

MARCH, 1905 NO. 3

# Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 39

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### Lost—A Child.

Lost!—in the shadow of the street ;  
Lost!—on the highway and the  
plain,—  
A child of God. If you should meet  
To-day again  
The poor, marred face, the aimless feet,  
The clouded eyes that haunt your sleep  
at night  
With dreams of burned-out suns, all  
ashen white,  
Lost from their orbits ; derelicts of time,  
Dismantled, drifting in the ways of  
crime,—

Turn, turn, thou brother of the poor,  
And touch him with thine eyes, thy  
hand,  
Thy voice, that so the sunken shore  
Of that lost land  
He knew long since, but knows no  
more,—  
The heaven of his infancy,—may rise,  
Holding enshrined in calm his mother's  
eyes,—  
The room, the home, the garden, and the  
gate,  
From which he wandered far, and long,  
and late.

He holds no more the golden clew ;  
He saw it trailing in the dust.  
Last light in dreams, its heavenly hue  
Dulled with red rust.  
But take the hand he cannot give, and  
you  
May lead him to the door of that dim  
room  
Wherein his mother's eyes light all the  
gloom,  
(Hark,—through the years long dead !)  
"Thou little child of God," she crooning  
said,  
"I bind thee,—bind thee with this golden  
thread,  
And angels wind and wind the ball that  
brings  
The children home from all their wander-  
ings."

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## Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, MARCH, 1905.

### "The Sunday School Prayer Meeting."

**C**AN we have a revival this year? This is a question asked in every church of spiritual vitality. From many quarters, sad to say, there comes a negative reply. No effort for a revival is made, because the prospect of success seems so slight.

Without the vigorous support of the Sunday School, any hope of winning souls seems, in hundreds of churches, to be vain. More and more the church turns with this query to its own—the Church Bible School.

The conscientious superintendent will not be satisfied unless he sees an annual ingathering of souls for Christ and his Church. To secure this he should plan and pray much. Without such an ingathering he must feel sad, disappointed, de-

feated. Decision Day may be made an occasion for securing such results. But the chief need is prayerful preparation.

Said a pastor of a leading Baptist church in New York recently: "My superintendent came to me a short time ago and urged me to have a Decision Day week after next. 'O, no,' I said, 'we are not ready yet.' He was a good superintendent, and a zealous worker; but he did not comprehend the gravity of the issue."

What this Baptist minister found others find—a total lack of appreciation of the issue of the soul's choice of Christ.

The thought, aim, effort of the efficient Sunday School, in all seasons, will be focused on this point. Here is its chief work. All else is secondary to the bringing of souls to Christ and to his church.

Admitted; but how done? One way at least is open, namely, by introducing evangelistic methods, occasionally, into ordinary sessions of the school. Let the pastor have the service, after a brief lesson and the collection. Sing, without instrument, some old hymns, such as may be found in almost any Sunday School hymn book. Exhortation, interesting, informing, loving, should be the order of address—no story-telling or baby talk. The officary of the school should be called up to the front, especially the librarian, and all who usually are unable to be in the regular instruction work of the school. Call for prayers from teachers and officers, the entire school kneeling. Let the Amen be heard. Your scholars, many of them, never heard them. Kindle the fires, as in any warm prayer service. And so the work will begin. The half quizzical expression on the faces of the young, seen at the opening, will disappear, and a deep and serious interest will be felt, and the tide of quiet, intense feeling will be manifest in the remotest Bible class. Then be sure to close before the interest lags.

Such a service held in warm weather will count. And as the school gets out of the rut, and the new and evangelistic spirit comes in, there will be given a chance for the teacher to speak individually, in the school or out of it, on the theme of personal loyalty to Christ. Sometimes failure comes from a silly aping of "old-fashioned" methods. No sensational devices should be tolerated nor any effort to stir up emotional excitement, but a deep, sane, religious impression should be made.

Our Sunday Schools to-day are the chief, if not the only, recruiting grounds for spiritual results that add to the church such as shall be saved. Do our superintendents and pastors believe this? If so, the revival will be made a part of the school work, and at once. Then there will be fruitful seasons, as regular in the life of the church and school as in that of nature, filling all hearts with food and gladness.—S. S. Journal.

### A Good Quality in a Teacher.

Speaking with an unusually successful primary superintendent, we asked her what principles she observed in the selection of teachers for her department. The thing she put first in her reply is well worth consideration. She said, "I want first of all that a teacher for a primary class shall have the quality of repose." Then she went on to explain that a nervous, talkative, restless teacher will excite nervousness and restlessness in the members of her class; that calmness and self-control in the teacher produce a spirit of quiet in the class. Much talking, she declared, makes no impression; the study should be to secure such a state of mind that a few things, and the important things, can be said and permanently impressed. She insisted that a teacher who has the quality of repose in the end gains the confidence and the affection of her class in the highest degree; that children admire self-possessed people and trust them; and that they are more drawn to a kindly, thoughtful, quiet person, who apparently does very little to interest them, than to a fast-talking, gesticulating, nervous high-pitched person who wears herself out in a desperate effort to hold the attention of her class and entertain them. The philosophy of all this—and it seems to us to be sound—is that children, naturally nervous and excitable, do not require nervous stimulation, but quieting instead.—S. S. Journal.

Dr. Withrow's illustrated programme of summer travel in Europe for 1905 is now ready. A copy will be sent on request to any one interested.

### The Children's Revival.

We call the particular attention of pastors and superintendents to an article in this issue by Rev. J. E. Holden on "The Children's Revival." There are many excellent reasons why a revival service exclusively for children should be held. In the first place it strongly emphasizes the interest of the pastor and the church in the children. The appointment of a revival meeting exclusively for children would at once enlist their interest as a general meeting would not. But its wisdom lies chiefly in the fact that such a meeting can be adapted to children as one directed to adults cannot. The preaching can be suited to them, which is rarely the case in general revival services. The preaching in ordinary revival services often utterly misses the range of the child mind and heart and not infrequently is actually hurtful through the misconceptions which it conveys to immature minds. Reasoning that may be cogent with men and women may be unintelligible to children, and motives which may be appealed to in adults may have no existence with children.

Then, too, the singing adapted to a general congregation in revival services may be unsuitable for children, and the kind of instruction needed for children is not such as adults demand. Moreover, in services devoted exclusively to children hours most suitable for them can be selected, and the pastor can call to his help the people best adapted to work among the young. And, as Mr. Holden's account indicates, a wisdom in guidance and preparation for church membership is made possible that could not be had in a general revival service. The method outlined in this article must impress everyone as eminently sane, being entirely free from the vicious features of the number-hungry evangelism that is anxious only to get children to stand up or hold up their hands or come forward in "masses simply that they may be counted and reported among the hundreds of "conversions." And what Mr. Holden tells us of the effect upon the older people of such a genuine revival among the children is perfectly natural and would be likely to happen whenever such a gathering in of children took place. "The Children's Revival" should have its place on the regular programme of every church.—S. S. Journal.

## Methodist Magazine and Review for February.

Its copious and handsome illustration is a marked feature of this family magazine. The opening article on the Filipinos, by the Rev. R. O. Armstrong, has eighteen handsome engravings, or, counting the group cuts separately, twenty-three, and that on the Primate of All Canada, the late Archbishop Machray, four; the stirring story of Radisson, the first discoverer of the great west, and of his extraordinary adventures, has nine; "The Ministry of Art," with admirable reproductions of famous pictures, has eight; Current Topics has sixteen, including many illustrating the siege of Port Arthur, with two illustrated stories, making seventy-six in all. Other articles are: "Religion in the Modern State," by Principal Shaw; a clever sketch of "Maria Edgeworth," by Mrs. Lottie McAlister; "The Moral Character of the U. E. Loyalists," by Chancellor Burwash; Pastor Wagner's "Simple Life," by G. Mercer Adam; and "Sir Henry Holland," by Dr. Gilbert.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

## Stinginess in the Sunday School.

We are hearing of Sunday Schools that are being starved to death through the stinginess of those who control them. The word "stingy" is derived from sting, and originally meant biting, nipping, like a wintry air or sharp frost. Certainly stinginess has not lost its biting quality in its effect upon all the growths of moral and religious enthusiasm. A few stingy people in a Sunday School are enough to wilt every plant or flower of new enterprise that may spring up in the minds of more generous people. There are hundreds of schools, we fear, meagerly supplied with the literature and appliances which every school ought to have, simply because of the niggardliness of their managers. Such schools are drying up the roots of the churches with which they are connected. They are dwarfing the characters of the young people under their care, and those responsible for such a parsimonious policy are raising up successors who will

be equal to themselves in smallness of calibre and narrowness of spirit. We wish we might persuade these half-starved schools to try the experiment for one whole year of pursuing a generous policy. If they should only once taste the joy of it, they would never return to the cramped limits of their former self-imposed impecuniosity.—S. S. Journal.

The Committee on Programme and Arrangements for the International Sunday School Convention, which meets in Toronto June 23 to 27 of this year, is quite representative in character. Mr. N. Hartshorn, Boston, is chairman; Rev. George E. Merrill, D.D., Minneapolis; Dr. Frank Woodbury, Halifax, N.S.; Dr. George W. Bailey, Philadelphia; Hon. J. J. MacLaren, Toronto, and Hon. Thomas Weir, Salt Lake City, together make up the committee. They met at Philadelphia to draft the programme. Such men as Hon. John Wannamaker, Justice Brewer, Bishops Vincent and Macdowell, John R. Mott and Robert E. Speer are promised as speakers.

The permanent return of Bishop Vincent to the United States, following the conclusion of his work in Zurich, will make it possible for him to be at Chautauqua, N.Y., in 1905, and during all future seasons. He will, as in previous years, preach in August, conduct devotional hours during Recognition Week, have general charge of the famous Sunday vesper service in the hall in the Grove, and preside over many other of the religious and secular meetings.

Among the prominent foreigners who will be present at Chautauqua, New York, in 1905, is Rev. Mark Guy Pearse, of London, who will preach and conduct the devotional exercises, July 16-21.

Chautauqua, New York, plans to devote four evenings next summer to oratorios and a sacred cantata. "Judas" is to be presented by the choir, orchestra, and special soloists on Friday, July 21, and Monday, the 24th; the cantata "The Prodigal Son," on Friday, July 28; and "Elijah," on Wednesday, August 9, which is appropriately in the midst of Bible week.

An eminent preacher who will appear at Chautauqua, New York, for the first time, is the Rev. Charles Cuthbert Hall, president of Union Theological Seminary.

## The Children's Revival.

BY REV. J. E. HOLDEN.

It was all for children. It was planned for children. It was not a Rally Day nor a Decision Day. These are splendid in themselves. But this was a children's revival. It was not a side line to a great awakening of the adult church. How did it occur? Why, just this way:

We asked a few old people and a few of the teachers who had great faith in prayer to commence praying for the children. We asked the children to meet at the church at half-past six every evening for a week. We planned the meeting first for interest, then for the presenting to them the religion of Jesus. Good singing? Sure. And the songs were right on the subject, too. No hit and miss about it. All was planned and prayed over. Then there seemed to be two or three who were impressed with the service. If the question had been put to them to manifest a desire to become Christians they would no doubt have responded. But that was not the plan. You can get children to respond to almost any kind of a superficial test on the spur of the moment.

An invitation was given to meet those who desired to become Christians at half-past four on the next day. This was to test their sincerity. There were six came. They were led by simple steps to the knowledge of the way of Jesus—repent, confess, believe, accept. These were gone over until they knew very clearly every step of the way. Then we all knelt down and each one prayed and each one confessed and each one believed and accepted the Saviour's forgiveness and cleansing from unrighteousness. Next day these came again to be instructed in the way of living a Christian life. There was no doubt of their change of heart. Their conduct was different. Their faces showed it. They were then taken by easy, definite steps into the work of a Christian—pray, study, confess Jesus, work for him. After that the rest was easy. Those little firebrands began to work. Three meetings a day for the rest of the week were all we could handle. One for propaganda at six-thirty. The other two for instruction how to become a Christian and how to live Christian. Every convert was a missionary. Each one wore a button

with the word JESUS on it. The older people began to inquire their way to the meetings only to find themselves excluded.

Imagine the surprise of the well dressed, sedate, self-satisfied congregation on the next Sunday morning when the front seats, long empty, were filled with smiling children. After the sermon on Psalm 45. 16 the pastor presented forty-seven children, ranging from nine to fifteen years, to the congregation and catechised them very closely in relation to things that might justly have puzzled a grown Christian to answer. After personal testimony and prayers by the children he announced that these children would form a probationary class for the church to take care of. So impressive was the object lesson that several adults sought the Saviour at the service. Ten years hence these children will be the church proper and now they are on the right way the work of getting them to take hold of things will be all the easier. The church of God must wake up to the importance of clear, distinct, earnest teaching of the way of salvation to our children. Object and aim is what is needed now rather than more machinery.

What the Romanist does with the creed let us do with the Spirit.—S. S. Journal.

## Help that Sunday School.

The Sunday School and the Epworth League are sisters. They belong to the same household. They should live upon terms of perfect confidence and harmony. Neither of them has any proper existence apart from the church or from each other. They are both departments of church work.

The school should help the League, and the League should help the school.

A letter which once in a while comes to the editor makes us suspicious that in some churches this intimate relationship does not exist. One superintendent writes that "several young persons who are active in the League do not now attend the school." Perhaps it could be said with equal truthfulness that several who are prominent in the Sunday School take no interest at all in the League. Both things are wrong. Of course, in some cases it is not convenient for young

persons to assume important responsibilities in both school and League. They may be students with little leisure at their disposal, or their daily duties may be peculiarly exacting. But however that may be, they should at least manifest no indifference toward the department with which they cannot be actively identified.

We are anxious that the loyalty of our young people to the Sunday School shall be particularly enthusiastic. Let them rally to the Bible-classes! Because of the Epworth League, Methodist Sunday Schools should have bigger and better Bible-classes than ever before.

Then, the League should be a recruiting station, from which may be drawn thousands of disciplined teachers every year. From it, also, the superintendent should be able to draw his reserves in every emergency.

Stand loyally by that Sunday School, O Epworth host! Make it strong and inspiring and attractive. Talk it up in the League meetings. Talk it up elsewhere. Bring in your young friends who habitually go to no other school. Swear eternal enmity to all vacant seats. Attend yourselves with the regularity of the clock tick. Make that hard-working and half-discouraged superintendent feel that he has in your chapter a powerful auxiliary in his work. Do not say the Sunday School or the League, but the Sunday School and the League. Rally, rally, rally to the school!—Epworth Herald.

### Book Notices.

"Grading the Sunday School." The Outcome of Organization. By J. W. Axtell. Price, 50 cents.

The modern Sunday School has developed a literature of great value on Sunday School organization and instruction. Mr. Axtell has achieved a distinguished reputation as an authority on these subjects. Grading the Sunday School is a long step in advance. It makes possible a method of training akin to that of our graded day schools. The difficulties, the essentials, the methods necessary, equipment, manner of promotion, course of study, and the normal school are all well treated in this little book. It is designed to meet what the author deems a crisis in religious education. We cordially commend it to teachers and superintendents.

The same author issues a Teacher's

Lesson Pocket Hand-book (price, 35 cents), containing brief lesson notes for the year, class record, index of lesson data and class directory. Very useful for teachers.

Of similar character and price is the Superintendent's Hand-book, with the addition of blanks for weekly statistics and record of teachers and attendance, etc.

"A Century of Drink Reform in the United States." By August F. Fehlandt. New York: Eaton & Mains. Toronto: William Briggs. Price, \$1.50.

This is a work that should be widely read. The author has spared no pains in the collecting of facts relative to his subject. He has gone back to the very beginning of temperance agitations, shown its struggles, its triumphs, its hopes deferred. He shows the work in its various stages, first, a plea for moderation, then for abstinence, then for prohibition. The magnificent progress of the prohibition cause in the United States before the Civil War will be a revelation to many. At that time a dozen States had expressed themselves for absolute prohibition.

The effect of the license system is clearly brought out. High license has meant the concentration of the liquor trade in the hands of the few; the traffic has taken to itself respectability, wealth, political influence. Its relationship to the government and the press reflects nothing to the credit of these powers. The splendid work done by women in this connection has not been overlooked. The book is written in a bright, racy style. The author is so full of his subject that he has the animation of the speaker, who is afraid he cannot get in all his points in the allotted time.

### Temperance Lesson.

The quarterly temperance lesson will fall on the second Sunday of March. These temperance Sundays, we are satisfied, can be made peculiarly interesting and profitable, and we want the co-operation of every Methodist school, large and small, to make them a means of fruitful education in the principles and aims of the great cause which looks to the ultimate abolition of the rum traffic and the banishment of inebriety from society.—S.S. Journal.



## LESSONS AND GOLDEN TEXTS—FIRST QUARTER.

Studies in the Writings of John.—Miracles (or Signs) and Witnesses.

**Lesson 1. Jan. 1.—CHRIST THE LIFE AND LIGHT OF MAN.** John 1. 1-18. *Commit vs.* 1-4. (Read John 8. 12-30.) **GOLDEN TEXT:** In him was life; and the life was the light of men.—John 1. 4.

**2. Jan. 8.—THE WITNESS OF JOHN THE BAPTIST TO JESUS.** John 1. 19-34. *Commit vs.* 26, 27. (Read John 3. 22-35; Mal. 3. 1-3; 4. 5, 6.) **GOLDEN TEXT:** Behold the Lamb of God, which taketh away the sin of the world.—John 1. 29.

**3. Jan. 15.—JESUS WINS HIS FIRST DISCIPLES.** John 1. 35-51. *Commit vs.* 40, 41. **GOLDEN TEXT:** Thou art the Son of God; thou art the King of Israel.—John 1. 49.

**4. Jan. 22.—THE FIRST MIRACLE IN CANA.** John 2. 1-11. *Commit v.* 11. (Read John 10. 22-42.) **GOLDEN TEXT:** Whosoever he saith unto you, do it.—John 2. 5.

**5. Jan. 29.—JESUS AND NICODEMUS.** John 3. 1-15. *Commit vs.* 14, 15. (Read John 2. 12 to 3. 21.) **GOLDEN TEXT:** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3. 16.

**6. Feb. 5.—JESUS AT JACOB'S WELL.** John 4. 5-14. *Commit vs.* 13, 14. (Study vs. 1-42.) **GOLDEN TEXT:** whosoever will, let him take the water of life freely.—Rev. 22. 17.

**Lesson 7. Feb. 12.—THE SECOND MIRACLE IN CANA.** John 4. 43-54. *Commit vs.* 49-51. **GOLDEN TEXT:** The same works that I do, bear witness of me, that the Father hath sent me.—John 5. 36.

**8. Feb. 19.—JESUS AT THE POOL OF BETHSaida.** John 5. 1-16. *Commit vs.* 8, 9. (Read John 5. 1-47.) **GOLDEN TEXT:** And a great multitude followed him, because they saw his miracles.—John 6. 2.

**9. Feb. 26.—THE MIRACLE OF THE LOAVES AND FISHES.** John 6. 1-14. *Commit vs.* 11, 12. (Read John 6. 1-71.) **GOLDEN TEXT:** I am the living bread which came down from heaven.—John 6. 51.

**10. March 5.—JESUS AT THE FEAST OF TABERNACLES.** John 7. 37-46. *Commit v.* 37. (Read John 7. 1-82.) **GOLDEN TEXT:** Never man spake like this man.—John 7. 46.

**11. March 12.—THE SLAVERY OF SIN.** (May be used as a Temperance Lesson.) John 8. 31-40. *Commit vs.* 31-32. (Read John 8. 12-59.) **GOLDEN TEXT:** Whosoever committeth sin is the servant of sin. John 8. 34.

**12. March 19.—HEALING OF THE MAN BORN BLIND.** John 9. 1-11. *Commit vs.* 10, 11. (Study John 9. 1-41.) **GOLDEN TEXT:** I am the light of the world.—John 9. 5.

**13. March 26.—REVIEW.** **GOLDEN TEXT:** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20. 31.

## ORDER OF SERVICES—FIRST QUARTER

## OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences. (Psa. 119. 9-16.)
- Supt. Wherewithal shall a young man cleanse his way?
- School. By taking heed thereto according to thy word.
- Supt. With my whole heart have I sought thee:
- School. O let me not wander from thy commandments.
- Supt. Thy word have I hid in mine heart
- School. That I might not sin against thee.
- Supt. Blessed art thou, O Lord: teach me thy statutes.
- School. With my lips have I declared all the judgments of thy mouth.
- Supt. I have rejoiced in the way of thy testimonies, as much as in all riches.
- School. I will meditate in thy precepts, and have respect unto thy ways.
- Supt. I will delight myself in thy statutes:
- School. I will not forget thy word.

## III. Singing.

- IV. The Ten Commandments, or the Apostles' Creed.
- V. Prayer, followed by the Lord's Prayer in concert.
- VI. Singing.

## LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title and Golden Text by the school in concert.
- IV. Review and Application of the Lesson by Pastor or Superintendent.
- V. Additional Lesson. (Special lesson in the Church Catechism may here be introduced.)
- VI. Announcements (especially of the Church service and the Epworth League and week-evening prayer-meetings.)

## CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences. (Eph. 3. 20, 21.)
- Supt. Now unto him that is able to do exceeding abundantly above all that we ask or think,
- School. According to the power that worketh in us,
- All. Unto him be glory in the church by Christ Jesus throughout all ages world without end. Amen.



# INTERNATIONAL BIBLE LESSONS

## FIRST QUARTER: STUDIES IN THE WRITINGS OF JOHN

### LESSON X. Jesus at the Feast of Tabernacles

[March 5

**GOLDEN TEXT.** Never man spake like this man [Never man so spake, R. V.]. John 7. 46.

AUTHORIZED VERSION

[Read John 7. 1-52]

**John 7. 37-46** [*Commit to memory verse 37*]

37 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.

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

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

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

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

42 Hath not the scriptures said, That Christ cometh of the seed of David, and out of the town of Beth'le-hem, where David was?

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

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

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

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

**Time.**—October, A. D. 29. **Place.**—The temple at Jerusalem.

#### Home Readings

*M.* Teaching in the temple. John 7. 14-24.

*Tu.* Speaking boldly. John 7. 25-36.

*New Canadian Hymnal*, No. 48.

Jesus, thou Joy of loving hearts!  
Thou Fount of life! thou Light of men!  
From the best bliss that earth imparts

*New Canadian Hymnal*, No. 149.

I heard the voice of Jesus say,  
"Come unto me and rest;  
Lay down, thou weary one, lay down

REVISED VERSION\*

37 Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. 38 He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. 40 Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What doth the Christ come out of Galilee? 42 Hath not the scriptures said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake.

*W.* Jesus at the Feast of Tabernacles. John 7. 37-46.

*Th.* The feast commanded. Lev. 23. 33-44.

*F.* A feast of gladness. Neh. 8. 13-18.

*N.* "I am he." John 8. 20-30.

*S.* Jesus Christ is Lord. Phil. 2. 1-11.

### The Lesson Hymns

*New Canadian Hymnal*, No. 208.

Oh, thou who camest from above  
The pure celestial fire to impart,  
Kindle a flame of sacred love

### Library References

**FEAST OF TABERNACLES.**—Graetz, *History of the Jews*, vol. II, pp. 43, 51. Geikie, *Hours with the Bible*, vol. v, vi (Index). Edersheim, *Temple Service*, pp. 232-249. Edersheim, *Life*

and Times of Jesus (Index). Geikie, *Life and Words of Christ* (Index). Andrews, *Life of*

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Our Lord, pp. 179, 331-333. Farrar, *Life of Christ*, vol. ii, pp. 47-52. Green, *Hebrew Feasts*, p. 249.

#### SERMONS ON THE LESSON

Verse 37.—The Homiletic Review, vol. xxxviii, p. 320. The Homiletic Monthly, vol.

vii, p. 28. Doddridge, J., *Works*, vol. ii, p. 591. The Pulpit, London, vol. xxx, p. 137, vol. lxxviii, p. 17. Verse 38.—Baker, *Living Waters*, p. 21. Verse 39.—Tillotson, J., *Works*, vol. viii, pp. 432, 448. Verse 40.—Melville, *Practical Sermons*, Part II, p. 38. Verse 46.—Buckminster, J., *Sermons*, p. 18.

### The Lesson Statement

#### I. *The Life of the Spirit* (verses 37-39).

On one of the two most important days of the national year, in the most public place in the land, in the midst of a crowd gathered from all parts, Jesus "stood and cried" (verse 37). Men need not search for God or plead for salvation; God's Son comes within hearing of all and cries out his invitation. Our Lord's most characteristic utterance is "Come unto me." We use the figure of drinking when we speak of appropriating anything with avidity. So we talk of drinking in soft strains of music and sweet odors from gardens, of drinking in wisdom and goodness. All goodness and wisdom were embodied in Jesus of Nazareth, and if we thirst for them we may come to him and drink in these qualities. This act of acceptance of Christ and appropriation of him for our heart's needs is spoken of as "believing" on him (verse 38). He that believes on Christ—who surrenders to him, depends upon him, appropriates him, absorbs the Christly spirit—becomes not merely a comfortable man with thirst quenched; is not merely "filled," as a reservoir might be filled; but his nature is changed, his heart has become a fountain (John 4, 14), and out of him flow streams of goodness and wisdom so great that they are called rivers. These rivers of living water flow into everlasting life. Our Lord's words refer to that divine indwelling in the heart of man that he elsewhere calls the endowment from on high—the condition of being filled with the Holy Ghost (verse 39). Our lesson was written at a time when many were enjoying intimacy with God. The Holy Spirit dwelt in their hearts, empowered their utterances, flashed forth from their eyes, and gave character to their entire activities. But when Jesus spoke these words this privilege was not yet fully enjoyed. That the gift of the Holy Ghost depended on our Lord's death for the sins of the world is made evident by the whole gospel record. This atoning death is, in the evangelist's view, the glorification of Jesus (verse 39).

#### II. *Arguments about Religion* (verses 40-44).

Invitations to Christ are often met by theological discussion. This is Satan's device to divert seekers of God. Nicodemus was so tempted; so was the woman at the well of Samaria. Almost every congregation, class, and individual, to which earnest appeals are made to participate in the spiritual life, are so tempted. Sometimes the discussion begins with a partial acceptance of the truth—an admission that the unheeded exhortations have in them something of the divine; that "This is the prophet" (verse 40). Sometimes it includes free intellectual acceptance—"This is the Christ"—without any acceptance of Christ in the heart (verse 41). Sometimes it antagonizes the preacher's or teacher's statement and appeals against it to the Holy Scriptures (verse 42); for the temptation of our Lord was not by any means the last occasion when the devil used Scripture texts to falsify God's message. To evade the Spirit of God many a man turns argumentatively to the written Word of God. This discussion, together with those recorded at intervals between verse 12 and verse 36, caused "a division among the people" (verse 43). Whenever the doctrines of Christ are presented in his Spirit such a "division" may be expected; for now as in ancient days the presence of the Saviour and recognition of his character compel men to stand for or against him. The authorities of Jerusalem had doomed Jesus to death (verses 25, 32), and some of his opponents were now disposed to arrest him, but hesitated (verse 44).

#### III. *The Power of Truth* (verses 45, 46).

Even the officers sent by the chief priests and the Pharisees "to take him" (verse 32) were powerless in his presence (verse 45), and made a strange explanation for their failure, an explanation which we have adopted as our Golden Text, "Never man so spake" (verse 46)—words which embody the verdict of the ages.

### The Lesson Word Studies

NOTE.—The Word Studies for this lesson are based on the text of the Revised Version, given in the right-hand column, page 194.

EVENTS CHRONOLOGICAL.—This autumnal visit of Jesus to Jerusalem to attend the Feast of Tabernacles falls in October of the year A. D. 29, toward the close of the third and last period of the Galilean ministry of

Jesus, just before his final departure from Galilee. Some of the more important events intervening between this visit and the feeding of the five thousand were: The journey of Jesus to Tyre and Sidon, the feeding of four thousand, Peter's confession, the transfiguration, the healing of the demoniac boy, Christ's foretelling of his death and resurrection, the finding of the shekel in the fish's mouth, and Christ's discourse on humility and forgiveness. Read Mark 7, 8, and 9 and parallel passages.

**FEAST OF TABERNALES.**—Or Booths; called also the Feast of Ingathering, and as such corresponding somewhat to our Thanksgiving, or more nearly to a "harvest home" of national proportions, such as is observed in Germany. It marked the completion of the harvest of fruit, oil, and wine, and was observed from the fifteenth to the twenty-second of Tisri (the seventh month), corresponding to October–November of our calendar year. Five days before its beginning (the tenth of Tisri) was the great Day of Atonement. Historically the Feast of Tabernacles commemorated the wanderings in the wilderness, and hence the people were required to dwell for this length of time in booths which were built of boughs and branches on the flat housetops in the outer courts of the temple and in the open places in the cities. The sacrifices at this feast were far more numerous than at any other, but decreased gradually in number from the first to the seventh day. After the seven days an eighth day was observed in actual practice as a day "of rest and holy convocation," which marked the conclusion of the whole cycle of the festal year as well as of the Feast of Tabernacles.

