SUNDAY SCHOOL LESSON

EDITOR'S NOTE: In future the current Sunday School Lesson will be published one week earlier than usual.

February 14

JESUS HEALS A MAN BORN BLIND.—John 9

PRINTED TEXT

John 9:18-38

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

Memory Verse: Let us love one another. I John 4:7.

THE LESSON IN ITS SETTING

Time.—Mid-October, A.D. 29.

Place.—Somewhere in the city of Jerusalem.

"The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind. but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself." How stubborn the human heart can be when it is determined that, no matter how great the evidence, it will not recognize Jesus to be the Son of God.

"These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him." The Pharisees refused to acknowledge the truth concerning Christ. Long before this they had taken their stand against Christ and now they were, through sheer pride of office, determined not to acknowledge their fault by changing their verdict.

The Beggar's Testimony

"So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." The phrase 'Give glory to God' is a solemn charge to declare the whole truth.

"They said therefore unto him, what did he unto thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?" The repeating of the question of how the man was healed simply reveals the fact that these stubborn men were finding the testimony of the beggar too strong and clear for denial.

A God-Fearing Person

"And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses; but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes." The Pharisees knew that God had spoken to Moses, but they do not know whence this man Jesus is; that is, they do not know that He is from God, at which confession of ignorance the one once blind shows his astonishment.

'We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing." The Pharisees actually have only furthered the beggar's thinking: for while at first he is not ready to discuss whether Jesus is an open sinner, now he proves conclusively that he must be the very opposite, a God-fearing person who does God's will.

The Son of Man

"They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." Defeated by his pitiless logic, the adversaries of Jesus give way to rage.

"Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?" The thought of 'the Son of Man' stands in true contrast with the selfish isolation of 'the Jews.' The new society, seen here in its beginning, rests upon this foundation, wide as humanity itself.

"He answered and said, And who is he, Lord, that may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee." 'Thou hast seen Him,' was not that enough to prove His claim?. Jesus gave the beggar eyes to see; now he has given him the Christ to look at.

"And he said, Lord, I believe. And he worshipped him." This man, of course, did not have a full conception of all that the Sonship of Christ involved, for even the Apostles themselves were slow in coming to realize the full meaning of Christ's deity. But this man did believe that Christ had come from God, that He was God's Son, that He was doing God's work, that His words were true. A man who believes this much wlil believe all else that he finds concerning Christ in the Word of God.

U-BOAT CHIEF RULES NAZI NAVY

Confirmation of reports that Germany hopes U-boats can stem the rising tide of defeat is seen in the elevation of Admiral Karl Doenitz to be Grand Admiral in supreme command of the German Navy, succeeding Grand Admiral Erich Raeder. Admiral Doenitz, former commander of the submarine fleet and originator of "wolf-pack" U-boat tactics, is pictured, left above, greeting a returned submarine crew.

Only 12,000 Nazis Fight at Stalingrad

All but 12,000 of the German Sixth Army that once fought its way into the streets of Stalingrad have been wiped out or taken prisoner and the three main railroads radiating out from the centre—to the north, the Caucasus and the west—have been freed from enemy control.

The completeness of the disaster to the 220,000 troops virtually is conceded in Berlin where the Nazi propaganda has given out that all the remaining troops at Stalingrad may lose their lives. However, some of the German commanding officers were reported by the Russians to have escaped from the trap by plane after refusing a Russian demand for surrender. One regiment, the 534th, was announced to have surrendered en masse.

SUNDAY SCHOOL LESSON

February 21

JESUS THE GOOD SHEPHERD

John 10

PRINTED TEXT

John 10:1-5, 11-16, 27-30

GOLDEN TEXT. — I am the good shepherd: the good shepherd layeth down his life for the sheep. John 10:11.

Memory Verse: Be ye kind. Ephesians 4:32.

THE LESSON IN ITS SETTING

Time.—The first half of this chapter, through verse 21, records a message uttered by our Lord in mid-October A.D. 29. The words recorded in verses 22-39 were uttered in late December of that year; within a few days after, the event recorded in the last two verses took place.

Place.—Each of the discourses recorded in this chapter was uttered in Jerusalem, but of course, the event spoken of in the last three verses occurred in Bethany beyond Jordan.

The Shepherds Contrasted

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." Jesus means to describe here the audacity full of cunning with which the Pharisees had succeeded in establishing their authority in the enclosure of the people of God.

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for the know not the voice of strangers."

The shepherd's call is recognized by his own sheep for each of which he has a name. Him only will they follow; from a stranger's call they will flee, not recognizing the voice. The sheep recognize the familiar and loving voice. There is no compulsion or violence as in the case of a thief. (Ps. 110:3.)

The Good Shepherd

"I am the good shepherd: the good shepherd layeth down his life for his sheep. He that is a hireling, and not a shepherd, whose own sheep they are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep." Christ is the Perfect Shepherd as opposed to His own imperfect ministers. He is the true shepherd as opposed to the false shepherds who are hirelings and hypocrites; He is the good shepherd who gives His life for the sheep as opposed to the wicked thief who takes their lives to preserve his own.

