

INTERNATIONAL LESSON COMMENTS FOR JANUARY 19.

Subject: Jesus and His First Disciples. John 1:35-53—Golden Text, John 1:45—Commit Verses 35-37—Commentary on the Lesson.

TIMR.—February, A. D. 27. PLACE.—By the Jordan.

EXPOSITION.—I. Beholding Jesus, 35, 36. A great preacher with a congregation of two men, but it was one of the most important sermons that John the Baptist ever preached. It laid the foundation of that group of men, the Apostles, to whom we owe all our knowledge of Christ and the Gospel. Little did John realize how much was involved in the testimony he gave that day, but, faithful man that he was, he gave it, and it is bearing fruit still. It was looking intently upon Jesus as He walked (R. V. v. 36) that made John burst forth into this exultant and meaningful cry. If we fix our eyes upon Him we will cry the same, unless, alas, our eyes are sightless. "O Andrew, O John, look," he cries, "there goes the Lamb of God, the lamb of God's own providing (Gen. 22:8), the lamb that takes away all man's guilt, the lamb typified in the Passover and every O. T. sacrifice."

II. Following Jesus, 37, 38. The result of John's testimony was startling but delightful. John and Andrew at once turned their backs on John and followed Jesus. John, great man, was pleased to be thus deserted (Jno. 3:26-30). Three steps of Christian experience—they heard, they looked, they followed. Other steps come shortly. We too must first look at Jesus as the Lamb if we would follow Him as our example. It is by the look not by the following, that we are saved (Isa. 45:22; Jno. 3:14, 15; cf. Nu. 21:9). We must first believe in what Jesus has done (Jno. 19:20; Ro. 3:25), before we ask, "what would Jesus do?" and try to imitate it. But it is by following that we demonstrate that we really have looked and are saved (Mark 10:52; 1 Jno. 2:6). John's simple, short, sincere testimony has sent the young men to follow Jesus and thus turned the world upside down. Oh the power of a Holy Ghost testimony (cf. Jno. 4:39).

III. Abiding with Jesus, 38, 39. From following Jesus the two men go on to abiding with Him. This is how it came about: As soon as they began to follow, Jesus turned and gazed at them as they followed. What a look it was, so penetrating, so tender, so full of encouragement. One of them at least never forgot it. His story of it here in the very phraseology employed reproduces it. Then there comes a question as searching as the look, "What seek ye?" They did not clearly know themselves, but there were deep yearnings in their heart that never had been satisfied, and He was the "Lamb of God" and would surely satisfy. They want to know Him better, so they timidly ask, "Teacher, where do you live?" hardly daring to say bluntly, "we want to go to your school." Men seek such various things when they start to follow Jesus, pardon for sin, healing for the body, loaves and fishes. Happy the man who seeks just Himself. What are you seeking? Jesus' reply went to not merely the heart of the question, but to their heart's desire, "Come, and ye shall see." What a moment of joy it was when Jesus said that. And He is saying it today to every one who wishes to come to Him. "Come," He says (Jno. 6:37; Rev. 22:17; Matt. 11:28).

IV. Bringing others to Jesus, 40-57. No sooner had Andrew really found Jesus, but he started right off and got his own brother and brought him to Jesus. The clear implication of the text is that John did the same. This was just as it should be; as soon as we find Jesus we should go right off and bring some one else, and the best one to begin with is our own brother. Andrew did a great work in bringing his brother to Jesus, for it was this brother who preached the great sermon on the day of Pentecost. Andrew's testimony was right to the point. "We have found the Messiah," he said. It was his personal conversation with Jesus that had settled his mind on this point. It will settle any man's mind. A season of personal communion with Jesus is worth tons of apologetic literature. Andrew did not stop with giving his testimony, "he brought him to Jesus." Never stop short of that. Jesus looked Peter through and through. He saw what he now was and said, "Thou art Simon the son of Jona." He saw what he was to become, "Thou shalt be called Cephas" (rockman). It was faith in the Rock that was to transform ordinary Simon into extraordinary Rockman (1 Cor. 10:4; Matt. 16:18-19; 1 Jno. 5:5). Jesus "found" Philip. He went to Galilee in part for that purpose. It was worth while. Short was the summons, "follow Me." Philip did not know all it involved, but he obeyed. The influence of his townsmen, Andrew and Peter, may have had much to do with the prompt response. Philip was a student of O. T. scripture and an exact man (v. 45). Philip at once hunts up Nathanael. Everybody in this lesson who found Jesus seemed to go at once for some one else. Nathanael was decidedly skeptical about Jesus being the Christ. Indeed he did not believe He could be any good, coming from Nazareth. But he was sincere (v. 47) and when Philip enters into no argument, but says, "come and see," he came—and saw. When you say to the average skeptic, "come and let me make you acquainted with Jesus," they won't come.