**Verse 37. The last day**—The last or eighth day of the festival, which like the first day was a Sabbath and therefore a holy day (Lev. 23, 39).

**The great day**—Great rejoicing being combined with sabbatical rest from all servile labor and secular employment. A day of "holy convocation on which the usual ceremonies of the preceding days of the feast were discontinued." Known also as "the Day of the Great Hosanna," because with shouts of "Hosanna" a circuit was on that day made seven times round the great altar in the temple court; and "the Day of Willows and of Beating the Branches," because, the dwelling in booths having been discontinued with the close of the preceding day, the leaves were shaken from the willow boughs and the palm branches beaten in pieces beside the altar on this eighth day.

**If any man thirst**—A not uncommon experience, especially among the poorer classes in Jerusalem at this season of the year, with only two perennial springs in the immediate vicinity of the city, no rain having fallen for seven whole months or more, and most of the cisterns being either dry or the water in them no longer fit to drink. Every morning during the seven days preceding a sacred libation of water from the fountain of Siloam had been poured out before the temple altar of burnt offering from a golden pitcher while the assembled multitude chanted, "With joy shall ye draw water out of the wells of salvation." The absence of this usual ceremony on the eighth day, and the general scarcity of water in the city, would tend to make these words of Jesus all the more impressive.

**38. As the scripture hath said**—Not in any one definite passage but in the general import of a number of passages, as, for example, Isa. 55, 1; Joel 3, 18, and Zech. 13, 1; 14, 8.

**From within him**—From his innermost

heart or soul. In this sense the word *κοιλία*, *belly*, is frequently used in the Old Testament (comp. Job 15, 35; Prov. 18, 8).

**Rivers of living water**—To the inhabitant of Palestine a symbol of an unlimited abundance of that which was most essential and precious. Living water like that from the spring of Siloam—ever fresh and inexhaustible—is in marked contrast with the water stored in cisterns.

**But this spake he of the Spirit**—A parenthetical explanation of the evangelist John in writing many years after Pentecost, but he can never forget how on that day these words of Jesus were wonderfully fulfilled.

**Because Jesus was not yet glorified**—Not yet ascended into glory, until which time the Spirit could not be given to the disciples as the Paraclete and representative of Christ in carrying on the work of his kingdom among men.

**40. Some**—The numeral is little to be supplied in the original, as the italics of the text indicate.

**These words (τῶν λόγων τούτων)**—Some texts, though not the best, here read τὸν λόγον, *this word or saying*.

**The prophet**—The prophet referred to in Deut. 18, 15.

**41. Others said, . . . some said**—Both verbs are in the imperfect tense, denoting repeated action; Others kept on saying, . . . some kept on saying.

**Both the Christ come out of Galilee**—John does not stop to correct the mistaken inference that Jesus came from Galilee (was born there). He presupposes that his readers are well acquainted with the facts in the case.

**42. Of the seed of David**—"Jehovah hath sworn unto David in truth: . . . Of the fruit of thy body will I set upon thy throne" (Psa. 132, 11). "Behold, the days come, saith Je-

hovah, that I will raise unto David a righteous Branch, and he shall reign as King" (Jer. 23, 5).

**From Bethlehem**—"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting" (Mic. 5, 2).

**The village where David was**—In 1 Sam. 16, 1-13 will be found the account of Samuel's visit to Bethlehem and of his there anointing David the shepherd boy to be king over Israel. "Now David was the son of that Ephrathite, of Bethlehem-judah, whose name was Jesse."

**43. A division**—Greek *σχίσμα*, "schisma," a rent, a *dissension*; from which comes our word "schism" (comp. also John 9, 16; 1 Cor. 1, 10; 11, 18). In Matt. 9, 16 and Mark 2, 21 the same Greek word is used in its original sense of physical severing: "a worse rent is made."

**44. And some**—Of the multitude, not of the officers mentioned in the next verse, **would**

**have taken him and carried him**, on their own responsibility before the Sanhedrin, the tribunal before which all religious pretenders were summoned.

**45. The officers therefore**—Those sent out by the chief priests and Pharisees for the special purpose of taking him (verse 32).

**Chief priests and Pharisees**—Members of the Sanhedrin, which seems to have been in session at the time awaiting the return of the officers sent to apprehend Jesus.

**Why did ye not bring him**—To put a stop to the rapidly increasing popularity of this rabbi from Galilee seemed of more importance to them than their other duties even on this great feast day—a remarkable tribute to the personality and influence of Jesus.

**46. Never man so spake**—A remarkable testimony to give before men themselves teachers and public speakers of distinction, and one which must have increased the hatred of these men for Jesus. John doubtless recorded only a small part of what Jesus actually said on this occasion.

## The Lesson Exposition

### TENSE PUBLIC FEELING

We must read this chapter from the beginning, and go back of it, indeed, to the fifth chapter in order to understand the tense public feeling which prevailed at the time and place to which the lesson introduces us. Jesus was again in Jerusalem. The time was about October. He had not been in Jerusalem since the preceding March, on the occasion of the Feast of Purim (John 5, 1), as it is generally agreed that he did not go to the Feast of the Passover (6, 1-5) in April. It was while at Jerusalem during the Feast of Purim that, on the Sabbath day, he healed the impotent man at the pool of Bethesda. This healing, on account of the day on which it was wrought, gave great offense to the Jews, and they sought to kill him (5, 16). But perhaps even more than by the Sabbath miracle the Jews were angered by the searching words which Jesus spoke to them on that occasion in reply to their criticism of his technical violation of the law of the Sabbath (John 5, 17-47). That was a remorseless indictment of the rulers and teachers, and a laying bare of their falseness and hypocrisy. We may be sure the pride of the scribes and Pharisees was deeply wounded, and that meanwhile they were nursing their wrath and waiting their opportunity. They were looking out for him and evidently expecting that he would come to the Feast of Tabernacles (7, 11-13). He was the chief subject of conversation. The air was electric with the spirit of hostility toward him. And we are to bear in mind that

he no longer had the support of Galilean popularity; for after his heart-probing discourse at Capernaum following the miracle of feeding the five thousand there was a great popular falling away from him (6, 66); and his own brethren, who had preceded him to the feast, had spoken to him half angrily and made it known that they did not believe in him (7, 3-6).

### THE COURAGE OF JESUS

The situation represented by this lesson presents Jesus in a light which strikingly reveals his courage. It was physical courage and it was moral courage. He went down to Jerusalem fully aware of the dangerous hostility of the Jews. He knew they had the spirit of murder (7, 20). It was like walking into an arena among enraged wild beasts. And yet he went up into the temple in the very middle of the feast and faced his enemies without flinching. It was physically equal to any courage ever displayed by a Roman soldier in a crisis of battle. It shows us that while Jesus had all the tenderness and gentleness of a woman he had also the steel of bravery that could look death in the face without faltering.

But the courage of Jesus was also moral. Men will face mere physical danger who will shrink from unpopularity and public resentment. But Jesus set himself in the full current of hostile public sentiment. And not only did he come out into the open, where he could be made the object of denunciation, but he made no effort to placate his enemies. On the con-

trary, his words flashed like a saber in their faces. It was a situation in which a timid man would either have remained silent or would have been apologetic and compromising. But Jesus spoke, and his words rang sharp and clear. It was courage, lofty moral courage.

But Christ's courage was never unreasoned impulse or recklessness. He never courted danger unnecessarily. He was working to a purpose more important than outfacing and overcoming the Jews in argument or overawing them by his invincible spirit. Consequently there were times when he withdrew himself and even hid himself because of the persecutions of his enemies. When it was in line with his purposes he went straight forward into danger and took up unhesitatingly his enemies' gauge of battle. But he knew his "hour," and he could not be provoked to precipitate a crisis prematurely. And we are beginning to see that his aim was not ultimately to frustrate the purpose of his enemies to kill him. He expected that, he was deliberately going forward to that. Only he would determine for himself the hour of his sacrifice. He had courage, but his courage was made to serve the great end for which he had come into the world.

#### THE EVANGELISTIC CRY

It is most interesting to observe how, over and over again, and under conditions the most depressing and discouraging, the heart of Jesus broke forth into what may be called "the evangelistic cry." Such is the opening verse of the lesson proper. "If any man thirst; let him come unto me and drink." The very enmity and hatred about him moved him to compassion. The people needed him, they were perishing for that which he had to give. And at times he seemed unable to restrain the cry of his soul and proclaimed himself as the source of life. So a little later, when the hostility had grown even more intense, he cried out again, proclaiming himself as the "light of the world" (8, 12). So, too, after that fearful denunciation of the scribes and the Pharisees his heart broke forth into the compassionate cry, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt. 23, 37). And we find the same soul-cry of longing to save breaking from his heart after his terrific arraignment of the cities of Galilee in which he had done his mightiest works, but which had not believed nor repented. He foresaw their doom; but even while he described it he cried out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11, 28). Christ was always the Evangelist, his heart was always wrung with pity for sin-slaved and perishing humanity, and in the midst of their misery and madness and blindness

he proclaimed himself as their only advocate, helper, and Saviour. And the darker and more discouraging the aspects under which life presented itself the more intense was his desire to save, the more appealing his evangelistic cry.

#### SMALL WRANGLINGS

The words of Jesus, and perhaps his spirit even more than his words, deeply impressed the people, and many began to say, "Of a truth this is the Prophet," and others said, "This is the Christ." And if they had attended to the essential things they might have become confirmed in their faith. But just there the spirit of small wrangling got in its work. The wrangler began to say, "This man cannot be the Christ, because the Scripture says that Christ cometh of the seed of David and out of the town of Bethlehem; but this man is from Galilee." Just a little while before the wrangler had been saying, "We know whence this man is; but when Christ cometh, no man knoweth whence he is" (7, 27). Of course, it was inconsistent to say in one breath that no one knew whence Christ came and in the next to say that he must come from Bethlehem. But the wrangler does not think it necessary to be consistent. His mission is to divert the minds of people from the main lines and to create confusion. That was done in this case. "So there was a division among the people because of him." There is not a little of this small wrangling yet. People lose sight of the essential greatness of Christ and the Bible while they insist upon some theory about Christ and the Bible. The important thing is to let the essential divinity of Christ impress itself upon the mind, and to recognize the divine quality in the Bible. If Jesus is the Son of God, theories about him are of small account. And if the Bible is the Word of God, theories of inspiration are relatively matters for small talk.

#### THE INCOMPARABLE TEACHER

The chief priests and the Pharisees became alarmed early in Christ's address because of the impression he was making on the popular mind. "Many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man doeth?" When the rulers heard that kind of talk among the people they sent officers to arrest Christ, in order to put a stop to his discourse and check his influence. But the officers themselves came under the spell of his speech. They found themselves incapable of carrying out their commission. They went back to the rulers, and when it was demanded why they had not brought Jesus as a prisoner, they replied, "Never man spake like this man." That was the testimony of rough, crude men whose personal prepossessions and interests were all

against Christ. They did not know what it was in Christ's speech that gripped them and conquered them, but they felt its power. No doubt there was in his discourse and spirit at this time that quality of kingly authority to which Matthew refers at the close of the Sermon on the Mount (Matt. 7. 28, 29), which at that time so astonished the people and so distinguished Christ as a teacher from the scribes and the Pharisees. No doubt Jesus had in high degree the qualities of the orator. He had perfect knowledge of the things of which he spoke, he had perfect knowledge of men, he had strong convictions and deep moral earnestness, he had

the glow of a warm human sympathy, he had the mastery of a simple and direct style. And all of these are the requisites of the most effective oratory. But Jesus had more than these things. There was a power and a magnetism in his personality such as no man ever had, because his personality was of a higher order than that of any man. And there was with him the power which always attends the teachings of any man who knows the mind of God and speaks not of himself but as the oracle of God. There is no really great speech that has not this thrill of divine power in it. All the words of Jesus were spirit and life.

## The Lesson Prayer

© Lord, the Christ of Galilee, thou art still the chief subject of men's questionings, and still they are asking who thou art, and wondering whether thou art present in their cities and at their feasts. And still, unheralded, thy voice is heard in temples and in market places, and still thou art offering spiritual drink to all who are athirst. And the scribe and the Pharisee are still with us, and thy presence and thine authority are still resented and denied. But the spell of thy teaching is yet upon the world, and those who go forth to arrest thine influence return to confess that never man spake as thou hast spoken. Help us, 'out of hearts penetrated by thy words and conquered by thy Spirit, to say in full confidence of faith, "Thou art the Christ, the Son of the living God." Amen.

## The Lesson Coin Thoughts

### I

"The Feast of Tabernacles" was for the Jews, but on the last day Jesus uttered a saying in which he spread a feast for the world.

The richest feasts are never sectarian.

It enhances the greatness of Christ that, being a Jew, he could be Jesus.

Jesus waited till "the last day" to state a truth of first importance.

He on whom the world must wait could afford to wait for the world.

Sometimes truth seems to come late, but it is always "on time."

### II

The first truths must have the last word with the world.

Christ went in the way of the multitude far enough to show them a better way.

The soul may famish at a feast.

The soul may feast in a famine.

A man may feast to the full and be hungry at heart.

"If any man thirst" is the condition on which he is invited to Christ.

"Any man" may have Christ for his Master.

The Lord's invitation to "any man" is to every man.

The Great Teacher was always pointing out some unfamiliar truth which lay concealed in some familiar fact.

The keen-sighted Christ was always seeing as many diamonds in the dust as stars in the sky.

His mind emitted truth as a flower exhales perfume.

### III

The deepest "thirst" is not of the body, but of the soul.

The unrest of to-day presages the repose of righteousness to-morrow.

Men are dissatisfied with the materialistic interpretation of man.

The great poet idealizes the practical; the great Christ practicalizes the ideal.

In their ignorance men are thirsting for wisdom.

In their weakness men are thirsting for power.

In weariness men thirst for repose.

In sorrow men thirst for solace.

In spite of their vices men thirst for virtue.

The wanderer is eager to know the way.

The erring man would like to know the truth.

The dying man desires life.

The cry of man's soul to God is the echo of God's call to man.

The caller and the called may meet in the Christ.

## IV

A man may come to Christ with his *intellect* by accepting "the mind of Christ."

A man may come to Christ with his *affections* by accepting the love of Christ.

A man may come to Christ with his *will* by accepting the will of Christ.

If he is "made unto us wisdom" we may be wise.

If he is "made unto us righteousness" we may be righteous.

If he is "made unto us sanctification" we may be saints.

If he is "made unto us redemption" we may be redeemed.

If Christ is "all, and in all," then he may be in us all, and our all.

## V

The *intellect* must see the beauty of Christ.

The *sensibilities* must experience the love of Christ.

The *will* must realize the power of Christ.

No man was ever redeemed by regrets.

Departure from sin is the first approach to the Saviour.

Coming to Christ enlightens the conscience.

An enlightened conscience awakens convictions.

Clear convictions crystallize into character.

Confirmed character will issue in consistent conduct.

If we come to "the Son of man" as sinners we may go to the sons of men as saints.

## VI

By coming to Christ we give up guilt and get pardon.

By coming to Christ we give up anguish and get peace.

By coming to Christ we give up vice and get virtue.

By coming to Christ we give up feebleness and get force.

By coming to Christ we exchange despair for hope.

By coming to Christ we exchange retrogression for progression.

It is an exchange of brass for gold.

It is an exchange of iron for silver.

It is an exchange of wood for brass.

It is an exchange of stone for iron.

"The rivers of living water" flow from the living Christ.

The river that flows forever must have a source that abides forever.

It is a river of eternal life.

It is a river of eternal love.

## VII

The outflow of Christian character is the inflow from Christ.

The tides come and go, but the sea abides; theories ebb and flow, but the truth abides.

Ecclesiasticism is an intermittent spring; Christianity is a perennial fountain.

Out of the life of the tree comes the quality of the fruit.

Out of the character of a man comes the quality of his conduct.

It were better to do the truth and hear it not than to hear the truth and do it not.

A man can never express to me what was never impressed upon him.

Rivers never overflow till their banks are full.

## VIII

Character is not a copy, it is a creation.

Life is begotten before it is born.

Character is not a conformation to creed, but a transformation by truth.

Christ is a great general who strengthens the outposts by establishing the imposts.

Christ is God's "Secretary of the interior."

The heart of man must be renewed, not repaired.

Life is from within outward, not from without inward.

## IX

No man ever spoke like Christ, because no man was ever like him.

The Master spoke the matchless word, because he lived the matchless life.

He came to earth to speak to men for God.

He went back to heaven to speak to God for men.

As the sun is to its beams, so was the soul of Christ to his speech.

## The Lesson Heart Talk

The Feast of Tabernacles was a time of rejoicing. It was regarded by the Jews as the type of a joyous day to come, when the Spirit of God should be poured out upon the people as floods upon the dry ground. It is the day in view of which the prophet's song rises like the voice of a bird at daybreak: "The wilderness

and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing."

Every morning during the seven days' feast water was drawn in a golden urn from the pool of Siloam and with gay music and other dem-



onstrations of joy was poured upon the altar. To the spiritually minded Jew this ceremony too suggested the prophetic word, "with joy shall ye draw water from the wells of salvation." In the woman's court of the temple this joyful drawing of the water was celebrated with music, dancing, and brilliant illumination of the temple lamps. But only the few saw the significance of the beautiful festival. We can imagine men like good old Simeon, just and devout, waiting every day for Jesus because the Holy Spirit told him he should see him; and Anna, with the soft gray hair crowning her face grown sweet from serving God day and night; and Mary who sat at Jesus's feet and kept listening to his word; and John who leaned upon his bosom in the fellowship of love—yes, we can imagine how<sup>2</sup> to them and others of the same spirit this Feast of Tabernacles must have been what in the old Mosaic days it was said to be, "a time to rejoice before the Lord," a foretaste of the time when the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; when sorrow and sighing shall flee away.

But it was very different with most of the people gathered in Jerusalem. It was pleasant to be with the multitudes. There is excitement in a crowd. The music was gay; the dancing was cheerful; the ceremonies were interesting. It was fine to live for a week in booths made of tree branches. But that was all it meant to those who came to the feast for no better reason than because "everybody else came." There were others there with motives still worse than light-hearted indifference. They were full of hatred toward Jesus and his teachings, and would have done him harm had they dared.

Human nature is alike everywhere. We find the same difference in the crowds that gather in any great religious assembly. Some come because others do; others because the singing attracts; there is excitement in a crowd; the speaker is magnetic; his voice is charming; but

that is all it means to them. Others there are who turn with contempt from the message. But to the soul in worshipful sympathy, it is a joyful feast. How the message rings with the music of heaven, the hymns make melody in the heart; the prayers bring one into audience with God!

Like the Feast of Tabernacles to the spiritually minded Israelite, the service is a foretaste of heaven. The difference is all in one's own spiritual perception. This difference relates to all life's experiences. We may fill the golden cup from Siloam and pour it upon the altar, and it means nothing, or it may be for us the cup of refreshment, of life, of eternal joy, according as our mind and heart are open to the Spirit of God. Jesus, with a great yearning for the hundreds who were finding nothing in all this outward show to satisfy their hearts, stood and cried aloud so that all might hear, that what they had in vain been seeking they might find if they would only come to him.

*Only come*, that is all. The living water is in him; the soul's thirst is satisfied there; the golden cup is always full, ready to be poured upon the altar of love and gratitude; nay, there is more than a cup of joy—there is a fountain, a river; it makes the soul in which it springs forever glad, and the gladness overflows to make others happy too. We only have to "come" and "drink." It is a personal invitation. No one can come for me, nor for you. No one can drink for another. Neither are we forced to come. Whosoever *will*, let him *take* the water of life freely.

"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."

I do pray that every member of my class may thus with joy draw water from the wells of salvation. It seems hardly worth while to be your teacher if this is not the result.

### The Lesson in Literature and Art

**1. Verse 37.** How difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner or cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed,

and am I to be condemned? He is pardon. To deck him out and set him forth Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls.

**2.** From fields, and rivers, and mountains, Earth brings the tribute of her gold, and gems, and myrrh, and frankincense, the lily of the valley, the clustered vine, and the fragrant rose of Sharon.—*Dr. Guthrie.*

**3. Verse 38.** The Christian has a *fons perennio* within him. He is satisfied from himself. The men of the world borrow all their

joy from without. Joy wholly from without is false, precarious, and short. From without it may be gathered, but like gathered flowers, though fair and sweet for a season, it must soon wither and become offensive. Joy from within is like smelling the rose on the tree, it is more sweet and fair, and I must add it is immortal.—*Salter*.

**4. Verse 38.** "Of living water." Pure, running water, ever-flowing streams; the opposite of stagnant, malarious, poisonous water; also life-giving water. The gospel of Christ, which is the truth of God received into the heart by the Spirit, brings life, health, and joy. The issues of their life will be new and wonderful. By all the channels of expression; by spiritual utterance, revealing new insight, courage, patience, zeal, and joy; by apologetic wisdom before kings and magistrates; by holy steadfastness in suffering and death; by voice, and hand, and eye, and every outward note of inward life; by prophecy and miracle, and tongues—will the new spirit within them be manifested and made a blessing to mankind.—*Dr. Hovey*.

**5. Verses 38, 39.** Loch Katrine, embowered among the highlands of Scotland, a poem in water, immortalized in story and song till it seems almost transfigured with a glory beyond its natural beauty and charm, is yet the source of the water supply of the city of Glasgow, flowing down among the homes of the poor, cleansing the filth from the streets, bringing refreshment, cheer, comfort, cleanliness and health everywhere. So to everyone who has the living water—and all the more if it is possessed amid wealth, culture, education, talent—is given the privilege of sending the living water in copious streams to the heathen, to the poor, to the sinful, to all who are in need.—*Pcloubet*.

**6. Verse 43.** My dear young men, the human race may for practical purposes be divided into three parts: 1. Honest men, who mean to do right, and do it; 2. Knaves, who mean to do wrong, and do it; 3. Fools, who mean to do whichever of the two is pleasanter. And these last may be divided again into black fools—who would rather do wrong, but dare not unless it is the fashion; white fools—who

would rather do right, but dare not unless it is the fashion.—*Charles Kingsley*.

**7. Verse 46.** The most eminent illustrations of the widest wealth laid up in narrowest compass must naturally be found in single sayings of our Lord's. How do they shine, like finely polished diamonds upon every face! how simple, and yet how deep!—apparently paradoxes, and yet profoundest truths. Everyone can get something from them, and no one can get it all. He that gathers little has enough, and he that gathers much has nothing over: every one gathers them according to his eating.—*Trench*.

#### 8. Verse 46.

How did our blessed Saviour teach?  
Where and to whom did Jesus preach?

Sometimes within that splendid pile,

The boast of Judah's favored land,  
Admiring multitudes the while

Beheld him, with supreme command,  
As he its Lord and Master were,  
Turn out the bold intruders there.

Sometimes he stood upon the shore,  
As crowds collected on the strand  
And taught amidst the billow's roar,  
Who could the winds and waves command:  
There mighty works the Saviour wrought,  
There to his feet the sick were brought.

Then would he mount a vessel's side,  
And teach upon the deep blue sea;  
Whose eye could through its caverns glide:  
Lord of the ocean's depths is he.  
Silver, and gold, and pearl, and gem,  
Are known, and ordered forth by him.

Sometimes from off the mountain's brow,  
When he the night had spent in prayer:  
His people reap that harvest now,  
The seeds of which were scattered there;  
When with his Father he would plead  
For all their wants in time of need.

Is not the Saviour teaching still?  
The wheels of Providence he turns;

All is subservient to his will,  
'Tis he prevents, and he confines.  
What comfort to his saints to know  
That he controls their every foe!

Does he not by his Spirit teach  
All whom his heavenly Father gave?  
That "small still voice" their hearts must reach,  
He must conduct whom Christ will save.  
Our Lord ascended up on high,  
And captive led captivity.—*Hopkins*.

### The Lesson Illustrated

**Verse 37.** "Jesus stood." The methods of attracting attention are various. The great teachers have always attracted attention not by manner, but by matter. Luther did not attract attention by nailing up his theses, but by the

truth which they contained. Wesley did not attract simply by his preaching on his father's tombstone, but by what he taught. The truth is always greater than method or manner, though both are important.—*S. G. A.*

"If any man thirst." The horrors of hunger and thirst are often depicted. Here the invitation implies a greater horror—an eternal thirst. There is no other source of eternal life. A man at sea in an open boat without fresh water is full of despair, and after a time becomes delirious. But this is a greater horror.—*S. G. A.*

**Verses 37-39.** "They that believe on him." "What shall I do to be saved?"

1. Feticchism—No answer.
2. The religion of Egypt—Observe the *Maat*, or moral code.
3. Zoroastrianism—Repeat the *Patet*.
4. Brahmanism—Be absorbed in Brahm.
5. Buddhism—Be sublimely indifferent to everything.
6. The religion of Greece—No answer.
7. Norse mythology—Fight a good fight (right or wrong).
8. Confucianism—Be a good citizen of the kingdom of China.
9. Islam—Do your duty; that is, stand by the five pillars.

With these let us contrast the answer of Christianity as given in its great doctrine of justification by faith. It is this: Believe in the Lord Jesus Christ, and thou shalt be saved—saved from the defilement, the bondage, and the penalty of sin. This is Christianity's master-stroke; and at this point it conclusively and finally demonstrates its superiority over all.—*D. J. Burrell.*

**Verse 43.** "There was a division because of him." Can you overcome him? Did ever any succeed in opposing him? Is it not the question of Job—"Who ever hardened himself against him and prospered?" Did the old world? Let the deluge tell. Did Pharaoh? Let the plagues of Egypt and the closing waves of the

Red Sea tell. Did Hiel, the rebuilder of Jericho? Let the death of Abiram, his first-born, and the death of Segub, his younger son, tell. Did the Jews? Let their dispersion and sufferings to this hour tell. "If," said they, "we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation." They said, "It does not seem right to put him to death, but state reasons require it—expediency requires it; we must perish, or he must perish." Foolish policy! and all policy is foolish that is not founded on justice. And were they preserved from the evils they dreaded by crucifying him? The crime drew down upon them the very thing, and the Romans came, and with such cruelty and slaughter as never distinguished them in any of their wars, and wrath came down upon them to the uttermost.—*W. Jay.*

**Verse 44.** What, then, was the hiding of this power in Jesus Christ? It was that he turned the energy of desire in the hearts of men to serve his purpose. The strongest force in man is desire. It is the spring of every action, of all submission. All who were present that day were there at the behest of a want or longing, mean or noble. He who could discover and apply their master passion would be the master of their souls. There is an art of self-defense among the Japanese, called Jiu Jitsu, the expert in which can overthrow a person many times his superior in physical strength. The secret of this art is simply to make the energies and exertions of an opponent serve one's own purposes. Such is the true art of the spiritual wrestler with men. To draw out their full energy of desire and turn it to the end the orator or preacher has at heart is the whole secret of supreme power in speech.—*Rev. Charles L. Noyes.*

### The School of Practice

1. In this lesson Christ appears as an example of moral courage. This week I will undertake to perform some duty or make some confession of Christ, for which heretofore I have lacked the courage.
2. I am just as conscious of spiritual thirst and hunger as I am of physical thirst and hunger. Christ offers to satisfy this thirst and hunger of my soul. This week I will try to come to him and receive what he offers to give.
3. I believe Christ is the greatest of all teachers. In proof of my belief in him as a teacher, I will this week read again the Sermon on the Mount, and do my best to follow its teachings.

