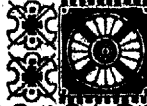


Sabbath School Publications
Presbyterian Church in Canada



Check Home Study Series

THE
HOME STUDY
QUARTERLY

FOR THE BOYS AND GIRLS

"Search the Scriptures."

PUBLISHED
UNDER AUTHORITY OF THE GENERAL ASSEMBLY

REV. R. DOUGLAS FRASER, M.A.

Editor and Business Manager

222 Markham Street

TORONTO



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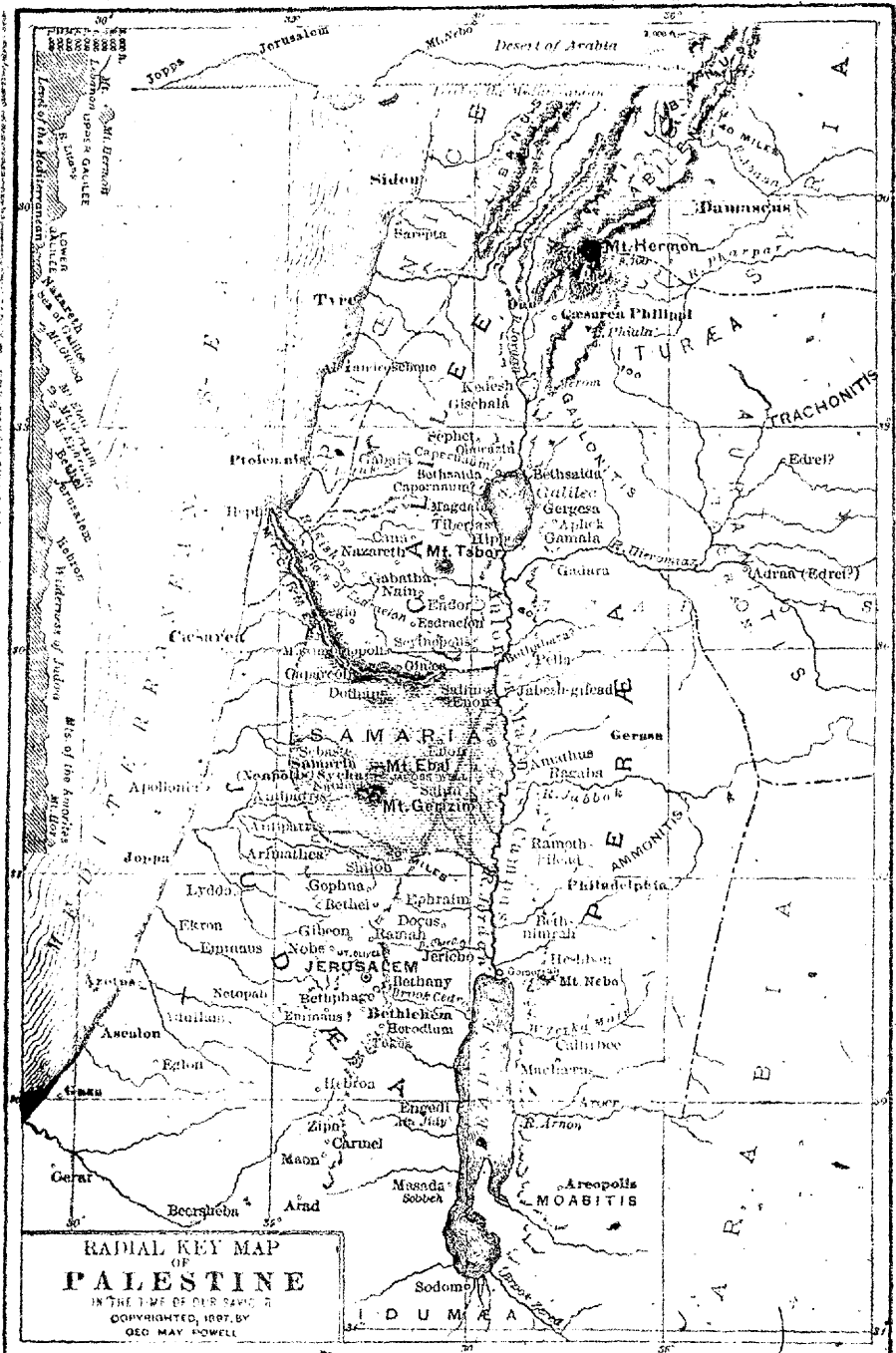
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The Home Study Quarterly

VOL. V.

JANUARY, FEBRUARY, MARCH, 1899.

NO. I.

THE NEW YEAR.



HAPPY NEW YEAR to all the boys and girls and to every home! and great joy and profit in our study of God's Holy Word.

This year, which begins and ends with a Sabbath Day, is the last of the eighteen hundreds. With its close a new century will be ushered in.

For the first half of the year we are to study together the Gospel of John. John was the youngest of the twelve, and lived many years after all the others had finished their course. He was the disciple whom Jesus loved, and he saw more deeply than the rest into the heart of Jesus. He wrote the Gospel in his old age out of the fullness of a clear remembrance of what his Lord was, and of what He had said and done, and under the guidance of the unerring Spirit of God. It was written in Greek, the most widely read language of the time. John wanted all the world to know Jesus of Nazareth as he had known Him, as the great teacher, the marvellous healer, the very Son of God, who died on the cross of Calvary for men's sins, and who rose again and has gone to sit on God's right hand a Prince and a Saviour—**THE SAVIOUR OF THE WORLD**—giving eternal life to all who believe in His Name.

This Gospel of John is the profoundest book ever penned; but its language is so simple that, like the clear water of our great Upper Lakes, it allows us to see far into the depths. Our Lord Himself says that we shall understand His teaching just in the measure in which we are willing to do His will. Let us pray, therefore, for the spirit of obedience, as we begin our studies, resolving that, just so far as we know what our Heavenly Master wishes us to do, we shall do it joyfully.

R. DOUGLAS FRASER.

The HOME STUDY QUARTERLY, with its carefully graded questions for Juniors and Seniors, its Questions for Written Answers, and its complete Record of Attendance, should meet with favor in the Home Department.

FOR HOME STUDY.

Our Lesson Helps, as their name would indicate—**THE HOME STUDY SERIES**—are intended to be used *not* in the School, but in the home in preparation for the School.

The Bible itself is the text-book. Nothing else should be allowed to take its place. The place of the Lesson Helps is as an aid to Bible study, and teachers and scholars should agree not to use Monthly or Quarterlies or Leaflets in the classes, but to have the preparation of the lesson all done beforehand.

With such sort of preparation in view the Helps have been arranged, with readings from the Revised Version, the Daily Readings, the Lesson Plan, the Notes of Explanation, the Questions, the Practical Application, the Topics for Brief Papers in **THE TEACHERS' MONTHLY**, and the Questions for Written Answers in **THE HOME STUDY QUARTERLY**. To use the Helps diligently through the week is to make their use in the class unnecessary. Besides, when the Bible itself and nothing else is taken to the Sabbath School, the scholar becomes familiar with it and expects finding his way through the sixty-six books of which it is made up, and in comparing Scripture with Scripture.

It may be well further to explain that the printing of the Scripture passage in the Lesson Helps is in no way intended to discourage the use of the Bible itself. So numerous indeed are the Scripture references in the treatment of the lesson that it is absolutely necessary to have the Bible also in hand when using the Helps.

Very earnest consideration has been given to the request of some Schools for an edition of the Leaflets *without* the Scripture passage. Should there prove to be a general demand, arrangements could be made a little later for such issue. The desire of the General Assembly has been to reduce the number of the different editions of the Helps in order to greater efficiency. To multiply editions is to add to the expense, and it is thought better to adhere to the present number in the meantime.

The Home Study Series

SABBATH SCHOOL HELPS
PRESBYTERIAN CHURCH IN CANADA

The Teachers Monthly, for Teachers and Bible Classes (with special Primary Department); 50c. yearly, 5 or more to one address, 40c.

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The Home Study Leaflet, corresponding to the Quarterly; 5c. yearly. Sent only in fives or multiples of five.

The Primary Quarterly, Illustrated, for the Little Ones; 20c. yearly, 5 or more to one address, 10c. each.

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The above series will be found well adapted to the use of the Home Department.

Sam. les sent free on application.

COLORED ROLLS AND CARDS

Colored Lesson Picture Rolls; 75c. per quarter, \$2.50 for year.

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CATECHISMS

Shorter Catechism, per doz., 20c.; 100, \$1.25.

“ with Proofs, 35c.; 100, \$1.75.

Carson's Primary Catechism, 45c. per dozen, \$3.00 per hundred.

CLASS AND SCHOOL REGISTERS

Order received for S.S. Class Register, 5c. each, S.S. Superintendent's Record, S.S. Secy's Record.

Y.P.S.C.E. Topics—"Plan of Study," 1899.

Topic Cards, embracing Catechism and Monthly Topics, \$1.00 per hundred.

Booklets, as above, with daily readings, \$1.50 per hundred.

All Orders and Remittances to be sent to

Rev. R. Douglas Fraser,

Editor and Bus. Man., 592 Markham St., Toronto

A HOME DEPARTMENT.

As organized recently in Central Church, Galt (Rev. Dr. Dickson's), the Home Department of the Sabbath School embraces those attending, as well as those not attending, the School, which seems an excellent plan for getting whole families to study the Scriptures together. Visitors are appointed for each Elder's district to distribute the HOME STUDY QUARTERLY and to receive the contributions of the members.

SOME BOOKS FOR THE BOYS AND GIRLS

You are all readers; and there are so many books and of so many sorts that you may well be puzzled to know which to read and which to let alone. Will you allow one who loves boys and girls, and is fond of boys' and girls' books, to tell you?

There is one safe rule—always read the best. But which are the best? Again there is but one answer—those that lift us up. Some books are like strong drink—they intoxicate. Avoid them as you would poison, and seek for the books that give you a steadier brain, a stronger mind, a merrier heart, a sweeter spirit, a deeper reverence for God and for good.

Here are some that have fallen in our way lately which the boys and girls will enjoy. From the U.C. Tract Society, Toronto (all illustrated), ARTHUR RAYNARD'S TRAINING (30c.); how a boy becomes a man in spite of his own thoughtlessness and his mother's silly pride. THE LITTLE CAPTIVE (30c.) and three other tales, by the author of the "Spanish Brothers," the scenes being laid respectively on the Red Sea coast, in Russia, in Luther's land, and in the Andes of South America—all stories of the olden times. After a merrier sort, with plenty of lively dialogue in the dialects of the Sunny South, A BOY'S BATTLE (50c), a victorious one against misfortune, and a conscience that made him a coward.

From Wm. Briggs, Toronto, price \$1.00, PATHFINDING IN PLAIN AND PRAIRIE (Illustrated), a sequel to "Saddle, Sled and Snowshoe," by John McDougall, who knows the wild, adventurous life of the prairies and foothills "like a book," and who tells in a brisk and lively fashion about the missionaries as well as the ranchers and Indians, F. C. T. O'Hara's SNAP SHOTS FROM BOY LIFE (75c). The writer is fond of boys, and gives much good advice in pleasant, fatherly fashion.

Fleming, H. Revell, of Toronto, sends A PUZZLING PAIR (50c.), by the author of "Probable Sons"; a genuine child's book, filled with pranks and perils and childlike faith in God. CHRISTIE, THE KING'S SERVANT (75c.), (some fine cuts). Our boyhood's friend of "Christie's Old Organ" has now grown up. "You can't go to heaven if you don't love Jesus, little boy," a little girl had said to him long ago as he played his organ on the street, and now the son of that little girl is, in turn, brought to the Saviour by Christie, who has become a lay preacher in a Yorkshire sea-coast village. CHEMISTS AND THEIR WONDERS (Partridge, 50c.); full of things that every boy would like to know, and is written in a lively style and brightened by illustrations. Of the style and purpose of Dr. Chamberlain's IN THE TIGER JUNGLE (\$1) our boy and girl readers may judge for themselves from the extract a page or two further on.

ORDER OF SERVICE: FIRST QUARTER

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

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

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by Him; and without Him was not anything made that was made.

SCHOOL. In Him was life and the life was the light of men.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

III. RECITATION IN CONCERT of Lesson Title, Golden Text and Heads of Lesson Plan.

IV. REVIEW FROM SUPERINTENDENT'S DESK.

V. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. 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.

SCHOOL. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

SUPT. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

SCHOOL. The Spirit itself beareth witness with our spirit, that we are the children of God.

ALL IN CONCERT. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

III. DOXOLOGY.

IV. BLESSING OR CLOSING PRAYER.



"THE SAVIOUR OF THE WORLD"

This is how one of the great Masters thought of the glorified Christ, truly a man like ourselves, but with the robe of His humanity sitting lightly on Him, the glory of His Godhead shining through. He sits enthroned on the flying clouds, sweet cherub faces clustering about Him, and His arms extended wide to bless.

To God, the Word, on high,
The host of angels cry,

"May Jesus Christ be praised!"

Let mortals, too, upraise.
Their voice in hymns of praise,

"May Jesus Christ be praised!"

Let earth's wide circleround
In joyful notes resound,

"May Jesus Christ be praised!"

Let earth and sea and sky,
From depth to height, reply,

"May Jesus Christ be praised!"

Be this, while life is mine,
My canticle divine,

"May Jesus Christ be praised!"

Be this the eternal song
Through all the ages on,

"May Jesus Christ be praised!"

EDWARD CASWELL.

(From the German.)

NEVER GIVE UP.

Dr. Chamberlain's "In the Tiger Jungle" gives something of the humors as well as the perils of missionary life. His story of the "Unhatchable Ink-Bottles" is a capital one to begin the year on. Many men fall short because they are like a rifle with but the magazine for the cartridge and no barrel. It is not alone the explosive force setting it on its way, but the long swift whirl in the rifle barrel that sends the bullet to its mark. To keep at it where God puts you is often, too, to find unlooked for opportunities:

Yes, I have been laughed by a hen this week, and the lesson has done me good.

You must know that the hens in India are members of the family. They live in the houses of the Hindus as much as the children. They feel perfectly at home, and the children pick them up in their arms as we would a kitten, and they have no hesitation in laying an egg in the best place in the house they can find. I have known of a native gentleman who took off his gold-bordered gauze turban and carefully placed it upside down on a mat in the corner of the room, while he was eating his dinner, and when he rose and wished to put the turban on quickly, he found the pet-hen quietly sitting in it, laying an egg.