FALL PLOWING.

Plowing in the fall benefits the land by admitting the action of the elements to a certain depth below the surface, throws up the cut worms to the cold and permits the soil to be broken into pieces and disintegrated. It leaves the ground in fine condition for the application of manure and shallow reworking in the spring which is highly recommended by agricultural experts. It improves the soil by pulverizing the soil.—Optometrist.



CATARRH MADE LIFE A BURDEN TO ME.

MISS ANNIE CATRON, 927 Main St., Cincinnati, Ohio, writes: "As I have found Peruna a blessing for a severe case of catarrh of the head and throat which I suffered from for a number of years, I am only too pleased to give my personal endorsement. "Catarrh, such as I suffered from, made life a burden to me. My breath was offensive, stomach bad, and my head topped up so that I was usually troubled with a headache, and although I tried many so-called remedies, nothing gave me permanent relief. I was rather discouraged with all medicines when Peruna was suggested to me. "However, I did buy a bottle, and before that was finished there was a marked change in my condition. Much encouraged I kept on until I was completely cured in a month's time, and I find that my general health is also excellent." People who prefer solid medicines should try Peruna tablets. Each tablet represents one average dose of Peruna. Man-a-lin the Ideal Laxative. Ask Your Druggist for Free Peruna Almanac for 1908. Peruna is sold by your local druggist. Buy a bottle today. So. 2-'03.

It kills besecms a man to vaunt arrogantly.—Homer.

Itch cured in 30 minutes by Woolford's Sanitary Lotion. Never fails. At druggists. She is noblest being good.—Hobington.

Only One "Irono Quinine" That is Laxative Bromo Quinine. Look for the signature of E. W. Grove. Used the World over to Cure a Cold in One Day. 25c. A man may be a good fellow and still be not half bad.

FITS, St. Vitus' Dance, Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. H. R. Kline, Ld., 931 Arch St., Phila., Pa.

Simplicity forms a main ingredient in a noble nature.—Theuedides.

Taylor's Cherokee Remedy of S. Gum and Mullen is Nature's great remedy—cures Coughs, Colds, Croup and Consumption, and all throat and lung troubles. At druggists, 25c., 50c. and \$1.00 per bottle.

To your son give good name and a trade.—Spanish.

Mrs. Winsor's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

Castles in the air cost a vast deal to keep up.—Lytton.

FOR RHEUMATISM,

Neuralgia, and For Pain in Side and Back We Have Used Minard's Liniment

With excellent results, and I cannot say enough in favor of it. I would be pleased to distribute some samples among my friends if you wish to send them. Mrs. E. M. Saunders, 15 Erie Place, Roxbury, Mass., Aug. 5." We propose from time to time to let others tell why Minard's Liniment is the most effective and clean-to-use external cure for all pains and aches, and to carry the case direct to you by inviting you to write for a special free bottle, to prove that it does all that is claimed for it. Send a postal to Minard's Liniment Company, South Framingham, Mass.

GREEN CUT BONE.

One pound of cut bone for a dozen hens once a day, which should not cost over one cent a pound, will produce more eggs than five times as much grain, because the cut bone is complete in egg-making substances, while the grain is largely deficient in many respects. Some persons affirm that it does not pay to procure a bonecutter for small flocks. That is a mistake. Bone-cutters are now cheaper than many ordinary garden tools, and are strong, durable and efficient. The cost of the bone-cutter is soon regained in the increased number of eggs laid. It is almost indispensable to success, no matter how small the flock, for no one should keep a flock unless fully determined to secure the largest profit possible. The great saving of bones and meat and the utilization of materials that could not be appropriated as food for fowls without their use have given green bone-cutters a place on all well-regulated farms. They are sold at from \$5 to \$10, a price which places them within the reach of all, and they have added to the profits of poultrymen, farmers, butchers and poultry supply houses.—Mirror and Farmer.