### The Lesson Digest and Teacher's Guide

**GENERAL PREPARATORY WORK.—1.** No gospel has a parallel passage. Study the text and context— in this case the entire chapter, no portion of which can be understood without a comprehension of the whole. Verses 2 and 10 help us to fix the date; for the Feast of Tabernacles in the year before our Lord's death (A. D. 29) began October 4, and the last day, "that great day," was, therefore, October 11. Between Lessons IX and X comes the third period of the Galilean ministry, from the withdrawal into northern Galilee to the final departure for Jerusalem. The history of this period is not recorded by John, but is given in Matthew, chapters 15 to 18 inclusive; in Mark, chapters 7 to 9 inclusive; and partially in Luke 9. The "If" with which Jesus begins his invitation does not express uncertainty. 2. The lesson passage divides

naturally between verses 39 and 40 and again between verses 44 and 45. 3. Study the changes made by the Revision. The most notable of these are in verse 38, where "within him" takes the place of "out of his belly"—an improvement in sense and elegance; in verse 39, "Spirit" instead of "Holy Ghost"; in verse 40, "some" instead of "many"; and in verse 46, "Never man so spake" instead of "Never man spake like this man" (Golden Text). An enlightening change is the insertion of "the" before "Christ" in verses 41 and 42. Other changes are mostly of grammatical construction and punctuation. 4. Light from other Scriptures: The law for the Feast of Tabernacles and for "that great day" is given in Lev. 23. 33-36 and Num. 29. 12-38; compare Neh. 8. 13-18. Compare with verses 37, 38 our Lord's words to the woman of Samaria, John 4, especially verses 10 and 14; also John 6. 35. In verse 38 our Lord quotes no text, but alludes to such passages as Prov. 18. 4; Isa. 55. 1; 58. 11; and Joel 2. 28, 29; the last-named passage is a distinct "promise of the Holy Ghost." The death of Jesus is constantly regarded by John as a glorification (compare John 12. 16, 23; 13. 31; and 17. 1). Verse 40: "The Prophet" was promised in Deut. 18. 15; (compare John 12. 16, 23; 13. 31; and 17. 1). Verse 40: "The Prophet" was promised in Deut. 18. 15; John the Baptist had denied that this prophecy was fulfilled in him. Concerning Jesus as a Galilean Prophet see verse 52 of this chapter and John 1. 46; also Matt. 21. 11. On the ancestry and birthplace of Christ see Psa. 132. 11; Jer. 23. 5; Mic. 5. 2. On the ancestry and birthplace of Jesus see Matt. 1. 1; 2. 1, 5; and Luke 2. 4; compare also Matt. 16. 14. John 9. 16 and 10. 19 illustrate verse 43. Compare verse 44 with verse 30; verse 45 with verse 52; verse 46 (Golden Text) with Matt. 7. 28. 5. The teacher should familiarize himself with the customs of the Feast of Tabernacles; with all the words of Jesus concerning a fountain in the soul; with the descent of the Holy Spirit; with the Jewish popular expectations of a Messiah; with the plottings of the priests and Pharisees, soon to result in the death of Jesus. Note in the early part of the chapter that our Lord's utterances in the temple led some to question whether the strange inactivity of the rulers who were known to be hostile to him could be traceable to their secret knowledge that he was indeed the very Christ. 6. Material for the Teacher's Study: 1. A good Harmony (Withrow's Harmony of the Gospels may be ordered for fifty cents) for events intervening between the last lesson and this. 2. Any standard Life of Christ, for this incident and connected events. 3. Any good critical Commentary. 4. A Bible Dictionary.

### The Junior Grade

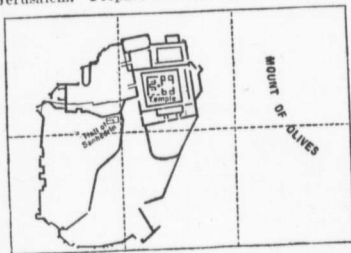
[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be furnished with an Intermediate Quarterly.]

#### Preparing the Lesson.

Lesson Material: John 7, especially verses 37-46.

Study Material for the Teacher: See note on General Preparatory Work above.

Illustrative Material: 1. Show the location of Jerusalem on a map of Palestine; and the location of the temple on a map of Jerusalem. Draw in the class a Progressive Outline Map of Jerusalem. Prepare beforehand, for each pupil,



not only paper and pencil, but a parallelogram of lightly dotted lines, arranged in six squares, three over three. It is better to make the map two or three times the size of the one here

given. Carefully observe in the square to the northwest that the city wall begins one quarter of the distance of the dotted line from the top, and nearly one third of the distance of the dotted line from the side. With these two data in mind that portion of the map may be readily drawn. Next fill in the southwest square. The middle square of the upper row will require special care, but is not beyond the skill of the average child. Insert the names TEMPLE and HALL OF SANHEDRIN, from which we may suppose the officers to have come. The dotted lines should be erased when the map is finished. When at length a perfect map has been made by any scholar it should be preserved, and the places of interest in each consecutive lesson be inserted in it. Praise liberally neatness of work. 2. The pictures in our Intermediate Quarterly are made for use in teaching. Have the pupils get into the practice of consulting at home some good Biblical Encyclopedia or Bible Dictionary. The Symbol Picture for this lesson is of a pitcher; compare paragraph on Teaching the Lesson (below).

#### Constructing the Lesson.

Connecting Links: The connection with previous lessons is given in Items Chronological, in our WORD STUDIES, page 195, and should be firmly fixed in the teacher's mind. But in the Junior Grade, for this lesson, no time should be spent upon Connecting Links. Better begin, in biblical phraseology, "After these things," to older classes the story of the loyalty of Nicodemus should be told (verses 47-52). There is no direct connection with Lesson X.

Arrangement of Lesson Facts. (Suggestions for the actual work of teaching are given below.)

1. Jesus Took Advantage of All Opportunities. (a) The Feast of Tabernacles, corresponding somewhat to our Thanksgiving, but lasting seven days. (b) Commemorating the wanderings of the Hebrews in the wilderness. (c) Celebrated in the temple by sacrifices, songs, processions, and the formal outpouring of water by the priests. (d) Those who celebrated it lived in little bowers built of tree branches. (e) God planned this feast to teach his people that he is the great Provider, who feeds the hungry and satisfies the thirsty. (f) The "Great Day" followed the Feast of Tabernacles, most splendidly celebrated, but without any outpouring of water. (g) Jesus on this Great Day invited the thirsty to come to him and drink.

2. What Jesus Said. (a) He called out loudly so as to show the importance of his invitation. (b) He included everybody in his invitation—"any man," those present, those living elsewhere who had not come up to the feast, those in foreign lands, everybody who has been born since—you and me. (c) He invited all thirsty and longing ones to come to him and drink. Only those who have no needs are uninvited. All kinds of thirst are included—whatever the heart of man craves for. (d) He offers to make each believer a source of blessing to everyone else. (e) His offer is explained (verse 39) to mean that the Holy Ghost will supply all our needs.

3. What the People Said. (a) Some thought that he was the Prophet. (b) Some thought that he was the Christ. (c) Some said that he could not be the Christ, and gave their reasons. (d) Some wanted to arrest him. (e) No one arrested him. (f) When the officers were asked why they did not, they gave a strange answer. (g) That answer is our Golden Text.

*Teaching the Lesson.*

**Suggestions for Developing the Outline:**  
1. Encourage the pupils to read the interesting account of the Feast of Tabernacles in the People's Bible Encyclopedia, or in Smith & Peloubet's or other good Bible Dictionary. 2. With the help of some good picture recall the golden pitcher of water which the priests brought up from Siloam every day during the Feast of Tabernacles. Jesus frequently called himself the Fountain of Life. In him there was helpfulness and love enough for each, enough for all, enough for evermore. We are the pitchers; continually pouring out, continually refilled. Every boy and girl who serves and loves the Lord Jesus, and drinks in his goodness, should be as refreshing to other people as a cool drink in midsummer. 3. It is important that in early years the lesson should be taught that Jesus is the Christ, the Anointed One. This is not an easy lesson for all children. The story of our Lord's life is delightful to them, but they are not all quick to grasp the thought of the Messiah, the Anointed One. The Fulfillment of

prophecy. It is unwise to press any truth in one great chunk into the memory of a child. It is not well to remember what is not clearly understood. In the presentation of Jesus as the Christ, therefore, we must help the pupils to think for themselves, must lead their minds from one step to another, must aid them in their thinking so that they will arrive at the truth. For example: God's prophets had told the Jews that some day the Anointed One would come. (Another word for the Anointed One is the Messiah, and another word for him is the Christ. The reason he was called the Anointed One is that whenever the Jews set apart a man to become a prophet, a priest, or a king they put a little oil on his head, and called that anointing him. God had promised that a greater prophet and priest and king than ever had lived—one Wonderful Man who was all three at once—should come; that was the Christ.) The Jews expected that the Christ when he came would make them all free and rich and happy. They did not recognize him, however, when he really did come. We know that Jesus was the Christ, but the Jews who saw him did not know this. They looked for some one else—some one of a different kind.

[Only the teacher who is acquainted with the pupils can adapt language and detail to their needs.]

*Home Work for the Pupils.*

Advance work: The picture to be drawn for next Sunday is the Temperance Magna Charta. Kindly insist on the LITTLE READING FOR EACH DAY. The habit of daily Bible reading, if ever formed, must be formed

at this age. Nothing in Sunday school work is of greater importance than the formation of the habit of daily Bible reading.



**The Intermediate Grade**

[For pupils from thirteen to sixteen years, inclusive. Each pupil if possible should be supplied with a copy of either the Intermediate Lesson Quarterly, or the Berean Lesson Leaf.]

*Preparing the Lesson.*

Lesson Material: John 7, especially verses 37-46.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK and on JUNIOR GRADE.

**Illustrative Material.** See JUNIOR GRADE. The map work there suggested will be serviceable in all departments. Use a paper pad or slate for the outline of the lesson.

**Constructing the Lesson.**

**Connecting Links:** See note in JUNIOR GRADE and especially Items Chronological in WORD STUDIES.

**Arrangement of Lesson Facts (study closely the LESSON STATEMENT):**

1. Our Lord's Announcement and Invitation.  
(a) Our Lord's outcry; contrast with his usual manner. (b) Great impressiveness and spiritual suggestiveness of the occasion and its surroundings. (c) The "thirst" of the people who heard it. (d) The comprehensiveness of the invitation—everybody invited, all sorts of thirst quenched. (e) The meaning of "believing on Jesus"; the Old Testament texts alluded to. (f) The Holy Spirit as a gift from God, satisfying desire and equipping for holy living. (g) Jesus's death for our sins regarded as his glorification.

2. The Effect of the Invitation on Opinion.  
(a) Why did our Lord's hearers immediately discuss who he was? (b) Two theories, and one objection. (c) "The Prophet." (d) "The Christ." (e) The objection based on ignorance of the place of Jesus's birth: causes of this ignorance. (f) Old Testament prophecies of the family from which the Christ was to come and of the place of his birth.

3. The Effect of the Invitation on Conduct.  
(a) The division among the people: Those who held either theory *might* come to Jesus and drink of his goodness, wisdom, and love; those who denied his authority would not come. (b) Often wicked men are restrained by public opinion from acting out their wicked purposes. (c) The strange explanation given by the "officers" for not carrying out their orders. (d) The sneer of the Pharisees and the protest of Nicodemus.

**Teaching the Lesson.**

The COIN THOUGHTS are witty, and throw light on every part of the lesson. The LESSON STATEMENT presents a good working analysis, and the five paragraphs of the EXPOSITION—Tense Public Feeling, The Courage of Jesus, The Evangelistic Cry, Small Wranglings, and The Incomparable Teacher—at once divide and develop the teachings of the passage.

1. Of the Christ it was foretold (Isa. 42. 2). "He shall not strive nor cry; neither shall his voice be heard in the streets," yet twice in this chapter from which our lesson is taken (verses 28 and 37) and on two other occasions, John 12. 44; Matt. 27. 50, we are told that "Jesus cried." (The phrase in Matt. 27. 46 is not the same in the Greek.) The four occasions when he is thus said to have called out with a loud voice are of exceptional importance. Keep them

in mind. For the circumstances and surrounding scene see WORD STUDIES. The Feast of Tabernacles—the great national thanksgiving for harvest—was the most festive of the three great Jewish feasts. Every day for a week, with songs and rejoicing the crowds came out to watch the priests draw water from the Pool of Siloam, carry it up the hill to the temple, and pour it out, together with a libation of wine, at the altar. On the eighth day, the day of our lesson, this striking ceremony was omitted. *Why* was it omitted? Water is a prime necessity of daily life. Spiritual blessings are promised over and over again by the prophets under the title of "water." For example, Isa. 12. 3; 32. 2; 35. 7; 41. 17, 18; 44. 3; 49. 10; 55. 1; 58. 11; Jer. 31. 12; Ezek. 34. 26; 47. 1, etc.; Joel 2. 23. These promises point to the coming of the Messiah, the "root of Jesse," the "king" who should rule in righteousness. By the seven days' ceremony the Jews kept these promises in memory, especially that in Isa. 12. 3. By the omission of it on the eighth day they showed that the fulfillment had not yet taken place.

The "wells of salvation" had not yet been opened. On that day, when the cessation of the beautiful ceremony was observed by everyone, Jesus invited all thirsty ones to come to him and drink—a statement that every Jew who heard would understand to mean that the ancient promises were close upon their fulfillment. Impress upon the class the four words in verses 37 and 38: Thirst, Come, Drink, Believe. The announcement is like that spoken to the woman of Samaria, but it goes farther. The well in the believer's heart that Jesus then spoke of was to spring up into everlasting life. Here, in addition, it is to flow out of the believer's heart for the blessing of others.

2. It must have been astounding to hear this Galilean carpenter, who had become a rabbi, announce that he was ready to satisfy all noble human aspiration! But the boldness of the announcement had already lost some of its edge because of our Lord's previous teachings and doings; and, while the crowd does not deeply believe in him, many of its members superficially acknowledge him as the Prophet or the Christ. Observe the different classes of people who heard the announcement: 1. Those who admitted that he was the Prophet. 2. Those who declared that he was the Christ. 3. Those who denied that he could be the Christ because (as they believed) he had been born in Galilee. 4. "Officers" sent to arrest him. There was much of confusion and argument, but while many present desired his death "no man laid hands on him." What at that time defended Jesus against these officers? "His wonderful words of life." Their explanation of their failure to perform their official duty was "never man spake like this man."

3. But was the announcement true, and how was it true? Have men come to Jesus for the only satisfaction that life can give? and have they, from the time they drank of this "life-giving stream," been thus turned into fountains of blessing? The answer to these questions is found in every holy life. But the immediate effect was to hasten the death of Jesus. The Pharisees were enraged by the power of his words. Nicodemus, who mildly pleaded for toleration, was rudely silenced (verses 50, 52). The hatred gathered thicker until Jesus was condemned to a shameful death, but his very death fulfilled the promise. When he was thus glorified the Holy Spirit was given.

4. Make it plain in teaching this lesson that "Jesus" and "Christ" are not synonymous terms; that *Jesus* is a proper name, and *Christ* is a title. When in verse 31 the Jews said "when Christ cometh," and in verse 41, "shall Christ come out of Galilee," and when Jesus asks (Matt. 22. 42), "What think ye of Christ," the reference was not to Jesus, but to the office of Messiah. Jesus did not ask, "What think ye of me?" Having made this important fact plain the teacher must be careful not to use the word "Christ" in his teaching as if it were a proper name. It is the Greek translation of the Hebrew *Messiah*, and means, as is often explained, "The Anointed One," but in our English idioms would be nearly equivalent to "The Crowned One" or "The Ordained One." It might avoid ambiguity in teaching if, whenever the word "Christ" appears in the text, we use the word "Messiah" or "Ordained One." Remember also John's peculiar use of the phrase "the Jews" to signify the ruling party of priests and Pharisees. In a broad sense everyone that gathered around Jesus was a Jew, and in a narrower sense, that of Judeans, most of those in the temple except the Galileans who had come to the feast were Jews.

#### Home Work for the Pupils.

Advance work: Patiently insist on the careful reading each day of the Home Reading. Ask each pupil to bring next Sunday two reasons for regarding indulgence in intoxicating liquors as personal slavery.

#### The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

A notable sermon by the late Dr. Ormiston divides the hearers of the gospel into six classes: The Hostile in Heart, the Skeptical in Mind, the Partially Impressed, the Intellectually Convinced, the Friendly Supporters, and the Whole-hearted Believers. All of these classes are presented by our lesson, though in a different order.

1. Perhaps most of those who gathered about

Jesus were strongly drawn to him by his power, his wisdom, his love, and especially by his sweet and tender invitation. They were people with religious feeling, but without religious decision. They were *partially impressed*, in the position that Nicodemus held when he said, "We know thou art a teacher come from God," and when Jesus told him that he must be born again before he could enter the kingdom. Such people were ready to recognize Jesus as "the Prophet that was to come" (verse 40), but they were not ready to take up their cross and follow him. Many now, possibly in our own church and Sunday school, are sentimentally drawn to Jesus, feel his greatness and goodness, but have not yet decided to be his.

2. Verse 40 introduces men who were *intellectually convinced* that Jesus was the Christ, the Messiah. Many of these, as we are elsewhere told, went no farther. He was indeed the Christ, but he was not the sort of Christ to whom they could devote their lives with full enthusiasm. These, too, needed to be born again. Hundreds of thousands of Christians belong to this class. They admit every orthodox claim for Jesus, but their lives are not pervaded by his Spirit, and those who do not strive to conform to the Spirit of Jesus are none of his.

3. The doubtful hearer, *skeptical in mind*, is either sincere (in which case he is teachable and has the promise of divine light to lead him into all truth) or else he is covertly hostile. The biblical injunction is, "Believe with thy heart." There is much intellectual unbelief which has its real origin in badness of heart. The trouble with these people was that they were not in harmony with the divine will. All the Scriptures bear testimony to Jesus (John 5. 39). But it is as easy to employ Scripture for bad as for good purposes. See the LESSON STATEMENT. If we are willing to do the will of God we shall know of the doctrine whether it be of God (John 7. 17).

4. The hostile in heart. Many were *hostile in heart* to Jesus. They are often alluded to by class as "the scribes and Pharisees," "the Pharisees and Sadducees," "the Jews." They were people who hated Jesus because he was in their way. They hated his holier life. They hated his friendship for people they were disposed to wrong. For these and other reasons they were intent on getting Jesus out of the way. So it is with people in modern times whose secular interests are opposed to the cause of Jesus. Men whose income is derived from businesses that fester or are fostered by vice are no friends of Christianity. But no opponents of Jesus can prevail.

5. Hostility to Jesus was held in check not by his disciples, but by *friendly hearers*. The authorities were not afraid of Peter, James,

and John. They were afraid of the "common people" in mass; they were afraid of Nicodemus, who was afraid of them; they were afraid of the officers who, possibly, cowered before their rebuke; very evidently they were afraid of Lazarus come back from the dead and of the blind man whose sight had been restored. It is greatly good to be a moral force in the community and a check upon wickedness. The sincerity and frankness of the officers in reporting why they failed to do their official duty reflects credit upon them. They might have said, with a measure of truth, that there was no good opportunity to arrest Jesus; they might have complained of insufficient force, for had he been so inclined he could have aroused a riot. But they made no such plea, simply referring their inactivity to his words of holiness and power. They could not treat as a criminal such a man. Many of our friends are in a similar position. They are friendly without being disciples. Their cases are hopeful, *but they are not saved*. For one cannot long continue in mild friendliness to either side in such a conflict. One either accepts Christ or slides back into hostility to him. Herod heard John gladly and did many things, yet afterward murdered him. Probably some of the people who on Sunday shouted, "Hosanna to the Son of David!" on Friday morning joined in the cry, "Crucify him!"

6. The whole-hearted believers included the twelve disciples and doubtless many followers

less conspicuous. To us Jesus comes as he came to them—the Lamb of God who taketh away our sins; the Bread of Life that satisfies the hunger of our souls; the Living Water which refreshes our thirsty hearts and fertilizes our lives so as to make us a blessing to others.

Why did Jesus visit this feast secretly? (John 7, 1-13.) How, at length, did he manifest himself openly? (John 7, 14-30.)

How much of added emphasis did circumstances put upon Jesus's invitation?

The real meaning of our Lord's claims to be the Light of the World, the Fount of Every Blessing, the Bread of Life.

Where and how distinctly had the Scriptures stated that from within the believer should flow rivers of living water?

In what sense was the Holy Ghost not yet given? What is meant, then, by the statement in the Old Testament that the Spirit of the Lord moved the Old Testament heroes? In what sense may we receive the Holy Ghost?

Why is our Lord's death referred to as his glorification? Why was the coming of the Holy Ghost dependent on our Lord's death?

Study the hopes of the coming of the Prophet. Study the promises of the coming of Christ. How was it that the people did not know where Jesus was born?

What thirst does our Lord satisfy? Does any good come from such debates and divisions as those recorded in our lesson?

### The Responsive Review

1. What Jewish feast did Jesus attend in Jerusalem? *The Feast of Tabernacles.* 2. What did Jesus say to every one who thirsts? "*Let him come unto me and drink.*" 3. What did he promise should flow from those who believe? *Rivers of living water.* 4. What did some of the people say when they heard Jesus? "*This is the Christ.*" 5. What did the disciples say? "*Thou art the Christ, the Son of the living God.*" 6. What was said by the officers who were sent to take Jesus? **GOLDEN TEXT:** "*Never man,*" etc.

### The Church Catechism

29. What is true repentance? True repentance is a grace of the Holy Spirit whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavor after future obedience.

## LESSON XI. The Slavery of Sin

[March 12]

**GOLDEN TEXT.** Whosoever committeth sin is the servant of sin [Every one that committeth sin is the bond servant of sin, R. V.]. John 8. 34.

#### AUTHORIZED VERSION:

[Read John 8. 12-50]

John 8. 31-40 [Commit to memory verses 31, 32]

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed:

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

33 They answered him, We be A'bra-ham's

#### REVISED VERSION\*

31 Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall

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seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

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

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

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

37 I know that ye are A'bra-ham's seed: but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

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

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not A'bra-ham.

**Time.**—October, A. D. 29. **Place.**—The treasury of the temple, Jerusalem.

**Home Readings**

- M.* The Slavery of Sin. John 8, 31-40.
- Tu.* Taken captive. 2 Tim. 2, 19-26.

*New Canadian Hymnal*, No. 129.

Abiding, oh, so wondrous sweet!  
I'm resting at the Saviour's feet;  
I trust in him, I'm satisfied

*New Canadian Hymnal*, No. 195.

Stand up! stand up for Jesus!  
Ye soldiers of the cross!  
Lift high his royal banner

**Library References**

BY REV. S. G. AYRES, B.D.

SIN.—Muller, Christian Doctrine of Sin. Tullock, The Doctrine of Sin. Straffen, Sin as Set Forth in the Scripture. Naville, Problem of Evil. Clark, W. N., Outlines on Theology, has a strong treatment of the subject.

TESTIMONIES TO CHRIST.—Of the apostles: Taylor, Life of Peter: Greenleaf, Testimonies of the Evangelists. Of great men: Schaff, Person of Christ; Geikie, Life and Words of Christ; Fairbairn, Place of Christ in Modern Theology. Of Christ to himself: Bayne, Peter, The Witness of Christ to Christianity (a new edition of this most valuable book is

be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond servant of sin.

35 And the bond servant abideth not in the house forever: the son abideth forever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. 38 I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

*W.* Dominion of sin. Rom. 6, 11-23.

*Th.* The law of sin. Rom. 7, 14-25.

*F.* Result of sin. Gal. 5, 13-21.

*S.* Separates from God. Isa. 59, 1-8.

*S.* Made nigh. Eph. 2, 11-22.

**The Lesson Hymns**

*New Canadian Hymnal*, No. 192.

Sound the battle-cry!  
See! the foe is nigh:  
Raise the standard high for the Lord

just out); Fisher, Grounds of Theistic and Christian Belief.

**SERMONS ON THE LESSON**

Verse 31.—The Homiletic Review, vol. xxiii, p. 540. Burrell, D. J., Spirit of the Age, p. 326. Verse 32.—The Homiletic Review, vol. xiv, p. 56; vol. xxvii, p. 346; vol. xxx, p. 48. Verse 34.—Trench, Westminster Sermons, p. 46. Verse 35.—MacLaren, A., Sermons in Manchester, vol. ii, p. 33. Verse 36.—Banks, L. A., Christ and His Friends, p. 265. Tillottson, Works, vol. x, p. 18.

**The Lesson Statement**

This lesson is well named. Its Golden Text contains the pith of its teaching. It is well adapted for use as a Temperance Lesson.

1. *The Discussion* (verses 31-40).

Jesus had just declared himself to be the Light of the world, and his words were so per-

suasive that "many people believed on him" (verse 30). To these he addressed the words of verses 31 and 32, telling them how to become in the truest sense his disciples and how to be made free. They resented this, claiming freedom by virtue of their descent from Abraham

(verse 33). Jesus answered in the words of our Golden Text (verse 34), and asserted that real freedom could only be given by himself (verse 36). He charged that they sought his life (verse 37), and explained the divergence in purpose and character between himself and them by saying that he followed the example of his Father while they followed theirs (verse 38). Again they reminded him that Abraham was their one great ancestor (verse 39), but Jesus rejoined that they had not preserved the family likeness; and, again charging them with plotting to kill him, he reiterated that his words were the message of God (verse 40).

II. "Disciples Indeed" (verses 31, 32, 36). Our Lord's definition of a true disciple is a person that continues in His word, making that word the standard of conduct and the spring of emotion. To such disciples Jesus promises knowledge of "the Truth," meaning by that phrase much more than any earthly creed or system of knowledge. They should receive a divine perspicacity which should be a practical emancipation from all evil; should receive an "endowment" of power as well as of wisdom, which should make the divine order a thing of delight. They should be freed from sin, from its control and from its consequences; freed from the law, also, which, rightly regarded, was a schoolmaster to train for Christ; freed even from the yoke of the Romans (in the truest sense), because spiritual freedom turns physical and political limitations into trifles. This "Truth," this "freedom indeed," was not thus elaborately described by our Lord on this occasion, but he and his inspired apostles have

in many passages spread before us its manifold blessings.

III. *Make-believe Children of Abraham* (verses 33, 37, 39, 40).

The Jews were accustomed to reply to all criticism by the statement that they were Abraham's seed—blind to the folly of depending for salvation on an ancestor. Their assertion that they were never in bondage to any man ignored the Roman legions quartered in their holy city. They were in fact as truly subjugated by Rome as if they had been attached to the empire by bloodiest conquest. Jesus freely admits their Abrahamic descent, and then shows that, in a figurative sense, they are not Abraham's children. They have no family resemblance; they do not act as Abraham acted. They were even now seeking to kill a man because he was delivering God's message. "This did not Abraham."

IV. *Servants of Sin and Children of Satan* (verses 34, 35, 38).

Our Lord's statement, "Whosoever committeth sin is the servant of sin," accords with the experience of every man and woman. Intemperance especially tyrannizes over its servants. There is, however, a way in which slavery to sin can be broken. A divine proclamation of emancipation has been issued; the Son shall make us free. But there are some who will not accept freedom. They willfully choose the wrong. They are (in a figure) children of Satan; they do his works (verse 38). Only continuance in Christ's Word can make us free from sin; only return to the heavenly Father can rid us from evil relationship with Satan.

## The Lesson Word Studies

NOTE—The word studies for this lesson are based on the text of the Revised Version.

ITEMS CHRONOLOGICAL.—In point of time the events of this lesson follow closely those of our last lesson. In verses 45-52 of chapter 7 is recorded the anger of the members of the Sanhedrin on hearing the report of the officers whom they had sent out to take Jesus, but who had returned empty-handed with no other excuse to offer than that *never man so spake*. Jesus meanwhile continued to teach the multitudes unmolested, and after a brief interval, though in all probability on the same day, he delivered the discourse on "the Light of the World" recorded in John 8, 12-30. The passage relating to the woman taken in adultery (7, 53 to 8, 11) does not belong here chronologically. Many manuscripts of John's gospel place this passage at the end of the gospel as a superadded incident, while the oldest extant manuscripts omit it entirely. This is indicated in the Revised Version by placing the passage in brackets and by separating it by extra spacing from what precedes and follows.

**Verse 31. Those Jews that had believed on him**—Those specially mentioned in the preceding verse as believing on him upon hearing his discourse. The degree of faith which many of them possessed was, however, not large, as the subsequent event showed.

**If ye abide**—The test to be applied in the case of every one that believeth.

**In my word**—Literally, *in the word which is mine*, that is, *peculiarly mine*, in my special message to you.

**Truly my disciples**—Truly learners or pupils of mine. A true pupil of a great Master is faithful to (abides in) the instruction received from his Master.

**32. Shall know the truth**—Jesus identifies his word with truth as in the Old Testament the law of God is identified with truth (Psa. 119, 142). Shortly before his departure from this world Jesus prays for those who have proved themselves to be "truly his disciples," and pleads for them with the Father:

"Sanctify them in the truth: thy word is truth;" and this word of the Father is the same which he had spent his life in declaring.

**The truth shall make you free**—Free indeed (verse 36), or free in the deepest, truest sense. Jesus is speaking of intellectual and moral freedom from error, which, after all, is the greatest of all enslaving powers. The bondage of error is worse than physical bondage, the slavery of sin worse than political dependence.

**33. Abraham's seed**—To Abraham Jehovah had promised that he should be "the father of multitudes of nations," while of Sarah, Abraham's wife, he had said, "Kings and peoples shall be of her." These and other similar promises were interpreted by Abraham's descendants to mean that they (the Jews) as a people should have dominion over many nations.