But to return to my lesson. One of my young native assistants came in from his village, six miles out, and presented the diary of his month's work for my inspection. For we wish to know in how many and in which of the surrounding heathen villages each native assistant has preached during the month, what chapters he has read and expounded to the new Christians at daily evening prayers in the schoolhouse, and so on, in order that we may give the better counsel and direction for the next month. His diary was this time written in three different colors of ink. I asked the reason.

"Well, sir," said he, "you see our pet hen was determined to sit."

"Well, what then?"

"Why, we would not let her; and kept all the eggs out of her reach."

"Yes; go on."

"Well, sir, one morning—it was the 10th, for you see the color of the ink changes then—I came in from my morning preaching in a heathen village a mile north, and found that the hen had

come in while my wife was in the kitchen, and jumped on to my low writing-desk, and scratched off the sun ill brown stone ink-bottle into a corner. The ink had all run out; but there she was sitting on that bottle, determined to hatch that if we would not give her eggs. I had to fight to get it away from her, she was so resolved to sit on it. The ink was all gone, and as I had no more black ink I had to use blue.

"Well," said I, laughing, "how is it that a week later you changed again to red?"

"Why, you see, sir, I kept the blue ink bottle hung up on the wall out of reach for a week, till I thought she had forgotten about it. At all events, I forgot, and went out one day and left this bottle open on the desk, just as I had been using it. And, sir, when I came back, there was the old hen with this ink-bottle under her in the same corner as before, and a streak of blue ink on the floor all the way up to the corner, and the bottle empty. I had nothing but red ink left in the house, and so I had to use that until I could come in here and get some more black ink."

"Well," said I, laughing again, "what have you done with the old hen?"

"Why, we thought that if she was so determined to sit we had better furnish her eggs to sit on. She is sitting on seven eggs in that very corner now."

"Well," said I, "she gained her point by a firm persistence in attempting to do her duty according to the light she had; and it is a lesson that you and I may well heed for ourselves."

I have thought it over a good deal since and I keep extracting comfort from it. We missionaries here in India have some very poor material to work upon, and some that seems to our eyes promising, and we do not know that it will not spring into life any more than Mistress Hen comprehended the fact that the ink-bottles would not hatch. We work on with zeal and earnestness; the Master sees our persistent effort, knows that it is perhaps fruitless on that material, and honors our purpose of service to Him by substituting more promising material. How many lessons have I drawn from it for my own encouragement during the past week! But I will not delay to recount them. Everyone who reads this story will be able to draw from it, perhaps, the very lessons which he most needs. Paul well summarizes one chief lesson when he says, "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

BIBLE DICTIONARY FOR FIRST QUARTER, 1899

A-bra-ham. Chosen and called of God to a land, a seed, and to be a blessing to all nations.

An-drew. Son of Jona, of Bethsaida, Galilee, and brother of Peter.

Beth-sa-ida. A town near the north-western shore of the Sea of Galilee, in the plain of Gennesaret. The home of Andrew, Peter, and Philip. Distinct from Bethsaida Julius, east of the Jordan.

Ca-na. A village five miles northeast of Nazareth, surrounded by valleys and mountains, with springs and gardens. The home of Nathanael, and where Christ turned water into wine, and healed the Capernaum nobleman's son.

Ca-per-na-um. A town northwest of the Sea of Galilee in the plain of Gennesaret, on the great Damascus road, having a custom house, military station, synagogue, etc. Here Jesus abode, taught, and did many mighty works.

Ce-phas. See Simon.

Di-sper-sion. The Jews who became scattered through persecution and business enterprise throughout Asia, Europe, and North Africa.

Gal'-i-lee. The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. The scene of Christ's early life and most of His ministry, and from which His disciples chiefly came.

Gent'-iles. A word applied to all non-Jewish peoples.

Is'-ra-el. A prince with God, or prevailing with God. The new name given to Jacob after his wrestling with the angel at Peniel. Became the designation of the whole nation; then of the ten tribes after their revolt under Jeroboam.

Ja'-cob. Son of Isaac. Sank many wells. Had twelve sons, who became the heads of the twelve tribes. Learned to live, not by guile, but by grace; so received the name of Israel.

Jacob's Well. On the eastern slope of Mt. Gerizim, one and a-half miles east of Shechem, and one mile northeast of Sychar. Nearly on the north is Joseph's tomb, and here the Saviour rested, and spake to the woman of Sychar.

Je-ru'-sa-lem. Originally a Jebusite stronghold, became the capital in David's time. The Temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

John. Son, with James, of Zebedee, a fisherman. Pointed by the Baptist to Christ. The disciple whom Jesus loved. Cared for Mary after the crucifixion. Succeeded Paul in Asia Minor. Banished to Patmos. Wrote the Revelation, three Epistles, and the Gospel of John.

John the Baptist. God's gift to Zacharias and Elisabeth. The divinely-appointed forerunner of Christ.

Jo-seph. Husband of the Virgin Mary, and the reputed father of Jesus. A lineal descendant from David. Of great faith, humility, tenderness. Probably died before Jesus began his public ministry. Also JOSEPH, son of Patriarch Jacob.

Ju-de-a. The province of Palestine south of Samaria and west of the Jordan. The real centre of Jewish life all through the history of the nation. Its capital was Jerusalem.

Mo-sea. Born in Egypt during bondage of Israelites there, but educated at the court of Pharaoh. Fleed to Sinai, but returned at the call of God, and led Israel out of Egypt, and through the desert. Received the law for Israel from God on Sinai. Died on Mt. Nebo.

Na-than'-a-el, same as Bartholemew. Native of Cana. Found by Philip and brought to Jesus. Devout and guileless. Became an earnest disciple of Christ.

Naz'-a-reth. A town set in a basin in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

Nic-o-de-mus. A ruler of the Jews, a teacher of Israel, and a Pharisee. At first came by night to Jesus as an inquirer; then, as a secret disciple, defended Him before the Sanhedrim; and at last boldly brought spices to anoint His body.

Phar'-i-sees.—Separatists. A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms, and the oral teachings of the elders. This zeal was too often associated with selfish and bigoted lives.

Phi'-lip. Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudice by "Come and see." A man of timid, inquiring mind.

Sa-ma'-ri-a. The capital city of Northern Israel. Name came by degrees to be applied to the whole district.

Sa-ma'-ri-tans. Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Baffled in their wish to share in rebuilding the temple at Jerusalem, they built a rival temple in Mt. Gerizim, and remain to this day hostile to the Jews.

Si'-mon Pe'-ter. Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

Si-fo'-am. A pool at the southern base of Ophel, receiving, by a long conduit, water from the intermittent spring, Enrogel, in the hill. These waters were thought to cure diseases.

Sy-char. A village at the eastern base of Ebal, one mile east from Shechem and Jacob's well. The home of the Samaritan woman who received the water of life and brought many to know the Lord.

Ti-ber'-ias. In O. T. Chinnereth. In N. T. Galilee or Tiberias. Called, like the town, after Tiberias Cæsar. It is an oval expansion of the Jordan, about twelve miles long by five wide. It had many towns on its banks. It was exposed to sudden storms from the mountains.

LESSON I.

CHRIST THE TRUE LIGHT-

Jan. 1, 1899

L. John 1: 1-14.

Commit to Memory vs. 9-12.

Study also John 1: 24: 2: 18-19; 13: 44-80

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made (1) by him; and without him was not anything made that was made.
4. In him was life; and the life was the light of men.
5. And the light shineth in (2) darkness; and the darkness (3) comprehended it not.
6. There (4) was a man sent from God, whose name was John.
7. The same came for (5) a witness to bear witness of the light, that all men through him might believe.
8. He was not (6) that Light, but was sent to bear witness of (6) that Light.

9. (7) That was the true Light, which lighteth every man that cometh into the world.
10. He was in the world, and the world was made (1) by him, and the world knew him not.
11. He came unto (8) his own, and his own received him not.
12. But as many as received him, to them gave he (9) power to become (10) the sons of God, even to them: that believe on his name:
13. Which were (11) born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word (12) was made flesh, and (13) dwelt among us, (and we beheld his glory, the glory as of (14) the only begotten of the Father), full of grace and truth.

Revised Version—(1) Marg. Through; (2) The darkness; (3) Apprehended; Marg. Overcame; (4) Came; (5) Witness; (6) The; (7) There was the true light, even the light which lighteth every man coming into the world; Marg. The true light which lighteth every man was coming; (Marg. again, Every man as he cometh;) (8) Greek, His own things; (9) The right; (10) Children; (11) Marg. Begotten; (12) Became; (13) Greek, Tabernacled; (14) Marg. An only begotten from a father.

GOLDEN TEXT

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

* DAILY READINGS.

- M.—John 1: 1-14. Christ the true Light.
- T.—John 1: 15-24. John's Witness.
- W.—John 1: 25-34. The Son of God.
- Th.—1 John 1. Life and Light.
- F.—1 John 5: 9-13. Life by Christ.
- S.—John 8: 12-19. Light of the World.
- S.—John 12: 35-46. Receive the Light.

LESSON PLAN

CHRIST THE TRUE LIGHT.

- I. IN HEAVEN, 1-4 (a).
The Eternal Word; With God and God; The Creator of all The fountain of life.
- II. IN THE WORLD, 4 (b) 5, 14.
The Light of men; Made flesh; Dwelling among men. Showing forth the Father.
- III. PROCLAIMED, 6-8.
By a God-sent witness; With purpose of grace; As the Light of men.
- IV. REJECTED, 10, 11.
By the world. By His own.
- V. RECEIVED, 12, 13.
By some. Through faith; To sonship. Of God.

TIME

Date of John's ministry, A.D. 28, 27.

PLACE

The wilderness of Judaea, whither many resorted to the Baptist's ministry.

CATECHISM

- Q. 39. What is the duty which God requireth of man?
- A. The duty which God requireth of man is obedience to His revealed will.
- Q. 40. What did God at first reveal to man for the rule of his obedience?
- A. The rule which God at first revealed to man for his obedience, was the moral law.

LESSON HYMNS—(Book of Praise) 72, (Ps.) 584, 576, 138, 696

*The Daily readings throughout the year are those of the International Bible Reading Association by whose courtesy they are here used.

INTRODUCTION

This Gospel was written by the disciple whom Jesus loved. More than any of the others it sets before us the true name of Christ. The present lesson reveals Him as the true Light "which lighteth every man that cometh into the world."

EXPLANATION

1. In the beginning. Compare the opening words of Genesis. At creation the Word was already in existence. Jesus is the Word, because He is the revelation of the thought and will of God. With God, denotes separate personality. Was God, denotes divine equality.
2. The same, etc. This is not simply a repetition. There is the additional thought of personal communion.
3. All things, etc. God created the universe and all that is in it through the agency of Christ (Heb. 1: 2). The first clause looks at the creation as a whole, the second at each part separately.

4. In Him was life. Christ is the source of all life, physical, mental, moral and spiritual.
5. Shineth in darkness, etc. The Fall brought sin, which is moral darkness. The light of the Word shone in various ways (Heb. 1: 1) in the Old Testament times; but the mass of mankind did not perceive it.
- 6-8. In these verses John turns aside from speaking of Christ to speak of His herald. Sent from God; on the special mission of bearing witness to the Christ. He was not that Light. The Baptist's light was reflected light. It was the light of the moon, not the light of the sun.

9. That was the true Light. Christ's light—the light of the sun—had its origin in Himself. **Which lighteth every man, etc.** All men have the light of nature and of conscience to discern something of the good and true. This gift is from Christ.

10, 11. The world knew Him not. Blinded by sin, man did not recognize Him when He came. **His own.** His own world and His own people, the Jews.

12, 13. Power, literally the *right or authority* to become the sons of God.

14. The Word was made flesh, is the incarnation. **Dwelt,** "tabernacled," as the Divine Presence in the wilderness. **Grace and truth.** Unmerited favor and abounding faithfulness. **Behold His glory.** John could bear personal testimony. His glory is the excellence of His divine character.

ASK YOURSELF

What is the meaning of the word Gospel? Name the writers of the four Gospels? Who was John? In what language was his Gospel written? What was its chief purpose?

Juniors

1. What is meant by the "beginning"? Who was the Word? What relation between the Word and God?

2. Was there ever a time when the Word was not with God?

3. What power had the Word? Can any thing take place without Him? Matt. 28: 18.

4. What two names are given to Christ in this verse? Of what kind of life is Christ the source? John 10: 28.

5. What is meant by the "darkness" here?

6, 9. What is John called in ch. 5: 35? In what respects is Christ the true Light?

11. Who were Christ's "own"?

12. What power was given to those who received Him? Can salvation be earned? Whose gift is it? What is the condition of receiving the gift?

Seniors

What period is referred to in verses 1 and 2? In verse 3? In verse 4? In verse 5?

1-5. Why is Jesus Christ called the Word? How may we prove that Christ is truly God? In what ways is the life that was in Christ the light of men?

6-9. What place does John the Baptist take among the prophets? In what respects greater than the others? For whom was the Gospel intended? How does Christ light every man that comes into the world?

10, 11. Why did the world not know Jesus when He came? Why did even His own reject Him? Why do men reject Him now?

12, 14. What is meant by being "sons of God"? How did Christ the Son of God become man? (S. Catechism, Question 22.) What is meant by Christ's glory?

PRACTICAL

1. The opening verses of Genesis and the opening verses of this Gospel are like magnificent twin pillars at the entrance door of a vast temple. "In the beginning God created the Heaven and the earth." "In the beginning was the Word and the Word was with God, and the Word was God."

2. The language used in dealing with these great themes is very simple. The thoughts are deep, but the words are small. They are for children, as well as for philosophers; and perhaps children can see as far into their meaning as the great scholars can.

3. The Bible nowhere tries to prove that there is a God. It takes it for granted. There is in every human soul a sense of the existence of some greater power than ourselves. This is the foundation on which those who carry the Gospel even to the most degraded peoples build.

4. Jesus and John the Baptist are both called lights. Jesus is The Light, the sun in the heavens; John is merely a lamp, so the Greek word in ch. 5: 35 reads. But it is a privilege even to be a lamp reflecting the glory of Christ.

5. "His own received Him not." These are very significant words. The very people who ought to have been the first to receive him were the first to reject Him. Is there not a danger that our very familiarity with the Bible and with the life of Jesus, as there pictured, may make us slower to accept Him? We should watch against the peril of rejecting Christ because He is well known to us.

6. What a privilege that is of becoming Sons of God! No patent of earthly nobility can compare with it, for, if we are sons of God, we are heirs of God and joint-heirs with Christ.