A SERMON BY THE REV. IRA W. HENDERSON

Theme: The Bible.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the Rev. Ira W. Henderson, pastor, took as his text Is. 40:8: "The Word of our God shall stand forever." He said:

This has been an age of criticism of the Scriptures. There has never been a time in the history of Christianity when the Bible was more searching examined and the truthfulness of its facts as presented more questioned than in the days through which we have passed and are passing. The written truth of the divine revelation has been put to severe tests. Its foundations have been analyzed. Its superstructure has been sounded. Its conclusions have been negated and its very fabric has seemingly been destroyed. Some of us have feared that its permanence has been threatened, its influence curtailed, its contents in some measure expunged. Criticism has been strenuous in its handling of the Bible. Far more strenuous than some of us have thought advisable. Far more strenuous than many of us have thought justifiable, necessary or wise. Under the combined influence of a new science, a larger view of history, a more comprehensive geography, the tests of the validity and value of the Scriptures have been changed and the content of the Word of God has been differently considered than customarily. It has shocked many a soul, this process. It has brought many a layman and many a minister to the tide of the ocean of doubt and distrust and of spiritual uncertainty. But it has been done. Whether we have liked it or no the light has been turned on. It has incidentally been turned on much that was the foolishness of immature scholarship masquerading under the guise of wisdom. The criticism of the Scriptures has created a widespread distrust of the whole Book of God. It has upset theology. It has removed many of the old foundations for our belief in the inspiration of the Word and of the divinity of Jesus Christ. Sadly in many quarters it has undermined faith. But that has been rather because men have lacked the power to discriminate and because they have mistaken facts for human statement and interpretation of the same, than because the Scriptures have been scientifically studied and the light of the spirit honestly and helpfully turned on.

BLUSHING A YOUTHFUL TRAIT.

As a rule, blushing is only a trouble of the very young, and therefore to older people is a great charm. To see a pretty, ingenuous girl color gracefully is charming; to see a fiftieth color come and go lightly and suddenly from a desire to please, or excitement, is to recognize one of the many undefinable fleeting charms of youth. With an older woman, however, it is different. Just as shyness is charming in a girl, so blushing is pretty. But a shy woman is an awkward one, and it is painful to see her color a dull, deep red under special or unusual circumstances. It is so true that one age's virtue becomes another age's fault. But youth never realizes its special attractions till they have gone, so one and all may profit by these hints.

Blushing is generally caused by excessive nervousness or self-consciousness or hysteria. The last is a real disease, and must be attended to by a doctor; the two first are mental, and can easily be checked, says Woman's Life.

Sensitiveness and excessive modesty can best be cured by forgetfulness of self. Train yourself never to think of yourself. Do not be introspective, simply try, especially when with others, to think of yourself not at all. You will soon find you can enter a crowded room without any reddening of the face or miserable shyness. If it is almost impossible, concentrate your mind on some outside question. I knew a shy little girl who tried to get through mentally her multiplication table and even so slight a concentration as that diverted her thoughts and made her forget herself. It is hard to one's pride but salutary to remember very few people think of one at all. Never give way to it; ignore it; if you feel the blush coming, talk on, and it dies away.

There is and has been no cause for alarm. For theology and religion are not the same thing. A very religious man may have a very atrocious theology. And while it is always best to express our religious knowledge and experiences in the best theological formulae that we may be able to devise, it is always possible, humanity being what it is, that we may not be able to express in words the exact consciousness of our minds and souls. A man's theology will change, if he be a live and intelligent man, with the maturing and magnifying of his religious experiences. And if our theology is ineffective to relate our spiritual and moral experiences, if our creeds do not correctly reveal our thoughts, there is no reason in the world why we should not do as our fathers before us have done and change our creeds, our formulated theologies. Creeds are necessary as an expression of a religious consciousness. It were folly to scorn them. But they should be plastic. They should grow with our growth and expand with our expansion.

And so if investigation of the Scripture has relaid the ground for our belief in the inspiration of the Word of God we should not be fearful. For it has made the foundation but more intelligible and truthful to the minds of men of to-day. It has not destroyed the fact of inspiration. It has simply changed our major ground of belief therein. The Word is as inspired as it ever was. No theological statement, however learned or carefully worded, can alter the fact. If the examination of the Scripture has restated the grounds for our belief in the divinity of Christ, it has been simply to intensify our intellectual acceptance of the fact of His divineness. For He who was the fullness of grace and truth depends not on any theological formula for demonstration or justification. For He was divine ere men began to prove Him so.

