

be mended, when broken? Not to the carpenter or to the blacksmith, but to the watch-maker. God made our souls and bodies, and when they are broken he can mend them. Sometimes men who have studied much about the body can help God to mend it, and we call such men doctors; but it is God who does the mending after all. Talk about the poor man who had been thirty-eight years broken. He did not know that One was standing by who had power to make him whole!



3. Had the man any thing to do in this great work of getting mended? Yes, he had just to hear what Jesus said, and mind him! Tell the rest of the story, and teach that Jesus has the same power now that he had then. When our bodies are sick, we must ask Jesus to cure them. When our souls are sick, we must ask Jesus to cure them. Then our part is to believe Jesus, and do what he tells us to do. Tell some of the signs of sickness in the soul, ill-temper, selfishness, etc., and show the hand, once nailed to the cross, now stretched out to help and to heal. Who will take hold of that hand now?

Lesson Word-Pictures.

Sabbath in Jerusalem! Still, hallowed hours everywhere. The people have forsaken their daily pursuits. Bethesda, though, is not forsaken. In the pool's five porches, what a collection of the "blind," the "halt," the "withered," those afflicted with any kind of disease, all waiting for some mysterious troubling of the glassy pool. Jesus walks among them. His eye rests on a poor fellow burdened with an infirmity thirty-eight years long. The man perhaps is watching the water. When the mysterious "troubling" of the water begins, if he can only get down into it, then he fancies there is hope, and just now the water may be disturbed! Some one may be raising the cry, "The water is troubled!" Yes, there it is, the strange bubbling and heaving of the water! The crowd bursts into excited outcries. Now, what a scramble for the pool! In his eagerness some poor old paralytic has actually rolled off his bed! A blind man has started on the run, feeling his way with extended hands. And that cripple, if he hasn't thrown away his crutches, and dropped on his hands and knees! This man with the long infirmity, he groans, but cannot rise! If a friend would only lift him! He would be glad to have somebody throw him into Bethesda's pool. Hold! There is a voice speaking to him. He raises his tired, anxious, helpless eyes, and somebody with tender, sympathetic face is looking down and saying, "Wilt thou be made whole?"

Willing to be made whole? It is the thing above all others desired, but who will put him into the pool? Why does Jesus thrill the man with that strange, searching look, and those thrilling, imperative tones?

Does he mean it. "Rise, take up thy bed, and walk!" Impossible! But, no, for there is a new, strange power tingling all through his body, arousing his will, moving his muscles, and the man gets up and walks! He even lifts his bed and goes off with it! A multitude have gathered in the meantime, a multitude looking on with wondering eyes, a multitude whose tongues are loosed in an excited wonder at the sight, while Jesus quietly withdraws amid the tumult. "Ho, ho!" somebody is saying. "Stop there, you man with your bed on your back! Don't you know you are breaking the holy Sabbath day, lugging off your bed? Wilt business have you to be healed on the holy Sabbath day?" He stops. Poor fellow, just out of thirty-eight years of bondage, must he go back into it because the wrong day was selected for his cure? The crowd press about him and watch for his answer. What will he say? "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" Where is that mischief-maker, that Sabbath-breaker, then? People turn and look for him. There is the pool, here is the man, and not beneath him, but on his back, is a bed. The wicked Sabbath-breaker is gone! "There he is!" the man afterward says to himself, for he has found in the temple the miracle-worker, who now bids him "Sin no more!" "It is Jesus," cries the man, and he goes away to scatter the news. "Kill him, kill him!" that is the return they propose to make to the man who dares to heal on the holy Sabbath day.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The steps of repentance and faith lead down to the waters of redemption. Wilt thou be made whole? Jesus is the friend that is waiting with loving hand to lead you to the cleansing stream.

THE TIME IS NOW.

A simple cancellation sentence may be used. Write, "I have no man to put me into the pool." Speak of the friendless state of such a one, then with colored chalk write over the words "no man" the name of JESUS.

A. D. 29.]

John 6. 1-21.



LESSON IX. JESUS FEEDING FIVE THOUSAND.

[May 30.]

[Commit to memory verses 9-11.]

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is another two hundred pennyworth of bread, but I fear it is not sufficient for them.

10 And Jesus said, I am not a man that will come down from heaven, but a man that will come down from heaven, and will give life unto the world.

11 And Jesus said, I am not a man that will come down from heaven, but a man that will come down from heaven, and will give life unto the world.

12 When the people therefore saw his signs, they said, This is of a doubt the Messiah, the Son of David.

13 Therefore the Jews said, Because he said, I am the Son of man, which is written, I will give life unto the world, he is of a doubt the Messiah, the Son of David.

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