FOR WRITTEN ANSWERS

1. Why is Christ called the Word?

2. In what sense is Christ the true Light?

3. What right or privilege belongs to those who receive Christ? (v. 12.)

LESSON II.

CHRIST'S FIRST DISCIPLES

Jan. 8, 1899

John 1: 35-42. Commit to Memory vs. 35-37. Study also ch. 1: 47-51; Matt. 4: 18-25.

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

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

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

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi (which is to say, ye? They asked, (1) Master,) where dwellest thou?

(2) He saith unto them, (2) Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

39. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

40. He (3) first findeth his own brother Simon, and saith unto him, We have found the (4) Messias

which is, being interpreted, (5) the Christ.

41. And he brought him to Jesus. (6) And when Jesus beheld him, he said, Thou art Simon the son of (7) Jona: thou shalt be called Cephas, which is by interpretation (8) A stone.

42. The day following Jesus (9) would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

43. Now Philip was of Beth-sai-da, the city of Andrew and Peter.

44. Philip findeth Nathana-el, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Naza-reth, the son of Joseph.

45. And Nathana-el said unto him, Can there any good thing come out of Naza-reth? Philip saith unto him, Come and see.

Revised Version.—(1) Marg. Teacher; (2) Ye shall see; (3) Findeth first; (4) Messiah; (5) Christ; Marg. *etc.*; Anointed; (6) Jesus looked upon him and said; (7) John; (8) Peter; (9) Was minded to go forth.

GOLDEN TEXT

"Behold the Lamb of God!"
John 1: 36.

DAILY READINGS

M.—John 1: 35-42 | Christ's first
T.—John 1: 43-51 | Disciples.

W.—Matt. 4: 18-25. The second call.

Th.—Luke 9: 18-26. True discipleship.

F.—Matt. 5: 15-20. Teaching the Disciples.

S.—John 15: 12-21. Friends of Jesus.

S.—Matt. 19: 23-30. Reward.

LESSON PLAN

CHRIST'S FIRST DISCIPLES: Two Groups.

I. THE FIRST THREE (John, Andrew, Simon).

1. Parting from the old Master, 35-37.

2. Abiding with the new Master, 38, 39.

3. The bringing in of a brother, 40, 41.

4. The designation of a leader, 42.

II. THE NEXT TWO (Philip, Nathanael)

1. Philip called by Jesus, 43, 44.

2. Nathanael brought by Philip, 45, 46.

TIME

Feb., A. D. 27, directly after the Temptation in the Wilderness.

PLACE

Bethabara: a village probably at the ford of the Jordan, nearly opposite Jericho.

CATECHISM

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

LESSON HYMNS (Book of Praise). 49 (Ps.), 150, 152, 523, 590

CONNECTION

To-day's lesson tells of the winning of the first disciples. John's Gospel gives no details as to Christ's birth, boyhood or baptism. After the wonderful declaration in last Sabbath's lesson of who He was and how and why He came to this world, the writer plunges at once into the story of His first day's ministry of saving men.

EXPLANATION.

35. The Next Day after v. 29, the second after v. 19.

The Lamb of God, the sacrifice for sin promised by the holy prophets, the One who should take away (bear away) the sin of the world.

37. They followed Jesus, to learn more of him.

38. Jesus turned. Ah! He knew what was in their hearts. Rabbi, a title of respect, "Master" or "Teacher" literally "My Greatness."

39. Abode with Him, the rest of the day, "The tenth hour." The day, from sunrise to sunset, was divided into twelve equal parts called hours.

40. Andrew is called "Simon Peter's brother," because, when this Gospel was written, long after Peter was the better known of the two. The other disciple who followed Jesus was almost certainly John, who wrote this Gospel, but who modestly never once mentions his own name in it. (See ch. 13: 23, 25; 20: 2; 21: 20, 24.)

41. He first findeth; before he thought of anything or anyone else. The Messiah is the Greek form of the Hebrew word Messiah. It means the Christ, the anointed one, solemnly set apart, as prophets, priests, kings were, by the anointing of oil. Jesus is the anointed Saviour of mankind, the great Prophet, Priest and King. (See Shorter Catechism, Qs. 24-26.)

42. Thou shalt be called Oephas. His new name, Cephas, means a rock or stone, the Greek word for which is (Petros) Peter. (See Matt. 16 : 18)

45. Moses in the law. The Pentateuch, or five books of Moses.

Did write. In the Law, Gen. 49 : 10 ;

Num. 24 : 17-19 ; Deut. 18 : 15 ; in "The Prophets," Isa. 7 : 14 ; 9 : 6, 7, etc. ; Ezek. 34 : 23-31 ; Dan. 9 : 24-26.

46. Out of Nazareth. Nathanael, naturally would look for no good thing from Galilee (see ch. 7 : 52) ; much less from an insignificant place like Nazareth, a village only three miles from his own door, forsooth.

ASK YOURSELF

Who was the writer of the fourth Gospel? When was it written? For what purpose? How does it open? Why is Christ called the Word? Why the Light? How would you prove from ch. 1 : 1-3 that Jesus is Divine? Who was John the Baptist? What was his special mission? Repeat the Golden Text of last lesson. What did John the Baptist say about himself? vs. 19-23; What did he say about Christ? vs. 15, 26, 27.

Juniors.

35. What had John said before about Jesus? vs. 29, 34.

What were the names of these two disciples?

36. Why was Christ called the Lamb of God?

37. Why did the disciples follow Jesus?

38. What did Christ do?

39. What invitation did He give? Did they accept it? What time of day was it?

40 Who was Andrew? Where did he and his brother live? Mark 1 : 21, 29.

41. What name is here applied to Jesus? What does it mean?

42. What new name was to be given to Simon? Why was he to be called a Rock?

43. Name the three divisions of Palestine at this time.

45. What did Philip do when he had found his friend? Give similar examples, John 4 : 28, 29 ; Acts 9 : 20.

46. Why did not Nathanael expect any good thing out of Nazareth?

Seniors.

What events in the early history of John the Baptist and of Christ precede those of this lesson?

What prophecy did John see fulfilled in Christ? Isa. 53

35-39. In what sense does John the Baptist use the lamb as an emblem of Christ? v. 29 ; Ex. 12 : 5 ; Acts 8 : 32, 35 ; Rev. 5 : 6.

In what form did the Holy Spirit descend on Jesus at His baptism? ch. 1 : 32 ; Matt. 3 : 16.

41-42. To what place did Andrew belong? vs. 44.

On what occasions was oil used for anointing, and how do they illustrate the name applied to Christ by Andrew?

43-46. What other Philip is mentioned in the Bible? Tell something about his office and work, Acts 6 : 6 ; 8 : 5-12.

Upon what was Nathanael's objection founded? How was his objection removed?

In what respects should we imitate these first disciples?

PRACTICAL.

1. Mark how entirely unselfish John the Baptist is. He sought the good of his disciples not his own pleasure or advantage.

2. Promptness of decision may make or mar a life.

3. Jesus is always "waiting to be gracious." He will meet you more than half way.

4. Note John's modesty in not mentioning his own name. Boasting is not merely vulgar ; it is silly. The more one boasts of himself the less people think of him.

5. Andrew shared his good fortune with his own brother. A word for Christ from one brother

to another who are chums is almost irresistible.

6. Before he came and for a while after Simon was self-conceited, boastful, rash, cowardly. As Peter the Apostle, he was meek, steadfast, brave. Never despair of yourself.

7. There is no plainer Christian duty than that of bringing others to Jesus ; and none more delightful.

8. "Come and see," said Philip to Nathanael, and Nathanael came and saw, and himself followed Jesus. All that Christ and His Gospel ask for is a fair hearing.

FOR WRITTEN ANSWERS.

1. Why is Jesus called the Lamb of God?

2. Write the names of the first five disciples.

3. What is the duty of those who are followers of Jesus to those who are not?

Lesson III.

CHRIST'S FIRST MIRACLE

Jan. 15, 1899

John 2: 1-11. Commit to memory v. 11.

1. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.
 2. And both Jesus was called, and his disciples, to the marriage.
 3. And when (1) they wanted wine, the mother of Jesus saith unto him, They have no wine.
 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
 5. His mother saith unto the servants, whatsoever he saith unto you; do it.
 6. And there were set there six waterpots of stone, after (2) the manner of the purifying of the Jews, containing two or three firkins apiece.
 7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the (3) governor of the feast. And they bare it.
 9. When the ruler of the feast had tasted the water (4) that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom;
 10. And saith unto him, Every man (5) at the beginning doth set forth good wine; and when men have (6) well drunk, then that which is worse; but thou hast kept the good wine until now.
 11. This beginning of (7) miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Revised Version.—(1) The wine failed; (2) The Jews' manner of purifying; (3) Governor: Marg. Steward; (4) Now become: Marg. That it had become; (5) Setteth on first the good wine; (6) Drunk freely; (7) His signs.

GOLDEN TEXT

"And his disciples believed on him."—John 2:11.

DAILY READINGS

- M.—John 2: 111. Christ's first miracle.
- T.—Mark 7: 1-9. Customs of purifying.
- W.—Luke 7: 14-23. Miracles proofs of authority.
- Th.—John 10: 81-49. Evidence of Divinity.
- F.—Luke 24: 13-18. Good com- 25-32. pany.
- S.—Rev. 8: 14-22. A visitor.
- S.—John 16: 25-33. Do ye now believe?

LESSON PLAN

- CHRIST'S FIRST MIRACLE.
- I. THE MARRIAGE FEAST, 1, 2. The Marriage; The Guests.
- II. THE WATER INTO WINE, 3-8. His mother's part; The servants' part; His own part.
- III. THE GOVERNOR'S TESTIMONY, 9, 10.
- IV. THE FAITH OF THE DISCIPLES, 11.

TIME

Feb., A. D. 27.

PLACE

Cana of Galilee—likely the modern Kefer Kenna, five miles north-east of Nazareth, on the road to Sea of Galilee.

CATECHISM

Q. 43. What is the preface to the ten commandments?
 A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

LESSON HYMNS—(Book of Praise) 643, 68 (Ps.), 183, 176, 111, 473.

CONNECTION

From the first day's ministry of saving men as recorded in the last lesson, we pass to the study of Christ's first miracle. He left Judea for Galilee with three, or perhaps four, disciples, and gained two others on the way. On the third day He arrived at Cana, nine miles north-west of Nazareth, where He performed the miracle.

EXPLANATION

1. **The third day.** After leaving Judea, v. 43. **A marriage:** There was a torch-light procession from the bride's house to the bridegroom's. Music and feasting followed, sometimes for several days. **The mother of Jesus.** John nowhere mentions her by name. **Was there;** she may have been a friend or relative of the family.
 2. **Jesus was called;** Jesus was no ascetic. He passes from His struggle with the tempter in the wilderness to the innocent pleasures of a marriage feast.
 3. **When the wine failed (R.V.):** This would be extremely humiliating to the family. And, as the presence of the Master and His disciples may have helped to bring about the situation, it was natural that He should render help. But He had a greater purpose in view

(v. 11). **They have no wine:** The mother of Jesus, as a friend of the family, is anxious (v. 5), and applies to Him for help. She almost certainly also had some consciousness of His Messianic power.
 4. **Woman:** not a disrespectful term of address; equal to Lady in the Greek. **What have I to do with thee?:** A gentle rebuke for interference. He will help in His own time and way (John 6:38). But note His love and care for her (John 19:26-27). **Mine hour:** The hour for the manifestation of His glory.
 5. **Whatsoever he saith, etc.:** Her faith seems to read the meaning of His words, and she directs the servants to carry out His instructions.
 6. **Six water-pots, etc.:** The Jews

believed in washing hands and vessels as a religious act (Mark 7:2-4). The vessels were present for that purpose. **Two or three firkins:** From 18 to 25 gallons.

7. Up to the brim: Perhaps in merry jest; but the water-pots brimming with water removed all suspicion of deception.

8. The governor: The person selected to preside at the feast.

9. That had become wine (R.V.): It would seem that all the water had become wine. The genuineness of the miracle is shown by the impartial judgment of the ruler. He

knew not whence it was; but he knew he was drinking wine and good wine.

10. At the beginning: The custom was to serve the best first. Christ keeps the best till the last. His gifts always increase, never diminish in value.

Miracle: A wonderful work of power wrought as a sign of God's presence and grace.

11. Manifested forth His glory: The purpose of Christ's miracles was to witness to His divine claim. **Believed on Him:** Such a wonder-worker must be from God.

ASK YOURSELF

What testimony did John the Baptist give to Jesus? How did Andrew become a disciple? John? Simon? Philip? Nathanael?

Juniors

1. Where was Cana? How many miracles were wrought there?

2. What were some of the customs of an Eastern marriage?

3. How came the wine to fail? Why did the mother of Jesus interpose to help? Why does she go to Jesus?

4. What does Jesus answer her?

5. Why does the mother of Jesus give this command to the servants? For what were the water-pots used? Taken altogether, about how much water would the six hold?

7-11. Why does Jesus command them to fill them to the brim? Who is meant by the "governor" of the feast? Whom did the governor call? What did he say to him? What is a miracle? Why did Jesus work miracles? Are all the miracles that Jesus wrought recorded? (ch. 21: 25.)

Seniors

1, 2. Under what circumstances was this miracle performed? How long did marriage feasts often last? (Judges 14: 12.) When was marriage ordained? (Gen. 2: 18-24.) Of what was it the type? (Eph. 5: 31, 32.) What lessons do we learn from Christ's presence at the marriage?

3-5. Why did Mary appeal to Jesus when the wine failed? What does Jesus mean by saying, "Woman, what have I to do with thee"? What does He mean by "Mine hour is not yet come"?

9, 10: Who were the witnesses to this miracle? What was the value of the governor's testimony to it? What did Christ's power to work miracles prove in regard to Himself and His mission? How was Christ's glory manifested in this miracle?

PRACTICAL

1. We have here delightful proof of Christ's intercession in common things. He accepted the invitation to a wedding and went there as a friend. When the wine failed, He felt the shame of the host and provided a supply.

2. A marriage is a time of joy. Jesus helped to make this marriage gladder. Where He comes there is sunlight in the heart and in the home. Our lives would be brighter if we realized that Jesus is gladder when we are happiest.

3. Mary naturally went to Jesus in her need. Where better can we go?

4. How little the servants thought, when they merrily filled the vessels till they brimmed over that they were assisting in a mighty work of God.

5. What a glimpse of Christ's glory in the turning of the water into wine and the plentiful supply of wine! It is His glory to turn the water of the common things of our lives into the wine of great gladness, if these common things are done to His glory. It is His glory, too, to supply all the wants of His children abundantly. "No good thing will be withhold from them that walk uprightly."

