

Sunday School Lesson

OCTOBER 5, 1919

JOHN AND PETER BECOME DISCIPLES OF JESUS

(John 1:20-42.)

"Jesus saith unto him, follow Me."—John 1:43.—Golden Text. Jesus had probably just returned to Bethany from the wilderness, where he had been tempted, when John saw him approaching and acclaimed him the Messiah.

John's and Peter's decision was to seek Jesus. John started off to seek Jesus and was invited to spend the rest of the day with him. How the time must have flown! What questions must have been asked and answered! Peter let Andrew lead him to Jesus. Where did they meet and what did they talk about? (We have only one fragment of that conversation—Jesus' prophecy about Peter's name and character and service. But that one interview settled it for both John and Peter. Jesus made such an impression upon them, so convinced them of his truth and mission, that they decided to follow him. This is generally the result when men get into close touch with Jesus. He interests and impresses them. He impresses them with his genuineness and truth, his holiness and power. They learn that he is the best, the highest, the divinest Being they know, and they determine to take him as their Leader, to follow him to the end. Let

Jesus have the same opportunity with you. Think about him and study him, his life and his words, and you will decide to be his followers.

You who are young in the world to-day, Have you heard that ringing call? Are you ready to heed? Will you walk the way Of the Lord who needs us all? It is sounding down from the heights above; It is Christ's word: "Follow me!" Ah, straightaway answer the mighty love, His servants and soldiers be. —Margaret E. Sangster.

In the spiritual life of every Christian there are unforgettable days and hours. The Apostle John's first meeting with Jesus was such a time; so firmly fixed was it in his mind that years afterwards he recorded the day and the hour. It was the day after John the Baptist had declared Jesus to be the Lamb of God, and it was the tenth hour of that memorable day, that the Baptist pointed out to him and Andrew and they went home with Jesus. Simply and naturally Jesus summoned his first followers, and willingly and promptly they obeyed his call. Jesus claimed them, all unlearned as they were, as his pupils, and they gladly entered his school.

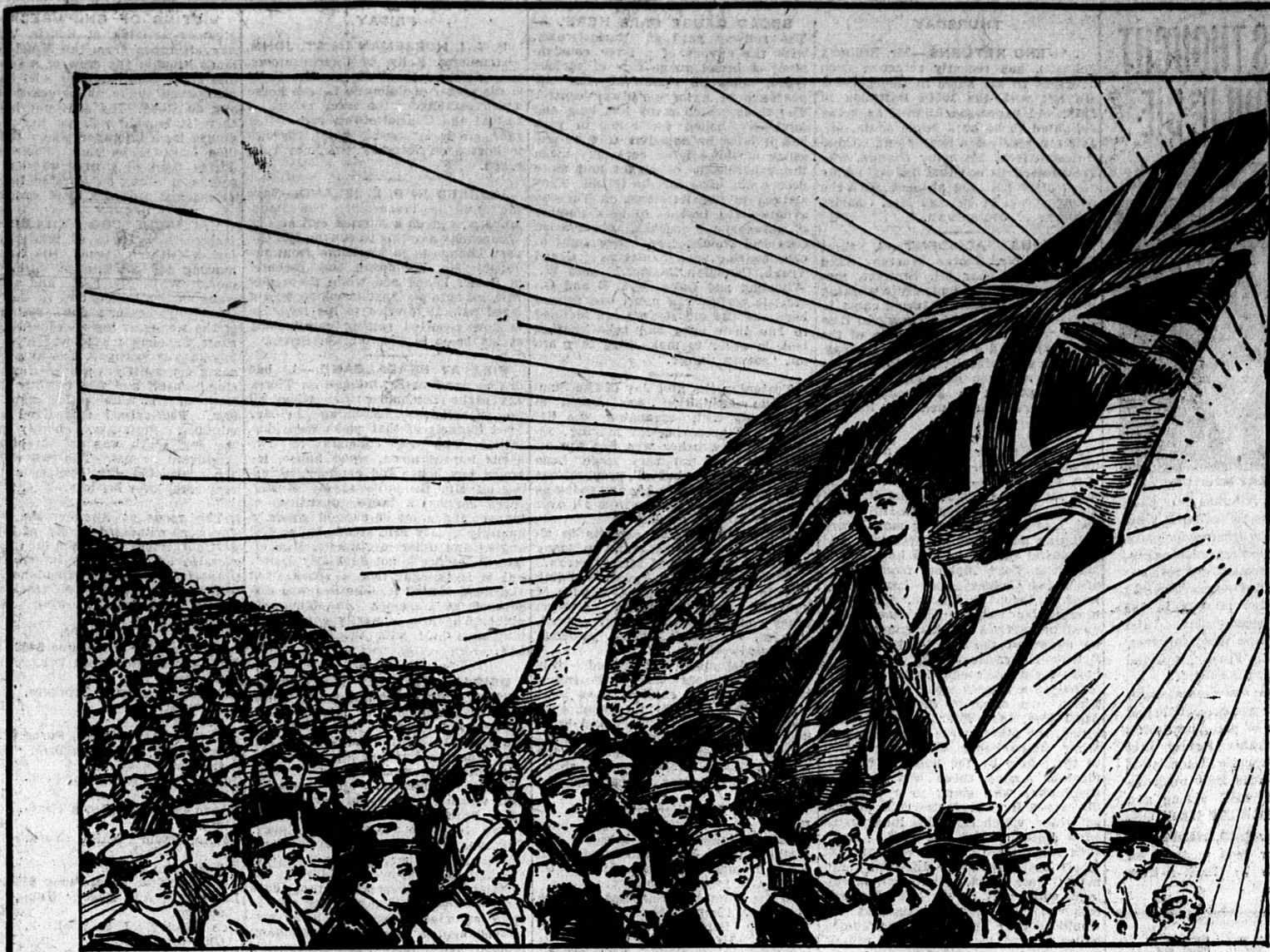
I suppose there were some other people standing around when Andrew and Simon came; undoubtedly John must have been there; and I can imagine the looks of surprise, perhaps the play of a sneer on the lips of some, as Jesus spoke thus to Simon "Thy name is Simon; thy name shall be Cephas, which is by interpretation, Rock." Simon, rock! Why, he was the most vacillating changeable, unreliable fisherman on the Sea of Galilee. We picture John and Andrew exchanging glances of astonishment at the idea of fickle Simon ever being called a rock. Perhaps the first influence of Christ's words upon Simon may have been the same. I can imagine the flush of shame that would rise to his cheeks as he was thus singled out for the gaze of the bystanders as the man who had been weak and changeable, but who was now to be called Rock. "Rock," Simon would say to himself, "Call me rock! this man is giving me a nickname, and taunting me." And then, back of the first flush and feeling of shame, there came pulsing through all Simon's veins the sense of his discovery. He was ashamed of his fickleness. Nobody else taunted him with it with half the bitterness with which he taunted himself. Here, at last, he stood before a man who had discovered him, who had found out his own deepest sense of discontent, who was giving him a new name, and with the new name the promise of a new character. "I know thee, Simon," Jesus said. "I know thy reputation here: I have watched thee for many years, and know thee well as the man of most notorious uncertainty and vacillation of character to be found among the fisher folk here; and I know, too, that deep down in your soul you want a better character. Your name has been Simon, it shall be Rock." All Simon's soul must have thrilled, as he stood at last before a Man who had thus found him in the depths of his life, and who promised him, with a new name, the satisfaction of the deepest longings of his heart.