"I am the good shepherd; and I know mine own, and mine own know me." This is the knowledge of mutual love, trust and sympathy. We know ourselves truly only in Christ's knowledge of us.

One Flock, One Shepherd

"Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." Christ foresaw His death and could have escaped it but that He came to die for the sins of the people. We have here our Lord teaching us how to think of the certain issues of His work and ours. There is to be but one Shepherd and over all the earth a great unity of obedience to Him.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." What infinite privileges are granted to the true sheep of the Good Shepherd: they are given eternal life; they shall never be taken out of the safekeeping of the Shepherd; they are the gift of the Father to the Son; they are forever safe in the Father's hands. All the power of the Godhead is here revealed as more than sufficient for the eternal preservation of those whom the Father has given to the Son.

THIS CURIOUS WORLD

By William Ferguson

Canadian Women Have London Club

Canadian women in the Services or engaged in war work in Britain now have their own central gathering place in Canada Corner in London. A freshlp painted, bright blue door stands open at 5 Suffolk street, just behind Canada House, off Trafalgar Square.

Already more htan 100 young Canadian girls, mostly in uniform, are making use of the club's facilities. There are a comfortable sitting room, with Canadian magazines and papers, a rest room and a snack bar. A house mother is in residence, and with day hostesses shares the task of giving information or advice to recent arrivals who as yet do not know their way around London.

RADIO REPORTER

By REX FROST

dEar Radeo eDitorS;

sense I as bin togethuR With aMos fur sew mennY Years, and sense MosT o yo rememmmbur me an aMos bacK wen it wuz ;sAm 'n HENRY" their aint muTch to teLL yo tHat yu dont kno. oUr sloGGan is "keEp sMilin whiLE diaLin' becaUSe yo can't go Rong with a ANDREW H. Brown enTerPrize becAuSe we aIm to pLeas an kEEp all cUstomerS satisfiEd. Also muSic fernished fOr wEddings an sociablEs.

RespctivlY Yors

ANDREW H. BROWN, Esk.

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Radio editors across the United States and Canada were highly amused to receive recently a letter, of which the above is an extract. Equally sorry were they to learn that North America's famous black face comedians Amos and Andy would be leaving the air on February 19th next. After 23 years of radio and stage association Freeman (Amos) Gosden and Charles (Andy) Correll naturally have many fond recollections of their past successes. . and of their modest beginning. Way back in March, 1925 the boys auditioned for Bob Boniel at Station EBH, Chicago. Their song, "Yes, Sir, that's my baby" was presented with what was then a hot ukelele accompaniment. "Well," said Boniel when they had finished, "you boys aren't bad but we've got a lot of singers on this station, I tell you what to do, drop around tonight about 11.30 and I'll put you on the air for one song, you understand that we don't pay for talent, but after we sign the station off at midnight, we give all the artists a plate luncheon." Such was their introduction to radio. . . a free lunch but no pay. One day the manager of a rival radio station in Chicago asked Gosden and Correll if they could dramatise one of the comic strips in the local paper. Their retort was that they felt they could do a better job by creating a radio comic strip of their own, and so on March 19, 1928, they first appeared as Amos 'N Andy over WMAQ, Chicago. The rest of the story is history, well known to the vast majority of radio listeners in North America. For more than 8 years they had the largest weekly audience of any program on the air. Suffice it to say that Amos 'N Andy will be sorely missed.

At the beginning of this year the strength of the Royal Canadian Navy was close to 50,000 men operating more than 500 ships. That is a long stretch from the strength at the outbreak of war, 1,700 men and 15 vessels in operation. For most Canadian sailors the most dramatic moment in their daily routine is not when a submarine lets loose its torpedo but when the roaring winds whip the bosom of the sea into dramatic fury and make each moment of the day a brush with fate. How one little vessel of the Royal Canadian Navy rode out a storm at sea will constitute the feature story of the CBC network broadcast Comrades in Arms, Friday, February 12, 10.15 p.m. But this program is not alone a naval presentation; on the occasion in question the Canadian Army will salute the birthday of Abraham Lincoln.

Not everyone knows that the first vessel to cross the Atlantic Ocean by steam power only was built in Canada by a Canadian. Sir Samuel Cunard, Halifax business man, was to become the most outstanding ship-owner in North America when in 1883 he planned and supervised the construction of the "Royal William." This fully steam-powered vessel crossed from Quebec to London, England in twenty-two days. . . . and was the forerunner of a little fleet of four ships with a total tonnage of 5,000, which became the nucleus of the great Cunard Company of modern times. The full story of the life of Sir Samuel Cunard will be heard by Canadian schoolchildren on Friday, February 12, 10 a.m. as another in the series of history lessons in the National school broadcasts of the CBC.