FOR WRITTEN ANSWERS

1. Some of the characteristic features of an Eastern marriage?

2. Show that this was a real miracle.

3. How may we make home life more full of joy?

LESSON IV.

CHRIST AND NICODEMUS

[Jan. 22, 1899

John 3:1-16. Commit to Memory vs. 35-37.

Study also vs. 1-21, and compare 2 Cor. 5:17-21.

1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these (1) miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born (2) again, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and (3) of the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born (2) again.
8. (4) The wind bloweth where it listeth, and thou hearest (5) the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.

9. Nicodemus answered and said unto Him, How can these things be?
10. Jesus answered and said unto him, Art thou (6) a master of Israel, and (7) knowest not these things?
11. Verily, verily, I say unto thee, We speak that we do know, and (8) testify that we have seen; and ye receive not our witness.
12. If I have told ye earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man: (9) which is in heaven.
14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15. That whosoever believeth (10) in him should not perish, but have (11) everlasting life.
16. For God so loved the world, that he gave his only begotten son, that whosoever believeth (11) in him should not perish, but have (12) everlasting life.

Revised Version.—(1) Signs; (2) Anew; May, Or, from above; (3) Of, omitted; (4) Marg., the Spirit breatheth; (5) Voice; (6) The teacher of Israel; (7) Understandest; (8) Bear witness of; (9) Marg. Many ancient authorities omit "which is in heaven"; (10) May in him have eternal life; or Marg. Be lieveth in him may have; (11) On; (12) Eternal.

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

DAILY READINGS

- M.—John 3:1-13; Christ and T.
- T.—John 8:14-21; Nicodemus
- W.—2 Cor. 5:14-21; A new creature.
- Th.—1 Peter 1:15-25; Born again
- F.—Num. 21:4-9; The brazen serpent.
- S.—1 John 4:7-14; The love of God.
- Sa.—Rom. 8:31-39; Mighty love

LESSON PLAN

CHRIST AND NICODEMUS.

- I. AN EARNEST TRUTH SEEKER. 1, 2. Pharisee and Ruler: To Jesus by night.
- II. A PUZZLING DECLARATION. 3, 4. A second birth imperative.
- III. THE RIDDLE RESOLVED. 5-8. Of water and of the Spirit: Unseen, but real.
- IV. A FLAZE OF LIGHT, 9-16. To a teacher needing to be taught. Of heavenly things at first hand; The Cross and God's Love.

TIME

At Passover. April, A.D. 27.

PLACE

Jerusalem, the Holy City.

CATECHISM

Q. 44. What doth the preface to the ten commandments teach us?
 A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

LESSON HYMNS 10 (Pa.); 125, 129; 148, 548.

CONNECTION

In last lesson Jesus was at the marriage in Cana. He remained in Galilee for several weeks, and then went with His disciples to Jerusalem to keep the Feast of the Passover. His teaching and His cleansing of the temple impressed the mind of Nicodemus, and he came by night for a private interview.

EXPLANATION

1, 2. **Pharisees.** (See Bible Dictionary for Quarter.) **Ruler of the Jews:** a member of the Sanhedrim or Great Council of Seventy. **Came to Jesus:** in a spirit of enquiry; **by night.** His motives were mixed. He was in earnest, but likely timid in the face of so much hostile opposition. He afterwards appears as a secret disciple (7: 50), and then as a bold confessor (19: 39). **A teacher,** etc. The miracles have convinced him that Christ is at least Divinely sent.

3, 5. **Jesus answered.** Jesus does not immediately agree the question of His mission; but replies to the spiritual need of Nicodemus. **Born again.** Usually, "from above." A necessary condition of entrance into His kingdom. **Nicodemus wholly fails to grasp Christ's mean-**

ing. He lacked spiritual insight. **Jesus answered.** He does not meet the reply of Nicodemus directly; but lets in more light on His own statement. **Born of water and of the Spirit.** No Jew could mistake the reference to water as an emblem of purification; it was so frequently used in their ceremonies. Jesus was teaching the necessity of a new life through the purifying power of the Spirit.

6-8. **Like begets like. Flesh:** the appetites, desires, passions. See the fruits of the Spirit, Gal. 5: 22-23. **Ye must;** even the Pharisees must bow to this stumbling truth. **The wind bloweth, etc.;** Christ does not attempt to explain the mystery of the new birth. The blowing of the wind is a mystery, but a hint so is the operation of the Spirit.

9-10. How can these things be? More to the point than v. 4. Christ is leading him on. **Art thou the teacher of Israel:** A sore thrust, yet needed. "The teacher of Israel" must take his place as a humble scholar in the school of Christ.

11-12. We speak, etc.: Christ has absolute knowledge. **Earthly things:** things which take place on earth, as the new birth. **Heavenly things:** The deep mysteries of God in the purpose of salvation.

13-16. No man hath ascended: Only Christ knew the heavenly things spoken of. He came from Heaven in the incarnation. **Son of man.** Used of Christ eighty times in the Gospels. **As Moses,** etc.: He takes him back to Numbers 21: 4-9, and finds there a type of His crucifixion. **Whosoever believeth:** As faith brought life to the bitten Israelite upon the desert, so does it bring eternal life to a sinful soul. **God so loved.** Here is the secret of it all. The incarnation and crucifixion begins and ends in love.

ASK YOURSELF

Whither did Jesus go from the wedding feast? (2: 12.) Whither afterwards, and at what time? (2: 23.) How were many led to believe in Him? Why did He not commit Himself to them?

Juniors

1, 2. Where did the conversation with Nicodemus take place? Why did he come to Jesus by night?

3, 4. What did Jesus declare to this ruler? Why was Nicodemus puzzled?

5. What further answer did Jesus make?

7, 8. Who are meant by "ye" in v. 7? To what is the new birth compared? What is the meaning of "listeth"? In what respect is the Holy Spirit like the wind?

10. What is meant by "master of Israel"? Why should he have understood?

13. What name does Christ apply to Himself here? Find other places in the Gospels where He uses it. Tell the story of the brazen serpent (Num. 21, 4-9). What does Christ mean by the Son of man being lifted up?

16. What offer is here given? Who gave it? How may we obtain what is offered?

Seniors

1-3. How do the miracles of Christ prove that He was the very God? Why ought it to have been easy for a ruler to understand what Jesus did? Why was it specially difficult?

3-8. By whom is the new birth effected? (1 Pet. 1:3; 1 John 2:29; Titus 3:5). How is it described? (Eph. 2:10; Rom. 6:4; Eph. 4:24.) What are some of the changes which it effects? (Col. 3:10; Rom. 8:29; 1 John 3:9; Rom. 7:22; John 13:35; 1 John 5:1.)

9-13. How did Jesus feel towards Nicodemus when he used the words in verse 10? What was the general character of the religious teachers of Christ's time? (Matt. 15:14.)

14-16. In what respects are we like those bitten by the fiery serpents? In what respect is Christ like the brazen serpent? How may we be healed? Whom does the promise of life include?

PRACTICAL

1. It is better to come timidly than not to come at all. When we think of the majesty and the holiness of Christ, the wonder is that we ever come; but from His grace who can stay away? With Him it is always "Come, and welcome."

2. Jesus sees clear through one. There is no escaping His eye. If we would look Him in the face without shame, we must live so that there shall be no willful wickedness in our lives or in our hearts on which His eye may fasten.

3. The need of the new birth is a stumbling-block to some who cannot tell when they are born again. They are puzzled as to whether they have been born again at all. Did it ever occur to you that the new birth may have come before you

could recollect? The Spirit, like the wind, comes and goes, and we see Him not. John the Baptist was consecrated from his birth. If you live the new life that is a proof that you have the new birth.

4. How strange it is that the Holy Spirit should be able to change the hard hearts of men! But is it not stranger than that the warm spring wind drives away the snow and ice and brings in the grass and flowers?

5. There is no clearer message as to the way of life than this sixteenth verse. Read it over and over until you understand it, and then say in absolute sincerity of soul, "Lord, I believe," and so enter into eternal life.

FOR WRITTEN ANSWERS

1. Describe Nicodemus on each of the three occasions he is mentioned in the Gospels.

2. Why is the new birth necessary?

3. What blessing flow to us from the cross of Christ?

LESSON V.

CHRIST AT JACOB'S WELL

Jan. 29, 1899

John 4: 5-15.

Commit to Memory vs. 13-15.

Study also ch. 4: 1-42.

6. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's (J) well was there. Jesus, there fore, being wearied with his journey, sat (2) thus (8) on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith unto her. Give me to drink.

8. (For his disciples were gone away unto the city to buy (4) meat.)

9. Then saith the (5) woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a (6) woman of Samaria? for (6) the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked

of him, and he would have given thee living water.

11. The woman saith unto him, (7) Sir, thou hast nothing to draw with and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his (8) children, and his cattle?

13. Jesus answered and said unto her, (9) Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall (10) be in him a well of water springing up (11) unto everlasting life.

15. The woman saith unto him, (7) Sir, give me this water, that I thirst not, neither come (12) hither to draw.

Revised Version.—(1) Marg. Gr. Spring, and so in v. 14, but not in vs. 11, 13; (2) Marg. As he was. (3) By; (4) Food; (5) The Samaritan woman therefore saith unto him; (6) Jews have no dealings with Samaritans. Marg. Some ancient authorities omit the whole clause; (7) Marg. Lord; (8) Sons; (9) Every one; (10) Become; (11) Unto eternal; (12) All the way hither.

GOLDEN TEXT

"Whosoever drinketh of the water that I shall give him shall never thirst," John 4:14.

DAILY READINGS

M.—John 4: 5-15. Christ at Jacob's well.

T.—John 4: 16-26. True worship.

W.—John 4: 27-38. Christ the Revealer.

Th.—John 4: 39-42. Samaritans believing.

F.—Rev. 22: 1-7. The Water of Life.

S.—Isa. 55: 1-7. Without price.

—Isaiah 12. Wells of Salvation.

LESSON PLAN

CHRIST AT JACOB'S WELL.

I. RESTING, 5-6.

II. ASKING, 7-8.

His request, her reply.

III. OFFERING, 10-14.

"If thou knewest"; "Whence then hast thou?" "In him a well of water."

IV. BESTOWING, 15.

In answer to her "Give me this water."

TIME

Dec. A. D. 27, some eight months after last lesson.

PLACE

Jacob's well, near by to Sychar, in Samaria, the modern Nablus.

CATECHISM

Qu. 43. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

LESSON HYMNS 27 (Pa.), 546, 138, 555, 36, 418

CONNECTION

Christ spent the summer following His conversation with Nicodemus in Judea. He won many disciples. Some of these were from the ranks of the followers of John the Baptist. Fearing lest the Pharisees might use this fact to awaken the jealousy of John's disciples, and thus interfere with His work, He departed for Galilee (4: 1-3). On His way thither he had to pass through Samaria, where He met the woman at the well.

EXPLANATION

5, 6. Sychar: See Dict. for Quarter. See same for "Jacob's Well," Jesus being wearied: How intensely human! The sixth hour: probably noon.

7, 8. A woman of Samaria: from the country, not from the city, or Samaria. The city was seven miles away. Give Me to drink: Again we see the human side. He suffered thirst as well as weariness. To buy meat: The Rev. Ver. reads "food."

9. How is it that thou being a Jew: There is a touch of contempt in her tone, which John explains in the words which follow. Have no dealings, etc.: The feeling between them was bitter. There was no friendly intercourse whatever. Samaritans: See Dict. for Quarter.

10. If thou knewest the gift of God: She was ignorant of the gift of salvation; but He would awaken her interest. Thou wouldst have asked, etc.: She stood in greater need of His help than He of hers. He needed only a drink from the well. Her needs were infinite; and He alone could satisfy them. Living water: Ever fresh and flowing.

11. Sir: His unexpected answer has taken the sharpness out of her speech, and awakened her respect. Her mode of address is an advance on v. 9. The well is deep: She does not understand the deeper meaning of His words. She thinks that He is referring to the water in the well.

12. Our father Jacob: The Samaritans, as well as the Jews, claimed Jacob as their

ancestor. Her question shows how bewildered she was as to His meaning.

13. Jesus Answered: He does not reply to her question but seeks to awaken her need. **Shall thirst again:** Nothing earthly can satisfy the soul.

14. The water that I shall give him, etc.: Christ offers water that shall quench

the deepest thirst of the soul. It is the life-giving Spirit which blesses with the keenest satisfaction (John 7: 37-39).

15. Sir, Give me this water: The woman forgets her mocking mood; a vague feeling of spiritual need has awakened within; and, though she does not fully understand, yet she asks and receives.

ASK YOURSELF

How long after the last lesson did the conversation take place? Why was Jesus passing through Samaria? Where was Jacob's well?

Juniors

5. Where was Samaria? To what city had Jesus come?

6. Why called Jacob's well?

7. Who came to the well as Jesus sat there? How was water drawn? What request did Jesus make?

8. Why was Jesus alone?

9. Did the woman accede to the request of Jesus? What objection did she raise? How did she know that Christ was a Jew?

10. What is the "gift of God"? (Rom. 6: 23.) What is the only condition attached to the gift?

11, 12. How did the woman take Christ's words? Why does she mention Jacob? How does she compare Christ with him?

14. What does Jesus say in regard to the water that He would give?

15. What request does the woman now make? What does she get in response to her request?

Seniors

5, 6. Describe an Eastern well. What light does it throw upon Christ's nature that He was weary? What comfort does it give to us to know that even the Son of God was weary?

7-9. Who were the Samaritans? What were the relations between the Jews and the Samaritans? Why were they not friendly with one another?

10-14. What is the only condition of God's gift? (Matt. 5: 6; Matt. 7: 7; Rev. 22: 17.) How should this encourage us? Why did Christ use water in speaking of the gift of God? Give other instances in which Christ used natural surroundings in His teachings. (Luke 8: 5-8; Mark 4: 30-32; Matt. 13: 47-50; Luke 21: 29-33.)

15. To what extent does the woman recognize Christ's meaning when she asks for this water? Did she receive what she asked for?

PRACTICAL

1. We have here a lesson on the use of odd minutes. It was while Christ was resting and waiting for His food that the woman came. It was a golden opportunity, and Christ was quick to make use of it. Enthusiasm in any work sharpens us to see opportunities, and success depends largely on such quickness to perceive and readiness to take advantage of chances as they come.

