

feel it beforehand, and have the choice? What, in short, if it were a person? "Now is my soul troubled," He said, and we cannot wonder. And the trouble was partly, how greatly we cannot tell, that He had the power of choice. "What shall I say? Shall I say, Father save me from this hour?" for it must be a willing sacrifice. Even the pagan worshipper declined to sacrifice the lamb that struggled as he led it to the altar. The grain of wheat must *fall* into the ground. He that hateth his life shall keep it unto life eternal.—Hastings.

"A grain of corn multiplies by yielding other grains like itself. If, therefore, Jesus be compared to seed, and He be sown to multiply, He will produce others like Himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth."

In the year, A.D. 496, Clovis, king of the Franks, was engaged in battle with the Alemanni. The battle was going against him. Clovis, although he had had a Christian mother, up to this time had been a heathen. But now in fear of defeat he turns to his mother's God, the God of the Christians, and promises allegiance to Him if he should win the victory. The tide of battle turned and the army of the Alemanni was destroyed. Clovis kept his vow and was baptized. The historian, Kurtz, says: "The conversion of Clovis, soon followed by that of the nobles and the people, seems really to have been a matter of conviction, and genuine according to the measure of his knowledge

of God. He made a bargain with the Christian's God and fulfilled the obligations under which he had placed himself. Of an inner charge of heart we can indeed find no trace. There was, however, no mention of that in his bargain. Just after his conversion he commits the most atrocious acts of faithlessness, treachery and secret murder." Other men besides Clovis have attempted to be servants of Christ without being His followers.

There is the attraction of one dewdrop for another, as they hang together on the same blade, and, running together, fall from their momentary glory into a common grave. There is the attraction of the flame for the moth, as it flutters and darts round the fatal glory, until it falls wingless and scorched upon the floor. There is the attraction of the magnet for the particles of matter through which it has passed, in virtue of which it draws some of them to itself, and has no influence on others. And there is the attraction of the sun for all created things within the circle of the worlds that sweep around him as their centre, finding life and gladness in his beams. The latter is the highest and most glorious form in which the principle of attraction displays itself, and it is that which is exerted by the Sun of Righteousness. Christ is the luminous centre, and the effulgent source of all vitality and blessing in the universe of souls.—F. Ferguson.

He stretches forth His arms on the cross, He opens His hands, ready to receive the sinner to His embrace. In those arms I long to live and die.—Augustine.

LIGHT FROM THE EAST

Greeks.—From the time of Alexander the Great, Greek influence in Syria began. He found the highway of trade between Asia and Egypt stretching through Palestine and he followed it for conquest, leaving Greek civilization behind him. Coins, monuments and temples remain to mark how widespread this influence was. Commerce, following colonization, made Europe familiar with Israel's faith, and Jewish emigration into Greece itself made its religion still more widely known. Its monotheism and

superior morality attracted pure-minded men of every creed, especially from that of Greece, which was full of questionings and dissatisfaction. And the reports which had spread concerning the teaching of Jesus attracted the men who were studying every phase of Jewish belief.

Bethsaida.—It is now generally held that all the references to Bethsaida in the gospels may be understood of the town on the northeast corner of the Sea of Galilee, where the River Jordan enters the Sea.

See Lesson 1