U. S. SOLDIER

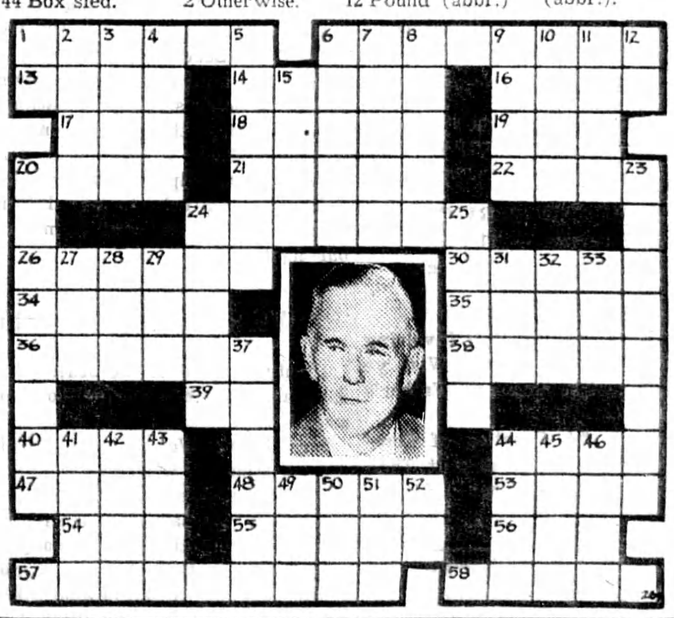
HORIZONTAL

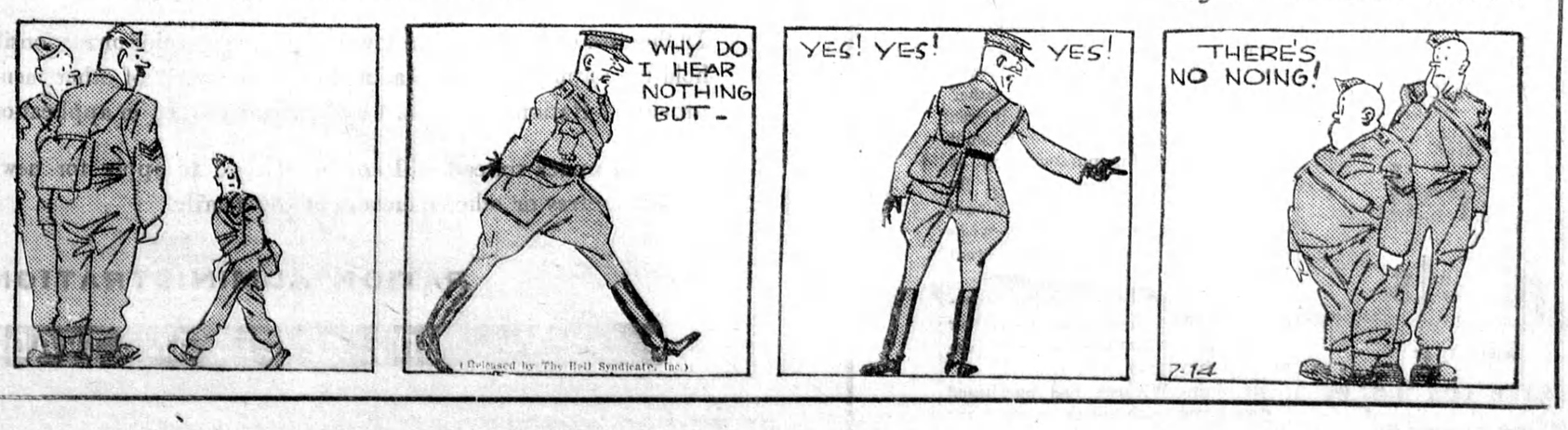
1, 6 Pictured U. S. A. top army official.
13 Jar.
14 Original musical draft.
16 Arabian.
17 Male child.
18 Crowns of heads.
19 Coin.
20 Saucy.
21 Goddess of peace.
22 Residue from pressed grapes
24 Having made a will.
26 Slumbered.
30 To furnish with new weapons.
34 Eating utensil.
35 Lowest deck on ship.
36 Ball player.
38 Play for actors
39 Toward.
40 Wood spirits.
44 Box sled.
47 To gleam.
48 Higher in place.
53 Enthusiasm.
54 Body in sky.
55 Mournful.
56 Cuckoo.
57 He rose through the ranks by ——.
58 He is now Chief of ——.

VERTICAL

1 Pep.
2 Otherwise.
3 Genus of swans.
4 To declaim.
5 Detected.
6 Vocal composition.
7 Sphere of action.
8 To change a gem setting.
9 Injury.
10 Tract of ground.
11 Den.
12 Pound (abbr.)
15 Vehicles.
20 This general was an aide to General ——.
23 He is a student of past ——s.
24 Principle.
25 To corrode.
27 Roof finial.
28 Drunkard.
29 Small child.
31 To make a mistake.
32 Room recess.
33 Gypsy.
37 Sturdy.
41 Pertaining to wings.
42 Bull.
43 Made to float.
44 Irish fuel.
45 Arm bone.
46 Naive.
49 Food paste.
50 Opposed to con.
51 Bird of prey.
52 Railway (abbr.).

Answer to Previous Puzzle



POP—Pop's Right the First Time

By J. MILLAR WATT