2. Jesus labored as earnestly in teaching this one woman as if He had had an audience of thousands. Let us not be dilatory about trying to do good because we can influence but a few people. One at a time, trees are planted, and a great orchard comes. Great armies are made up by recruiting soldiers one by one.

3. The woman began the conversation in a jesting, scoffing mood. She ended it in a tender, penitent, and serious mood, because she had received a true view of her need, and of Christ's

wonderful grace. If we understand ourselves as sinners in the sight of God, and if we comprehend what Christ, God's Son, our Saviour, has to bestow upon us, we shall never make light of religion, but we shall pray, and pray very humbly, for the blessing Christ has to give.

4. That blessing is to our souls what springing wells are in a desert place.

"I heard the voice of Jesus say,
Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live;
I came to Jesus, and I drank
Of that life-giving stream:
My thirst was quenched, my soul revived,
And now I live in Him."

Hymn 138, Book of Praise.

FOR WRITTEN ANSWERS

1. Draw a little sketch showing the route Christ would take from Judea to Galilee.
2. Describe an Eastern well.
3. Why were the Jews and Samaritans at enmity?
4. What does Christ mean by "the water that I shall give"? (v. 14.)

LESSON VI.

THE NOBLEMAN'S SON HEALED

Feb. 5, 1899

John 4: 43-54. Commit to Memory vs. 46-51.

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

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

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

46. (2) So Je'sus came again into Cana of Galilee, where he made the water wine. And there was a certain (3) nobleman, whose son was sick at Capernaum.

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

48. (4) Then said Je'sus unto him, Except ye see signs and wonders, ye will (5) not believe.

49. The (3) nobleman saith unto him, (6) Sir, come down ere my child die.

50. (4) Je'sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way.

51. And as he was now going down, his (7) servants met him, and told him, saying, Thy son liveth.

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

53. So the father knew that it was (8) at the same hour, in the which Je'sus said unto him, Thy son liveth; and himself believed, and his whole house.

54. This is again the second miracle that Je'sus did, when he was come out of Judaea into Galilee.

Revised Version.—(1) The two days; (2) He came therefore; (3) Marg., King's officer; (4) Jesus therefore said; (5) in no wise; (6) Marg., Lord; (7) Marg., Greek, bondservants; (8) At that hour in which.

GOLDEN TEXT

"Jesus saith unto him, Thy son liveth; and himself believed, and his whole house." John 4: 53.

DAILY READINGS

M.—John 4: 43-54. The nobleman's son healed.

T.—John 2: 13-25. Doings at the feast.

W.—Matt. 8: 5-13. A believing centurion.

Th.—Matt. 9: 18-26. A ruler's faith.

F.—Heb. 4: 9-16. Boldness in prayer.

S.—Heb. 11: 1-6. Necessity of faith.

S.—1 John 5: 10-15. Faith and Life.

LESSON PLAN

CHRIST HEALING A SICK BOY.

I. WELCOMED, 43-45.

By the Galileans; Because of his wonderful works in Jerusalem.

II. SOUGHT FOR, 46-49.

At Cana; By a nobleman; To heal his son; Who would not be put off.

III. TRUSTED, 50.

Jesus said "Go"; He believed and went.

IV. BLESSING, 51-54.

Life to the sick; A better life to all.

TIME

J. J. century, A. D. 27.

PLACES

Cana, a village of Galilee, near Nazareth; Capernaum, a city on the north-western shore of the Sea of Galilee.

CATECHISM

Q. 47. What is forbidden in the first commandment.

A. The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

LESSON HYMNS 87 (Pa.), 38, 96, 187, 544, 147.

CONNECTION

After His conversation with the woman of Samaria at Jacob's well, Jesus remains two days at Sychar. Many people of this Samaritan city become His disciples. He then continues His journey with His disciples into Galilee.

EXPLANATION

43. Into Galilee. For which He had originally set out, v. 3. (See map and Bib. Dict.)

44. Prophet—no honour; a proverb, the meaning of which is plain. As to how Jesus intended to apply it there is a difference of opinion; likely He meant that He was overpopular in Judaea (v. 1), and that there was little risk of his being too highly honored in Galilee, His own country. He would find needed quiet and rest there.

45. The Galileans received him. His miracles, which they saw at Jerusalem, had shown them that He, whom they knew as the carpenter's son, was a great teacher and healer. Feast of the Passover. (For account of first Passover see Ex. 12.) They also went: John was writing for strangers who knew little of the geography of Palestine: so makes this explanation.

46. Nobleman; king's officer, belonging to the court of Herod Antipas, tetrarch of Galilee, the Herod who beheaded John the Baptist. Capernaum; (see Bib. Dict.) twenty-five miles from Cana. Went unto him. Note how Jesus draws Pharisees, Samaritans, and the Herodian courtier alike. Besought him. Grief and need humbled the courtier's pride, and prepared the way for faith.

48. Except. Jesus wished to test the nobleman's faith, and at the same time strengthen it. Signs; miracles as tokens of divine presence. Wonders; miracles as marvellous works.

49. E'er my son die. This cry shows how much in earnest the nobleman was; also how imperfect still his faith. He thought Jesus must go in person, if the child was to be healed (contrast the centurion's faith, Luke 7: 6-9), and that, if the child should die, all hope would be gone. (Compare ch. 11: 22, 24.)

50. Go thy way. The father was to get what he had asked for, but not in his own way. We must receive our blessings in God's way, not our own. **Believed the word that Jesus had spoken.** Before this he had believed what was told him about Jesus; now he believes for himself. **Went his way.** What wonderful faith this required; it was to

trust absolutely the bare word of Jesus.

52. Seventh hour, one o'clock in the day.

53. Himself believed, now accepting Christ as his Lord and Saviour. **And his whole house** (see v. 39).

54. Second Miracle. The first, ch. 2: 11.

ASK YOURSELF

How long did Jesus remain in Samaria? What was the effect of the testimony of the woman of Samaria? (v. 30, 39.) What was the effect of His own preaching? (v. 46.) Where was Galilee? Cana? Capernaum?

Juniors

44. What is meant by a prophet? Why should a prophet be without honour in his own country? How was Jesus received by the Galileans? What feast is referred to, (2: 23)?

46. How far was Capernaum from Cana? What miracles were done at Capernaum? Matt. 8: 5; 17: 27; John 6: 27.

47. Why did the nobleman go to Jesus? What made him think that Jesus could heal his son?

48. What did Jesus answer him? Why did He so answer him? What did the nobleman reply? What did his earnestness show?

50. What did Jesus say? What did the nobleman do?

51. What word did the servants bring?

53. What effect had the miracle upon the nobleman and upon his household?

Seniors

43-45. Some Old Testament prophets who received no honor among their own people were? Why did the Galileans receive Jesus well? When was the Feast of the Passover instituted? Why? To what did it point forward?

46-49. At whose court did the nobleman live? What led the nobleman to seek Christ's help? Why did Jesus seemingly rebuke him? v. 48. Who are meant by "ye" in this verse?

50. How is the nobleman's faith manifested in this verse?

51-54. What is faith? Heb. 11: 1. What does it produce? Rom. 5: 2; 1 Peter 1: 8; Isa. 28: 16; Rom. 15: 13. What are some of its chief characteristics? Phil. 4: 29; 2 Peter 1: 1; 1 Thess. 1: 3; John 20: 31. How does faith work? Gal. 5: 6. What does it exclude? Rom. 3: 27. What are some examples of faith? Dan. 6: 10-23; Acts 16: 31-34; Heb. 11.

PRACTICAL

1. It is very stupid and silly to deny honor to people simply because we know them, familiarly, but it is very common. "Montaigne complained that in his own country he had to purchase a publisher; whereas, elsewhere, publishers were anxious to purchase him. 'The further off I am read from my home,' he said, 'the better I am esteemed.'" (Dods.)

2. Seeing is believing. The Galileans received Jesus because they had beheld his miracles. When we see how He changes men's hearts and lives we should believe in Him.

3. Children rarely understand how completely their parents' hearts are wrapped up in them. It is good to think of this, and to do so will make it easier to obey.

4. How direct the nobleman's prayer was! Our prayers cannot be too simple and straight. We should go to God and tell Him just what we need without roundabout, and then wait for Him to give it in His own time and way.

5. Jesus takes His own way of healing the boy. We must receive our blessings on God's terms. He brought Naaman out to wash in Jordan seven times, as God told him, before he was cleansed of his leprosy.

6. We must believe on Jesus if we are to be saved. Faith is like a bridge which joins two sides of a river; it unites us to Christ, so that we can receive every needed blessing from Him.

7. So far as we know, the sick boy never saw Jesus, and yet Jesus healed him. We cannot see Jesus, but he can help us.

FOR WRITTEN ANSWERS

1. Draw a little map showing position of Nazareth, Cana, and Capernaum.

2. Why does the father go to Jesus in his distress?

3. Why does Jesus not at once grant his request?

4. How does the faith of one person in a house lead others to believe?

LESSON VII.

CHRIST'S DIVINE AUTHORITY

Feb. 12, 1899

John 5: 17-27. Commit to Memory vs. 24-27. Study Chap. 5: 1-38.

17. But Jesus answered them, My Father worketh (1) hitherto, and I work.

18. (2) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, (3) but said also that God was his Father, making himself equal with God.

19. (4) Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father (5) do: for what things soever he doeth, these (6) also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22. (7) For the Father judgeth no man, but hath committed all judgment unto the Son:

23. That (8) all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father (9) which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath (10) everlasting life, and (11) shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; (12) so hath he given to the Son (13) to have life in himself.

27. And (14) hath given him authority to execute judgment (15) also, because he is (16) the Son of man.

Revised Version.—(1) Even until now; (2) For this cause, therefore; (3) Also called God his own Father; (4) He us therefore answered; (5) Doing; (6) The Son also doeth in like manner; (7) For neither doth the Father judge any man; (8) All may honor the Son; (9) Which sent Him; (10) Eternal; (11) Cometh not into judgment, but hath passed out of death into life; (12) Even so gave He; (13) Also; (14) Gave him; (15) "Also" omitted; (16) Man, A Son of man.

GOLDEN TEXT

"This is indeed the Christ, the Saviour of the world. John 4: 42.

DAILY READINGS

M.—John 5: 1-9. Healing at Bethesda.

T.—John 5: 10-16. Enmity and persecution.

W.—John 5: 17-27. Christ's divine authority.

Th.—John 5: 28-35. John's testimony.

F.—John 5: 36-47. Testimony of the Scriptures.

S.—2 Peter 1: 10-18. The Father's testimony.

Sa.—Heb. 1: 1-9. Glory of Christ.

LESSON PLAN

CHRIST'S DIVINE AUTHORITY.

I. A BOLD CLAIM, 17, 18.

"My Father"; which affronts the Jews as blasphemy.

II. ITS EXPLANATION, 19, 20.

The Son does what He sees the Father do; The Father has shown Him because He loves Him; And will show Him greater things still.

III. ITS DETAILS, 21-27.

In raising men from the dead and in the last judgment.

TIME

Uncertain, but possibly three months after the last lesson, spring of A.D. 28, Feast of Passover (ch. 5: 1).

PLACE

Jerusalem, at or near pool of Bethesda, recently identified, near church of St. Anne, at northern angle of city.

CATECHISM

Q 46. What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

LESSON HYMNS 94 (Ps.) 90, 842, 149, 598.

CONNECTION

Some time after the healing of the nobleman's son at Cana of Galilee (see last lesson) Jesus went from Galilee to Jerusalem to the Feast, probably the Feast of the Passover, where, on a Sabbath day, at the pool of Bethesda, He restored to perfect strength a man who had been helpless for thirty-eight years. The Jews were zealous for the Sabbath. They also hated Christ thoroughly; and so they accused Him of having broken the Sabbath, and of having caused the man also to break the Sabbath by carrying his bed. Jesus replies to these fierce zealots, A part of His reply is the lesson for to-day.

EXPLANATION

17. My Father; God. Worketh hitherto. From the beginning until now; He continually upholds and guides all things. **And I work.** Jesus had all along worked with the Father (1: 3). He worked on the Sabbath day in the same way that God does, to bless men.

18. Sought to kill Him. Death was the penalty for Sabbath breaking and blasphemy (Num. 15: 35; Lev. 24: 11-16.) **God was His Father.** Rev. Ver., His own Father. He claimed oneness with God, which is their

eyes was blasphemy; and it would have been blasphemy but that what he claimed was true. Christ is "very God of very God."

19. The Son can do nothing, etc. The Father and the Son are one in thought, desire, purpose, and so think, feel, act alike.

20. The Father loveth the Son. (John 1: 18.) "This is the revelation of the very heart of the Godhead. This is the foundation on which the whole universe reposes, the love of the Father to the Son, whence flows all Divine love

to ourselves." (Reith.) **Marvel**, and so learn of Christ, instead of becoming stupidly enraged.

21. Quickeneth. Giveth life, life in its fullest sense, life spiritual as well as physical, **The Son quickeneth.** - (See John 11 : 25, 26.)

23. That all men should honor the Son. This is why the Father commits the judgment of men to His Son. (v. 22.)

24. Heareth — and believeth. Faith comes by hearing (Rom. 10 : 17) and eternal life comes through believing. **Hath — is passed.** Note the present tense; eternal life comes instantaneously. It is a new birth.

25. The hour is coming and now is. It will fully come and have a beginning; every stroke of the hour will sound and the first stroke has already been heard. **The dead;** spiritually dead; also as in vs. 28, 29. **The Voice of the Son of God;** His present teaching and the preaching of the Gospel by His servants. **Shall live.** As in v. 24, also v. 29.

27. Judgment; in present control of men, and at the final judgment of the last day. **The Son of Man.** And, therefore, fitted to judge men.

ASK YOURSELF

What miracle is recorded in last Sabbath's lesson? How was a home blessed through it? To what city had Jesus now come? What act of power and mercy does He perform? What did the Jews say to the man who was healed? What did they act towards Jesus?

Juniors

17. What did Jesus say to them? Whom did He mean by His Father?

18. How did this saying affect the Jews? Of what two sins did they say He was guilty?

19. What rule does Jesus lay down for Himself in this verse?

20. How does God regard His Son? What works are referred to? Why were these works to be shown?

21. What is meant by "quickeneth"? What kind of life is bestowed by Christ?

22. Who is to judge all men?

23. To what extent does Christ demand honor for Himself?

24. How is everlasting life to be obtained?

25. What is meant by the "voice of the Son of God" here?

27. Why could no other so well be our judge?

Seniors

17, 18. What two charges were brought against Christ? What is the punishment for these sins? (Ex. 31 : 14, 15; Lev. 24 : 16.) Which is the fourth commandment? How is the Sabbath to be sanctified? (S. Cat., Q. 60.)