Perhaps as Jesus looks upon us he sees, as no other man sees, the intense and bitter struggle with the disposition to be satisfied with something less than what is best. Perhaps as he looks upon us today, just as he looked upon Simon Peter there by the shores of the Sea of Galilee, he sees us, as he saw him, weak, pliable, fickle, unreliable men, weak in our relations with other men, possibly in our control over ourselves; but back of all he sees the irremediable sickness with ourselves, the great desire that he who said to Simon, "I know you, you shall be called Rock," should say that same thing to us today: "I know you, unreliable, impulsive, uncertain, and yet eager also to be firm set in truth and righteousness. You shall become what you desire."

Jesus did not say to them, "Will you join my organization?" For at first he had no organization to invite men to join. He did not say to them, "Will you accept these views that I am proclaiming?" For when he first invited men to follow him, he had as yet proclaimed no views. He asked men to join him. He did not ask them to believe in his opinions; he asked men to join him and to believe in him. It was on the personal relationship to himself that he laid all the emphasis; and even on the personal relationship to himself that he laid all the emphasis; and when years had passed away and Christ's organization had begun to develop and his views had been set before men and he called them into his life, he did not say to them even then, "I wish you would accept these views of mine; they are the only truths." He did not say to them, "I wish you would join this fellowship of mine; it is the only fellowship." He still said to them, "Follow me." At the close of his teaching it was still the thought of being personally united to himself that he would have understood to be the fundamental thought of the kingdom. "I know my sheep, and my sheep know me, and they follow me."

It is worth noting that Jesus Christ is the only person in the world who dares to say to men, "Follow me." No other founder of a great religion has based his religion on a personal following of himself. Confucianism, as a religion, consists merely in the practice of maxims, in memorizing them, and in molding life on the basis of those ideas, now twenty-five centuries old. It is a religion of precepts and antiquarianisms. Buddhism is a religion of method. Buddha proclaimed nothing else than the discovery of a way; and by his philosophy man is to learn simply the method of satisfaction and absorption. Mohammedanism is a religion of a book and a formula. Twelve hundred years ago Mohammed wrote it all down, never to be changed while the centuries pass.

Among all the teachers and leaders of men Jesus has dared to stand out and to cry over the tumult of life's set. "Follow me! Follow me!"—Robert E. Speer, in "The Master of the Heart."



Forward, CANADA!

THROUGH sacrifice, Canada has gained the respect and admiration of all people.

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The transition from War to Peace is long, tedious, costly; it takes money, time and effort to beat swords into plowshares. Men cannot drop their arms and return immediately to their former occupations.

War has left Canada a heritage of obligations.