**Never in bondage**—A claim which was contrary to fact. Egypt, Babylonia, and Syria had in succession had dominion over Palestine, while its subjugation to Rome was at this time absolute. Yet the proud spirit of the Hebrews constantly rebelled against this bondage, submitting to it only as something unreal and transitory in the progress of the nation toward ultimate triumph and a world dominion. How, then, could this Rabbi be so unpatriotic as to imply that they were not a free people? Thus they miss utterly the true import of the words of Jesus. But their spiritual pride is even greater than their national conceit, and the explanation Jesus gives of his intended meaning, since it implies the possibility of sin on their part, is more bitterly resented by them even than were his words in the sense in which they first understood them.

**34. Verily, verily**—Greek, Ἀμήν, ἀμήν, amen, amen, a solemn form of emphasis.

**Everyone that committeth sin**—Words which together with those of verse 36 imply that they whom Jesus is addressing are among those who have committed sin. The Greek uses the definite article with the word for sin (τὴν ἁμαρτίαν), which indicates that Jesus meant not merely a simple act, but rather the life of sin. With a similar significance the article is used in the expression doeth the truth (John 3: 21), and in doeth (the) righteousness (1 John 2: 29; comp. also 1 John 3: 4-8).

**The bond servant**—That is, a slave (δοῦλος). In a few manuscripts this verse ends here, the words of sin being omitted.

**35. The bond servant of sin** cannot be a child of God. In his sinful moral state his

position with respect to God becomes servile. His obedience, if he renders such at all, is only forced obedience. In such a moral state the sinful man cannot possibly abide in the house of God, from whom he has separated himself spiritually. In the parable of the two sons (Luke 15: 29) the prodigal denies his sonship by the words, "These many years do I serve thee." His had not been the obedience of a son, and hence the consciousness of real sonship was not his either.

**The son abideth forever**—He who through the community of spirit is a son in spirit, and hence in truth, will never become separated from the household of which he has become an organic part.

**36. If therefore the Son shall make you free**—Implying in the context that the Son and heir has the power both to set free the servant and to adopt him into the family as a brother and joint heir.

**Free indeed**—That is, in reality, or essentially.

**37-40.** These verses must be taken together to get the thought of the words of Jesus. The expression, **I know that ye are Abraham's seed** (verse 37) must be taken together with the expression, **If ye were Abraham's seed**, of verse 39. Jesus admits the correctness of the civil records proving their physical relationship to Abraham, but insists that their actions prove with equal conclusiveness their spiritual and moral alienation from Abraham, to whom had been given the title "the father of the faithful."

**Not free course in you**—Or, maketh no advance in you. For a short time his word had indeed found place in them, but it did not abide in them nor they in it.

**38. Ye heard**—The best manuscripts reading heard instead of "have seen."

**Your father**—"Your father the devil" (slanderer, manslayer), the father of liars (verse 44).

**40. Ye seek to kill me**—Jesus could read their inmost thoughts.

**A man (ἀνθρώπου)**—Used only here by our Lord of himself; possibly in anticipation of the designation "manslayer" he was about to apply to his greatest opponent of whom they were allies and children.

**This did not Abraham**—Abraham is in Oriental traditions often spoken of as "full of loving-kindness." He was at least a willing recipient of God's messages, whether welcome or unwelcome.

### The Lesson Exposition

#### FAITH WITHOUT ROOTS

Jesus attached no value to a faith that did not take deep roots in the purposes of the life

and transform the character. He was never elated or deceived by hearing people declare they believed him. It was a question as to the

depth and mastery of their faith. In the earlier stage of his ministry (John 2, 23-25), probably in the very place in the temple where the present lesson represents him as teaching, many announced their belief in him because of his miracles which they saw. But it is said that "Jesus did not commit himself unto them." He saw that their faith was shallow. Seeing a miracle might convince one of the supernatural power of the one performing it, and possibly of the truth of his teachings. But that would not necessarily mean the definite and permanent adoption of a new plan of life, the accession of a new set of motives, and the dominance of a new affection. Jesus saw that the impressions which his miracles had made were more intellectual than moral, and that they had not changed the attitude of the will.

He saw also the same lack of roots in the faith of those described in the present lesson. The impression made upon them was not by any miracles which Jesus performed, but by his teachings. Listening to him they were charmed and carried away with his speech, and in their first enthusiasm they declared that they believed him. But Jesus saw the impression was only superficial. At heart they were the same. They possibly believed, according to their poor conception, that he was the Messiah; but they did not believe in him, they were not in accord with his views of life. They illustrated those of the parable of the sower who heard the word, and received it with joy, but had no root in themselves, and endured only for a while, but fell away when tribulation came (Matt. 13, 20, 21).

#### KNOWLEDGE THROUGH OBEDIENCE

We must not miss the meaning of what Christ says, which is that knowledge of his truth is only attained through obedience to his commandments. "If ye continue in my word" means that they should live according to his word. If they did that they would be his disciples indeed. Now, the meaning of the word "disciple" is *learner*. Those who obey, therefore, are the only true learners. That is stated in what follows: "And ye shall know the truth." Obedience would lead them to knowledge. This is in simple harmony with what Jesus said but a little while before: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7, 17). Moral truth does not become personal knowledge until it is experienced, and it is not experienced until it is carried out in action. For instance, take the Beatitudes. Jesus declares certain persons blessed—the poor in spirit, the meek, the merciful, the peacemakers. One may believe what Christ declares is true, but he does not know it until he has tried it. When he has practiced

simplicity and meekness, when he has shown mercy, and made himself a peacemaker, then he experiences the blessedness, and so he no longer simply believes, but knows. And this is a principle that we must keep in mind in our present study and teaching of the Bible. It is in vain that we declare that we believe that the Bible is the Word of God unless we obey that Word. An orthodox faith in the truth of the Bible coupled with an infidel practice does not lead to knowledge. Not so much of the Bible as we may have committed to memory, but so much of it as we have tested in practice, do we really know. This principle which Christ here teaches is an important comment on our "School of Practice." The true order of things is this: We believe in order that we may do; and we do in order that we may know.

#### FREEDOM THROUGH KNOWLEDGE

Keep in mind what has just been said concerning the way moral knowledge is acquired, namely, by doing and obeying the truth. Truth known in this way, not simply information or instruction, makes a man free. Truth experienced, that is, truth wrought into character by conduct, gives inside freedom to a man, which is the only real freedom. Of freedom in this sense the Jews to whom Jesus spoke had no conception. They were thinking about external freedom. Even so they were not free, being in political servitude to Rome, though they denied it. But Jesus was thinking of the inner thralldom of the soul, the slavery of sin, the bondage of the will to passion and appetite and habit and impulse. For the description of this inner bondage we must read the seventh chapter of Romans.

#### CHRIST, THE LIBERATOR

It is important here that we see that the truth of which Jesus speaks is always identified with himself. It is not any truth in the abstract that makes a man free; it is truth as embodied and personalized in Jesus Christ. He declared himself to be the truth. So that to know the truth in a sin-empowering way is to know Christ. He says, indeed, that "the truth shall make you free," but immediately afterward he says, "If the Son therefore shall make you free." So Paul, when he found deliverance from the crushing bondage to the law of sin and death, found it not in any abstract philosophy or truth, but in a divine Person. His triumphant shout was, "I thank God through Jesus Christ our Lord." This distinguishes Christianity from all the systems of moral help ever proposed. The truth of Christianity comes to us vitalized and made potent by the presence of God. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with

him." It is this divine indwelling that secures and guarantees the soul's freedom.

#### BEARING OF THE LESSON ON TEMPERANCE

This has been designated as the quarterly temperance lesson. Its application is very manifest and direct. Drunkenness is only one form of sin, and every sin is a chain of bondage. But there is no sin in which this bondage is more striking than in the sin of drunkenness. By the testimony of universal speech, the drunkard is the slave of his appetite. And this appetite, by the experience of those who have come into subjection to it, is an inexorable and merciless master. It will regard no plea, it will listen to no reason, it is incapable of any pity, it is indifferent to all rights. This hard taskmaster tramples on its victim's self-respect, robs him of honor, debauches his conscience, destroys his hope, squanders his wealth, alienates his friends, shackles his will, and mocks at all his struggles to set himself free. It is an appetite, at first weak, but by indulgence grown giantlike and monstrous, that rules as with a rod of iron.

#### THE DRUNKARD'S RESPONSIBILITY

We sometimes speak of the slavery of the drunkard, however, in a way that is liable to foster the idea that drunkenness is more of a misfortune than a fault. It is true, of course, that the appetite for strong drink does sometimes become uncontrollable. But it always becomes such, never is such at the beginning, except in the very few cases of hereditary dipsomania that makes the victim a doomed drunkard

from birth. In general drunkards have made themselves drunkards. In many cases so far from having at the outset a strong craving for intoxicating drinks, there was a strong aversion which had to be overcome, and the appetite cultivated and developed. At last, when a state of slavery came about, the slave had created his own master. Certainly a man who has thrown away his liberty is responsible for his slavery. Then, too, the drunkard is responsible for continuing in bondage to his sin while he refuses to accept the freedom which the gospel offers him. Granted that in his own strength he cannot break the chain of his habit. He is not called upon to set himself at liberty. Jesus Christ offers to make him free. And Christ has demonstrated in tens of thousands of cases his ability to give freedom to the most helpless drunkards. And every hour the drunkard refuses to accept Christ's help he is responsible for his slavery and for everything he does in his slave-driven state.

#### LIBERTY PRESERVED

But we must not confine our thought of the liberty which Christ secures from the slavery of the drunkard to deliverance from the habit grown irresistibly strong. The better service which Christ renders is in preserving one from coming into bondage. Freedom preserved is better than freedom restored. And he whom the Son keeps free is free indeed. The man who, through the grace of Christ, is kept from becoming a drunkard is even more important than the drunkard restored to sobriety.

### The Lesson Prayer

We pray that we may be made to understand how deep and serious a thing it is] to believe in Christ. We have said again and again, "We believe, we believe," but we have not continued in his words, and the sudden growths of our sentiments have dried up like plants without roots. May we have the belief of unflinching and steadfast obedience that will translate the truth into the certainties of experience. And may we so know Him whom we have believed that our impotence may be supplemented by his power, and being made free by the Son, come to abide with us forever, we shall be free indeed. Amen.

### The Lesson Coin Thoughts

#### I

Only the sinless Saviour can break "the slavery of sin."

You have not measured the scope of sin till you have measured the significance of the soul that has sinned.

The taller the sinner, the longer and deeper is the shadow he casts.

Sin is a boomerang which flies back against the breast of him who flung it.

Sin alienates the soul from every source of strength.

No man could be a sinner who might not be a saint.

#### II

Sin is the "eye-worm" which destroys the optic nerve.

Sin is the serpent that charms the sinner in order to slay him.

The shepherd-harpist spoiled his music by his sin.

Sin is the only thing in the universe that can shock the sensibilities of God. Sin is the only shaft hurled from the hand of man that can hurt the heart of God.

Sin is the only thing a man does in the doing of which he may not ask God's help.

We do not know the stupendous significance of sin till we see it through the towering thoughts of Christ.

The tenderest Spirit in the universe has hurled the swiftest javelins of justice against sin.

### III

The stains of David's sin were washed out of his heart, but they have never been washed out of his history.

Everything a man borrows to become a sinner he must pay back to become a saint.

There is a Mount Sinai in every man whence issue the judgment-thunders against sin.

The principles of the last judgment were operative in the first sinner.

Whitewashing the house on the outside does not disinfect the inner chamber where death lurks.

Only the hand of God can draw the dart of death from the heart of man, and heal the wound. Only the water of life from heaven can quench the fire of hell in the heart.

The effects of a man's sin are never confined to himself.

Sin is never comic; it is always tragic.

Sin is always enacted within before it is acted out.

### IV

The Jews who believed on Jesus were the ones to whom he spoke.

He was wise enough to overcome the evil in men by appealing to the good in them.

Consistency of creed and constancy of character go hand in hand.

No unreal man can be Christ's real disciple.

To know the truth unshackles the soul. To know the truth in the highest sphere is to lessen the shadows in the lowest sphere.

Truth is the gateway through which God comes to the true.

Seeing the truth depends more on the inward *see-er* than on the outward *scene*.

### V

A man may be outwardly a free man and inwardly a slave. A man may be outwardly a slave and inwardly a free man. A man can never quite roam at will till he is tethered by the truth.

The greatest question is not of descent, but of ascent.

The Pharisees were so fettered by social forms that they were unable to understand the freedom of spiritual forces. They did not seem to know that the outside of a chalice might be clean while its inner contents were corrupt.

No horse can move forward while hitched to a post; neither can a man while tied to the past.

He is no architect who begins a building and never finishes. He will never finish a song who only begins.

The man who is starting right cannot afford to stop.

You cannot unlock the future's portals of power with "the past's blood-rusted key." We shall not be ready for some things of the future until we forget some things of the past. The face of faith fronts the future.

We may judge the future by the past, but we cannot gauge it by the past.

The revelations of truth are progressive and not retrogressive. "No step backward" is the motto of the man of to-day.

Fossils are revelatory of the past, not of the future. The Pharisees did not attach themselves to the live forces of the future because they would not detach themselves from the dead forms of the past.

The dead shell may be left when the live bird is born.

### VI

A man may be in the line of historical succession and not be an historical success. A man may have the paraphernalia of apostolicity and not be an apostle.

The man who comes after the king may be very unkingly.

The wise man is always trying to adjust himself to everything; the fool is always trying to adjust everything to himself.

The Pharisee would never own the genuineness of anything which did not get its good from him. No sea was worth sailing whose depth his fathoming line could not measure. No star was worth seeing whose light was beyond his ken. Every tree that bore fine fruit must have had its start in his nursery. His inner eye had become so accustomed to seeing his own littleness that he never could see other men's largeness.

### VII

The Pharisee would have pronounced the scent of the honeysuckle a stench if it had grown in a Gentile's garden. He had no ear for any music he did not make himself.

He was so strenuous about keeping the letter of the law that he broke its spirit. He was so unforgiving that he could not understand the meaning of forgiveness. He was such a selfish sinner that he could not see the sin of selfishness.

## The Lesson Heart Talk

I will tell you a story, true to life, which has impressed me deeply. I hope it may help you to see what slavery to sin means. A gentleman who was accustomed to take one glass of liquor every morning stepped into a "respectable" saloon for his daily potion. A forlorn-looking individual shuffled after him, and as he was about to lift the glass said, "Say, stranger, don't you think you might share with a fellow who hasn't a cent to get a drop for himself?" The man, annoyed at the familiarity, said, roughly, "I don't drink with tramps." "See here," said the other, "I guess I come from as good a family as you do. I know how to act the gentleman; and I used to look as decent as you do yourself." The man put down the half-filled glass and looked the fellow over. His eyes were bleared, his clothes ragged and unclean, his boots unriated; he was a wreck of humanity. "Did drink bring you to this?" he asked. "Yes, it did," the poor fellow replied, "and just you stick to John Barleycorn and he'll bring you just where I am—and pretty quick too." "Why don't you stop it?" the other said. "Why don't a fellow saw off his handcuffs when a policeman's got a grip on him?" was the answer. The man pushed the glass away in a decided manner. "I'll never touch another drop," he said, and walked out of the saloon. What became of the poor fellow "handcuffed" by habit? I do not know. He was the slave of a hard master. We can only hope that he, with thousands of others sold to sin, found, through the infinite grace of God, the one who only can "break the power of canceled sin and set the prisoner free."

But the slavery of habit is not the only slavery of sin. The Jews to whom Jesus addressed these heart-searching words were probably very respectable in outward life. They prided themselves on being sons of Abraham and never in bondage to anyone. They, of all people, they thought, were the possessors of the truth, and why should they be told they needed to know it in order to be free men? Yet they were in close bondage to prejudice and pride and hatred of Jesus's teachings, because these teachings opposed their own preconceived opinions and interpretation of the truth. Here was One speaking to them the words of God; and yet so chained were they by their own sinful nature, opposed to God, that they could not hear near enough to him to hear what he said. "Why do you not know what I say?" he asked: "because you cannot hear my words." Jesus was speaking of heart-slavery. Unless these chains are broken, we are every one of us the slaves of sin, no matter what the outward

seeming of our lives may be. Perhaps you are yourself a slave. You say, "O no, I am free to do as I please; I am not in bondage to anyone's opinion; I think for myself; I do not even want the church to dictate to me what I shall or shall not believe, or what course of conduct I shall follow." That sounds very well; but it is not the speech of a free heart. "If the Son shall make you free, you shall be free indeed." Such a free soul says, "I am free to do as I please because I please to know and to do the will of God. I am not in bondage to my own or anyone's else opinion so as to be hindered from hearing and believing what God says in his Word. I wish to be told through the church and through the Word what to believe and how to live. I walk at liberty because I seek his precepts." This is the glorious liberty of the children of God. None have such a range of thought, such a horizon of expectation, such clear, far sight as those who believe and obey the truth in the written Word revealed by the Spirit of God. The "free-thinkers" are the bondmen; the "freelivers" are the slaves.

Will you share this beautiful life? A young Japanese came to a minister's study and said, "Can you tell me, sir, how to find the beautiful life?" "Do you wish to talk with me about religion?" the minister asked. "No, sir, I merely wish to find out about the beautiful life," the young man answered. The minister asked if he had ever read the Bible. "Yes," he said, "I have read it some, but I do not like the Bible. I have been to church, but I do not like the church. I want to find the beautiful life. Many of your American people do just as our Japanese do. They lie, they cheat, yet they are all Christians. I do not want your religion; but there is something I want. I saw in San Francisco a poor man, not educated like myself. I have been to a university in Japan, and am now in one of your great universities. This was a poor man, an old man, but he went about helping everybody. He never thought of himself. I knew him three weeks, and I watched him all the time, and I felt I wanted what he had. I have seen a few others who had it. It cannot be your religion, for you do not all have chapter of First Corinthians. "Is that it?" he asked. "That sounds like it, but how can I get it?" The minister gave him a copy of the New Testament, saying, "This is the one book that will tell you how. Study it, and pray that light may be given you." Nearly two years afterward the Japanese came to the minister in haste, saying, "My train leaves at two o'clock.

I must go to catch the steamer to return to my own country. I have something to tell you. Sir, I have found the beautiful life; I have

found Jesus." One who gave me this incident said he did not need to tell it in words, it was all written on his radiant face.

### The Lesson in Literature and Art

**1. Dream** not of freedom while under the ministry of your desires.—*Plato*.

**2. A good man**, though he were a slave, is yet free; whereas, a wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case so far worse, to as many masters as he has lusts.—*Saint Augustine*.

**3. Verse 31.** "If ye continue in my word." The "word" of which Jesus here speaks is his whole revelation, all he taught by word and action, by his own habitual conduct and by his miracles. This it is which gives knowledge of the truth. That is to say, all the truth which men require for living they have in Christ. All knowledge of duty, and all that knowledge of our spiritual relations out of which we can draw perennial motive and unfailing hope, we have in him.—*Dr. Marcus Dods*.

**4. Verse 32.** No occupation in life is so fascinating, so stimulating, as the quest for truth. Poet, preacher, and philosopher; painter, sculptor, and musician, are all alike in search of truth, and all alike are great just in proportion as they discover or realize truth. The geologist succeeds only as he wrings the truth from lips of stone; genius breathes from the canvas of the painter in exact proportion as truth is delineated in his picture; in vain is the white marble chiseled into speaking life by the sculptor's hand unless the form that is liberated be the divine image of truth. No eloquent lips, no tongue of flame, no tuneful chord untouched by truth's magnetic thrall!

**5. Verse 23.** Take an illustration of the way in which the habit of cultivating truth is got. Two boys see a misshapen, hideous object in the dark. One goes up to the cause of his terror, examines it, learns what it is; he knows the truth, and the truth has made him free. The other leaves it in mystery and unexplained vagueness, and is a slave for life to superstitious and indefinite terrors. Romance, prettiness, "dim, religious light," awe and mystery—these are not the atmosphere of Christ's gospel of liberty. Base the heart on facts. The truth alone can make you free.—*F. W. Robertson*.

**6. Verse 34.**

The longing for ignoble things;  
The strife for triumphs more than truth;  
The hardening of the heart, that brings  
Irreverence for the dreams of youth;  
All thoughts of ill; all evil deeds,  
That have their root in thoughts of ill;

Whatever hinders or impedes  
The action of the nobler will;

All these must first be trampled down  
Beneath our feet, if we would gain  
In the bright fields of fair renown  
The right of eminent domain.

—*Longfellow*.

**7. Verse 34.** The wicked carry their prison about with them wherever they go; because their own heart is a dark dungeon, their passions adamant chains, and scourges to the soul; while, on the contrary, those whom Jesus has delivered, and who have renounced the world, experience the liberty of the children of God, even in the midst of bonds.—*Saint Martha*.

**8.** There was a man in the town where I was born who used to steal all his firewood. He would get up on cold nights, and go and take it from his neighbors' woodpiles. A computation was made, and it was ascertained that he spent more time, and worked harder, to get his fuel than he would have been obliged to if he had earned it in an honest way and at ordinary wages. And this thief was a type of thousands of men who work a great deal harder to please the devil than they would have to work to please God.—*Beecher*.

**9.** Sin always has two aspects—distinct and contrasting aspects: the one is that which she assumes before her end is gained and the deed done; and the other, that which she puts on after she has ensnared her dupe, and hung her fetters on his soul. How musical in the ear of Judas was the jingle of the thirty pieces of silver, while the bribe was dangling in the purse of the treasurer of the chief priests and elders! Yet how dull and tinsel was its ring as he dashed them down upon the table in his agony, after their luster had been tarnished by the tinge of harmless blood! How fair was the enchantress when she came to him with her promises; yet how hard and haggard was her mocking features when the mask had fallen and the real face was seen! And is it not always so? Have not you found it so every time you have dallied with the charmer and listened to her voice? There's many a deadly poison which is pleasant to the taste; there's many a fatal lullaby which is charming to the ear; there's many a Dead Sea apple which is tempting to the eye; there's many a cruel hand which is soft as velvet.—*Mursell*.

**10. Verse 36.**

He is the freeman whom the truth makes free,  
And all are slaves beside. There's not a chain



That hellish foes confederate for his harm  
Can wind around him, but he casts it off  
With as much ease as Samson his green  
wishes.

He looks abroad into the varied field  
Of nature; and though poor, perhaps, com-  
pared

With those whose mansions glitter in his  
sight,

Calls the delightful scenery all his own.

His are the mountains, and the valley his,

And the resplendent rivers. His to enjoy

With a propriety that none can feel,

But who, with filial confidence inspired,

Can lift to heaven an unpresumptuous eye,

And smiling say, "My Father made them  
all!"

—William Cowper.

**11. Verse 36.** To know the way to heaven, sometimes to cast a longing eye in that direction, and by fit and start to make a feeble effort heavenward, can end in nothing. Man must get the Spirit of God. Thus only can we be freed of the shackles that bind the soul to earth, the flesh, and sin. I have seen a captive eagle, caged far from its distant home, as he sat mournful-like on his perch, turn his eye sometimes heavenward; there he would sit in

### The Lesson Illustrated

**Verse 31.** "If ye continue." Instance a Sunday school teacher. A gentleman or lady agrees to take charge of a class. At the outset all moves easily and promptly. There is always a zest incident to new work, even if it is hard work. But an element of monotony will eventually insinuate itself into the best service. Even gospel machinery needs the constant lubrication of fresh impulse, and the fresh impulse is not always forthcoming. Sweet pertinacity is almost as rare as it is useful. And so, as the months go on, the tax is felt more heavily. The position becomes irksome. Irregularity in attendance ensues. The tenure becomes more and more feeble. The teacher begins to be a question who teaches that class, or whether anybody does. The superintendent, one of the most perplexed functionaries of a Christian church, and most imposed upon, begins to bestir himself to find a temporary substitute, to act till the old teacher comes back. The old teacher does not come back; the temporary substitute becomes a permanency; and so the school goes on. The teacher was under contract with the superintendent to teach that class, and the contract was binding till there was a mutual understanding to the contrary. He said what he would do, and he did not do it; he made a promise, and he did not keep it. He lied, he did; that is the short, crisp Saxon of it. He lost his interest, to be sure.—*C. H. Parkhurst.*

**Verse 33.** "We be Abraham's seed." Aaron Burr was of the seed of Jonathan Edwards.

silence, like one wrapt in thought, gazing through the bars of his cage up into the blue sky; and, after a while, as if noble but sleeping instincts had suddenly awoke, he would start and spread out his broad sails, and leap upward, revealing an iron chain that, usually covered by his plumage, drew him back again to his place. But though this bird of heaven knew the way to soar aloft, and sometimes, under the influence of old instincts, decayed but not altogether dead, felt the thirst for freedom, freedom was not for him, till a power greater than his own proclaimed liberty to the captive, and shattered the shackles that bound him to his perch. Nor is there freedom for us until the Holy Spirit sets us free, and, by the lightning force of truth, breaks the chains that bind us to sin.—*Guthrie.*

**12. Verse 40.** Truth is so unnatural to the mind of men that it would certainly be entertained by all men did it not by accident contradict some beloved interest or other. The thief hates the break of day; not but that he naturally loves the light as well as other men; but his condition makes him dread and abhor that which of all things he knows to be the likeliest means of his discovery.—*South.*

Many a home has been saddened by the "seed" of that home. The pride of family as a means of salvation is not confined to the Israelites. There are some to-day who expect to get to heaven on account of the goodness of a member of their family.—*S. G. A.*

**Verse 34.** "The servant of sin." One who commits some distinct sin is its servant. Suppose it to be a really great crime, recognized by the law of God and man. It must haunt the doer of it, even though he conceals it by some artifice or by further crimes, or counterbalances it by marked sacrifices. The dream of Eugene Aram was used by Bulwer to illustrate this. The story is not unfamiliar and is said to rest on fact. The schoolmaster murdered a pupil and, years after, was tormented by dreams of his deed. Through the revelation of his dreams to others he aroused suspicion and was finally convicted and brought to the gallows. He dreamed that he could not hide the body of his victim under the leaves of the woods or at the bottom of the river. It kept coming back to view.—*Rev. Edward N. Packard, D.D.*

**Verse 36.** "Free indeed." We are always in danger of a misapprehension with respect to freedom. In the time of the Reign of Terror the mobs of Paris wrote upon the dead walls, "Liberty, Equality, Fraternity!"—words of which they had no true apprehension whatever. To them liberty meant license; equality meant the leveling down of all who had attained to greatness; and fraternity meant the spoliation

and distribution of all things. On her way to the guillotine Madame Roland, as she passed the statue of Freedom in the Place de la Revolution, is said to have exclaimed, "O Freedom! what crimes are perpetrated in thy name!" It is greatly to be feared that there is a false notion of moral freedom in many minds.—*D. J. Barrett.*

**Verse 40.** "Seek to kill me, a man that hath told you the truth." The mob is always against

the truth and will not hear it. The hard feelings harbored against the Abolitionists of a generation ago is a case in point. John the Baptist killed for an angry and offended woman is a biblical illustration. Paul in all his ministry; the throngs of good men representing good causes in all the days past and to come; even the Man who spoke these words they finally killed because he was "a man that hath told you the truth."—*S. G. A.*

### The Lesson Digest and Teachers' Guide

**GENERAL PREPARATORY WORK.**—1. Chapter 7 properly closes with verse 52; verse 53 beginning the story of the woman taken in adultery, which continues through the first eleven verses of chapter 8. (This passage is omitted by most of the ancient manuscripts, and those which contain it vary much from each other.) Then comes the discourse (more strictly the discussion) on the Light of the world, and the discourse on spiritual freedom, from the beginning of which our lesson, John 8. 31-40, is taken. Obviously verses 41-50 should also be carefully studied. 2. Only John gives any account of the autumn visit to Jerusalem, to which our last lesson and this belong; consequently there is no parallel passage. Evidently soon after this discourse Jesus returned to Galilee. 3. The lesson material is, in form and phraseology, a discussion; its verses do not naturally divide and group themselves as do those of our last lesson. Our LESSON STATEMENT (page 209) furnishes an analysis, first presenting the entire discussion, then three portraits—of true disciples (verses 31, 32, and 36), of false pretenders to religious privileges (verses 33, 37, 39, and 40), and of servants of sin and children of Satan (verses 34, 55, and 38). 4. The Revised Version makes many small changes in the text, most of which improve the grammar and intensify the meaning. "Continue" (verse 31) is changed to "abide"; "whosoever" (verse 31) to "every one"; "servant" to "bond servant"; "Son" in verse 35 is not capitalized, and is made therefore not to refer to the Son of God, but to stand in contrast with bond servant or slave. "No place" (verse 37) is changed to "not free course." The last clause of verse 38 is changed from "Ye do that which ye have seen with your father" to "Ye also do things which ye heard from your father." Another reading which radically changes the sense is permitted by the Revision margin: "Do ye also therefore the things which ye heard from the Father." 5. Light from other Scriptures. Verse 31: On "continue" (abide) see John 15. 7; 2 John 9. Verse 32: Concerning the knowledge of the truth compare John 1. 14-17; concerning freedom by the truth compare verse 36; also Rom. 8. 2; James 3. 12; 1 Pet. 2. 16; Gal. 5. 1, 13; 2 Cor. 3. 17. Verse 33: On "Abraham's seed," Matt. 3. 9; also verses 37 and 39 of our lesson. Verse 34: Concerning the tyranny of sin compare Rom. 6. 16; 2 Pet. 2. 19. Verse 35 is illustrated by Gen. 21. 10; Gal. 4. 30; 15. 31. Compare with verse 37 verse 40; also John 7. 10. Verse 39: Compare Rom. 9. 7; Gal. 3. 7. 6. Mastery of the Word Studies is indispensable to thorough preparatory work. The teacher should familiarize himself with the national servitude which caused the people to resent our Lord's words, and with all the background of the lesson. 7. Such close study of the lesson text as is suggested by sections 4 and 5, above, should be supplemented, if possible, by the conscientious use of a Harmony of the Gospels, a standard Life of Christ, a critical Commentary, a Bible Dictionary.