19, 20. How many times did a voice from heaven attest the Father's love for the Son? Matt. 3 : 17; Mark 9 : 7; John 12 : 28.) Is the term "beloved Son" applied by God to anyone but Jesus? What greater works are referred to? What would be gained by the doing of them?

21, 27. Why was all judgment committed by the Father to the Son? How can Christ best be honored? What is the penalty attached to dishonoring Him? What tense is "hath" and "is passed"? What comfort is there in this?

PRACTICAL

1. The Sabbath should be kept. Our bodies need it and our minds, as well. Those who work with hand or brain seven days instead of six do poorer work and wear out sooner. It should be kept, because God has so commanded.

2. Beware of bigotry. It is a fire that kindles strife. It burns to ashes, also, all that is good in the soul of the bigot himself. Hold strongly to what you believe; but be sure, first, that you are right, and be charitable also to what other sincere and good people believe.

3. This is the same Jesus who said, as a boy, "I must be about my Father's business." The

rule of His life was "I do always those things that please Him." What an example to children He is! It is a golden commandment, "Honour thy father and thy mother,"—the only commandment with a promise.

4. What a sweet thought that the centre of the universe is warm with love—the heart of the Father and of His Son Jesus Christ! If we are truly God's children we shall love; indeed we cannot help loving. The sum of all God's Commandments is love, love to God and love to one another. What a world it would be if love were the rule!

FOR WRITTEN ANSWERS

1. What promise is attached to the Fifth Commandment?
2. How many persons are there in the Godhead? Name them.
3. How may we obtain eternal life?

LESSON VIII.

CHRIST FEEDING THE FIVE THOUSAND

Feb. 19, 1899

John 6: 1-14. Commit to Memory vs. 9-11. Compare Matt. 14: 13-21; Mark 6: 31-44. Luke 9: 10-17.

1. After these things Je'sus went (1) over the sea of Gal'ilee, which is the sea of Tibe'rias.
2. And a great multitude followed him, because they (2) saw his miracles which he did on them that were (1) diseased.
3. And Je'sus went up into (4) a mountain, and there he eat with his disciples.
4. And the passover, (4) a feast of the Jews, was nigh.
5. When Je'sus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy (5) bread that these may eat?
6. And this he said to prove him; for he himself knew what he would do.
7. Philip answered him, Two hundred penny-worth of (5) bread is not sufficient for them, that everyone of them may take a little.
8. One of his disciples, An drew, Si'mon Pe'ter's brother, saith unto him,
9. There is a lad here, which hath five barley

loaves, and (6) two small fishes; but what are they among so many?

10. And Je'sus said, Make the (7) men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Je'sus took the loaves; and when he had given thanks, (3) he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. (9) Then those men, when they had seen the miracle that Je'sus did, said: This is of a truth that prophet that should come into the world.

Revised Version.—(1) Away to the other side of; (2) Beheld the signs; (3) Diseased. (4) The; (5) Marg. Gr Loaves. (6) Fishes. (7) People; (8) Simply. "He distributed to them that were set down"; (9) When therefore the people saw the sign which He did.

GOLDEN TEXT

"I am the bread of life."
John 6: 35.

DAILY READINGS

- M.—John 6: 1-14. Feeding the five thousand.
T.—Mark 8: 1-9. The four thousand fed.
W.—Mark 8: 14-21. The miracle remembered.
Th.—Deut. 8: 1-8. Not by bread alone.
F.—Matt. 6: 25-33. The first things.
S.—John 6: 22-34. The true Bread.
S.—John 6: 35-51. The Bread of Life.

LESSON PLAN

CHRIST FEEDING THE FIVE THOUSAND.

- I. THE HUNGRY CROWD, 1-4.
Following because they had seen His miracles.
- II. THE QUESTION OF SUPPLY, 5-9.
Je'sus asks; Philip answers; Andrew suggests.
- III. AN ABUNDANT FEAST, 10, 11
5,000 fed.
- IV. THE FRAGMENTS THAT REMAINED, 12, 13.
Twelve baskets full.
- V. THE EFFECT OF THE MIRACLES, 14.
Je'sus the Prophet.

TIME and PLACE

Probably a year after last lesson and on northeast shore of sea of Galilee.

CATECHISM.

Q. 49. *What is the second commandment?*

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

LESSON HYMNS—76 (Ps.) 17, 9, 301, 395.

CONNECTION

After His visit to Jerusalem (ch. 5) and the miracle on the impotent man, and the wonderful discourse of last lesson, Christ returns to Galilee. Then follows an interval of probably a year, during which He was preaching, teaching, and choosing and training His disciples. The other Gospels give many details. The miracle of to-day's lesson belongs to that period; and it is remarkable as being the only miracle recorded by all the Evangelists.

EXPLANATION

1. **These things;** the busy ministry referred to above. For two reasons Christ crossed over the Sea of Galilee. He was ever wrought by teaching the great crowds that followed Him, and so needed rest (Mark 6: 31); and news had come of the murder of John the Baptist (Matt. 14: 13); and it was said to be out of the way lest the same band might pursue Him.

2. **A great multitude followed;** on foot round the shore of the sea; Jesus and His

disciples had gone by boat. **Because they saw His miracles.** Their curiosity was excited; and, besides, the feeble and sick among them might be helped by this wonderful healer.

3. **Sat. Resting** and in quiet fellowship with His disciples.

4. **Now the Passover-nigh.** This feast was in the month of April, the time of the barley harvest. Great crowds were on their way to Jerusalem to the feast.

5. When Jesus—saw. Mark and Luke told us that He was filled with compassion for the multitude (Mark 6: 34; Luke 9: 11). **Philip;** Perhaps because he knew the neighborhood, his home being at Bethsaida, not far away.

7. Two hundred pennyworth, about \$34. A penny (the Roman denarius) was a silver coin worth about 17 cents, a day's wage at that time. Two hundred pennyworth was a large sum in the eyes of the disciples.

9. A lad. The Greek word meant a little boy. **Barley loaves;** the coarse food of the poor. The loaves were so small that a man needed three for a meal. **Small fishes;** the lake swarmed with little fish something like our sardines, which, when salted and dried, were eaten with bread.

10. Make the men sit down. From Mark we learn that they reclined in ranks, looking like so many garden plots. They could have

been easily served and counted. The women and children clustered about the edges.

11. Took the loaves. Think of the scene, the hungry crowd wondering what was to come next, Jesus standing in the midst. There is a great hush as, taking the bread, He looks up to heaven. **Given thanks.** This was customary in Jewish families before eating. **He distributed.**

"I was seed time when He blessed the bread,
"Twas harvest when He broke."

12. Gather up the fragments. A lesson in thrift. Wastefulness even in the midst of plenty is a sin.

13. Filled twelve baskets. It was customary to carry small baskets made of twigs to hold food. A loaf for one thousand men, and many times five loaves remaining—a clear proof of the miracle and a testimony to the bountifulness of Christ.

14. That prophet: the expected Messiah.

ASK YOURSELF

What miracle did Jesus perform at the feast in Jerusalem? What feeling did this excite in the hearts of the Jews? What claim did Jesus make in His address to them? Where did Jesus go from Jerusalem? How did He employ Himself?

Juniors

1-4. By what other name is the Sea of Galilee known? How did the multitude follow Jesus? Why? Who were with Jesus in the mountain? What feast was near at hand?

5, 6. How did Jesus feel towards the hungry multitude? Why did He put this question to Philip?

7-9. What is the value of a penny, and of two hundred pence? What were barley loaves like in size and shape?

10, 11. How were the men arranged? (Mark 6: 40.) How many were there? Why did Jesus arrange them in an orderly way? What part did the disciples take in this miracle? What part did Jesus take?

12-14. What lesson do we learn from Jesus' command? How did the multitude regard Christ after the miracle?

Seniors

1-4. Shortly before this lesson, what news had come concerning John the Baptist? Had the people any deep understanding of who Christ was, and His mission into the world? (Compare v. 15.)

5-9. How would the question of verse 6 "prove" Philip? What did Philip's answer in verse 7 indicate?

10, 11. What share had the disciples in this miracle? In what respect is a large part of the world like the hungry multitude? How are they to be fed? What part may we have in it?

12, 13. In God's service what are some of the fragments that we should carefully use? Why did they think Jesus was the long-expected prophet?

PRACTICAL

1. There are few better ways to rest than in the society of those we love. Isn't a quiet evening at home delightful after a worrying day among strangers? Each member of a family ought to try to make home a joy to all the others.

2. When Jesus saw the multitude He was moved with compassion. We harden our hearts against the poor and against the benighted heathen because we do not see them.

3. Jesus asked Philip about the bread to prove him. He wished to put Philip's faith in Him to the test. That is what many of our difficul-

ties and trials mean. Our Lord allows them to come to us in order that He may discover, and that we may discover, how much or how little we trust Him.

4. Andrew was more practical than Philip. He would use what there was rather than speculate about how much more was needed.

5. What a fortunate boy to have been the means of bringing refreshment to such a great multitude! He was fortunate, probably, because he had the foresight to take an abundant supply of provisions with him when he left home. Foresight is usually the father of good luck.

FOR WRITTEN ANSWERS

1. What led Jesus to cross over to the other side of the sea?
2. Which of the two took the wider compass, Philip or Andrew?
3. What did the people say when they saw the miracle?

LESSON IX.

CHRIST AT THE FEAST

Feb. 26, 1899

John 7: 14, 28-37. Commit to Memory vs. 28-31. Study the whole Chapter.

14. (1) Now about the midst of the feast Jesus went up into the temple and taught.

28. (2) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not.

29. (3) But I know him: for I am from him, and he hath sent me.

33. (4) Then they sought to take him: (5) but no man laid hands on him, because his hour was not yet come.

31. (6) And many of the people believed on him, and said, When (7) Christ cometh will he do more (8) miracles than these which this man hath done?

32. The Pharisees (9) heard that the people murmured such things concerning him: and the (10)

Pharisees and the chief priests sent officers to take him.

35. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am thither ye cannot come.

35. Then said the Jews among themselves, Whither will (11) he go that we shall not find him? will he go unto the (12) dispersed among the (13) Gentiles, and teach the (13) Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

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

Revised Version.—(1) But when it was now the midst, (2) Jesus therefore cried in the temple, teaching and saying, (3) I know him, because I am from him, and he sent me: (4) They sought therefore; (5) And no man laid his hands on him, (6) But of the multitude many believed: (7) When the Christ shall come; (8) Signs; (9) Heard that the multitude murmuring these things; (10) Chief Priests and Pharisees; (11) This man; (12) Dispersion; (13) Greeks; (14) Now on the last.

GOLDEN TEXT

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

DAILY READINGS

M.—John 7: 1-13. Divided opinion.

T.—John 7: 14-27. } Christ at the
W.—John 7: 28-37 } feast

Th.—John 7: 40-52. Enemies defeated.

F.—John 8: 12-20. Boldness in teaching.

S.—John 8: 21-30. Convincing words.

S.—Rev. 22: 13-17. Free Invitation.

LESSON PLAN

CHRIST AT THE FEAST.

I. IN THE TEMPLE, 14.
In the midst of the feast,
Teaching the crowd.

II. WHEN HE WAS, 28-29
Publicly proclaimed ("cried in the temple"), From God.

III. HOW HE WAS REGARDED, 30-32.
The rulers would have taken Him, but they dared not; Many believed on Him; Officers sent to arrest Him.

IV. WHITHER WAS HE GOING, 33-36.
To Him who had sent Him; Out of their reach; A puzzle.

V. WHAT HE HAD TO BESTOW, 37.
The Water of Life.

TIME

Autumn of A.D. 29. Feast of Tabernacles.

PEACE

Jerusalem: The Temple.

CATECHISM

Q. 60. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His word.

LESSON HYMNS—550, 129, 130, 649, 138.

CONNECTION

Jesus had remained in Galilee ever since the feast mentioned in ch. 5: 1, perhaps a year and a half, because the Jews sought to kill him. (Ch. 7: 1.) He now goes to Jerusalem to the Feast of Tabernacles (v. 2) secretly (v. 10). It was six months before His crucifixion.

EXPLANATION

14. **Midst of the feast.** It was also called "feast of ingathering" (Ex. 23: 16) and lasted eight days. (Lev. 23: 34-36.) The people gathered from all quarters, lived in booths (tabernacles or tents made of branches of trees), to commemorate the life in the wilderness.

28. **Oried.** Called aloud; not His usual way (Matt. 12: 19). **In the temple.** Where the people were assembled in crowds. **Ye both know Me.** They knew Him as the carpenter of Nazareth, and as a great teacher and worker of miracles, but not as the Son of God. **He that sent Me; God Himself.** Ye know not; these men knew, as every one knew, who God was, but they did not know

God in their hearts, because they were set on having their own way. (V. 17.)

29. **I know Him.** Jesus was conscious of His perfect oneness with His Heavenly Father. (John 10: 30.)

30. **They sought to take Him.** The rulers, enraged at His divine claim, would put Him to death for blasphemy. **His hour;** i. e., the hour God had set, and that Jesus had willingly accepted. His enemies were powerless till that time should come.

31. **Of the multitude** (Rev. Ver.): The crowd as distinct from the rulers. **Many believed on Him,** accepted Him as one proclaimed Messiah or Christ.

32. Chief priests, the heads of the twenty-four courses into which the priests were divided. These, with the Pharisees, were jealous, and, therefore, determined to arrest Jesus.

34. Ye shall seek Me, etc.; for help. In the destruction of their city, years after, they vainly looked for the Messiah to save them. **Where I am.** At the time of their need. **Ye cannot come.** Solemn words; but sin, not Christ shut them out.

35. The dispersed: the Dispersion.

(See Bible Dict. for Quarter.) **Teach the Gentiles**, whom the Jews despised. They ridicule when they cannot answer.

37. Great day, the eighth day. For seven days water had been drawn in a golden pitcher from the Pool of Siloam, and carried in procession to the temple to commemorate the water from the rock with which their fathers had been provided in the desert. On the eighth day this ceremony was discontinued. Jesus now shows where an endless supply may be had.

ASK YOURSELF

Where had the miracle of the loaves and fishes been wrought? Why did Jesus continue to stay in Galilee? (ch. 7: 1.) Where does He now go? What feast was at hand? Why was this feast so called? (Lev. 23: 33-43.) By what other name was it known? (Ex. 23: 16, second clause.) How long did it last? Who were required to attend it? (See passages as above.)

