



POOL OF BETHESDA.

WORK FOR THE CAUSE OF  
TEMPERANCE.

**W**ORK for the cause of Temperance!  
Hence to the stirring call!  
Work in the name of mercy;  
There is work for all.  
See how the evil prospers!  
Say, shall we idle be?  
Work for the cause of Temperance  
Till the land is free!

Work for the cause of Temperance!  
Work for your children's sake!  
Work till reform's glad summons  
Shall the land awake;  
Fathers and sons and brothers,  
Turn from the cup away;  
Work for the cause of Temperance  
Till we win the day.

Soon may the glad tidings  
Ring through all the land:  
"Temperance hath won the victory  
Over Satan's band!"  
Then shall a woeeful burden  
From many hearts be borne!  
Oh! what a glorious dawning  
Of the Temperance morn.

J. C. M.

## POOL OF BETHESDA.

This pool, referred to in next Sunday's lesson, is thus described by the Rev. Hugh Johnston, B.D.:

Coming out of one of the three gates of the northern wall of the enclosure, we are at a pool, the traditional Pool of Bethesda. "Now there is at Jerusalem by the Sheep Gate a pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."—John v. 2, 3. The pool is about three hundred and fifty feet in length, and about one hundred and thirty in breadth. It is choked with filth, but it is still quite deep in places; about its side are the remains of cement and undoubted traces of the five porches. Dr. Robinson thinks that the identification is doubtful, and is of opinion that the Pool of the Virgin under Mount Ophel was the Pool of Bethesda. But the size of this pool, its five porches, its position, for the Sheep Gate was near the north-east angle of the temple area, the name of the adjacent hill *Besetha*, which means *washing*, all point to this traditional pool as the real Bethesda. We were informed that an English gentleman had offered, at his own expense, to clean out and restore the pool, but the jealous and bigoted authorities will not allow him to do so, an illustration of the difficulties under which the Palestine Exploration Society pursue their work.

Sir John Maundeville, who wrote

500 years ago, says: "Angels used to come from heaven into that well and bathe them in it, and the man who first bathed after the moving of the water, was made whole of whatever sickness he had; and there our Lord healed a man of the palsy, with which he had lain thirty-eight years; and our Lord said to him, 'Take up thy bed and go.'"

## HE CHANGED MASTERS.

A YOUNG man changed masters. He entered into the service of the Lord Jesus. "Now," said he, "I shall give up smoking. It does not look right to be spending money in cigars which are no real good to me, when the Lord has so much need of it to carry on the affairs of his kingdom."

He threw away his cigar and gave to good objects the money he spent in cigars. How much do you think it was a year? One hundred and fifty dollars. Now can the children tell why it is so many men, who smoke a cigar now and then, and occasionally take a glass of beer, never can afford to give a dollar to the minister or ever spare enough to pay for a good paper? I think that there would be a change if some of them would change masters as the young man did.

## LESSON NOTES.

## SECOND QUARTER.

A. D. 29.] LESSON VIII. [May 23

JESUS AT BETHESDA.

John 5. 5-15. Commit to mem. vs. 6-9.

## GOLDEN TEXT.

Wilt thou be made whole? John 5. 6.

## OUTLINE.

1. Helplessness, v. 5-7.
2. Healing, v. 8, 9
3. Hatred, v. 10-12.

**T.M.**—Jesus' second Passover, probably. Some weeks later than last lesson, and after the first Galilean tour.

**PLACE.**—The Pool of Bethesda.

**EXPLANATIONS.**—*An infirmity*—Probably some incurable disease which prevented him from walking. *The impotent man*—The powerless man the incurable. *Water is troubled*—Probably some bubbling or boiling of the water of the pool, caused by fresh water pouring in or by escape of natural gas. *Take up thy bed*—The rag, or mat, not such beds as we lie upon. *The Sabbath*—The seventh day of the week. *Was made whole*—Was cured, and wholly restored. *Wilt not*—Did not know. *Sin no more*—Evidently the cause of this man's trouble was vice, of which Jesus knew. *My Father worketh hitherto*—God works his work of maintaining and supplying the world forever. He rests not day nor night. He is superior to the

Sabbath, as he made it, and is not bound by its law.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—  
1. That there is help for the helpless!  
2. That Jesus is able and willing to heal!  
3. That right doing secures the hatred of bad men!

## THE LESSON CATECHISM.

1. What power was possessed by the water of the Pool of Bethesda in Jerusalem? It healed those who bathed in it. 2. Whom did Jesus find lying by the Pool of Bethesda? A helpless, sick man. 3. What did Jesus say to him in the GOLDEN TEXT? "Wilt thou be made whole?" 4. What command did Jesus give to the helpless man? "Rise, take up thy bed and walk." 5. What followed this command? The man became well. 6. What reason did Jesus give for doing this miracle on the Sabbath day? "My Father worketh, and I work."

**DOCTRINAL SUGGESTION.**—The law of the Sabbath.

## CATECHISM QUESTION.

25. If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them? We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known. [1 Cor. xiii. 10.]

A. D. 29.] LESSON IX. [May 30

JESUS FEEDING FIVE THOUSAND.

John 6. 1-21. Commit to mem. vs. 9-11.

## GOLDEN TEXT.

Jesus said unto them, I am the bread of life. John 6. 35.

## OUTLINE.

1. Feeding the Multitude, v. 1-14.
2. Walking on the Sea, v. 15-21.

**T.M.**—Almost a year after the last lesson. Just before the third Passover of Christ's ministry, a Passover which he did not attend.

**PLACE.**—Bethsaida.

**EXPLANATIONS.**—*Went over*—Across to the east side. *The Passover*—The feast commemorative of their escape from Egypt and the death of the first-born of Egypt. *A great company*—The multitudes which had followed him. *To prove him*—To try his faith. *Two hundred pennyworth*—Two hundred denarii—coins of Tiberius—silver, and worth about fourteen cents each. *That prophet that should come*—The expected Messiah, who, they thought, would be a king, and overthrow the Romans. *The sea arose*—The waves rolled violently. *Five and twenty . . . furlongs*—Not quite three miles; not half-way across to Capernaum.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. To have sympathy with other's needs!
2. To give ready obedience to the commandments of Jesus!
3. To be careful in the midst of plenty!

## THE LESSON CATECHISM.

1. What was the result of the miracles which Jesus wrought? A great multitude followed him. 2. What did Jesus do for the multitude by the sea of Galilee after he had taught them all day? He gave them food. 3. With what amount of food did he supply the needs of five thousand men? With five loaves and two fishes. 4. What was this miracle intended to teach as shown in the GOLDEN TEXT? "Jesus said," etc. 5. What did the people wish to do after this miracle? To make Jesus a king. 6. What did Jesus do in the night after he had sent away the disciples and the multitude? He walked on the sea. 7. What did he say to his disciples when they were afraid? "It is I; be not afraid!"

**DOCTRINAL SUGGESTION.**—The supernatural in Christ.

## CATECHISM QUESTION.

26. What do the Scriptures teach you concerning God? That God is an eternal Spirit, infinite and unchanging able in his nature and attributes, who alone exists of himself. [John iv. 24; Isaiah xlv. 9.]

**DR. FRANKLIN** in summing up the domestic evils of drunkenness, says: "Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners."

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