#### The Junior Grade

[For pupils from nine to twelve years inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

##### Preparing the Lesson.

Lesson Material: Our lesson material is found in John 8, especially verses 31-40.

Study Material for the Teacher: See paragraph on GENERAL PREPARATORY WORK, above.

Illustrative Material: Make use of pictures as largely as possible in teaching the lessons. The Perry Bible Pictures cost only a cent each, and can be ordered through any art dealer. They convey religious truths "through the eye to the heart," and greatly aid the imagination in apprehending and realizing biblical ideas.

##### Constructing the Lesson.

Connecting Links: See paragraph on GENERAL PREPARATORY WORK, sections 1 and 2; also WORD STUDIES. Jesus was paying a brief visit to Jerusalem in the fall of the year 29. The conversation of our lesson (which ends with the chapter) is the last incident of that visit recorded. We next hear of him in Galilee.

The Story Outlined for the Teacher. (Hints on its presentation are given below.)

1. Sin Makes People Slaves. (a) The Golden Text states the common experience of humanity. (b) Slaves were never "at home" with the master (verse 35). So a boy or girl who has done wrong keeps out of the way of mother or teacher. So sinners shrink from the eye of God. "Thou, God, seest me" is not a pleasant truth for the sinner. (c) But children are "at

home" with their parents: "the son abideth forever." So Christians love to feel themselves in the presence of their loving heavenly Father.

(d) One sin leads to another. These Jews began by desiring to do wrong things; they ended by killing the Saviour. So a boy does one wrong act because he wants to, then does another to hide the first. All sinners, old and young, become bond servants, slaves, of sin. At first they sin because it seems pleasant and is easy to do so; in the end they sin because they have become slaves of sin.

## 2. The Lord Jesus Makes People Free.

(a) He gives us his Word, the Holy Bible, which tells us how to be good. If we continue in his Word, trying to do what he wants us to do, we will get rid of sin and of many temptations to sin. (b) Jesus gives us power to be entirely free from sin (verse 36).

## 3. We May Choose to Follow Christ and Be Free.

(a) The bad people of our lesson story were bad because they chose to be bad. (b) Those who obey God become not merely his servants but his children. (c) Those who obey Satan and do wrong become not merely the servants of sin, but the children of Satan.

### Teaching the Lesson.

#### Suggestions for Developing the Outline:

1. Remember that this is the Temperance Lesson of the Quarter. Few subjects of greater importance can be brought under the notice of our young people. It profoundly affects not only the individual and the family, but also the whole community—the nation. No sin more manifestly chains its victims than the sin of intemperance. But in teaching this truth we must beware (1) of hurting the sensitive feelings of children; (2) of pressing either phrases or doctrines upon the memory which are not thoroughly understood. 2. A good way of beginning to teach this lesson would be to tell about the existence of slavery and the slave trade in the Southern States of the American Union. Thousands of fugitive slaves fled to Canada as a land of liberty. But a more dreadful slavery exists, even in Canada to-day—the slavery to drink. Its galling fetters enslave not merely the body but the soul. It drags down and debases and ruins the whole being. The purpose of the temperance pledge is to prevent boys and girls from becoming the victims of this slavery and to free from their fetters those who have become its victims.

Everyone in this world has sinned. Only by the help of God can anyone ever help sinning. If a boy steals he commits sin. If a girl tells what is not true she commits sin. How are they the servants of sin? A servant is a person who cannot do what he wants himself, but has to do what his employer wants. In the old days there were many servants who were actually

slaves, and were forced to do what their masters wanted. Sin is our master. How came sin into this world? The devil brought it. Who told the first lie? Satan told it. Adam and Eve did Satan's will and became his servants.

How can we get free from the chains that sin has placed around us? How are we to be made able to keep from sinning? God so loved the world that he pitied everybody in it who was tired of sin. Jesus knows how heavy the chains of sin are—how tight they hold—and he knows how to make us free. If we are the servants of sin we shall receive the wages of sin—death; but if we are servants of Christ there is a free gift—eternal life.

Often people do not know how badly they are chained by sin, for sin blinds us as well as binds us. To what sins are boys and girls daily tempted? Let the children answer. Heedlessness, disobedience, ill humor, anger, envy, rudeness. Talk about the formation of habits. In simple language urge the boys and girls to yield themselves to Christ to be made free from the rule of sin,

### Home Work for the

#### Pupils.

Advance work: The SYMBOL PICTURE for next Sunday is the sun—the source of all light. The explanatory paragraphs will be readily understood by the child. Have the MORNING PRAYER memorized, and the LITTLE READING read each day.



### The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be furnished with a copy of the Intermediate Quarterly, 6 cents a year, or the Lesson Leaf, 5½ cents a year.]

#### Preparing the Lesson.

Lesson Material: John 8, especially verses 31-40.

Study Material for the Teacher. See note on GENERAL PREPARATORY WORK; also Preparing the Lesson in JUNIOR GRADE.

Illustrative Material: Use a paper pad or slate for the outline of the lesson.

#### Constructing the Lesson.

For the Connecting Links, see note in JUNIOR GRADE and Items Chronological in WORD STUDIES, page 210.

The Lesson Facts Arranged for the Teacher (Hints on their presentation are given below).

1. Disciples Indeed. (a) If we are disciples of Jesus we must prove it by our obedience to his commandments. (b) If one does right whenever he knows what is right to be done God will always make clear to him what he should do. (c) This truth of God, which makes

our duty clear and gives us strength to perform it, makes us free from the servitude of Satan.

2. Servants of Sin. (a) If we do not obey God we are the servants of sin. (b) Each person is responsible for himself. One's family relationship cannot save him; neither can one's church membership. (c) Every sinful act is like an additional rope tied about one's moral nature bringing him gradually into the complete power of Satan. (d) Only the Son of God can free us from the power of sin. (e) These Jews who sought our Saviour's death were more like Satan than like Abraham. (f) After all, there are two great families in the world—the family of our heavenly Father, and the family of Satan; and the members of each are apt to have their family likeness.

3. A Temperance Study. (a) No sin is a more absolute tyrant over those who indulge in it than Intemperance. (b) But from this sin as well as others "the Son," our Saviour, can make us free. (c) Only divine power can help one who is tempted to indulge in intoxication—help such a one to continue in our Lord's words, make such a one free from sin.

#### Teaching the Lesson.

A survey of the successive efforts for liberty made by the Jews will make a good introduction to this lesson. Recall Barak and Gideon and the older leaders of the nation. Tell about Nehemiah and how he struggled for the national life. Tell about Judas Maccabæus, one of the greatest patriots of all history, and how he secured national independence. Tell about the succession of rebellions in our Lord's day, each promptly suppressed by the Romans, but to culminate in the great uprising that led at length to the downfall of Jerusalem, years after our Lord's death.

With or without such an introduction as this, present the truths of the lesson as we have grouped them above: 1. Disciples Indeed; 2. Servants of Sin; 3. A Temperance Study; or as they are grouped in the LESSON STATEMENT, page 209. Four truths, from which the other truths of the lesson spring, are expounded in the LESSON EXPOSITION on page 211: (1) the necessity that faith shall be deeply rooted; (2) the coming of knowledge through obedience, and (3) of freedom through knowledge; and (4) the embodiment and personification of Truth in Jesus Christ. In the same article the bearing of the lesson on Temperance is strongly set forth. Slavery to sin is defined by Plato and Saint Augustine in THE LESSON IN LITERATURE AND ART Nos. 1 and 2 (page 216); and is pathetically illustrated by Saint Martha's conceit of a portable prison (No. 7) and by Dr. Guthrie's description of the captive eagle (No. 11); slavery to the sin of intemperance in particular is sadly illustrated in the first

paragraph of the LESSON HEART TALK. Two aspects of sin are strikingly portrayed by paragraph No. 9, page 216. False notions of freedom are shown in the quotation from Dr. Burrell, page 217. The glorious liberty of the children of God is explained in HEART TALKS, second paragraph, page 215, and illustrated by the story of the discovery of "the beautiful life" by the young Japanese, and by the lines of Cowper, No. 10, page 216. F. W. Robertson's fancy of the two boys in the dark (No. 5, page 216) shows just how the truth makes free. The impossibility of a servant of sin being at the same time a servant of God is shown on page 211 of this number, in the denial by the prodigal son of his sonship. Dr. Marcus Dods defines the truth of Christ in No. 3, page 216, and Longfellow's stirring lines on self-conquest, which follow, will benefit every youth who can be persuaded to memorize them.

#### Home Work for the Pupils.

Advance Work: Patiently insist on the careful reading each day of the Home Reading. Give to each pupil a Review task, to be done at home.

#### The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

#### The Lesson Outlined.

1. Disciples of Jesus (verses 31, 32). The test of discipleship is obedience.

2. Children of Abraham (verses 33-36). Those are the true children of Abraham who possess Abraham's spirit. He was "the father of the faithful."

3. True Disciples and Spiritual Children (verses 37-40). Our Lord spoke the words of God; those who loved God understood him.

Or use the outline given in THE LESSON STATEMENT, page 209.

#### The Lesson Presented.

Trace our Lord's activities between the last lesson and this; where he spent the night (John 8, 1); what happened in the morning (John 8, 2-11); his teachings (John 8, 12-29); the result of his teachings (John 8, 30); an incident which is related as occurring early that morning (John 8, 2-11).

National and Personal Servitude. The Jews were very impatient of the Roman rule. A little knot of ecclesiastics in Jerusalem had indeed made such a deal with the Roman authorities that they were well cared for. Their influence, therefore, was exerted to the full to keep the people in bondage to Rome; but everywhere there was dissatisfaction, and the farther one went from Jerusalem the more of turmoil and rebellion was manifest. Throughout Galilee and Perea, and at times in Judea also, the people were ripe for rebellion, eager to follow the standard of anyone who would promise to make them free.

While they thus resented Roman dominion they were exceedingly sensitive to the charge of being held in bondage. There was a fiction of independence in all their government, and they strove to pacify their feelings by clinging to this fiction; but the popular hatred of publicans shows how deeply they felt the sting of slavery. How was Christ's symbolism understood? In what other cases was it misunderstood? John 3. 4; 4. 11, 33; 6. 52. Are all men servants of some master? How is the service of sin slavery? Rom. 7. 14, 15; Job 15. 20, 22. What teaching do we find in Rom. 8. 14-18. What had led the Jews of verse 31 to believe on Jesus? What did he mean by "continuing in his words"? What did he mean by "disciples indeed"? What did he mean by "the truth"? How could the truth make them free? Why were the Jews so resentful of this statement? Does belief in Christ of itself constitute discipleship? What is meant by "continuing in Christ's word"? Compare John 5. 38 with John 6. 56 and 15. 4-10. What is the result? John 2. 5-20; 3. 6. What parables did Jesus speak to show the necessity of continuing? Matt. 13. 20, 21; Luke 11. 8; 18. 15. What did he do to show this necessity?

Mark 10. 48; Luke 23. 20-24; John 6. 66. What experience of theirs taught them the need of this continuing? Luke 22. 61; Mark 14. 40; Matt. 14. 30. Study Matt. 11. 29, 30; Luke 14. 27. Concerning the truth see John 14. 6. Concerning Christ's freedom see Rom. 6. 18; 8. 2. What is the way to truth? John 7. 17; James 1. 22, 27. How is truth the way to freedom? Why did descent from Abraham seem to guarantee freedom to these men? Study the truth brought out by the contradiction of the first clause of verse 37 and the last clause of verse 39. What sort of people have a right to pride themselves on their ancestors? Why does Christ constantly make so much of deeds and conduct? Matt. 7. 16. Compare verse 37 with 1 John 4. 7-16; Psa. 119. 97; Prov. 14. 29; 1 Cor. 13. 6; 1 John 3. 18; 2 John 3. Compare also 1 John 3. 15. The personality of Satan, Matt. 4. 10; 12. 26, 27; 13. 19; 25. 41; Luke 10. 18; 22. 31; John 14. 30.

A convenient "digest" of illustrative material for this lesson is to be found in the last paragraph under Teaching the Lesson, in our notes for THE INTERMEDIATE GRADE, on the previous page.

### The School of Practice

1. Seeing from this lesson that I am not made a disciple of Christ by *knowing* what he taught but by *doing* what he taught, I will this week strive earnestly to keep his commandments in my daily life.
2. Recognizing that every particular sin is an outgrowth of the principle of sin in the heart, and that the soul that abides in sin is in slavery, I will this week try to yield myself to Christ to be made free from the rule of sin.
3. In view of the degrading nature of the sin of drunkenness, and the danger of even moderate indulgence in strong drink developing an appetite difficult or impossible to control, I now pledge myself, if I have not commenced the practice of drinking, never to begin; or if I have begun, to immediately and entirely discontinue the use of intoxicating liquors as a beverage.

### The Responsive Review

1. What did Jesus promise to those who continued in his word? *The truth should make them free.*
2. What false claim did the Jews make? *That Abraham's seed was never in bondage.*
3. What did Jesus teach? *That all sinners are slaves of sin.*
4. Whom did Jesus say was the father of all that hated him? *The devil.*
5. What is the GOLDEN TEXT? *"Whosoever," etc.*

### The Church Catechism

30. What is faith in Christ? Faith in Christ is a saving grace whereby we receive him, trust in him, and rest upon him alone for salvation, as he is offered to us in the Gospel.

### Temperance Programme

To be used as a Closing Service following the study of the lesson, Sunday, March 12.  
HYMN.—New Canadian Hymnal, No. 335.

Homes there are of want and sorrow,  
Where the sunlight ne'er appears;  
Only grief, and woe, and pallor,  
Mid the flow of burning tears.

FIVE-MINUTE ADDRESS.—By the superintendent or other suitable person.  
CALL FOR PLEDGE SIGNERS.

HYMN.—New Canadian Hymnal, No. 335.

You're starting, my boy, on life's journey,  
Along the grand highway of life;  
You'll meet with a thousand temptations,

DISTRIBUTION OF TEMPERANCE NUMBERS OF ONWARD AND PLEASANT HOURS.

## LESSON XII. Healing of the Man Born Blind

[March 19

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

## AUTHORIZED VERSION

[Study also verses 12-11]

John 9. 1-11 [Commit to memory verses 10, 11]

1 And as *Je'sus* passed by, he saw a man which was blind from *his* birth.

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

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

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

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 anointed the eyes of the blind man with the clay.

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

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

9 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, A man that is called *Je'sus* made clay, and anointed mine eyes, and said unto me, Go to the pool of *Si-lo'am*, and wash: and I went and washed, and I received sight.

## REVISED VERSION\*

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 *Je'sus* answered, Neither did this man, nor his parents; but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When 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 anointed his eyes with the clay. 7 and said unto him, Go, wash in the pool of *Siloam* (which is by interpretation, *Sent*). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am *he*. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called *Je'sus* made clay, and anointed mine eyes, and said unto me, Go to *Siloam*, and wash: so I went away and washed, and I received sight.

**Time.**—A Sabbath day, probably in October or November, A. D. 29. **Places.**—Jerusalem, the temple, *Siloam*.

## Home Readings

*M.* Healing of the Man Born Blind. John 9. 1-11.

*Tu.* Blessed knowledge. John 9. 12-25.

*W.* Lord, I believe. John 9. 26-38.

*Th.* *Bartimæus*. Mark 10. 46-52.

*F.* Spiritual blindness. 2 Cor. 4. 1-7.

*S.* Prophecy of Christ. Isa. 42. 1-7.

**S.** Blessed sight. Matt. 13. 10-17.

## The Lesson Hymns

*New Canadian Hymnal*, No. 198.

The Lord is my light, then why should I fear?  
By day and by night his presence is near;  
He is my salvation from sorrow and sin

*New Canadian Hymnal*, No. 402.

I know not why God's wondrous grace  
To me he hath made known,  
Nor why—unworthy of such love—

*New Canadian Hymnal*, No. 460.

There's sunshine in my soul to-day,  
More glorious and bright  
Than glows in any earthly sky

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BY REV. S. G. AYRES, B.D.

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POOL OF *SILLOAM*.—Andrews, Life of Our Lord, p. 337. Geikie, Hours with the Bible, vol. iii, p. 439. Geikie, New Testament Hours, vol. i, p. 22. Farrar, Life of Christ, vol. ii, p. 6.

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## SERMONS ON THE LESSON

Verse 1.—Deems, C. F., Sermons, p. 239. The Homilist, vol. iv, p. 397. Verse 4.—Liddell

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don, H. P., Sermons, vol. i, No. 518. Brooke, S. A., Gospel of Joy, p. 279. The Homiletic Monthly, vol. vi, p. 629. Beecher, H. W., Ser-

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### The Lesson Statement

This miracle is manifestly an enacted parable; its spiritual import completely pushes aside all other meanings, and it seems well to divide it according to its spiritual teachings.

#### I. *Sin and Science* (verses 1, 2).

Our story is of a man born blind, a beggar sitting by the wayside (verse 8). The interest of the disciples in him was not philanthropic but philosophic—analogous to the interest of modern science in the outcast and the "submerged." The question concerning the origin of this particular evil is not so illogical as at first it sounds. What, after all, is the justification of human suffering? The problem presses upon us to-day. Questions concerning the origin and consequences of vice and squalor have risen as high as modern scholarship. All obtainable data have been classified by charities organization societies and examined by sociologists, political economists, and psychologists. This is well. The question should be studied more and more. But learning and wisdom are wasted upon it except the study is made a first step toward the sympathetic relief of suffering.

#### II. *Sin and the Saviour* (verses 3-7).

Our Lord is not to be understood as stating that either this man or his parents were sinless, nor that neither this man nor his parents had contributed to his present sad condition; but that, while from a philosophic point of view such questions might have their value, from the point of view of the God of salvation this man existed in misery to be made blessed and happy. He was blind "that the works of God should be made manifest in him." Jesus puts himself forth as God's representative, working the works of God; but while God is always in the world, there is a limit to the Saviour's physical presence here: "The night cometh when no man can work." To the disciples' question

Jesus responds, "So long as I am in the world I am its light." To trace the connection of these two remarks brings a long succession of suggestions.

The incidental features of the miracle are of value in guiding us in our work for the salvation of souls. Jesus did not despise means. He was willing to accept means which would be effective on the man's emotions and his nervous sensibilities, even though there was no virtue in them. He sought such means as would compel the man, even before the cure was performed, to recognize that something was being done. He selected such means as involved effort and obedience on the part of the man. It was while he was yet blind that he was told to wash in the pool of Siloam. Divine power made all these personal endeavors effective in his cure.

#### III. *The Christian's Testimony* (verses 8-11).

Scientists and Christians are not the only people interested in the "submerged." A large part of the news in our daily papers is a chronicle of the crimes and degradation of the slums. Everybody is interested—not all like the disciples, but many like the "neighbors" of verse 8. Neither do such queries as "Is not this the manifestation of this human interest. There never is a conversion but people talk about it. Publicity, a terror to the timid young Christian, is a most powerful means of advancing the cause of Christ. The conversation in verses 9 and 10 is thoroughly human. The blind man simply states the facts. He was blind; a man named Jesus had made clay and anointed his eyes and told him in what waters to wash. He went and washed and received sight. From such simple testimony as this have sprung the great revivals of Christian history.

### The Lesson Word Studies

NOTE.—The Word Studies for this lesson are based on the text of the Revised Version.

**ITEMS CHRONOLOGICAL.**—The discourse of Jesus on spiritual freedom about which we studied in our last lesson resulted in the severest encounter he had had up to this time with the hierarchical party in the national capital. In the course of the controversy Jesus had clearly set forth the claim both of his essential divinity and of his preexistence. This together with his scathing rebuke of their own wickedness and hypocrisy so incensed his enemies that many "took up stones to cast at him," whereupon Jesus "hid himself, and went out of the temple"; that is, he ceased speaking and departed quietly and unobserved. At this point in John's narrative many authorities insert the events recorded in Luke 9, 51 to 10, 42 and parallel passages. This would seem to be correct, since Jesus without doubt returned for a brief visit to Galilee sometime between the Feast of Tabernacles, mentioned in John 7, and the Feast of Dedication, men-

tioned in John 10, 23, and this seems to be the best point in the narrative at which to allow for such a journey northward. The Master's stay in Galilee was, however, on this occasion brief and his departure from there final. Returning slowly southward, he sent the seventy "two and two before his face into every city and place whither he himself was about to come." Somewhere on this journey he spoke the parable of the good Samaritan, and upon his arrival in Judea he went first to the home of Mary and Martha at Bethany. Then follow the Feast of Dedication at Jerusalem and the events connected with the attendance of Jesus upon this feast (John 9 and 10), of which the healing of the man born blind is one.

**Verse 1. And as he passed by**—This clause would seem to join what follows immediately to what precedes in point of time, but see ITEMS CHRONOLOGICAL, above. We are constantly to bear in mind that John is not aiming to write an exhaustive narrative, and that it is not part of his purpose even to indicate omissions. The definite statement (verse 14) that this was on the Sabbath seems to indicate that it was not on the same day with the events preceding.

**Blind from his birth**—A fact which the man would be sure to emphasize in his appeal to passers-by for alms, since he would then be looked upon as an unfortunate who in all probability was suffering for the sins of parents or ancestors.

**2. Who sinned, this man or his parents**—A question reflecting a threefold Jewish belief: 1. That physical suffering was in most cases a direct punishment for sins committed; 2. That the sins of parents were often visited upon their children; and, 3. That even an unborn child might commit sin for which some deformity at birth might be the punishment.

**3. Neither did this man sin, nor his parents**—Words which must not be understood as denying the sinfulness either of the man himself or of his parents, but which repudiate most strongly the belief implied in the question of the disciples (comp. Luke 13, 1-5).

**But that (ἀλλ' ἵνα)**—"But (he was born blind) that"—his being thus born was divinely permitted since thereby God's greater purposes, both touching this man himself and others, could not be hindered but would in the providence of God be only furthered.

**Works of God**—That which God performs or does.

**Made manifest in him**—God is not the author of evil in any form, but he permits evil, always controlling the same so that to the observing and thoughtful his power, goodness, and glory are thereby made the more manifest.

**4. We**—Or, "I," as in the King James version, the reading varying in different ancient manuscripts. Literally, *It is necessary for us to work* (ἡμᾶς δεῖ ἐργάζεσθαι).

**Him that sent me**—Sent me, not us, the Father sends the Son, but it is the Son who in turn sends the disciples.

**5. When . . . light of the world**—Literally, *whenever, or at the time when*, the

meaning of the whole sentence being, "My presence in the world at all times brings light to the world."

**6. When he had thus spoken**—Apparently Jesus had paused upon seeing the blind man, within whose hearing at least a part of the foregoing conversation must have taken place.

**Clay of the spittle, and anointed**—A pedagogic measure simply, whereby Jesus enters into more direct personal contact with the blind man, thus by the touch of his hand emphasizing the fact that the cure emanated from *his person*. The blind man's faith in Jesus as the author of his salvation had its starting point in the knowledge of this fact.

**7. The pool of Siloam**—An artificial tank about 18 by 53 feet and originally about 20 feet deep. The smallest of all the Jerusalem pools, located in the extreme southeastern part of the city, and receiving its water supply by means of a subterranean conduit from the "Fountain of the Virgin" (Bethesda), and hence like that fountain marked by the intermittent ebb and flow of the water. The name is variously spelled by rabbinical writers, Josephus, and the early church fathers.

**Which**—The name Siloam.

**By interpretation**—Translated into our own language.

**Sent**—The fact that Jesus chose to employ the waters of a pool bearing this name to effect the cure may have had a typical significance. It would doubtless impress upon the blind man's mind the other fact that not from the waters themselves, but from the One sending him, came the power which wrought the cure and opened his eyes.

**8. A beggar**—By profession, as were so many unfortunate blind and deformed persons, even as that is still the case in our large cities, though the system of Christian charity has greatly lessened the number of such unfortunate to be seen among us.

**Sat and begged**—Probably at one of the temple gates.

**9. Others . . . others**—With those referred to in the preceding verse making three groups of speakers in all.

**11. The man that is called Jesus**—The definite article indicates that the fame of the person referred to was both great and widespread.



## The Lesson Exposition

## CURIOUS INTEREST VERSUS PHILANTHROPIC INTEREST

The sight of the blind man set the disciples of Christ speculating. We cannot be sure just what or how many theories were in their minds when they asked their question whether the man's blindness was due to his own sin or that of his parents. That his affliction could have been due to his own sin before he was born probably was suggested to them by one of those refined teachings of the rabbis that a child yet unborn could have sinful emotions. That the blindness might be due to the sins of the man's parents had much authority from the Scriptures themselves, in the declaration that God will punish transgression even unto the third and fourth generations. But the first thing to observe is that the disciples took only a speculative interest in the unfortunate man. They were ready to discuss his case. He raised some curious questions in their minds. But the interest of Jesus in the man was sympathetic and philanthropic. Jesus was interested in the man, not in any speculations about him. The important thing was not who was responsible for the blindness, but whether the blindness could be cured. And we may yet find these two kinds of interest in the unfortunate people of the world—the curious and the benevolent. There are those who will discuss theories about poverty the year round who will do nothing whatever to relieve poverty.

## CONNECTIONS BETWEEN SIN AND MISFORTUNE

The mistake of the disciples did not consist in assuming that there is a connection between sin and misfortune and suffering, but that there is always such connection. That was the mistake that Job's friends made. They would have it that his afflictions constituted prima facie evidence that he had sinned. Job protested, and in the end God sustained his protest. That was the popular misconception concerning certain persons whom Pilate had put to death, and certain others upon whom the tower of Siloam had fallen (Luke 13. 1-5). Jesus repudiated the notion. But in correcting this mistake we must not go to the other extreme. In denying that this man's blindness was due either to his parents' sins or his own Jesus did not declare that the man and his parents had not sinned, nor that there was never any connection between sin and suffering. He merely declared that that case was not to be so explained. In the case of the impotent man whom he healed at the pool of Bethesda to whom he said, "Go and sin no more, lest a worse thing come upon thee," he clearly implied that the man's affliction was the result of his sin. That such is the case yet we

can see in unlimited instances in which suffering of the most terrible sort is brought upon people because of their sins. And we know, too, that children do often suffer untold misery because of the sins of their parents. Children are born blind, and deaf, and crippled, and idiotic, and morally perverted because their parents sinned, sometimes long years before the children were born. It is nature's, that is God's, terrible way of impressing us with the serious view taken of sin in the moral government of the world. Only we must remember that suffering in some cases has other explanation than this.

## USE OF SUFFERING IN GOD'S PROVIDENCE

Jesus distinctly declared that this man's blindness was a part of God's providence. It was "that the works of God should be made manifest in him." Some one will certainly ask, "Do you mean to say that God caused this man to be born blind in order that Jesus might work this miracle upon him?" Just that, only something more than that. If the purpose were nothing more than that it would justify it; for who can measure the power the record of this man's restoration to sight and his example of brave witnessing has had in the world? For he was no ordinary man. He was evidently chosen and raised up for just the kind of witnessing which he rendered—quite as certainly so as John the Baptist was raised up to be a witness of another kind. For the great feature of the incident lies not simply in the miracle, great as that was, but in the clear and fearless testimony which the man bore to what Jesus had done for him. His "one thing I know" has been the keynote of Christian experience through the centuries.

And why should it be thought inconsistent with God's goodness to appoint such a disability as blindness to a man for the purpose of furthering His moral providence in the world? Is not suffering appointed to men after they are born for such purpose? Have not men been exposed to numberless hardships, sacrificed their health, been imprisoned and tortured, endured poverty and shame, that they might bear witness for God, and build up the living argument for Christianity, for the persuasion of the world? And we are not to forget the relation of the man's misfortune to his own spiritual good. His blindness introduced him to Christ and was the means of bringing salvation to his life. With sight he very likely never would have heard of Christ, or would have been of those who heeded him not. The physical blindness of years is a small price to pay for spiritual sight.