Juniors

14. When did Jesus come to the feast? To what place did He go? What did Jesus do there?

28. With what sort of voice did Jesus speak? Why? What did He mean by saying "ye know me and know whence I am"? Who was it that had sent Him?

30. Why did they want to take Jesus? Why did no man lay hands on Him? What is meant by His "hour"? Who had appointed that hour?

31. Did any of the people believe on Him?

32. Who were the Pharisees? Who were the chief priests? What did the Pharisees and chief priests do? Why did they want to take Jesus?

33. What did Jesus say to those sent to take Him?

35. Who were the Gentiles? Who are meant by the dispersed among the Gentiles?

36. Which day was the last day of the feast? Why was it called the "great day"? (Lev. 23: 36; Neh. 8: 16.) What did Jesus say? May we have this water?

Seniors

14. Why did Jesus go up to the feast secretly? (10) What was the effect of His appearance in the temple? Give the names of the three great annual feasts of the Jews, and the reason for which each is so named.

28, 29. Why did the Jews not truly know God? For what purpose did God send His Son into the world?

30-32. What led these people to believe on Jesus? What were some of the chief obstacles which prevented the Jews of Christ's time from believing in Him as their Saviour? Of what tribe and family were the priests? What were their duties? Why had they no possessions among the other tribes? Who are meant by "officers"?

33-36. To what event does Jesus refer in v. 33? To what period does He refer in v. 34? Why would they not then be able to go where He should be?

37. What does Jesus mean by "if any man thirst"? What does He bestow that satisfies thirst? (John 4: 14; Isa. 55: 1; Rev. 22: 17; How may we obtain that living water?)

PRACTICAL

1. We may know all the facts about the life of Jesus and yet we may not have the knowledge which is life eternal. We must know him by faith as a personal Saviour.

2. It is comfortable to feel that a gracious God overrules all things and that nothing can happen without his permission.

3. Men are always at enmity to God when their hearts are unchanged.

4. How sad that so many missed the oppor-

tunity of knowing Christ. Life's opportunities are with us only for a little while. "Seek ye the Lord while he may be found."

5. Only sin can separate from God. It was their impotence and hardness of heart that shut the rulers out of the kingdom.

6. Neither brains nor wisdom are needed to ridicule the truth. Ridicule is a fool's weapon. Better bow to the truth; for truth is eternal. Nothing but Christ can satisfy the soul's thirst.

FOR WRITTEN ANSWERS

1. Name the three great feasts of the Jews, and tell why each was observed.

2. Who built the first temple? Who, the second? Who, the third?

3. Show from the works that Jesus did that he was Divine.

LESSON X.

CHRIST FREEING FROM SIN

March 5, 1899

John 8: 12, 31-36. Commit to Memory vs. 34-36. Study John 8: 12-51.
May be used as Temperance Lesson.

12. (1) Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in (2) darkness, but shall have the light of life.

31. (3) Then said Jesus to those Jews which (4) believed on him, If ye (5) continue in my word, then are ye my disciples (6) indeed.

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

Revised Version. - (1) Again therefore Jesus spake; (2) In the darkness; (3) Jesus therefore said; (4) Had believed in him; (5) abide; (6) Truly my disciples; (7) Have never yet been; (8) Every one that committeth sin is the bond servant of sin; (9) Bond servant.

GOLDEN TEXT

"If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

DAILY READINGS

M.—John 8: 12, 28-36. Christ freeing from sin

T.—Luke 4: 14-22. Scripture fulfilled.

W.—Luke 5: 18-26. Power to forgive.

Th.—Rom. 8: 1-11. Dead to sin.

F.—Rom. 6: 15-23. Free to serve.

S.—Gal. 4: 1-7. Redeemed from bondage

Sa.—1 John 3: 1-10. Deliverance from sin

LESSON PLAN

CHRIST FREEING FROM SIN.

I. THE LIGHT-GIVER, 12.

The Light of the World, Giving the light of life to those who follow Him.

II. THE DELIVERER, 31, 32.

Giving liberty to His Disciples through the truth.

III. FREE INDEED, 33-36

A fancied freedom; A real bondage; Free indeed because made free by the Son of God.

TIME

October, A.D. 29. At the Feast of Tabernacles; apparently the day after the last lesson.

PLACE

The temple at Jerusalem; in the court of the women, where the treasure boxes were (v. 20), afterwards in the court of the Gentiles.

CATECHISM

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed by his word.

LESSON HYMNS 91, 74, (1-3) 512, 225, 217.

CONNECTION

The teaching of Jesus as recorded in last lesson produced a division of opinion among the multitude who thronged the temple. The officers sent to arrest Him returned empty-handed. "Never man spake like this man," was all they could say. Nicodemus puts in a good word for Him, but without effect. Jesus, either that day, or the next (for most ancient authorities omit John 8: 1-11), continued His discourse, unabashed by His foes.

EXPLANATION

12. Then spake Jesus: The attempt to interfere with Him had failed (7: 45-46). Jesus then resumed His teaching. I am the light of the world: What suggested the figure of the light? (1) The rising sun (v. 2). (2) The brilliant light of the two great lamps in the court of the women. (3) The pillar of cloud and fire which guided Israel in the wilderness. The feast commemorated the wilderness life. Christ has referred to Himself as the true manna (6: 32, 33), as the true rock (7: 37, last lesson): How appropriate that He should be the true luminous cloud. Followeth me: to believe (24), to abide in Him (31), and to obey. Walk in darkness: the darkness of sin. Light of life: (See Lesson I., v. 4). Read also the verses of chap. 8 from 13-30.

31. Which believed on Him. The preceding verse says: "As He spake these words, many believed on Him." His unwavering testimony drew out their personal trust. If ye

continue, etc. The word of Jesus must govern conscience, affection, and will, if we are to be His disciples (5: 38).

32. Ye shall know the truth: Jesus is the truth (14: 6) in that He reveals the holiness and the love of God. In His holiness we see our sin. In His love we see His pardon. This is knowledge and freedom.

33. Were never in bondage: Strange boast. It was not historically true. They were even then subject to Rome. But they mean that they were not personal slaves; and then appeal to their descent from Abraham.

34. The servant of sin: Jesus explains His meaning. He shows them that sin binds the affections and the will, and the sinner becomes its slave.

35. Abideth not in the house. The slave could be sold and sent out of the household at any time. Jesus is reminding them that they, as the slaves of sin, could not always enjoy

the special favor of God. The son's relationship to the house is permanent. Jesus is the unique Son. We may become Sons through Him, and enjoy His special favor.

36. If the Son, etc. Christ has power to free the conscience from the guilt, and the will from the power, of sin. This is perfect freedom.

ASK YOURSELF

Were the crowds to whom Jesus spoke agreed about Him? What were some of the different opinions? (John 7: 40-44). Why was He not arrested? (John 7: 45, 30) Who interested himself on His behalf? (John 7: 50, 51.)

Juniors

What is the lesson topic? Where was Christ teaching?

12. What did Christ proclaim Himself to be? What is His promise to those who follow Him?

31. What led these Jews to believe? What more did they need to be His true disciples? What does the word disciple mean?

32. Where can the truth be found? (Dan. 10: 21; John 17: 17; 14: 6.) What effect has the truth when received?

33. What was the Jews' answer to Christ's statement? What privilege did they claim as Abraham's descendants? Of what kind of liberty were they thinking? Did they understand what Christ meant by freedom?

34. Who does Christ say is a bond-servant of sin? What is sin? (S. cat., Ques. 14.) By whom did sin enter into the world? Who alone is without sin? (1 John 3: 5; Heb. 4: 15.)

35. In a home what is the difference between a son and a servant? What is liberty? How is it to be obtained? (See also Rom. 8: 2; Gal. 5: 1.)

Seniors

12. How has Christ made good His claim to be called the light of the world? If we would walk in the light what is required? (Eph. 4: 22-24; Col. 3: 9, 10.)

31, 32. In verse 31 Christ speaks of disciples or scholars. Who is the teacher in that school? What are the lessons taught? (Eph. 4: 13; Col. 4: 12; 2 Tim. 3: 16, 17.) What is the length of the term? What is meant by continuing in Christ's word? How does continuing in Christ's word lead to knowing the truth? What result follows from knowing the truth? What countries enjoy the greatest liberty? Why?

33-36. Is it true that the Jews were never in bondage? From what did Christ promise to free them? What is the highest freedom? (2 Cor. 3: 17.) How are we made free from sin? (John 1: 29; Eph. 1: 7; 1 John 1: 7.) What are the wages of sin? Wherein does true freedom consist? How is true freedom to be obtained?

PRACTICAL

1. Many a ship has been wrecked because the light on shore or in the lighthouse was out. There is a light that never fails; a light that all the world may see. Christ, the light, is to be reckoned on with certainty, and is safe to steer by.

2. To follow Jesus is to have something more than light; it is to have life. This is the difference between Christianity and other religions. They profess to bring light, but, at best, it is more or less broken light. Christ's religion sheds the perfect light of heaven upon the pathway, and is, moreover, the only religion that gives life. Christ was not only a teacher of truth, but the very Son of God, who, by His death, purchased life for men, and by His Spirit makes men alive to God.

3. Ah, there's the rub! It is easy to profess to be a disciple; it is easy to begin to be a disciple. But to do Christ's word, and to continue in Christ's word, is the difficulty; for His word is exacting. It requires at its date surrender to Him, always to put Him and His will and His work first, and to crucify self and sin, and to persevere in this to life's end.

4. What a terrible sentence: "Whosoever committeth sin is the servant of sin." Not more terrible than true. Even bondage to a trivial habit is hard to shake off. Every new act of sin is a fresh link in the chain which makes us helpless to do right. "Stop before you begin" is an out-fashioned maxim, but it is the only safe rule. This is true of strong drink, and of every other evil thing.

FOR WRITTEN ANSWERS

1. What different opinions did the multitude express as to who Christ was?
2. How did Nicodemus show his devotion to Christ?
3. What are some proofs of true discipleship?
4. How may we be made free from the bondage of sin?

LESSON XI.

CHRIST HEALING THE BLIND MAN

March 12, 1899

John 9: 1-11. Commit to Memory vs. 5, 7. Study the Chapter.

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

2. And his disciples asked him, saying, (1) Master, who did sin, this man, or his parents, that he (2) was born blind?

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

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

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

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

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

8. The neighbours therefore, and they (7) which before had seen him that he was blind, said, Is not this he that sat and begged?

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

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

11. He answered and said (9) A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Revised Version:—(1) Rabbi; (2) He should be; (3) Did this man sin; (4) We; (5) When; (6) Anointed his eyes. Gunt the rest of the verse. (7) Which saw him aforesaid, that he was a beggar, said; (8) Others said, it is he, others said, No, but he is like him. He said, I am he; (9) The man.

GOLDEN TEXT

"One thing I know, that, whereas I was blind, now I see." John 9: 25.

DAILY READINGS

M.—John 9: 1-12. Christ healing the blind man.

T.—John 9: 13-18. Questionings.

W.—John 9: 24-38. "Now I see."

Th.—Mark 10: 46-52. Bartimaeus.

F.—Matt. 13: 10-17. Spiritual blindness.

S.—Isa. 42: 1-7. Prophecy of Christ.

S.—2 Cor. 4: 1-7. Darkness and light.

LESSON PLAN

CHRIST HEALING THE BLIND MAN.

I. THE BLIND MAN, 1-5.

Blind from birth; A foolish question and a wise reply.

II. HIS EYES OPENED, 6, 7.

What Jesus did; What the blind man did; The marvellous outcome.

III. A TWOFOLD TESTIMONY, 8-11.

The open eyes; The man's straightforward story.

TIME

Probably soon after last lesson, autumn of A.D. 29; a Sabbath day.

PLACE

Jerusalem, and in some public place, probably the temple.

CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.

LESSON HYMNS 117, (Ps.), 151, 166, 219, 164.

CONNECTION

This lesson is closely connected with the last. Christ is still at the temple or near by. John's purpose in narrating the incident of the lesson is to illustrate the great truth that Christ is the light of the world.

EXPLANATION

1. As Jesus passed by: Perhaps near the temple. The man begged for a living (v. 8); and the temple gate was a favorite resort of beggars (Acts 3:1).

2. That he was born blind: The Jews looked upon suffering as a punishment of sin, either one's own sin or the sin of one's parent. In the present case it could not well be the former; for the man was born blind, unless, as some maintained, there was a pre-existence of the soul. The disciples question Jesus on the subject.

3. That the works of God should be made manifest in Him: Jesus shows that affliction is not always a punishment of sin. In Job's case it was a discipline. In the present case it was a special providence bringing salvation to the man and through him to others.

4. The works of Him that sent me: The works of mercy and of love in saving

a lost world. The question of the disciples leads Jesus to emphasize the thought. **Day:** the working day of life. **The night** is its close. Jesus felt the need of diligence. Life's opportunities are short at best.

5. I am the light of the world: To illuminate its moral darkness (8:12). He will open the man's eyes, and give light to his soul. Light will come out of darkness to himself and others. It was, therefore, not a punishment, but a kind providence, that he was born blind.

6. Anointed . . . with clay. The great healer uses this subordinate means to draw out the man's faith. The act of using means would stimulate his hope and trust.

7. Go wash in the pool of Siloam: See Dict. for "Siloam." It was dear to the pious Jew (Isaiah 3:6). Godet says that they attached Messianic significance to it. It means sent. And perhaps Christ in sending him thither

wished to call his attention to **Himself** who was the one sent from the Father.

8-11. These verses set before us the surprise and the comments of his acquaintances. See the *Rev. Ver.* above for v. 8. The Pharisees assail the man with a positive assertion, "We know that this man is a sinner" (v. 24).

He shatters all their theories with the single fact that he had received his sight, and therefore, Christ must be a good man. They lose their temper and cast him out of the synagogue. But Jesus lovingly receives him and he becomes a humble and true disciple.

ASK YOURSELF

What promise is made in our last lesson to those who follow Jesus? What test does Christ give of true discipleship? How did He say true freedom is to be obtained? How did many receive these wonderful words? (Ch. 8 : 59.)

Juniors

1. Whom did Jesus see as He passed by? Did the man ask for help? How did Jesus feel towards the man?

2. What was the question of the disciples?

3. What was Christ's answer? Why is suffering so often allowed by God? (2 Cor. 19 : 9; Heb. 12 : 6-11.)

4. What works does Christ refer to? What does He mean by "while it is day"?

5. By what name does our Saviour here call Himself? Give other places. (Luke 2 : 32; John 1 : 4; 3 : 19; 8 : 12; Rev. 21 : 23.)