We ought to be thankful that the test has come. For out of the fire has emerged a stronger faith in the inspired Word of God, a clearer comprehension of the reasons for our faith. And it were worth while to go through fire and through flood to secure that.

Criticism has eliminated many a perplexity. It has clarified much of the obscurity of the Scripture records. It has brought the testimony of the four ends of the earth to the substantiation of the accuracy in every essential part of God's most Holy Word. It has given us a larger knowledge. It has given us a surer knowledge. Except for those who were nearest to the events that are chronicled in Scripture there has been none more accurately informed, so far as we have light, concerning the facts of Scripture than are we to-day. The more I read of the researches

THEIR FASHIONS THEIR WORK. THEIR ART.

THE SUICIDE'S HAT.

An interesting contribution to the study of feminine psychology has been made by the Hampstead Coroner. "Women always take off their hats before committing suicide."—London Telegraph.

GIRL TOILERS.

There are millions of women and girls in London and other industrial towns, who, with their stunted growth and anemic bodies, are but reduced shadows of what their grandmothers were who hailed from the side of fresh meadows and pleasant banks and braes.—Labor Leader.

CAST IRON FEMININITY.

The modern girl can do everything a man can do and do it on less food and with less sleep. No man could live the life the ordinary society woman leads and not be a wreck at the end of the first season. Certainly no man could run the risks the average woman runs in the mere matter of health and not become a confirmed invalid on the spot.—Ladies' Field.

THE MILLINER'S DUSTER.

"It dusts the air," says the New York Medical Journal. "The woman who wears it bears about with her a drag not operating at a height of a little more than five feet above the pavement, a promising altitude at which to gather in microbes. The feathers are so many tentacles for use in the chase. When she gesticulates with her head she distributes her 'catch' upon the just and the unjust impartially, in church, in the theatre and elsewhere. On her return to her home she is very apt to wave the plumage over her sleeping child, only to wonder, a few days later, from whom little Johnnie got the scarlet fever."

POLITE ENGLISH SHOP GIRLS.

"I wish they would import more English shop girls," said the Inveterate Shopper. "I came across one yesterday. I was buying a little white evening dress. There were about a hundred styles to select from and I think I looked at fifty. I looked at so many that after an hour, when I had at last selected one, I said to her with an apologetic laugh: 'I've been an awful lot of trouble to you, haven't I? I think you'll wish I'll never come again.' " "Indeed I will not," she answered in her pretty English way. "It was no trouble. None at all. It has been a pleasure to wait on you."—New York Press.

NAGGING MOTHERS.

When anybody talks of a nagging wife it is generally to refer in pitying terms to the man whom she has married. Much more to be pitied, however, are the children.

In fairness to mothers it must be said that they unwittingly fall into the habit of nagging their children. "Don't do this," and don't do that," and so forth are remarks calculated to reduce children to a state of sulky irritability. Unless the rights of the little ones are carefully kept in view by the grown-up ones it is small wonder that they sometimes rebel openly against an authority whose pressure they feel is galling jerks and unreasonable restrictions.—Indianapolis News.

DRESSING FOR DINNER.

A prominent woman, who has to do yearly with hundreds of young women, gives this suggestion as to one of her conveniences of life. "A habit which, like bathing, is not concerned with expense, and yet which constitutes a great social difference, is the habit of washing one's face and changing one's gown for dinner. This one is expected to do in the best society out in the world, so why not in the home, the boarding house, the college, everywhere? A large body of experience proves to us that people are not agreeable to each other or to themselves in the evening unless they have gone through this necessary form. Everybody can make some kind of a change, and especially those who are fortunate enough to own two gowns owe it to themselves to form the habit of putting on a different gown for dinner. "One should not separate one's self from well bred people by personal carelessness in little things. I would not encourage womanhood to buy more than they can afford, or encourage rivalry in dress. But there need be none. Just simply wear the best you have, and be immaculately neat. We stimulate one another by wearing and looking and acting our best."—New York Tribune.

LATE PARISIAN NOVELTY.

One of the latest French novelties brought from Paris by a well-known woman just arrived from Europe is a combination purse and card case with a place for bills and memoranda, the whole not larger than the ordinary card case, but finished with the scrupulous regard for every detail, no matter how small, that characterizes the Parisian handiwork. This combination is in one of the new shades of violet blue, and is a one-fold card case two inches wide by a little less than four inches long. At the inside edge of the case where



Pretty Things to Wear.