net), tells that his interest in the subject dates back to a time when he was engaged in business, devoting his leisure to study and Christian work in the slums of Glasgow. During the ten years of his Scottish pastorate, and after he became a professor, it continued to engage his earnest thought. The book offers, therefore, the fruits of patient inquiry and diligent research. And in it no one will fail to find help who wishes to understand more fully the Life of Jesus. Dr. Garvie's volume is to other Lives of Christ, what the Gospel of John is to the Synoptics. It makes little of the outward circumstances and conditions, the environment and ideals which form "the scenery, the upholstery and drapery of the life of Jesus", and devotes itself to the revelation which Jesus gives of His own heart and mind and will in His words and works. Twenty-four studies, beginning with the Eternal Word and closing with the Risen Lord and the Living Christ, are followed by two which gather up the teaching of those given before as to the Person of Jesus.

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