## SYMBOLISM OF THE MIRACLE

With Jesus the miracle which he wrought upon the man was a spiritual symbol. So was the multiplication of the loaves at the feeding of the five thousand. So was the healing of the impotent man at the pool of Bethesda. There was the thrill of spiritual meaning in all of Christ's miracles. They were "signs"—that is, evidences of Christ's divine power; but they were more than that: they were illustrations of spiritual facts. If Jesus had merely performed "wonders," things requiring supernatural power, but having no spiritual significance, they would still have been "signs," convincing proofs of Christ's claim that he was sent from God. But they would in that case have lacked this high quality of spiritual import that makes them to us of chief value. This man was blind, he lived in a world of darkness; Jesus ushered him into a world of light. But there was another blindness, another world of darkness still more lamentable—soul-blindness, soul-darkness. Jesus came to be light to this moral night. And the symbol is particularly apt and instructive when we consider that light came to the man not by any change in external conditions, but by a change wrought in him. He lived in darkness not because it was actually night about him, but because he was blind. The sun flooded the world with light, the moon and the stars made the night glorious—but the man was blind. The darkness was in him. So men walk in moral darkness not because there is no moral light in the world, but because they are blind to the light. God is light, and all the world is filled with truth, but they cannot see God, they cannot apprehend the truth. The eyes of their souls require to be opened. So Jesus came to

be the light of the world not simply by causing truth to shine in an external way upon the lives of men, but by opening the avenues for the light into the souls of men. He opens men's eyes and then they become aware of the world of truth and spiritual realities that was around them all the time.

## EXAMPLES OF BLINDNESS

This whole story must be read through to the end of the chapter to get the full force of the teaching. The morally blind Pharisees stand in contrast over against the man to whom both physical and spiritual sight had been given. They were blind because they were filled with evil passions—they were envious and bigoted, they hated and were possessed by the spirit of murder. Souls so passion-turbulent and sin-murked could no more see truth than a torrent-broken and muddied stream can reflect the sky. And the most tragical part of the thing was that they did not know they were blind. Some of them asked Jesus, "Are we blind also?" And Jesus answered sorrowfully, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." There was hope for blind Bartimeus sitting by the roadside knowing that he was blind and calling for help; but there was no hope for the blind Pharisees who claimed to see and scorned the proffered help of the only one who could have given them light. Before Christ can open the eyes of a man's soul there must be the consciousness and the confession of blindness. Christ's coming to those who claim to see but are really blind makes their blindness more complete. "That they that see might be made blind" (verse 39). And this is taking place all about us.

## The Lesson Prayer

© Lord, make us and all men to realize that the worst blindness of all is the blindness that does not know that there is such a thing as sight or anything to be seen. It is sad to be shut out from the light of the sun, but it is something to know that there is a sun and that there is a world of beauty. We fear that in the eyes of thine angels the saddest thing in us is often our deep unconsciousness that we are blind. © blessed Bringer of Light, awaken in us the cry after sight, and open in us the springs of seeing! Make us pure in heart, that we may see God, and that we may have open vision for all the beauty and glory of the kingdom of God, and walk in the light as thou art in the light, and have fellowship with thee and with thy Son Jesus Christ. Amen.

## The Lesson Coin Thoughts

I

The "man born blind" could see with his soul. Some men who are soul-blind have bodily eyes.

Jesus saw many a sight "in passing" which others miss in waiting.

Sins which have been begotten are apt to come to birth.

Sin has been in the soul before it appears on the surface.

The quality of parental character colors the character of the children.

Bodily defects do not necessarily betray mental and moral blemishes. A scarred tree is no positive proof of a scarred soul.

Unmoral forces may mar a moral man's materials.

A material blemish may be the effect of a material cause.

All sin is destructive; but everything destructive is not sin. Uncontrolled fire is destructive, but it is not sinful. The hurricane which plays havoc with a man's house may leave his heart unharmed. The earthquake which shakes down a city may leave the soul of the citizen unscathed. Cyclones deal directly with men's materials, and not with men's morals.

A material disturbance is no positive proof of mental or moral disquietude.

The medium looked through has much to do with the appearance of the object looked at. A straight rod looks crooked when seen in water by the light of refracted rays.

## II

Defects in the finite are no proof of a defective infinite.

By what law is the Creator bound to conform to the conventional forms of creation?

The molding might is not in the creature, but in the Creator. The intellect and will are in the engineer, and not in the engine. It is the potter who shapes the clay, and not the clay the potter.

Who shall say that bodily blindness is no part of a perfect plan, when that infirmity becomes the condition on which God displays his perfect power? May not a musician approximate a discord in order to bring out some matchless melody later on? Have not the shadows in a great picture some vital relation to the high lights? Does not the dark cloud enhance the splendor of the sunburst? May not the fact of one man's blindness bring to many men some larger truth?

We must remember that many imperfect things are gathered up and perfected in God's perfect plan. That truth makes Paul consistent when he says, "We glory in infirmities also."

The soundest philosophy appreciates infirmities when they may become the approach to power.

It is as necessary to the existence of matter that there should be the "interstices" between the matter as that there should be matter between the "interstices." There is no matter in the "interstices," but there is in it the making of matter.

It is proof of God's perfectly good govern-

ment that he is able to make "all things work together for good."

## III

"While it is day" suggests that the soul has its seasons as well as the world. He who would reap successfully must sow seasonably.

The "day flower" does not bloom at night. The "night-blooming cereus" does not bloom in the day. Snow seems out of place in harvest. Flowers look out of season in frost.

The deeds of life must be done in the day of life. The night of age is coming when no man can do the deeds of youth. The night of infirmity is coming when the man of force will have grown feeble. The night of disease is coming when the hand of health will loosen its hold. The night of death is coming when the workman shall cease his toil.

## IV

Jesus was the light of the world while he was in the world, and has been ever since.

He is the light of the world of beauty. He is the light of the world of music. He is the light of the world of literature. He is the light of the world of science. He is the light of the world of life. He is the light of the world of love.

The light of the Christ will wax when the lights of the world have waned.

It will always be high noon with the heart that beats with the heart of Him.

This light of eternity will shine on when the lights of time have faded away.

## V

God sends every man to shine in some sphere.

The torch of man's creed must be lighted by Christ.

A great Christian is a light to Christendom. A great statesman is a light to the state. A great citizen is a light to the city. A great scholar is a light to the school.

A light shows the way for the pilgrim's feet. Light reveals resources. Light displaces darkness.

A light looks the brightest when the night is darkest.

The undying light shines only from the deathless life.

## VI

Christ's healing touch changes a man from a pauper to a prince.

The most of Christ's miracles were wrought upon matter.

The difference between the cures of man and the cures of Christ is the difference between the natural and the supernatural. Men can cure blindness caused by cataracts, but Christ can cure organic blindness.

Every man who can create a clock can correct one, but not every man who can correct a clock can create one.

Matter becomes medicinal under the touch of the Master.

Sin is a deadly disease of the soul.

We may *experience* Christ's cure when we cannot *explain* it.

In the healing of any man there is hope for every man.

Christ is the sole expert in the things of the soul.

### The Lesson Heart Talk

There was but one purpose in the thought of Jesus as he walked upon earth—to help and to save, if possible, every suffering creature. There were no lost opportunities in his life. As he passed by he saw. No one was unnoticed; to no one was he indifferent. He never discussed sociology. He was not restricted in his charities to any society "for the relief of the poor." Sympathy and help for the one in need was his only theory and his unflinching practice. O, blessed heart of Jesus, we long to be like thee in thy unselfish love!

His disciples began with the sociological and ethical problem. Was this man's affliction the punishment for sin? Was it his own sin, or is it a case of heredity? Scientific charity would call it "atavism." His grandfather was bad, therefore this man is blind. Sympathetic love called it a case of need and hastened to relieve it. Jesus said the important thing is not whether this man sinned or his ancestors, but that the works of God should be manifested in him. "I have only one concern," he said, "and that is to do God's work without delay before the opportunity goes by."

What is it to do the works of God? To love the sinner, and the sufferer as God loves him; to help him as God would help him; not to inquire why or how he got where he is, but to lift him out of the mire and set him upon a rock; not to ask how he became blind, but to show him where to find sight. How much we have to learn from the words and ways of the Master! He came to seek and to save that which was lost, and he pursued this object in the most simple and direct way, by his words, his acts, and the influence of his pure and loving spirit. All were not helped, because some would not take what he had to give; but to those who would receive he gave healing and comfort. "As long as I am in the world I am the light of the world," he said. He also says to you and to me if we are his disciples, "Ye are the light of the world." "As the Father hath sent me, even so send I you." If only we would learn of Jesus how much more good we might do, with much less hurry and fret and self. He rested in God. His life was a manifestation of God's love and salvation.

"Not a surge of worry.

Not a shade of care,

Not a blast of hurry  
Touch the spirit there."

There may be a lesson in this incident we have not yet discovered. Jesus said this man was a sufferer that the works of God should be manifested in him, or through him. This may throw some light on the mystery of pain. The "how" or "why" baffles our search. God alone understands the mystery; but the fact we know. Is it only evil? Can any good come out of the world's heart-breaking care and pain? Yes; it may be the occasion by which the heart of God may be made known to human hearts. If by your sympathy and your sacrifice to help another you win some poor desolate soul to believe in *you*, that soul is a step nearer believing in the God whose work of love you are trying to do. Every sorrowful, sinful soul, may be your opportunity to show how God loves, and pities, and seeks to save. Pain and sorrow are veiled angels of mercy to lead back to God the humanity sin has separated from him.

Let us get yet another lesson from this man before we leave him joyfully adoring the One who has healed his poor blind eyes. This blessing came through his obedience. He had long known of Siloam. Perhaps he had bathed his face in its waters. He might have said, like Naaman, "Why should I go there to wash?" But, groping his way to the pool, not yet seeing, but obeying, he returned with perfect sight. "If any man will do his will, he shall know." It was no uncertain knowledge that he gained. "You may speculate, cavil, laugh, if you will; but one thing I know: whereas I was blind, now I see."

There is a similar spiritual experience. The eyes of the soul are opened through faith and obedience. We know, ourselves, the change, and others know it too. O, what visions we have of this life and the life beyond when our blind eyes are opened by the touch of Jesus! Is this the man that sat and begged? "He is like him," some say. The man says, "I am he." The same, yet gloriously different; so different that it mattered little that they cast him out of the temple, for he had found the real place of worship, the spiritual altar, the true sacrifice, the living, loving Jesus. Lord, open thou mine eyes that I may see.

## The Lesson in Literature and Art

1. Blindness has been universally regarded in all the world's great literature as a most appropriate expression for moral and spiritual obtuseness. So apparent a symbolism was sure to be made much of in the early church, and this group of miracles was among the most popular subjects, as frescoes of the catacombs and as bas-relief ornaments on sarcophagi. These rudimentary representations contain no accessories, and do not appear to refer to any specific incident. They are rather the vague general idealization of the entire class of Christ's ministrations to the blind, intended to suggest his higher ministry to the darkened spirit. The blind man is always a diminutive figure, as of a child, standing in front of Christ, who lays one hand on his head or touches his eyes with his finger. Our Lord sometimes carries a wand, as in the Raising of Lazarus, or again a cross, as is frequently seen in sarcophagus sculpture. Usually a single spectator looks on at the miracle.

By Bida the story [John 9. 11] is set in an Oriental arcaded street. The blind man stands leaning against a wall, supported by a staff. Christ stands opposite, with one hand on the man's eyes, bending forward with the scrutinizing interest of a physician. In the background are groups of spectators.—*Estelle M. Hurl.*

## 2. Verse 3.

Thus with the year  
Seasons return; but not to me returns  
Day, or the sweet approach of even or morn,  
Or sight of vernal bloom, or summer rose,  
Or flocks, or herds, or human face divine;  
But cloud instead and ever-during dark  
Surrounds me, from the cheerful ways of men  
Cut off, and, for the book of knowledge fair,  
Presented with a universal blank  
Of Nature's works, to me expunged and rased,  
And wisdom at one entrance quite shut out.  
So much the rather thou, Celestial Light,  
Shine inward, and the mind through all her  
powers  
Irradiate: there plant eyes; all mist from thence  
Purge and disperse, that I may see and tell  
Of things invisible to mortal sight.—*Milton.*

## 3. Verse 4.

There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries,  
—*Shakespeare.*

4. Verse 4. How does the lapse of years,  
the close of every day, enforce it? The setting  
sun: the clouds that, like the infirmities of age,  
gather round his sinking head; the fading lights,  
the workman wending homeward, the peasant

leaving his plow in the furrow, the weaver his  
shuttle on the loom; the larks that have dropped  
out of the silent skies; the birds sitting mute  
on the branches; the flowers with their eyes  
closed and leaves folded up; the tenants of lone  
cottages and crowded city retiring to rest; and  
by and by the silence of a world wrapped in  
darkness and sleep—these are suggestive to a  
thoughtful mind of the close of life, the sleep  
of death, and our bed beneath a grassy sod.  
And each night that sun, whose lines go through-  
out all the earth, and his words to the ends of  
the world, with the heavens for his pulpit and  
the world for his audience, seems as he leaves  
us to say, "Work while it is called to-day, see-  
ing that the night cometh when no man can  
work."—*Guthrie.*

5. Verse 4. Not "I can't eat!" but, "I  
can't work!"—that was the burden of all wise  
complaining among men. It is, after all, the  
one unhappiness of a man that he cannot work;  
that he cannot get his destiny as a man ful-  
filled. Behold, the day is passing swiftly over,  
our life is passing swiftly away, and the night  
cometh, wherein no man can work. The night  
once come, our happiness, our unhappiness—it  
is all abolished, vanished, clear gone; a thing  
that has been: not of the slightest consequence  
"whether we were happy as euepticus Curtis,  
as the fatted pig of Epicurus, or unhappy as  
Job with potsherds, as musical Byron with  
glaours and sensibilities of the heart, as the un-  
musical meat-jack with hard labor and rust!  
But our work!—behold, that is not abolished,  
that has not vanished: our work, behold, it re-  
mains, or the want of it remains—for endless  
times and eternities, remains; and that is now  
the sole question with us for evermore! Brief  
brawling day, with its noisy plantanisms, its  
poor paper crowns tinsel gilt, is gone, and  
divine everlasting night, with her star diadems,  
with her silences and her veracities, is come!"—  
*Carlyle.*

6. Verse 5. "I am come a light into the  
world," said Jesus. "He that hath seen me  
hath seen the Father." "In him was life and  
the life was the light of men." So wrote the  
man of all men who knew him best. And in  
him where are the difficulties that we saw?  
Where for one moment is the dimness of selfish-  
ness? O, it seems to me a wonderful thing that  
the supremely rich human nature of Jesus never  
for an instant turned with self-indulgence in  
on its own richness, or was beguiled by that  
besetting danger of all opulent souls, the wish,  
in the deepest sense, just to enjoy himself. How  
fascinating that desire is! How it keeps many  
and many of the most abundant natures in the  
world from usefulness! Just to handle over

and over their hidden treasures, and with a spiritual miserliness to think their thoughts for the pure joy of thinking, and turn emotion into the soft atmosphere of a life of gardened selfishness. Not one instant of that in Jesus. All the vast richness of his human nature only meant for him more power to utter God to man.—*Phillips Brooks.*

**7. Verse 6.** What is Jordan that I should wash in it? What is the preaching that I should attend on it, where I hear nothing but what I knew before? What are these beggarly elements of water, bread, and wine? Are not these the reasonings of a soul that forgets who appointed the means of grace? What, though it be clay, let Christ use it, and it shall open the eyes, though in itself more likely to put them out.—*Gurnall.*

### The Lesson Illustrated

**Verse 1.** "And as Jesus passed by he saw." Later this was one of the marks of the true Christian—to see and do. In John Wesley's awakened life he visited the poor and the imprisoned. It has been the glory of Christendom that she has seen—and established hospitals; and yet again—and orphanages have been provided; and again and again—and help has come to humanity.—*S. G. A.*

**Verse 4.** "While it is day." John Wesley early adopted for his motto, "Leisure and I have taken leave of one another. I propose to be busy as long as I live, if my health so long indulges me."—*S. G. A.*

**Verse 4.** "When no man can work." Lord Shaftesbury had this feeling of responsibility in all of his great philanthropic work. He said on more than one occasion to his biographer: "I made it an invariable rule to see everything with my own eyes; to take nothing on trust or hearsay. In factories I examined the mills, the machinery, the homes, and saw the workers and their work in all its details. In collieries I went down into the pits. In London I went into lodging houses and thieves' haunts, and every filthy place. It gave a power I could not otherwise have had. I could speak of things from actual experience, and I used often to hear things from the poor sufferers themselves which were invaluable to me. I got to know their habits of thought and action, and their actual wants. I sat and had tea and talk with them hundreds of times."

**Verse 8.** "Is not this he?" Is not this John Newton, once a blasphemous trader, who sits beside the poet Cowper, his friend, and on the Sabbath preaches to him? His song is exactly that of this blind man:

"Amazing grace! how sweet the sound  
That saved a wretch like me!

### 8. Verse 11.

"He stood before the Sanhedrim;  
The scowling rabbis gazed at him;  
He recked not of their praise or blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise.  
The open heaven was far too near,  
His first day's light too sweet and clear,  
To let him waste his new-gained ken  
On the late-clouded face of men.

"The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;  
But he knew better far than they  
What came to him that Sabbath day:  
And what the Christ had done for him  
He knew, and not the Sanhedrim."

I once was lost, but now am found,  
Was blind, but now I see."

Read his hymns in our Hymnal if you desire more.—*S. G. A.*

**Verse 11.** "Jesus . . . and I received sight." In the story of the conversion of Steve P. Holcombe, the gambler of Louisville, he says: "I began to see that I could not make any advance in goodness and happiness so long as I was burdened with the unforgiven guilt of forty years of sin and crime. It grew worse and heavier, until I felt I must have relief, if relief could be had. One day I went in the back office of my business house, after the others had all gone home, and shut myself up and determined to stay there and pray until I should find relief. The room was dark, and I had prayed I know not how long, when such a great sense of relief and gladness and joy came to me that it seemed to me as if a light had flooded the room, and the only words I could utter or think of were these three: 'Jesus of Nazareth.' It seemed to me they were the sweetest words I had ever heard. Never till then did the feeling of blood-guiltiness leave me. It was only the blood of Christ that could wash from my conscience the blood of my fellow man."

**Golden Text.** "I am the light of the world." "Matches?" "No, plenty of them," the proprietor of the office answered, in a surly tone. The sweet-faced girl stenographer looked up, saying, "Don't you see he is blind?" The junior member, handing him a quarter, said, "I'm sorry, but you see we're often bothered." The blind man answered, "O, that's all right," cheerily. "Twas hard at first, when soul as well as eyes, was blinded. I don't mind it now, it's only my bodily eyes. I see people daily spiritually blind, so I thank God that knowing him depends not on physical sight. Good-

morning." And he went down the hall whistling. "I am so glad that my Father in heaven." The contact with that blind man, whose

luminous vision beheld the King in his beauty, brought a little of the light of the world into that office that day.

### The School of Practice

1. I fear that as the disciples viewed the blind man with only a curious interest, I have also looked upon the misfortunes of others with little benevolent concern. This week I will try to bear some help to some unfortunate person, and seek to cultivate more sympathy for every case of suffering.
2. Through Jesus Christ I have been given spiritual sight. That puts me under great obligations to him. This week I will seek some opportunity to testify to others what Jesus has done for me.
3. I admire the courage and fidelity of the man whose eyes Jesus opened, because he did not waver in declaring what Jesus had done for him though persecuted for so doing. This week, if occasion demands it, I will take and maintain a stand for right, however much opposition it may provoke or unpopular it may be.

### The Lesson Digest and Teachers' Guide

**GENERAL PREPARATORY WORK.**—1. No other gospel has a parallel passage. Study the text and context—in this case John 9, especially verses 1 to 11, but no portion of the chapter can be rightly understood without a comprehension of the whole. The place of this narrative in the life of Jesus should be definitely fixed. See **WORD STUDIES**. Shortly after our last lesson Jesus returned to Galilee. He is now back again in Jerusalem. Note carefully the intervening events. 2. The verses of our lesson are in three groups: 1. Before the Miracle; 2. The Miracle; 3. After the Miracle. This simple fact kept in mind will help both in studying the lesson and in teaching it. 3. Study the changes made by the Revision. Most of them, like those in former lessons, are merely grammatical and intensify the meaning, but a few alter the meaning and are of importance: Verse 2, "Rabbi" for "Master"; "that he should be" instead of "that he was." Verse 4, "We" instead of "I." Verse 5, "When I am" instead of "as long as I am." Verse 8, "They" that saw him aforesaid that he was a beggar, instead of "they which before had seen him that he was blind." Verse 9, "others" instead of "he"; "No, but" is inserted before "he." Verse 10, insert "then" after "how." Verse 11, "the man" instead of "a man." 4. Light from other Scriptures. Verse 2, our Lord's view of the title "rabbi" is given in Matt. 23. 7, 8; on sin as a cause of suffering see verse 34 of this chapter; Luke 13. 2-4; Acts 28. 4; Exod. 20. 5. Verse 3, the works of God, John 11. 4; "day," John 11. 9; 12. 35; Gal. 6. 10. Verse 5, the Light of the world, John 1. 4; 8. 12; 12. 46. Verse 6, concerning our Lord's action see Mark 7. 33; 8. 23. Verse 7, compare verse 11 and Luke 13. 4. Verse 8, compare Acts 3. 2, 10. 5. The teacher should familiarize himself with the prevalence of blindness in the East, with the close connection of personal sin with many of the diseases our Saviour cured, and with all obtainable facts concerning Siloam. Master the **WORD STUDIES**. 6. Material for the Teachers' Study. 1. Such a close study of the text and context from every point of view as is suggested above. 2. A study of the best available books such as have been already mentioned—a Life of Christ, a Bible Dictionary, and a Critical Commentary.

#### The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

##### Preparing the Lesson.

Lesson Material: The material for our lesson is in John 9, especially verses 1-11.

Study Material for the Teacher: See paragraph on GENERAL PREPARATORY WORK.

Illustrative Material: Use the pictures in our Intermediate Quarterly. The symbol picture of this lesson represents the shining sun—the source of all light. Receive the copies drawn by the scholars and link them with the lesson story. Three kinds of light—shining for our bodies, for our minds, for our souls.

##### Constructing the Lesson.

Connecting Links: See note on GENERAL PREPARATORY WORK and Items Chronological in WORD STUDIES.

The Story Outlined for the Teacher: 1. What the man heard. (a) Idle gossip from half-sympathetic people about the causes of his own sufferings. (b) The words of Jesus promising him sight, and telling him what to do to gain it. (c) He did just what he was told to do. 2. What the man saw. (a) First of all, he saw the people all about him and wondering at his case. (b) But soon he saw much more than that. He saw Jesus to be the Son of God and the Saviour of his soul.

##### Teaching the Lesson.

1. This is one of the lessons which leads directly from the seen to the unseen, from the known to the unknown; a lesson in which the story could hardly be told and the truth it stands for overlooked. Tell of the poor blind beggars at the street corners with hands or hats stretched out. City children often have seen them. The poor man of our story was well known to everybody. He stood in the same

place day after day. Many blind men used to see when they were children, but this man never had been able to see.

It was the Sabbath day. The disciples of Jesus were with him. They asked him if this man was blind because his mother or father had been wicked. Jesus told them never to mind questions of that sort. This blind man was here now so that a work of God might be done. Then he began to cure the blind man. He first of all spoke the words of verse 4. Read them. When he said these words all the people thought, "With this blind man it is always night." Then he spoke the words of verse 5. Read them. When the people heard that they said, "But how is He going to let his light shine through the eyes of this poor blind man?" Then Jesus began to cure the man. He did not look into his eyes and ask questions in the way doctors do now. He moistened some clay in the road and made some mud pie, and put some of it on the outside of the man's eyes. Although this man was blind he was able to walk around, and he knew very well where there was an outflow of water from the side of a hill. It was called Siloam. Jesus told him to go there and wash. He went and washed, and then he was able to see. He was not blind any more.

2. Such is the lesson story. The teacher will be disposed first to tell it, and then to emphasize its truths. This, however, is not always the better way, for, if the attention has been close and the sympathy excited, both will weary and cease so soon as the story is done. Here the narrative and the moral are beautifully interwoven.

3. When Jesus fed the five thousand hungry men, did he only feed their bodies? What did he call himself? "I am the —." When he talked of water to the woman at the well did he mean more than a cool drink for a thirsty person? What did he call himself? "I am the —." When he healed this blind man what did he call himself? "I am the —." This blind man wanted very much to see. The eyes of his body had been blind always. Jesus helped him to see the things about him so that afterward he could help him to see God. Here is a Bible. We can all see it, but if this were a dark room and there were no windows nobody could see it. God made the light and God made our eyes to see in the light. God can make our souls able to see how good he is and how he can help us. It was not the clay or mud on the man's eyes that healed them. It was not the water of Siloam that cured the blindness. It was the power of Jesus. Tell the rest of the story—how the neighbors talked of the wonderful cure; how the angry Jews wanted to find out if Jesus really had cured the blind man; how they questioned the

man's parents as to who had cured their son; how the parents were afraid to say that Jesus had done it; and how this poor man who had always been blind began to see things in his soul—he saw the power of Christ. Jesus was very kind to the man; he knew every harsh word they said about him; he watched over him, and when he talked with him he showed him that he was able to save him and make him happy forever. Now he had soul sight as well as body sight. He had seen Jesus's power and love. They first shone into his blind eyes; then they shone into his blind heart. Jesus once said, "Men love darkness rather than light, because their deeds are evil." As sunlight chases away darkness, so light from Jesus brightens dark souls wherever and whenever they will obey and believe.

#### Home Work for the Pupils.

Advance Work: There is no SYMBOL PICTURE for next Sunday. Read the READING FOR EACH DAY and ask the boys and girls to freshen their memories and to be able to give the names of the lessons and the Golden Texts for the Quarter.

#### The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be furnished with a copy of the Intermediate Quarterly, 6 cents a year, or the Berean Lesson Leaf, 5½ cents a year.]

#### Preparing the Lesson.

Lesson Material: The material for our lesson is in John 9, verses 1-11 especially.

Study Material for the Teacher: See paragraph on GENERAL PREPARATORY WORK; also note in JUNIOR GRADE.

Illustrative Material: Use a paper pad or slate for the outline of the lesson.

#### Constructing the Lesson.

Connecting Links: See note in JUNIOR GRADE.

Arrangement of Lesson Facts (Study closely THE LESSON STATEMENT):

1. Before the Miracle. (a) In Jerusalem. (b) A beggar, blind from birth. (c) How the blind beggar affected the disciples—they were interested but not sympathetic. (d) Unpractical knowledge; useless theories. (e) Our Lord's answer: The man's suffering has one meaning for us—that it shall be relieved. (f) We, not I, merely, must work God's works; we are "sent" (verse 7).

2. The Miracle. (a) What gave meaning to the means? Why was the clay used? (b) Why was the blind man made to do something for himself? (c) He went, washed, came seeing.

3. The Results of the Miracle. (a) Neighborly gossip: Still curiosity, interest, not sympathy. (b) "How then were thine eyes opened?" (c) Personal testimony. (d) All the rest of the chapter—a thrilling and most edifying story.



*Teaching the Lesson.*

The Arrangement just given furnishes a simple plan for presenting the lesson to the class. THE LESSON IN LITERATURE AND ART AND THE LESSON ILLUSTRATED present good illustrations for almost every verse. Classes of older scholars may be interested in the more thoughtful and picturesque treatments suggested by THE LESSON EXPOSITION and THE LESSON STATEMENT.

1. In almost every community are hopeless, incapacitated, dependent people like the blind beggar of our lesson. They are of interest in many ways to many people, most of whom, however, after talking a little, pass on and leave them hopeless, incapacitated, and dependent.

2. The Lord Jesus was the incarnation of Hope and Capacity as well as of Love. Loving sentiment is a beautiful thing; but Jesus never stops with sentiment. He says, WE MUST WORK (Revision), meaning, for the good of others. The hopeless are especially dear to the Lord Jesus, and therefore to all true Christians.

3. By Christian power the incapacitated and dependent are transformable into hopeful, capable, spiritually enlightened fellow-workers—a transformation that puzzles the world.

**The Senior Grade**

[For pupils above the age of seventeen. Each pupil, if possible, should be furnished with a copy of the Senior Quarterly.]

*Preparing the Lesson.*

Lesson Material: The material for our lesson is in John 9, verses 1-11 especially.