6. What was the first step in the miracle? Did Jesus always use such means in opening the eyes of the blind? (Mark 10 : 51, 52.)

7. What was Christ's command? What did the man do? What happened?

8, 9. How did this man get his living? Why were the man's neighbors puzzled? What did they ask him? What did he answer? How far did his knowledge of who Jesus was extend? What further knowledge did he get of Him later? (vs. 35-38.)

Seniors

1-5. Why did the disciples ask the question? Wherein were Job's friends wrong in regard to the cause of suffering? (Job 4 : 7; 8:6.) Who held a similar opinion? (Acts 28 : 4.) What did Isaiah prophesy in regard to the Messiah as a healer? (Is. 35 : 5; 42 : 7; 61 : 7.) What does Christ Himself say? (Luke 4 : 18-21.) How does Christ call men out of darkness into light? (Acts 26 : 18; 2 Cor. 4 : 6.)

6, 7. Was there any efficacy in the clay? What lesson is taught us as to the use of means? Where was the pool of Siloam? What does the name mean? How does the man show his faith?

8-11. If you have time it is worth while to ask yourself what are the chief points of interest in the investigation of the case by the man's neighbors, and by the Pharisees, and how it ended? (vs. 8-38.)

PRACTICAL

1. The blind man's hard lot moved the disciples to ask a puzzling question as to how he had come by his blindness. It moved the Man of Sorrows to open his eyes. It is this practical help that suffering calls for.

2. What strange ways God takes of showing Himself! This man was blind from birth, in order that now he might not only see the beauties of the world about him, but see God with the eye of faith. Do not complain of God's way of bringing out the best that is in you, and bringing about the best that is to be for you. Some flowers need to be crushed in order that their sweetness shall appear. The sky is a deeper blue after the storm. Paul came to a higher level of joy

through his "thorn in the flesh."

3. The man was so changed that his neighbors scarcely knew him, simply because his eyes had been opened. It is not a more wonderful transformation than that which passes upon some who turn from sin to holiness. When a boy gives up using bad language, telling falsehoods, and doing mean things, and becomes pure and true and manly, it is a greater change than when new eyes were given to the blind man.

4. All the blind man's blessings flowed from his just going where he was sent, and doing as he was told, and leaving God to do the rest. That is a sure secret of comfort and a sure rule of success in life.

FOR WRITTEN ANSWERS

1. What was the question of the disciples as to the blind man?
2. What was Jesus' answer?
3. What was the blind man's own story as to his cure?
4. Who alone can give spiritual sight?
5. How may it be obtained?

LESSON XII.

CHRIST THE GOOD SHEPHERD

March 19, 1899

John 10: 1-16. Commit to Memory vs. 14-16. Study the whole Chapter; also compare Ps. 23; Heb. 13: 20; and Peter 5: 4.

1. Verily, verily, I say unto you, He that entereth not by the door (1) into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is (2) the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. (3) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers.

6. This (4) parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

7. (5) Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. (6) All that ever came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door: by me if any man enter in, he

shall be saved, and shall go in and (7) out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: (8) I am come that they might have life, and that they (9) might have it more abundantly.

11. I am the good shepherd: the good shepherd (10) giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, (11) seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf (12) catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and (13) know my sheep, and am known of mine.

15. As the father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice: and there shall be (14) one fold, and one shepherd.

Revised Version.—(1) Into the fold of the sheep; (2) Merg., Or a shepherd; (3) When he hath put forth all his own; (4) Merg., Or proverb; (5) Jesus therefore said unto them again; (6) All that came before me; (7) And go out, and shall; (8) I came; (9) May have it abundantly; (10) Layeth down His life; (11) Beholdeth; (12) Scattereth; (13) Know mine own, and mine own know me, even as the father knoweth me, and I know, etc.; (14) One flock.

GOLDEN TEXT

"I am the good shepherd: the good shepherd giveth his life for the sheep." John 10: 11.

DAILY READINGS

M.—John 10: 1-10 } Christ the
T.—John 10: 11-18 } Good Shep-
herd.
W.—John 10: 19-31. Safety of the sheep
Th.—Ezek. 34: 1-10. Hiring sheep-
shepherds.
F.—Ezek. 34: 11-16. Seeking and feeding.
S.—Ezek. 34: 22-31. Safe folding.
Sa.—Psalm 23. My shepherd.

LESSON PLAN

CHRIST THE GOOD SHEPHERD.

I. THE PARABLE, 1-5.

The thief and robber; The Shepherd; the door opened; The familiar voice; The flock led out; And following

II. THE INTERPRETATION, 6-16.

In contrast to thieves and robbers, Christ is the door and the shepherd; Suffering, saving, feeding, bestowing life abundantly, giving His own life for the sheep, knowing His own, and known of them, and to bring all into one fold.

TIME

Autumn of A.D. 23, close upon last lesson.

PLACE

In or near Jerusalem.

CATECHISM

Review questions, 39-44.

LESSON HYMNS 14 (Ps.)

522, 585, 572, 320.

CONNECTION

The healing of the blind man led Jesus into a controversy with the Pharisees. They claimed to be the spiritual guides of the people, and in that capacity they had excommunicated the blind man. Jesus, in the parable of this lesson, contrasts their false guidance with His own.

EXPLANATION

1. He that entereth not by the door into the sheepfold: Shepherds in the East gather their flocks into an enclosure surrounded by a wall. The entrance is guarded by the porter or under-shepherd, who opens the door for the shepherds in the morning. **Some other way**: over the wall, not through the door.

2. The shepherd of the sheep: better "a shepherd of the sheep." The expression is general, as there is usually more than one flock in the fold.

3-5. The porter: see above under v. 1. Hear his voice: they recognize him. By

name: In the East each sheep has and knows its own name. **When he putteth forth all his own**, R. v. Ver.: Showing his care for each member of the flock. **Goeth before them**: The Oriental shepherd never drives, but leads. **Stranger**: Any one whom they do not know, not necessarily a thief or a robber.

6, 7. This parable, etc.: A parable both reveals and hides. Only to the attentive and believing does it give up all its treasures. **Then spake Jesus**: They did not understand, so He will explain. **I am the door**: through which we may pass to shelter and safety.

8. All who ever came before me : not the prophets ; but all who claimed an arbitrary authority over God's people, as did the Pharisees over the blind man. Their violence showed they were not true shepherds. **Did not hear them :** did not recognize them as spiritual authorities.

9, 10. I am the door : Repetition for emphasis. **Shall be saved :** We may enter the door and find salvation through penitence and faith. **Shall go in and out :** implying familiar fellowship. **The thief, etc.,** his motive was selfish ; but Christ sacrifices Himself **that they might have life.**

11-13. The good Shepherd : The Greek word for "good" means beautiful and brave. **Giveth His life :** As a voluntary sacrifice. **The hireling :** one who is ruled by a mercenary spirit, and who acts accordingly.

14-16. The good Shepherd : emphatic reiteration. The marks of the good Shepherd are seen in knowledge of His sheep and in His loving self-sacrifice for them. **Other sheep I have :** Sheep were often separated for the night in different folds. Jesus says that when the night of division is over He will gather Jew and Gentile into one fold. The prophecy is only, as yet, fulfilled in part.

ASK YOURSELF

What was done by the Pharisees to the blind man whose eyes had been opened? (Ch. 9 : 34.)
What further knowledge of his Saviour did he obtain? (Ch. 9 : 38.)

Juniors

1. Who spoke this parable? What is a parable?

2-5. What is meant by a sheep fold? Who comes in by the door? Who comes some other way? What was the porter's duty? How does the Eastern shepherd take his flock to the pasture? Why do the sheep follow so readily? How do they regard strangers?

6-8. Was the parable understood? What prevented them from understanding it?

10. What is the difference between Christ's object and the thief's?

11-13. What is the true test of a good shepherd? Who is meant here by the wolf? Why does the hireling flee?

14. Who are meant by "other sheep"? Will they hear Christ's voice?

Seniors.

1-6. How does the Eastern shepherd manage his flock? How do the true disciples of Christ recognize the voice of the good shepherd? Which parables are recorded by both Matthew and Luke? Which parables by both Mark and Luke?

7-10. In what sense is Christ the door of the sheep? Who are meant in verse 8? Where is the good shepherd foretold? (Ps. 23; Isa. 40 : 11; Ezek. 37 : 27; Zech. 13 : 7.)

11-16. What act of Christ's is calculated most to draw out the love of His people? What does Christ mean when He says: "I know my sheep"? In what respects is Christ the good shepherd?

PRACTICAL

1. "By name." How we like to be called by name when we meet people! It is a valuable gift to be able to recognize people and call them by name. Christ knows each one of His followers, and has a love for each one peculiar to that one and to no other. What a comforting thought!

2. "The sheep know His voice." Even the wild Indian hears the falling of a leaf in the forest, or the breaking of a twig—through practice, and because upon such trivial sounds his safety may depend. Do not you think it is worth while to practise hearing Christ's voice, until His

4. "The hireling fleeth." The hireling's slightest wish is at once recognized by you?

3. We all need a leader, that is, one who is both our king and our guide, and Jesus is the true Leader of boys and girls as well as of men and women. Heb. 12 : 1, 2.

is one who flees from duty. If we grudge service to father and mother, if we want all time and strength for play and none for our lessons, if we take all from the Church and give nothing back, what are we?

FOR WRITTEN ANSWERS

1. What is a parable?
2. Show how Christ is the Good Shepherd.
3. Who are the other sheep? v. 16.
4. Has the promise of this verse yet been fulfilled?

LESSON XIII.

REVIEW

March 26, 1899

DAILY READINGS

GOLDEN TEXT

"My sheep hear my voice,
and I know them, and they
follow me." John 10: 27.

M.—John 1: 1-14. Christ the true Light.
T.—John 1: 35-46. Christ's first disciples.
W.—John 3: 1-16. Christ and Nicodemus.
Th.—John 4: 5-15. Christ at Jacob's well.
F.—John 4: 43-54. The nobleman's son healed.
S.—John 5: 17-27. Christ's divine authority.
Su.—John 6: 12, 31-36. Christ freeing from sin.

CATECHISM

Review 45-52

LESSON HYMNS 46 (Ps.), 457,

543, 524, 549.

REVIEW CHART—First Quarter.

STUDIES IN THE GOSPEL OF JOHN.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
I.—John 1: 1-14.	Christ, the true Light.	In Him was life, etc., John 1: 4.	1. The Eternal Word. 2. In the world. 3. Proclaimed. 4. Rejected.
II.—John 1: 35-46.	Christ's first disciples.	Behold the Lamb of God, etc., John 1: 36.	1. The first three disciples. 2. The next two.
III.—John 2: 1-11.	Christ's first miracle.	And His marriage believed on Him, John 2: 11.	1. The marriage feast. 2. The water into wine. 3. The Governor's testimony. 4. The faith of the disciples.
IV.—John 3: 1-16.	Christ and Nicodemus.	For God so loved, etc., John 3: 16.	1. An earnest enquirer. 2. A puzzled declaration. 3. The riddle resolved. 4. A blaze of light.
V.—John 4: 5-15.	Christ at Jacob's well.	Whosoever drinketh of this water, etc., John 4: 14.	1. Roasting. 2. Asking. 3. Offering. 4. Bestowing.
VI.—John 4: 43-54.	The Nobleman's son healed.	Jesus saith unto him, etc., John 4: 53.	1. Welcomed. 2. Sought for. 3. Trusted. 4. Blessing.
VII.—John 5: 17-27.	Christ's divine authority.	This is indeed the Christ, the Saviour, etc., John 4: 42.	1. A bold claim. 2. Its explanation. 3. Its details.
VIII.—John 6: 1-14.	Christ feeding the five thousand.	I am the bread of life, etc., John 6: 35.	1. The hungry crowd. 2. The question of supply. 3. An abundant feast. 4. The fragments that remained. 5. The effect of the miracle.
IX.—John 7: 14, 28-37.	Christ at the Feast.	If any man thirst let, etc., John 7: 37.	1. In the temple. 2. Whence He was. 3. How He was regarded. 4. Whither He was going. 5. What He had to bestow.
X.—John 8: 12, 31-36.	Christ freeing from sin.	If the Son therefore shall make you free, etc., John 8: 36.	1. The Light-giver. 2. The believer. 3. Free indeed.
XI.—John 9: 1-11.	Christ healing the blind man.	One thing I know that, etc., John 9: 25.	1. The blind man. 2. His eyes opened. 3. A twofold testimony.
XII.—John 10: 1-18.	Christ the good Shepherd.	I am the Good Shepherd, etc., John 10: 11.	1. The parable. 2. The interpretation.
XIII.—	Review.	My sheep hear, etc., John 10: 27.	

For Each Lesson—

ASK YOURSELF

1. What is the title of the lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life?

FOR WRITTEN ANSWERS

[This leaf, with Record of Attendance on other side, may be readily detached if so desired by members of the Home Department.]

Lesson I.—How did Christ the Son of God become man?

Lesson II.—Describe the divers ways in which the first disciples were brought to Jesus.

Lesson III.—Show that the turning of the water into wine was a true miracle.

Lesson IV.—What is there to admire in Nicodemus?

Lesson V.—What does Jesus show the woman at the well to be her greatest need? How does He supply it?

Lesson VI.—What blessing did the healing of his son bring to the nobleman and to his house?

Lesson VII.—Why was Christ accused of Sabbath-breaking? Why, of blasphemy?

Lesson VIII.—What led Jesus to supply the multitude with food?

Lesson IX.—What things chiefly prevented the Jews of Christ's day from believing on Him as their Saviour?

Lesson X.—What proclamation did Jesus make on the last and great day of the feast?

Lesson XI.—What is the promise to those who follow Christ as the Light?

Lesson XII.—What part had the blind man himself in bringing about his cure?

RECORD OF ATTENDANCE

[This leaf, with questions for answer for written answers on other side, may readily be detached, if so desired by members of the Home Departments.]

Name	Address										Class		
1899.	JANUARY.					FEBRUARY				MARCH.			
	1	8	15	22	29	5	12	19	26	5	12	19	26
PRESENT													
MEMORY VERSES													
CATECHISM													
TIME SPENT ON LESSON STUDY													
CONTRIBUTION													
CHURCH ATTENDANCE													

THE TEN COMMANDMENTS

EXODUS XX.

God spake all those words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.
- III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- IV. Remember the Sabbath day to keep it holy. Six

days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

- V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbor.
- X. Thou shalt not covet thy neighbor's house: thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

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