War has left Canada—and the world—face to face with problems that are new and gigantic.

Money is required to discharge these obligations and to solve these problems.

Canada therefore is about to ask her citizens once more to lend their money to enable her to fulfil her obligations to her soldiers and to maintain the country in prosperity

Canada can, if Canada will, march straight on to her glorious destiny.

VICTORY LOAN 1919

Issued by Canada's Victory Loan Committee in co-operation with the Minister of Finance of the Dominion of Canada

Georgetown Prize List

CLASS IX.

FLORICULTURE.

Section 1. Collection Astors 12 blooms. 1st. Mrs. C. H. Poole, Lower Montague; 2nd. Mrs. John A. Gordon, Brudenell.
Section 2. Collection Carnations. 12 blooms. 1st. Mrs. Lemuel McLaren, Montague; 2nd. Mrs. D. J. Stewart, Lower Montague.
Section 3. Collection Dahlias, 12 blooms, 4 colors. 1st. Mrs. D. J. Stewart; 2nd. Mrs. Lemuel McLaren.
Section 4. Collection Gladiolus, 5 spikes. 1st. Mrs. D. J. Stewart; 2nd. Miss Laura Wightman, Lower Montague.
Section 5. Collection Nasturtiums, 4 colors. 1st. Miss Laura Yoston, Georgetown; 2nd. Mrs. D. J. Stewart.
Section 6. Collection Pansies. 1st. Mrs. D. J. Stewart; 2nd. Mrs. Lemuel McLaren.
Section 7. Collection Dianthus, 12 blooms. 1st. Miss Laura Wightman; 2nd. Mrs. D. J. Stewart.
Section 8. Collection Antirrhinum, 4 colors, 3 sprays. 1st. Mrs. D. J. Stewart; 2nd. Miss Laura Wightman.
Section 9. Collection Stocks, 6 sprays, blooms. 1st. Mrs. D. J. Stewart.
Section 10. Collection Verbenas, 6 blooms. 1st. Mrs. D. J. Stewart; 2nd. Mrs. John A. Gordon, Brudenell.
Section 11. Collection Phlox, 12 sprays. 1st. Mrs. D. J. Stewart; 2nd. Miss Laura Wightman.
Section 12. Collection Sweet Peas, 12 distinct colors. 1st. Mrs. D. J. Stewart.
Section 13. Collection Sweet Peas 12 distinct colors. 1st. Mrs. D. J. Stewart; 2nd. Mrs. Lemuel McLaren.
Section 14. Collection potted plants 1st. Louise Jenkins, Georgetown; 2nd. Mrs. S. E. McDonald, Georgetown.
Section 15. Table Bouquet. 1st. Mrs. D. J. Stewart; 2nd. Mrs. Lemuel McLaren, Montague.
Section 16. Hand Bouquet. 1st. Miss Laura Wightman; 2nd. Mrs. D. J. Stewart.

CLASS XI.

WOOLLEN AND FANCY WORK

Section 7. Pair Blankets. 1st. Mrs. John McEachern, Newport.
Section 10. Woven Counterpane. 1st. Mrs. John T. Mellish, Montague.
Section 11. Hearth Rug, All wool. 1st. Mrs. George W. Aitken, Lower Montague; 2nd. Mrs. George Wilson, Gardigan.
Section 12. Hearth Rug, all rag. 1st. Mrs. Philip Morrison, Georgetown; 2nd. Mrs. John T. Mellish.
Section 13. Two pairs woollen Sox. 1st. Mrs. James Miar, Georgetown Royalty; 2nd. Mrs. E. McKinnon, Georgetown Royalty.
Section 14. One pair woollen gloves. 1st. Mrs. Hugh McEachern, Newport.
Section 15. Pair winter mitts. 1st. Mrs. Hugh McEachern, Newport; 2nd. Mrs. John T. Mellish, Montague.
Section 16. Pair embroidered pillow cases. 1st. Mrs. (Dr.) Stewart, Georgetown; 2nd. Mrs. E. Doyle, Georgetown.
Section 17. Centre piece, white, embroidered in white. 1st. Mrs. E. Parkman, Montague; 2nd. Mrs. Tupper, Georgetown.
Section 18. Specimen filet crochet. 1st. Mrs. C. H. Poole, Lower Montague; 2nd. Mrs. Annie Wightman, Lower Montague.
Section 20. White centre piece, embroidered in colors. 1st. Mrs. Edward Parkman.
Section 21. Pin cushion, mounting to be considered. 1st. Mrs. (Dr.) Stewart, 2nd. Miss H. Aitken, Georgetown.
Section 22. Specimen Crochet lace. 1st. Mrs. J. T. Mellish, 2nd. Elsie Lavera, Georgetown.
Section 23. Crochet Yoke. 1st. Miss Ethel Knight, Georgetown; 2nd. Mrs. R. A. Hyndman, St. Peters.
Section 24. Patch work quilt. 1st. Mrs. E. Doyle, Georgetown; 2nd. Mrs. J. T. Mellish.
Section 25. Eyelet Embroidery.

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