Study Material for the Teacher: See paragraph on GENERAL PREPARATORY WORK.

*Constructing the Lesson.*

Connecting Links: Trace the relation of this event toward the great chain of events which was steadily moving on, to culminate in the Crucifixion.

Arrangement of Lesson Facts (Study closely THE LESSON STATEMENT): See the Outline presented in the Intermediate Department.

*Teaching the Lesson.*

Notice the omission from John 8, 59. On what day was this miracle performed? John 9, 14. — miracles were performed by Jesus

on the Sabbath: Matt. 12, 10-13; Mark 1, 23; Mark 1, 31; Luke 13, 11; 14, 1; John 5, 10. The doctrine of the Pharisees is given in John 9, 16. The doctrine of Christ on the Sabbath is given in Luke 6, 3-9; 13, 15, 16; 14, 5; John 7, 22, 23. Study the rest of this chapter and notice how its outcome helped to hasten our Lord's death. Jesus performed this miracle as he passed by. It is noticeable how many miracles were performed in this incidental way. Matt. 8, 1-3; 5, 13; 28, 34; 9, 1-9; 27, 31, 32; 20, 30-34; 21, 19-22. Compare 2 Tim. 4, 2. Jesus cured how many blind men? Study blindness in the East. From John 9, 32 observe the wonder of this miracle. Did our Lord usually employ "means"? Give some cases where he did. Mark 7, 33; 8, 23. Why did he? James 2, 17. Why did he use means that would be ineffective without him? Eph. 2, 9.

Ask what is known about the pool of Siloam. Compare Neh. 3, 15. How did this name seem appropriate to this event? John 9, 4. Read the story of Naaman. 2 Kings 5, 10-14. What does the Old Testament teach about sin and sickness? Exod. 20, 5; Lev. 26, 16; Num. 12, 10; Deut. 28, 22; 2 Kings 5, 27; 15, 5. What is the natural law? Gal. 6, 7. Is this beneficial? Gal. 6, 9. Does it hold in every case? Heb. 12, 5-11. Compare our Lord's conduct and words in Mark 2, 5 and John 5, 14. What common belief about affliction does Christ here antagonize? Job 4, 7; 8, 6; Acts 28, 4. When did he make a similar protest? Luke 13, 1-5; John 11, 4. What did he mean by "the work of God"? John 6, 29. What is the true doctrine about suffering? John 13, 33; Acts 14, 22; Rom. 5, 3; 2 Cor. 12, 9; Rev. 7, 14. Notice the change in the Revision in verse 4 from "I" to "we." 1 Cor. 12, 9. Compare Luke 2, 49; John 4, 35. What is "the night"? Matt. 24, 42-51. The "Light of the world"? Isa. 20, 18; 35, 5; 42, 7; Luke 4, 18-21. Our Lord's use of the phrase: John chapter.

*Home Work for Pupils.*

Advance Work: Patiently insist on the careful reading each day of the Home Reading.

**The Responsive Review**

1. Whom did Jesus and his disciples see in Jerusalem? *A man born blind.* 2. What did Jesus say when he saw the blind man? *GOLDEN TEXT: "I am,"* etc. 3. What did he do to the blind man? *He anointed his eyes with clay.* 4. What did he tell the man to do? *To wash in the pool of Siloam.* 5. What then took place? *He washed, and came seeing.* 6. What did the blind man say of the miracle? *"One thing I know, whereas I was blind, now I see."*

**The Church Catechism**

31. What is justification? Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the sake of Jesus Christ. Romans iv, 5.

## LESSON XIII. First Quarterly Review

[March 26

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

## Home Readings

- M.* Christ the Life and Light of Men. John 1. 1-18.  
*Tu.* Jesus Wins His First Disciples. John 1. 35-51.  
*W.* Jesus and Nicodemus. John 3. 1-15.

- Th.* Jesus at Jacob's Well. John 4. 5-14.  
*F.* Jesus at the Pool of Bethesda. John 5. 1-15.  
*S.* Miracle of the Loaves and Fishes. John 6. 1-14.  
*S.* Healing of the Man Born Blind. John 9. 1-11.

## The Lesson Hymns

*New Canadian Hymnal, No. 55.*

All my doubts I give to Jesus,  
 I've his gracious promise heard;  
 I shall never be confounded,  
 I am trusting in his word.

*New Canadian Hymnal, No. 49.*

In the secret of his presence how my soul  
 delights to hide!  
 Oh, how precious are the lessons which I learn  
 at Jesus' side.

*New Canadian Hymnal, No. 435.*

You're longing to work for the Master,  
 Yet waiting for something to do;  
 You fancy the future is holding  
 Some wonderful mission for you.

## The Quarterly Lesson Statement

I. *The Lessons Grouped in Pairs.*

Taking the Golden Text as our key, we unlock twelve statements "written that we might believe that Jesus is the Christ, the Son of God." The first pair of lessons gives us the testimony of John the Baptist; the second pair shows Jesus gathering his disciples and confirming them in their faith; the third pair gives us his deep spiritual teachings to Nicodemus and the woman of Samaria; the fourth pair manifests his power in healing the son of the nobleman at Capernaum and the infirm man at the pool of Bethesda; the fifth pair displays Jesus as the Bread of God and the Water of God, a Source of strength and refreshment not only, but a means also of making his followers fountains of blessing to help quench the thirst of others (the teachings of Lesson X correspond closely with those of Lesson VI and the context there); the sixth pair shows (by a direct statement in Lesson XI and by a most instructive miracle in Lesson XII) that freedom from the power and penalty of sin can only come through the Son of God.

II. *The Signs of the Lessons.*

The miracles of this group of passages are all mentioned as "signs." Let us pick them out of the current of the story and recall what they teach. The First Sign is in Lesson IV, the turning of the water into wine. The Second

Sign is in Lesson VII, the cure of the nobleman's son. Both were wrought in Cana of Galilee. The Third Sign in our group is the miracle of the infirm man at the pool of Bethesda, Lesson VIII; the Fourth is the miracle of the loaves and fishes on the plain of Butaiha, Lesson IX; and the Fifth is the miracle of the man born blind, Lesson XII. One simple meaning of each sign is shown by coupling each with the Golden Text of the lesson which records it: Prompt obedience is taught by the First; confidence in Christ as the Son of God by the Second; the inadequacy of human means by the Third; the truth expressed in the two figures, "I am the living Bread which came down from heaven," and "I am the Light of the world," by the Fourth and the Fifth.

III. *The Testimony of the Lessons.*

The teachings of the Quarter's lessons have been too numerous for full recapitulation here. During the last twelve Sundays very much of gospel truth has come under our reverent survey. To recall it we may recount the various people whom Jesus impressed by his teachings and his miracles. Each of these in his own way gives what may be called personal testimony—his reason for believing that Jesus is the Christ, the Son of God. John the Baptist tells of the Spirit descending from heaven like a

dove, and the Voice from heaven announcing, "This is He which baptizeth with the Holy Ghost." Andrew and John, Peter and James, Philip and Nathanael, tell of the conversation by which their hearts were opened to the truth from above. The wonder-stricken guests at the wedding feast in Cana; Nicodemus, a ruler of the Jews; the woman at the well of Samaria; the grateful nobleman, astounded by the power that cures at a distance and by a word; the man

whose thirty-eight years of suffering were suddenly relieved; the hungry folk, astonishingly fed, who wanted to crown Jesus as king, but who understood so little of his spirit; those who discussed and debated at the Feast of Tabernacles as to whether this was the Prophet or the Christ or one worthy of death; and the man born blind, but now by our Lord's power made able to see—these all have given to us their testimony to the truth of the Golden Text.

### The Lesson Coin Thoughts

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

The record that God writes needs no revision. God's record of facts increases my faith. Faith in Christ does not rest on fancy, but on fact.

He will not be long untrue who sincerely believes the truth. Believing the truth vitalizes the believer.

A living belief in Christ links one's life to his. "Life through his name" means life through his nature. It is the nature of a vine to give life to its branches. It is the nature of a tree to give life to its leaves.

A name that does not stand for a nature is a misnomer.

#### Lesson I

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

A live student has the spirit of a student. The live Christian has the spirit of the Christ.

It is only the spirit within that gives significance to forms without.

Light reveals things which would otherwise remain undiscovered.

Christ brought to light life and immortality.

He threw light on the *value* of human life. He threw light on the *relationships* of human life. He showed to men *God's estimate* of man.

#### Lesson II

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

The lambs that were offered by the Levites in sacrifice were significant only as they foreshadowed the sacrifice of God's Lamb which taketh away the sin of the world.

The "Lamb of God" shows the love of God. Christ died for men that men might live to God. "The Lamb of God" represents the life of God which he freely gave to save the souls of men.

"The sin of the world" is *indefectibility* to the character of God.

"The sin of the world" is *indifference* to the claims of God.

"The sin of the world" is *ingratitude* for the gifts of God.

"The sin of the world" is *unresponsiveness* to the love of God.

"The sin of the world" is *disobedience* to God's commands.

"The sin of the world" is *transgression* of God's law.

"The Lamb of God" takes away the sin of the world by taking away the *love of sin*.

"The Lamb of God" takes away the sin of the world by imparting a positive *love for the Saviour*.

"The Lamb of God" takes away the sin of the world by establishing in man's heart the *law of love*.

"The Lamb of God" takes away the sin of the world by establishing in man's heart the *love of law*.

"The Lamb of God" takes away the sin of the world by *pardon*.

"The Lamb of God" takes away the sin of the world by *purification*.

"The Lamb of God" takes away the sin of the world by *power*.

"The Lamb of God" takes away the sin of the world by *redemption*.

"The Lamb of God" takes away the sin of the world by *regeneration*.

"The Lamb of God" takes away the sin of the world by *righteousness*.

#### Lesson III

**GOLDEN TEXT:** "Thou art the Son of God; thou art the King of Israel." John 1. 49.

The Son of God is the only rightful ruler of the sons of men.

The Son of God's love represents the sum of God's love.

Alas that chosen Israel should reject her chosen King!

Only the King of Israel had power to make Israel kingly.

## Lesson IV

GOLDEN TEXT: "Whatsoever he saith unto you, do it." John 2. 5.

Saying and doing constitute the twofold evidence of sincerity.

The performance without the promise is better than the promise without the performance.

The word of the doer is empowered by his being a doer of the word.

The "sayings" of Christ warn against the ways of sin and invite to the ways of salvation.

## Lesson V

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.

It is highly significant that God so loved that he gave.

The deepest love of life may keep a man back from the highest life of love.

Only the life of love is good enough to last forever.

## Lesson VI

GOLDEN TEXT: "Whosoever will, let him take the water of life freely." Rev. 22. 17.

Every man's destiny turns on the pivot of his will.

## Lesson VII

GOLDEN TEXT: "The same works that I do bear witness of me, that the Father hath sent me." John 5. 36.

What a man does most is indubitable witness of what he most is.

## Lesson VIII

GOLDEN TEXT: "And a great multitude followed him, because they saw his miracles." John 6. 2.

More multitudes will follow the Master when they really see who he is.

## Lesson IX

GOLDEN TEXT: "I am the living bread which came down from heaven." John 6. 51.

God is always sending his life down to us that he may lift us up to him.

## Lesson X

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

It is the meaning in a man's soul that gives might to his message.

## Lesson XI

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

That a man shall have some master is not for him to choose; but who or what that master shall be, the man's choice determines.

## Lesson XII

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

The light of Christ will come full-circle when the night of sin is gone.

## The Lesson Heart Talk

Did you ever sit under a tree in the field on a summer day and weave a daisy chain of the white flower with a golden heart? Now let us weave a love-chain of the Golden Texts, to bind our hearts to One whose gracious words we have been gathering from our lesson field during the quarter.

"In him was life; and the life was the light of men." Flowers never grow in the dark; they never bloom unless there is life at the root. Human hearts are like the flowers. They must have spiritual light, or else hope, love, joy, die within them. Not long ago I talked with one who had shut herself in the dark by unbelief, rebellion, and selfish grief. Her heart was cold and dead. She doubted God, distrusted her friends, wished she might end her life, yet was afraid to die. I thought of another whose pain and sorrow were greater, but whose heart, because she lived in the light of Jesus and had his life within, was like a rose garden, and had bloom and fragrance. Life and Light—sweet flower for our love-chain.

"Behold the Lamb of God, which taketh

away the sin of the world." The sacrifice of love. He loved me, and gave himself for me. We love him because he first loved us.

"Thou art the Son of God; thou art the King of Israel." It was after Nathanael came to Jesus with an earnest desire to know him personally that he owned his kingship. The better we know him the more glad we are to hail him King of the world and Ruler in our hearts. He must reign until he shall put all enemies under his feet. What a glorious day for the world, what a happy day for your heart and mine, when all that opposes him shall be under his blessed control!

"Whatsoever he saith unto you, do it." It is strange perversity to refuse to obey the wise and loving commands of the Lord. He says, "If any man love me he will keep my words, and my Father will love him and I will love him, and we will come unto him and make our abode with him." Is not this the highest of all the golden beauty of our chain?

"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." "So" appears a very little word; but it is wide and deep and broad and high as the universe. You cannot measure it. God so loved.

"It is God: his love looks mighty,

But is mightier than it seems;  
'Tis our Father, and his fondness

Goes far out beyond our dreams."

"Whosoever will, let him take the water of life freely." The Father says, "My child, all that I have is thine." Love takes what love offers.

"The same works that I do bear witness of me, that the Father hath sent me." Our works too may bear witness that we are sent of God to help this needy world. "As the Father hath sent me, even so send I you."

"And a great multitude followed him, because they saw his miracles." Love is better than curiosity, or the hope of personal benefit. If the multitudes follow Jesus because he is a great Teacher or a worker of wonders, let us keep closest to him because we see that his love is the greatest miracle of all.

"I am the living bread which came down from heaven." There are many hungry hearts. We must help them to find the satisfying Saviour. The people in heaven hunger and thirst no more because he leads them to fountains of living waters. Earth is a foretaste of heaven when the heart is satisfied in Jesus.

"Never man spake like this man." No wonder Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." I want to take my seat with many at his feet and keep listening to his words; listening so closely as not to lose one tone of his voice.

"Whosoever committeth sin is the servant of sin." There was a custom in Old Testament days for a freed slave to have his ear bored in token that he loved his master and would never go out from his service. So let us belong to Jesus, in the blessed bondage of love.

"I am the light of the world." Watch the plants in your window. See how they all turn toward the light. Leaves and branches grow on the window-side; to keep the plants symmetrical you must turn them day after day so that all parts may get the sun. So every part of your being, mind, heart, soul, must turn toward Jesus. He is our light for thinking, for loving, for doing, for being.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This is the flower to clasp the love-chain around each heart. The chain is beautiful, but it will wither in our hand like field daisies unless we make it truly a love-chain by the faith which binds us to him in whom alone we live. "Life is back of love, back of believing, back of hoping, back of everything."

"I came that they may have life, and may have it abundantly."

### The Quarterly Digest and Teacher's Guide

Review Sunday may easily be made the most interesting Sunday of the Quarter. A truly effective review must spring from the process of teaching the consecutive lessons. To rightly prepare for Review Sunday we must begin with the first Sunday in the quarter. Some of the various methods suggested below are adapted to only one grade of the school. Some can be worked well in any grade. For obvious reasons Easter Sunday's lesson is omitted from the Review. A Sunday school lesson review is not for *show* but for *use*; and therefore it is more effectively conducted in the class than from the superintendent's desk.

**1. A TABULAR REVIEW.**—The simplest plan for an Intermediate class (from thirteen to sixteen inclusive) is to rule a slate or pad with horizontal lines, marking off a column for each lesson, and with as many perpendicular lines as there are pupils present. The ruling, and the insertion of the numbers of the lessons in the first column, should be attended to before coming to school. From memory the pupils present should insert the following entries on the slate or pad: The Title, the Golden Text, the Time, the Place, the Persons, the Events, the Characteristics or Teachings. If there are fewer than seven pupils present the Title, Date, or Persons may be omitted, or the teacher may himself take one column. If there are more than seven pres-

ent, those who have no column assigned them should furnish additional facts concerning each lesson. Care should be taken to grade the width of the columns to the size of the entries. The Title may be given by initials, the Golden Text by its first word, etc.; and it will be wise for the teacher to have ready a comprehensive brief phrase—one word preferably—for the Teaching of each lesson, to be suggested in case the pupil finds it difficult to phrase his own thought; but of course the pupil's phrase should be accepted wherever possible. As an example, the fifth line would read, V. J. and N., For God—27, Jeru., J. and N., Conversation, The New Birth. In classes where this exercise cannot be gone through by memory, turn, without reproach, to

the Lesson Quarterlies; but most pupils remember more than they give themselves credit for doing.

**2. A GEOGRAPHICAL REVIEW.**—An outline map of Palestine is needed. One drawn for the occasion, if fairly accurate, even though crude, is better than one already printed, especially if a pupil does the drawing. The places to be noted, besides the great divisions of the land, the lakes, and the river, are Jerusalem, Bethlehem, Bethany-(or Bethabara-)beyond-Jordan, Cana of Galilee, Jacob's Well, and the plain of Butaiha near the Sea of Galilee. Devices to sustain interest, are bright-colored wafers to indicate these points, and colored pencils to draw the routes traveled by our Lord. Let pupils locate on the map the scene of each lesson. An outline map of Jerusalem will also be found of service, about which the scenes of Lessons V, VIII, X, XI, and XII may be approximately placed.

**3. MATERIAL FOR CONVERSATION REVIEWS.**—For thoughtful classes base the Review on the Golden Text for the Quarter, which tells us precisely why these lesson passages were written. (See the Lessons Grouped in Pairs, and the Signs of the Lessons in the QUARTERLY LESSON STATEMENT, page 234.) Akin to these two plans and easy to be combined with them is the treatment suggested by the closing paragraph of the QUARTERLY LESSON STATEMENT—a review of the testimony given by those immediately benefited by our Lord's labors and words. The Quarterly HEART TALK, page 236, weaves a beautiful love-chain of the Golden Texts. These four suggestions cannot, however, all be carried out in one exercise.

**4. A PICTURE REVIEW** is adapted to the smaller boys and girls. Reproductions of great paintings of the scenes of our Lord's life may be purchased for one and two cents apiece (notably the Cosmos Series, the Perry pictures, and the Brown pictures). Pictures to illustrate this Quarter's lessons are plentiful. A scrapbook made up during the Quarter furnishes convenient means for review, but even without a scrapbook the pictures may be effectively used.

**5. A WORD PICTURE REVIEW.**—This also is peculiarly adapted to Juniors. Let the pupil be ready to answer concerning each picture such questions as, Who? When? Why? Golden Text? The difficulty, and in some cases the interest, may be increased by changing the order of the lessons.

Lesson I. I see an aged apostle writing the life of our Lord.

Lesson II. I see a skin-clad prophet telling about the Christ that was to come.

Lesson III. I see the same skin-clad prophet pointing to Jesus and saying strange words.

Lesson IV. I see servants pouring water into large pots.

Lesson V. I see two men in the dark talking earnestly.

Lesson VI. I see a man sitting at a well-side, with a woman talking to him.

Lesson VII. I see a very sick boy.

Lesson VIII. I see an infirm man.

Lesson IX. I see a crowd of hungry people.

Lesson X. I hear some one say, "If any man thirst, let him come unto me and drink."

Lesson XI. I see angry people gather about Jesus.

Lesson XII. I see a blind man.

If the "Word Pictures" are written out beforehand, two or three on each slip of paper, and one slip given to each pupil so that each member of the class may have the pleasure of playing "teacher" for a while, and especially if the teacher will take his turn in answering, the interest and effectiveness will greatly be increased.

**6. A SONG REVIEW** for the entire school can be made beautiful and effective by the singing of twelve hymns, one related to each lesson thought, not more than one, or at the most two, verses of each. The Lesson Hymns of the Quarter are ready to hand for this purpose, or, with a little ingenuity and care, hymns may be selected from the song book used by the Sunday school. It will in some places make this musical review more workable to group the lessons in pairs or in threes of fours, and call out their salient points from the school.

**7. A THOUGHT REVIEW.**—Give each scholar a card containing a list of the lessons, leaving a blank space in which he is to write down a thought about each lesson. These are to be read in the class on Review Sunday. This has proven to be very interesting, and, for the teacher, especially encouraging, for it gives an idea of how deeply the truths in each lesson have taken root.

**8. QUESTION REVIEW.**—Let the teacher prepare a number of questions on the lessons of the Quarter, each on a slip of paper. One by one these slips are drawn by some scholar in the class and the answer is given. The scholar who answers the question correctly keeps the slip. When the first question is answered the second slip is drawn. This method is continued until all the questions have been answered. The scholar holding the most slips at the end of the review is the honor scholar.

**9. A BLACKBOARD REVIEW.**—On page 240 we present a very comprehensive scheme for a review from the superintendent's desk, prepared by Mr. J. D. Blake, of Minneapolis. Mr. Blake writes:

"The Golden Text for the Quarter, John 20, 31, is the keynote of the gospel, and furnishes the thought which is used for the Acrostical Title for the Quarter—'Jesus Son of God': Thirteen lessons, thirteen letters, thirteen links in one golden chain of thought.

"The enlarged chart for use in a general review should be about four feet wide and twelve feet long, distinctly printed in plain letters on blackboard, paper, or cloth, so as to be seen by the entire school, or with copies of the review chart in the hands of the children, with a list of the hymns to be sung in the hands of the chorister and organist, and the choir prepared to lead the school promptly in the song, without prelude, at announcement or signal from the review conductor, the singing being an important part in this review. Have an outline map of Palestine, showing the places mentioned in the chart, before the school, with one of the pupils prepared to give the place and point out locations on the map, as each lesson is reached. Have the school repeat in concert the title, with its new title given to form the acoustic. Text of each lesson, when the conductor, by wise illustration, pertinent story, scripture text, or practical hint, should lead to the solemn practical question of our own personal duty, to be further impressed by a suitable hymn.

"It will add to the interest if the different classes be called upon in advance to select some pupil to read a brief sketch of a prominent character of the lesson, after the title and the acoustic title has been given, these sketches not to occupy more than one minute each, and to be read promptly and distinctly."

**10. THE CLOCK REVIEW.**—Every twelve lessons furnish an opportunity to the teacher or superintendent to follow this ingenious suggestion of Professor Hamill. Have a carefully drawn dial-plate, larger than any clock, with hands that can readily be moved from figure to figure. Or, better still, for a school of ordinary size use a clock. Let each figure represent a lesson. A striking clock, fixed to strike whenever the minute hand crosses the figure, and the hour hand to indicate the next lesson, and the hour interest of the review. Twelve pupils, will add to the classes should be prepared to answer or twelve, by reciting the Golden Text of each lesson; or, 2, by singing an appropriate stanza, the lesson title being announced by the superintendent; or, by reading a brief original version of the lesson story.

**11. A REVIEW OF PERSONAL TESTIMONY.** (Compare the COIN THOUGHTS, page 235.)

In every lesson one or more persons testify to certain attributes of divinity found in the Lord Jesus. This testimony brings to notice certain spiritual truths. By the help of this table in the hand of the teacher Senior and Advanced Classes can be led back in an interesting way over the lessons of the Quarter.

LESS.	TESTIMONY	SPIRITUAL TRUTHS	GIST
I.	John, the evangelist, in old age, testifies what he has gradually discovered concerning the nature of the Lord Jesus.	The Word of God is identical with God; was Creator of all things; Revealer of the Father; Bringer of grace and truth; the only begotten Son; Jesus Christ.	Life and Light.
II.	John the Baptist testifies what he had heard and seen concerning the mission of the Lord Jesus.	Jesus is the One who baptizes with the Holy Ghost. <i>The sign of the dove descending and of the voice of God.</i>	The Lamb of God.
III.	Three disciples testify what they recognize in their newly accepted Master.	He is the Christ (Andrew); the fulfillment of the law and the prophecies (Phillip); Son of God and King of Israel (Nathanael).	The Son of God.
IV.	The mother of Jesus (by her words), the servants (by their obedience), and the ruler of the feast (by his indorsement of the wine), attest the power of the Lord Jesus.	<i>The sign of the water turned into wine, confirming the faith of the disciples.</i>	Saying and doing.
V.	Nicodemus testifies that the Lord Jesus is a teacher come from God, and accepts from him terms of entrance into the kingdom of God.	The illustrations of the new birth, of the blowing wind, and of the serpent lifted up in the wilderness, are used by the Lord Jesus to make plain the atonement, personal salvation, and the indwelling of the Holy Spirit.	God so loves that he gives.
VI.	The woman of Samaria is convinced that the Lord Jesus is the Messiah, and becomes a witness.	The Lord Jesus can turn all men's hearts into wells of water springing up unto eternal life.	Destiny turns on the pivot of will.
VII.	The nobleman of Capernaum becomes a believer because of the "works" of the Lord Jesus.	<i>The sign of healing by a word a boy who lay dying mites away.</i>	Works bear witness of character.
VIII.	A healed man testifies that it was Jesus who had made him whole.	<i>The sign of healing by a word of command a frightful physical infirmity of thirty-eight years' standing.</i>	The truly Divine always draws the multitude. The Bread of Life.
IX.	Hungry multitudes testify their gratitude for physical food, but have no appetite for spiritual nourishment.	<i>The sign of feeding five thousand men, besides women and children (with twelve baskets of food left over) - all from five barley loaves and two small fishes.</i>	
X.	Jewish theologians argue about Jesus. Soldiers sent to arrest him testify to his wonderful words.	An invitation by the Lord Jesus to all who thirst to come to him and be satisfied. Some say, "This is the Prophet"; some, "This is the Christ"; some seek his life; those sent to arrest him fail. The Son of God imparts truth and power to children of Satan by family likeness.	The Man always gives his value to the message.
XI.	Servants of sin testify to the purity of Jesus by their opposition.	There is no lasting moral twilight. The Light of the world drives away the night of sin.	Each man chooses his own Master. The Light of the world.
XII.	The man born blind accepts healing by faith and obedience and testifies to the power and grace of his Healer.	<i>The sign of the healing of the man born blind.</i>	

**FIRST QUARTERLY REVIEW—MARCH 26, 1905.**

No.	ACROSTICAL TITLE	TITLE	PLACE	PERSON	CENTRAL THOUGHT	OUTLINE ANALYSIS	GOLDEN TEXT	PRACTICAL QUESTION
1	JESUS THE WORD.	C. T. L. & L. O. M.	Wilderness of Judea.	John the Baptist.	Jesus the LIGHT.	THE WORD OF GOD. LORY. GRACE. John 1, 1-5 6-14 15-18	In him—	Is Jesus the light of Life?
2	EXALTING CHRIST.	T. W. O. J. T. E. T. J.	Bethabara.	Elijah.	The Lamb of God.	JOHN'S THE DEEMER. JEHOVAH'S REVELATION. JOHN. 28-31 32-34	Behold the—	Are my sins taken away?
3	SON OF GOD. MAN.	J. W. H. F. D.	Bethsaida.	Andrew.	Son of God.	DISCIPLES FOLLOWING JESUS. ORENDING THE OF GILORY. JOHN. 35-37, 38-40, 41-46, 47-51	Thou art—	Is Jesus my King?
4	UNUSUAL PROCESS.	T. F. M. L. C.	Cana.	Mary.	Sign of Power.	THE WEDDING. THE LINE. ORDER. JOHN 2, 1-4 5-8 9-10 11	Whatsoever—	Am I doing Jesus' bidding?
5	SPIRITUAL BIRTH.	J. & N.	Jerusalem.	Nicodemus.	THE GREAT GIFT.	THE SINNERS' GREAT PUNISHMENT. THE SAVIOUR'S GREAT RESENT. JOHN 3, 1-4 5-11 12-16	For God—	Have I eternal life?
6	SERMON AT JACOB'S WELL.	J. A. J. W.	Sychar.	Samaritan Woman.	Water of Life	WARY OF A MARY. WATER OF SALVATION. JOHN 4, 5-6 7-9 10-15	Whosoever—	Has Christ satisfied my thirst?
7	DEFERENCE TO JESUS'S WORD.	T. S. M. L. C.	Capernaum.	Galilean Nobleman.	The Great Physician.	HOUSEHOLD CELEBRATED. HOUSEHOLD CONVERTED. JOHN 4, 43-45, 46-52, 53-54	The same—	Has Jesus healed me?
8	NOTABLE MIRACLE.	J. A. T. P. O. B.	Pool of Bethesda.	Cripple.	Seizing Opportunity.	THE CRIPPLE AT BETHSHEDE. THE CURSE BY SUN. THE OFFENSIVE. JOHN 5, 1-4, 5-9, 10-13, 14-15	And a—	Has Jesus made me whole?
9	OUR BOUNTIFUL PROVIDER.	T. M. O. T. L. & F.	Plain of Bethesda.	Philip.	Bread of Life.	THE FOLLOWING FEED. JOHN 6, 1-4 5-9 10-14	I am the—	Have I the Bread of Life?
10	FEAST-DAY INVITATION.	J. A. T. F. O. T.	Temple Court.	The Holy Spirit.	Spiritual Refreshing.	REFRESHED BY SPIRIT. REMARKABLE. JOHN 7, 37-39, 40-43, 44-46	Never man—	Am I drinking at the fountain?
11	GIVING FREEDOM FROM BONDAGE.	T. S. O. S.	Temple.	Abraham.	True Freedom.	QUALITY. LIBERTY. LINEAGE. JOHN 8, 31-32 33-36 37-40	Whosoever—	hath the Son made me free?
12	OUT OF DARKNESS INTO LIGHT.	H. O. T. M. B. B.	Jerusalem.	Blind Man.	Giving Sight.	WORKS OF THE SAVIOUR. JOHN 9, 1-4 5-11	I am the—	Has Christ given me sight?
13	DELIVERING OF the Quarter's Lessons.	Review.			Jesus Son of God.	THE WORD. THE SAVIOUR'S LIGHT. JANUARY. FEBRUARY. MARCH	But these—	Have I accepted Jesus?



## RESPONSIVE REVIEW SERVICE FOR THE FIRST QUARTER

*Superintendent.* Give title and Golden Text of Lesson I.

*Boys.* Christ the Life and Light of Men.

*Girls.* In him was life; and the life was the light of men.

*Supt.* Lesson II.

*Boys.* The Witness of John the Baptist to Jesus.

*Girls.* Behold the Lamb of God, which taketh away the sin of the world.

*Supt.* Lesson III.

*Boys.* Jesus Wins His First Disciples.

*Girls.* Thou art the Son of God; thou art the King of Israel.

*Supt.* Lesson IV.

*Boys.* The First Miracle in Cana.

*Girls.* Whatsoever he saith unto you, do it.

*Supt.* Lesson V.

*Boys.* Jesus and Nicodemus.

*Girls.* 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.

*Supt.* Lesson VI.

*Boys.* Jesus at Jacob's Well.

*Girls.* Whosoever will, let him take the water of life freely.

*Supt.* Lesson VII.

*Boys.* The Second Miracle in Cana.

*Girls.* The same works that I do bear witness of me, that the Father hath sent me.

*Supt.* Lesson VIII.

*Boys.* Jesus at the Pool of Bethesda.

*Girls.* And a great multitude followed him, because they saw his miracles.

*Supt.* Lesson IX.

*Boys.* The Miracle of the Loaves and Fishes.

*Girls.* I am the living bread which came down from heaven.

*Supt.* Lesson X.

*Boys.* Jesus at the Feast of Tabernacles.

*Girls.* Never man spake like this man.

*Supt.* Lesson XI.

*Boys.* The Slavery of Sin.

*Girls.* Whosoever committeth sin is the servant of sin.

*Supt.* Lesson XII.

*Boys.* Healing of the Man Born Blind.

*Girls.* I am the light of the world.

## Lesson I

*Supt.* In the beginning was the Word, and the Word was with God, and the Word was God.

*Scholars.* And the Word was made flesh, and dwelt among us.

*All.* For the law was given by Moses, but grace and truth came by Jesus Christ.

## Lesson II

*Supt.* He said, I am the voice of one crying in

the wilderness, Make straight the way of the Lord.

*Scholars.* The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

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

## Lesson III

*Supt.* Andrew first findeth his own brother, Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus.

*Scholars.* The day following Jesus findeth Philip, and saith unto him, Follow me.

*All.* Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write.

## Lesson IV

*Supt.* And there were set there six waterpots of stone, Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

*Scholars.* And he saith unto them, Draw out now, and bear unto the governor of the feast.

*All.* The governor of the feast saith unto the bridegroom, . . . Thou hast kept the good wine until now.

## Lesson V

*Supt.* There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

*Scholars.* 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 miracles that thou doest except God be with him.

*All.* Jesus answered and said unto him, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

## Lesson VI

*Supt.* Jesus 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.

*Scholars.* Jesus said, Whosoever drinketh of this water shall thirst again.

*All.* But the water that I shall give him shall be in him a well of water springing up into everlasting life.

## Lesson VII

*Supt.* The nobleman said unto Jesus, Sir, come down ere my child die.

*Scholars.* Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him.

*All.* And as he was now going down, his servants met him and told him, Thy son liveth.

## Lesson VIII

*Supt.* Now there is at Jerusalem by the sheep market a pool, having five porches. In these lay

## SUNDAY SCHOOL BANNER

a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the waters.

*Scholars.* And a certain man was there which had an infirmity thirty and eight years.

*All.* Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole.

### Lesson IX

*Supt.* And Jesus said, Make the men sit down. So the men sat down, in number about five thousand.

*Scholars.* And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

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

### Lesson X

*Supt.* 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.

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

*All.* Then came the officers to the chief priests and Pharisees; and they said unto him, Why have ye not brought him? The officers answered, Never man spake like this man.

### Lesson XI

*Supt.* Then said Jesus to those Jews that believed on him, If ye continue in my word, then are ye my disciples indeed.

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

*All.* Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

### Lesson XII

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

*Scholars.* He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

*All.* And said unto him, Go, wash in the pool of Siloam. He went therefore, and washed, and came seeing.

### PRACTICAL LESSONS

#### Lesson I

The Christian must be like his Master, full of grace and truth. To be at once perfectly truthful and also gracious is one of the most difficult practical problems of the Christian life.

#### Lesson II

John declared that he was not the Christ, nor Elias, but simply a voice to speak the Word.

#### Lesson III

Notice the simple, natural, quiet way in which these first disciples were led to Christ.

Peter was worth ten Andrews, but was led to Christ by Andrew. We may have small talent ourselves, but we may be the means of drawing greater men to Jesus.

#### Lesson IV

The world gives the best first, but at last it biteth like a serpent. Jesus gives his best things last. The farther we go with him, the deeper the joy.

#### Lesson V

We need not only a forgiven past, but a new heart, a new life that loves and chooses the good, and from which grows the heavenly fruits of the Spirit as naturally as good fruit grows on good trees.

#### Lesson VI

One of the lessons learned at Jacob's well is that the most common and necessary things of daily life—bread, light, water—typify to us our spiritual needs and God's abundant supplies.

#### Lesson VII

The man believed and received his heart's desire. All things are possible to him who believes in the great God.

#### Lesson VIII

Jesus worked several miracles of mercy on the Sabbath. Jesus removed the rubbish with which Pharisaic rules had encumbered the Sabbath, and made it a day of freedom, of worship, of joy and mercy.

#### Lesson IX

We can make a little go a great way with Jesus's blessing. We need not be troubled by our small talents or meager means if we consecrate them to him. His blessing will make them a blessing.

#### Lesson X

Satisfying the soul with this world is like quenching thirst with the salt water of the sea, that makes still thirstier. It is like a mirage appearing to be water while it is a desert.

#### Lesson XI

Sin always enslaves. The sinner is a slave of sin. He is not his own master, but is governed by tyrant passions, desires, fears. Satan deceives men in making them think that sin is the way to freedom.

#### Lesson XII

The history of the blind man illustrates the growth of faith. At first he knew nothing of Jesus, but he obeys, and sees. He still knows nothing of his Healer, but that he is called Jesus. Despite threats, he asserts that he is a prophet and a man of God. Finally he finds in him the Messiah. Fidelity in that which is least is the condition of receiving larger gifts in knowledge and faith.

# Primary Teachers' Department

## Primary Notes

"LET us come as students into that beautiful child-garden God has planted in the world, to learn, as much as to teach, and there will be fewer lives wasted, fewer children unhappy."

THE Beginner's Class is made up of the least little ones in the Primary Department. Just beyond, only a step higher, is the Primary Class, and this is followed by the Junior, composed of the older children of the class. Naturally, all these divisions cannot be carried out in small schools.

THE Cradle Roll has come to be an established thing in most Sunday schools. How beautiful to bring the innocent babe in touch with the church of the Lord Jesus at the very threshold of its life in this lower world! How wise and proper to thus link the home to the Sunday school, and win the heart of the parent through the child! Every primary school should have its Cradle Roll and cherish it.

THE Temperance Lesson this month calls for wise and careful treatment. Never forget, in bringing this theme before the class, that no home is safe from this national blight. To us, possibly, may be given the opportunity to plant a living seed of pure, right living in the heart of a child which, long hidden, may yet spring up to bear golden fruit in the hour of temptation. Study the lesson, and pray much that far-reaching results may follow.

FOR those who wish some additional primary lesson helps, beyond those furnished in the BANNER and the Intermediate Quarterly, we recommend the "Primary and Beginner's Teacher." It costs 24 cents a year and is published by the Methodist Book Concern, 100 Fifth Avenue, New York. A sample copy will be sent for one dime.

ONE of the trying things for a primary teacher is to have the lesson teaching interrupted by the coming of visitors. Sometimes it is the pastor, or superintendent, or both who just "look in." This is better than the coming of the secretary to get attendance, etc., or the zealous announcer of an entertainment, or picnic, with the offer of tickets to sell.

WHAT can the teacher do? She can have an understanding with the pastor and superintendent that the regular work of the class is not to be interfered with, and she can make the lesson so interesting that the children will not be diverted. As to these matters, she can

tactfully have the secretary know that his call must be made near the close of the session, or arrange to send the necessary data to his desk. And as to the bringing in of business notices, she should politely but firmly decline to have them given by other than herself. By all means let the lesson hour be saved for the highest uses.

### TO PRECEDE THE OPENING PRAYER

UNTO my Saviour King  
My prayer I will make.

Only one plea I bring,  
"For the dear Christ's sake."

I'LL try upon God's holy day  
To turn aside from work and play,  
And learn what he would have me be,  
My loving Lord who died for me.

"LORD, help me when I try to pray,  
Not only mind the words I say,  
But may I try, with watchful care,  
To have my heart go with my prayer."

O JESUS, meek and mild,  
Hear thou a little child  
Who speaks to thee:  
Thy blessed grace within,  
A heart all free from sin,  
Give thou to me.

### Temperance in Primary Department

THIS lack of emphasis on the temperance question is like a dead weight upon our land, and who shall answer for the souls that are dying because of our indifference? O the temptations that lie at every step. And our scholars must meet these very temptations. Dare we send them forth in life unwarned, unprepared?

A primary teacher who illustrated the temperance lesson by showing a glass to her scholars told them that they must always leave the wine glass as she had placed the glass before them—upside down. One little fellow went home and found a wine glass at his plate. He remembered the vivid object lesson, and in addition gave his parents quite an effective temperance lesson.

Have we placed sufficient emphasis upon the temperance pledge? Think of the hundreds it has saved. After we have pledged our scholars do we still emphasize the importance of keeping the pledge? We are as responsible for the keeping as for the signing of the pledges.

**International Bible Lessons**  
**FIRST QUARTER**

**LESSON X—March 5**

**JESUS AT THE FEAST OF TABERNACLES**

John 7. 37-46

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

**Primary Notes**

BY JULIA H. JOHNSTON



*Approach.* Two close-linked truths to impress: Some One speaks, and some one must listen. Remember the key-word of the quarter—"Believe." Lead up to the thought of confidence in the speaker making an attentive listener, by a simple story.

James went with his father to a big fair. Outside one of the pavilions a man was talking in a loud voice, begging all to hear him, as he had something important to tell. Father went straight on without stopping. "Please, father, why don't you listen to that man?" asked James. "I know who he is," father answered. "I know that he does not speak honestly about things, and I will not listen if I can't believe what is said." So they went on. By and by they heard another voice. "Come, let us listen to this man," said father. "I know him well. He always tells what is true and worth hearing." So the two waited and listened, and learned just what they wished to know. They trusted the man who spoke, and for that reason they listened to his words.

*Lesson Story: Jesus Speaking.* Picture the scene. This was the Jews' Thanksgiving time, a great festival and feast after the harvest of corn and grapes and olives. The people left their houses to live for a week in tents made of green boughs. It was a time of great joy and brightness. Everywhere the waving green leaves made it seem like a holiday. On the last day of the great feast the priests drew water from the pool of Siloam, in a golden pitcher, and brought it to pour into a silver basin on the great altar, and the people rejoiced more than ever on this day. It must have been about this time—"the last day, that great day of the feast," the story says—that our Lord Jesus stood and cried out to all the people, that if anyone was thirsty he might come to him and receive the water of life. This water of life would then be in him an unfailing spring, not like those fountains that dried up by and by. Jesus meant by this that if any of

them longed for his blessing, for peace and forgiveness of sins, as much as a thirsty man longed for water, he would give them what would do for their souls what water does for the body. Water keeps us alive. Without it we would die. Jesus satisfies the soul, and makes it live happily forever. This is what he meant by giving the water of life. The pool of Siloam might dry up, the water from the golden pitcher poured into the silver basin would soon be gone. It ran down through a pipe, and soon no one could see it. But the life Jesus promised to them and promises now to us can never end.

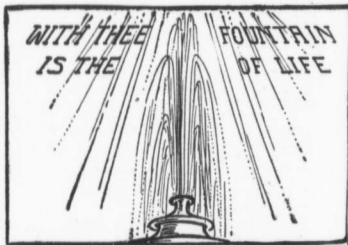
*Jesus's Hearers.* Describe different sorts of people who were within sound of Jesus's voice. Some thought he must be the Prophet promised, some thought he must be the Christ of God, others said that couldn't be, for this man came from Galilee and Jesus was to come from Bethlehem; and so they talked and disagreed, and no one dared to take the Saviour before the court, as some of them had been sent by the proud, unbelieving Pharisees to do.

When the priests and Pharisees said to the men, "Why have ye not brought him?" they answered, "Never man spake like this man." Yet, while Jesus spoke wonderful words, such as no one ever spoke before, and many heard the words, not all were true listeners. Some believed Jesus and listened earnestly. They were the ones who got the blessing from his words. How does Jesus speak now?

**JESUS SPEAKS  
 LOVINGLY,  
 IN EACH HEART,  
 SWEETLY,  
 TENDERLY,  
 EARNESTLY,  
 NOW AND HERE.**

Read this as it is written, then see how the first letters of each word can be put together to spell "Listen," and read it, "Listen, Now and Here."

*Lesson Thought: Believe and Listen. No*



matter what wonderful words are spoken, they will not help us unless we listen to them.

Jesus speaks; let us trust him, for he is more powerful than any other, and let us listen to his word in the Bible and in our hearts as he speaks to us.

*Thought for Teachers.*

Let us hearken to our Lord,  
Listening daily to his word.  
Then may we, to listening ones,  
Give the message we have heard.

LESSON XI—March 12

THE SLAVERY OF SIN. John 8. 31-40

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

Primary Notes



*Approach.* There can hardly be a better illustration to use in introducing this Temperance Lesson than the old story of the tyrant who ordered a blacksmith under his dominion to make a chain of heavy

iron links. Each time the man brought it to his master he was sent back to make it twice as long, until at last the tyrant—or cruel master, as the word means—had the man bound with his own chain and cast into prison. Emphasize the fact that the man made the chain himself. This was the saddest part of his being bound with it. But this poor man could not help being under such a cruel master. He did not choose him, nor could he get away from him before making the chain so long. There are people now who go and put themselves under a worse tyrant than the one in the story. This tyrant is Strong Drink. He does not show at first what a dreadful master he is, but men who choose him have heard enough about him to make them keep away from him if they only would. They say, "He seems to be a pretty good master, and makes a man feel happy and strong. If we find that he means to hurt us we will leave him." So they go on obeying this tyrant. He makes them his slaves. These slaves keep taking more and more drink, first one glass, then two, then more, just as the blacksmith kept making more links to his chain. By and by these people find that they are bound by a chain called habit, which they cannot break. Then they are slaves, or prisoners, indeed, and they have made themselves so.

Another name for this dreadful drink habit is sin. Jesus tells us in this lesson about the slaves of sin.

*The Lesson Story.* The Saviour was talking

to the people one day long ago, as he so often did. And, as so often happened, some believed and some did not. The Lord always wished to make things very plain, so he said that those who trusted him would know what was true, and his truth would make them free. Free? Why, some who heard were stirred up by this word. They were not slaves, they said. They were their own masters. Nobody had a right to order them about. They could do as they chose. But Jesus told them that their master was the one whom they obeyed. They served sin, and were the slaves of sin, their cruel master. There was but One who could set them free from this slavery. If Jesus, the Son of God, set them free, then they would be free indeed. Then these people began to boast about Abraham, who was the first father of all the Jews. But bearing Abraham's name did not make them good. If they had believed God as Abraham did they would have been this good man's true children. But now, instead of believing, they were angry at the One who told them the truth. This showed that they were servants of sin, and had not been made free.

People who are the slaves of drink are often ready to boast about being their own master, yet when they try to do without the drink they find out how weak they are. Jesus is the only one who can set them free from the fearful habit which makes them slaves.

How do people get to be slaves of sin? By sinning. How do men grow to be slaves of drink? By drinking. (Teach Golden Text.) Emphasize again the bitter bondage of intemperance, by showing how impossible it is for a slave to be strong and well, happy and useful, kind to his family and helpful to others.

Write on the board:

HOW TO BE A SLAVE—FOLLOW STRONG DRINK.  
HOW TO BE FREE—TRUST AND FOLLOW JESUS.

*Lesson Thought: Believe and Be Free.*  
*Thought for Teachers.* This fearful bondage



reaches to the very babies, in its effects upon character, aside from the taste for drink. A boy seven years old was taken up for theft, it

being traceable to his father's drunkenness. Children can hardly be too young to be guarded against this curse.

LESSON XII—March 19

HEALING OF THE MAN BORN BLIND

John 9. 1-11

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

Primary Notes



*Approach.* Once there was a man who could not see. What do we call such a man? Is it very hard to be blind? Why? Are you glad you can see? Why? What do you suppose this blind man wished for, beyond anything else? Sight, of course. He longed to see. But he did not believe that anyone could make his blind eyes see. At last his friends heard of a doctor who had cured many. They wished the blind man to try him. For a long time the man refused. He would not go to ask the doctor about himself because he believed there was no cure for his blindness. He said, "It is of no use to try." By and by he was coaxed to go. The doctor told him that his blindness could be cured if he would do as he was told, and allow the doctor to do his own work as he chose. After hearing the doctor talk the blind man began to have faith in him. He let him try to cure him, and did as he was told in all things. At last he was able to see. Don't you see how much depends upon believing? Until the blind man trusted the doctor there was no hope for him.

To-day we have a Bible story about a blind man who also believed.

*Lesson Story.* First point to impress. Jesus noticed the blind man while passing along on his way. Jesus was always sure to see those who were in trouble. He is the same now. He sees us when we need him, and always stops to do something for us if we are willing that he should help us.

Second point in the lesson, the talk with the disciples. His friends, the disciples, whose name means learners, needed to be taught much. One way to learn is to ask questions, and these disciples often learned much in this way. Now they wished to know if this man or his parents had sinned, that he was born blind. Jesus showed them that they must not suppose that every such trouble came as a punishment for some sin. God might have some good reason for allowing it to come, that through the trouble he might show his great power. It was so in this case of blindness. It gave a chance

to show Jesus's mighty power. Then Jesus told them that he was the light of the world. All truth and understanding comes through Jesus, just as light comes from the sun and makes it possible for us to see.

*The Blind Man Sent to Siloam.* Jesus could have made the man well without even a touch, but he wished him to do something himself, to show his faith and obedience. He covered the blind eyes with clay, and sent the man to the pool to wash. The man obeyed. He went, and washed, and came back seeing. If he had not trusted the Saviour would he have gone to the pool? He had to have help, very likely. How could he go alone? It was not easy. But the man did not stop to talk or question. He went, and was healed. Now, we are not blind as this man was, but if we cannot see Jesus in our hearts, as the true, loving, mighty Saviour, we need light. We need to be made to see Jesus. When anything is explained to you, you say, "O, I see." You mean that you understand. We need to understand Jesus and his word.

*Lesson Thought: Believe and Be Healed.* We do not feel that we are sick or blind, perhaps, but if we do not understand, love, and obey Jesus we need light from him. Let us trust him to do everything for us.

*Thought for Teachers.* What we all need is illumination. It can only come from Him who is the Light of the World. But it will come from him if we seek it, and trust him for it.

We cannot make the children see what we do not clearly see ourselves. Perfect clearness as



to what to teach, how to teach it, and how to make the class feel it, must be our aim and endeavor.

LESSON XIII—March 26

REVIEW

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

Sing the little hymn verse for the quarter, to tune "I do believe."

These lessons from the Holy Word  
I would with joy receive,  
And all the gospel story sweet  
I would to-day believe.

CHORUS:

I do believe, I do believe,  
That Jesus lived below;  
He gave his life, he did his work,  
The way of life to show.

Primary Notes



**Approach.** There was once a good king who went away on a long journey for the good of his people. He wished to learn how to be a wiser ruler, and he wished to bring home great treasure for his kingdom. To

let his people know that he was away for these good reasons, feeling that they might not believe it in the long absence, the king wrote many letters home and had them sent everywhere, for all to read. They were written that all might understand and believe that the king's journey was for the sake of the people. All who did believe this received part of the treasure which the king brought back.

When a thing is put down in writing it is much more sure to be kept safely, for many people to read and hear. Something told by the lips might soon be forgotten, or few might hear it; but written words last, and can be passed about and read again and again.

The Lord Jesus did many things while living on earth, so many wonderful deeds they could not all be written down, but part of the words and works have been put in his Book, so that we might understand what he did and said below.

The teacher may illustrate difference between spoken and written words by speaking a sentence, too low for all to hear, then writing on the board where all can see. Chalk and pencil writing will not last long, but ink lasts much longer. Printing lasts longer still. The Word of God, first written, then printed, has been kept for us all these hundreds of years.

Impress the thought that Jesus had all these things written so that we might believe that he was the Son of God, by knowing his mighty works and wonderful words. John says in our Golden Text that this is the reason. Drill on Text.

Every lesson gave us something to believe, and told us that we must believe. We go over them now, to see how many things we must believe and do, how many things we must do because we believe Jesus.

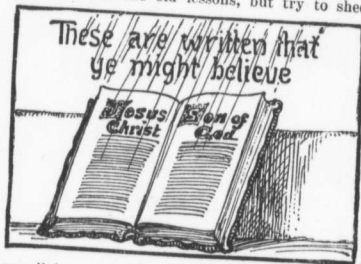
The Lesson Thoughts for the quarter are as follows: Lesson (1) Believe in the Light.

(2) Believe the Lamb of God. (3) Believe the Son of God. (4) Believe and Do. (5) Believe and Live. (6) Believe and Take. (7) Believe the Works. (8) Believe and Follow. (9) Believe and Take the Bread of Life. (10) Believe and Listen. (11) Believe and Be Free. (12) Believe and Be Healed. (13) Believe that Jesus is the Son of God.

Center the review story around the people, the personal element in the lessons. Emphasize continually the key-word, Believe.

Teach the imperishable character of these words and works of Jesus. While children have little idea of time, they can realize that what has lasted a long, long while must be enduring, and they can be taught that what has lasted will last forever, so that they may always believe and be sure that Jesus and his words will be always the same.

**Thought for Teachers.** If the work is difficult, we must try harder and keep on trying. "If the iron be blunt, we must put to more strength." Review lessons are seldom quite easy, but they are very important and make excellent practice for teachers as well as pupils. The importance of teachers as well as pupils, is overemphasized. Without these the quarter's end will find us unprepared for the general review. Recall the old lessons, but try to shed



new light upon them. Review day is a fine test for teachers as well as for scholars.

The Sand Map

GET a wooden tray, 2x3 feet, with an edge two inches high around it. Paint the bottom blue to represent the sea. Get a pail of molders' sand, or common sand, mixed with clay, and moisten for use. Study a map of Palestine until you have a clear idea of the coast line, Jordan, Dead Sea, Lakes, etc.; then practice molding. It will be very helpful in teaching geography and tracing journeys. Use small objects to impress incidents connected with the different localities—altar at Carmel, lamb at Moriah, etc. The sand may be heaped up to form gardens, cities, palaces, vineyards. Almost any lesson scene can be illustrated on the sand-board.—*Sci.*

Leading We are Led

[Tune: "Let a Little Sunshine In"]

"A little child shall lead them" (Isa. 41. 6).

LEADING little children to the children's Friend,  
Training birdlike voices in his praise to blend;  
Hear the words of blessing that "Our Father"  
said,

Leading, we are sweetly led.

CHORUS

Lead them to the Master's feet!  
Loving smiles the children greet;  
Hear the words of blessing that "Our Father"  
said,

Leading, we are sweetly led.

Leading them to Jesus in life's morning hours,  
While the dew is sparkling on the fresh spring  
flowers,

While the skies of childhood still are rosy-red,  
Leading, we are sweetly led.

Leading to the springs with heaven's light  
agleam,

Ere their lips are poisoned by the world's dark  
stream,

Giving them their portion of the living Bread,  
Leading, we are sweetly led.

Nearer to the Master, coming as of old,  
While his arms of mercy little ones enfold,  
Closer to the hands that benediction shed,

Leading, we are sweetly led.

—Miss E. E. Hewitt.

Whisper Songs for March

TENTH LESSON

OUR Lord looked on his thirsty ones,  
All weary from the strife;  
"Come unto me and drink," he said,  
And brought the cup of life.

ELEVENTH LESSON

HE saw us bound by sin like slaves,  
And said we should be freed:  
"And if I make you free," he said,  
"Ye shall be free indeed."

TWELFTH LESSON

HE saw us wandering in the dark,  
And called us by his grace.  
"I am the Light," we heard him say,  
And then we saw his face.

THIRTEENTH LESSON

OUR Lord is Life, our Lord is Light;  
His Word can make us free.  
So will we trust his holy name  
Now and eternally.

Order of Service

FOR THE PRIMARY DEPARTMENT

First Quarter

*Teacher.* Remember now thy Creator in the  
days of thy youth.

*Class.* Jesus said, Suffer little children to come  
unto me.

SINGING. Tune, "Webb."

"O happy were those children,  
We wish we had been there!  
Who gained the Saviour's blessing  
And heard his loving prayer!"

"We wish his hands had rested  
Upon our heads as well,  
And we had heard the lessons  
Which from our Master fell."

*Teacher.* The Lord is nigh unto all them that  
call upon him.

*Class.* Call ye upon him while he is near.

*All.* Thy face, Lord, will I seek.

PRAYER.

GIVING THANKS.

*All.* "For all the blessings from thy hand,  
We thank thee, heavenly Father.  
For keeping us, thy little band,  
We thank thee, heavenly Father.  
*Boys.* For health, for happiness and home,  
*All.* We thank thee, heavenly Father.  
*Girls.* That we unto thy house may come,  
*All.* We thank thee, blessed Lord.  
*Boys.* For Jesus Christ, our Saviour, King,  
*All.* We thank thee, heavenly Father.  
*Girls.* That we his praises here may sing,  
*All.* We thank thee, blessed Lord.  
*Boys.* That Jesus for our sins has died,  
*All.* We thank thee, heavenly Father.  
*Girls.* That safe in him we may abide,  
*All.* We thank thee, blessed Lord. Amen."

OFFERING.

*Teacher.* How should we give?

*Class.* Freely ye have received, freely give.

*T.* In what spirit should we give?

*C.* The Lord loveth a cheerful giver.

CONCERT RECITATION.

"We bring the bright pennies;  
They're little, we know.  
But love going with them,  
Great good they will do."

SINGING. "Hear the pennies dropping."

BIRTHDAY OFFERING.

PRAYER, consecrating offerings:

"Dear Father, receive our little gifts, which  
we offer to thee with glad hearts. All we have  
comes from thee, and we do not want to always  
receive, and never give. Use our little gifts and  
bless them, for Jesus' sake. Amen."

THE LESSON TAUGHT.

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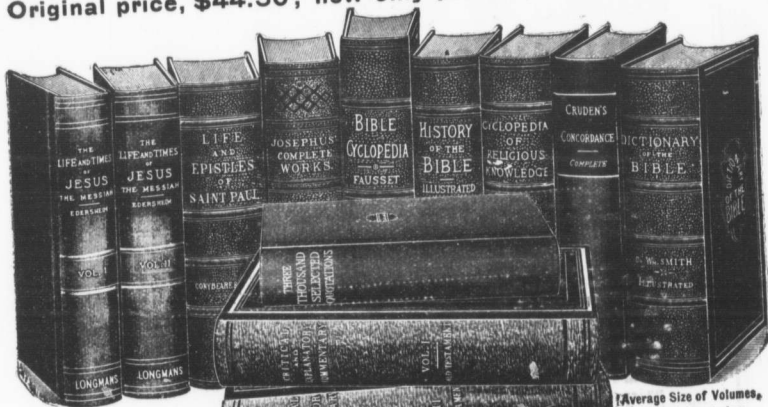
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