



**THE FARMER'S BOY.**

KNOW my face and hands are brown,  
But I am strong and spry;  
You cannot find in all the town  
A happier boy than I.  
With health, with hearty appetite,  
With nothing to annoy,  
It is a sweet and true delight  
To be a farmer's boy.

My pants are patched, my cap is torn,  
There's smut upon my nose;  
My muddy shoes are badly worn—  
They laugh at both the toes,  
My mother makes a suit for me  
That I can soon destroy,  
But it is always fun to be  
A lively farmer's boy!

I love the mountains grand and steep,  
They make me think of God;  
The hillside pastures, where the sheep  
Browse on the fresh, green sod;  
The spreading beech and maple trees,  
The squirrels, so cute and coy,  
The birds, the butterflies, the bees—  
I am a farmer's boy!

I can, with jack-knife, carve a ship,  
Or make a whistle shrill;  
Can stones upon the river skip,  
Down by the old red mill;  
The tallest trees can nimbly climb,  
Can sing, can shout with joy,  
Can have a splendid, jolly time,  
And be a farmer's boy!

—Chicago Inter-Ocean.

**LESSON NOTES.**

**SECOND QUARTER.**

A.D. 28.] **LESSON VI.** [May 9.

**SOWING AND REAPING.**

John 4. 37-48. Commit to mem. vs. 35-38.

**GOLDEN TEXT.**

One soweth, and another reapeth. John 4. 37.

**OUTLINE.**

1. Sowing, v. 27-34.
2. Reaping, v. 35-42.

**TIME, PLACE.**—Same as in Lesson V.

**EXPLANATIONS.**—*Marveled*—Wondered: because the Jews had no dealings with the Samaritans. *No man said*—None of the disciples dared to question what he was doing. *Left her water-pot*—A strange act for a Samaritan. It was, perhaps, a leather bucket, such as the Arab women now use. *Disciples prayed Alin*—Urged him to eat the food they had brought. *My meat is to do the will*—Meat strengthens and fits for work. Jesus

means, it strengthens me and revives me to teach this longing soul the way of life. *Four months, and then cometh harvest*—The principal harvest month corresponded to our May Barley harvest was in April. This may mean, "harvest is slow in coming, but our harvest is here." Or it may have been just four months before harvest. And when he said, "Lift up your eyes" how it must set them thinking what he meant. *That saying*—A common proverb

**TEACHINGS OF THE LESSON.**

Where, in this lesson, do we find—  
1. The duty of confessing Christ?  
2. The need of sowing before reaping?  
3. The reward of all true labor for God?

**THE LESSON CATECHISM.**

1. After talking with Jesus what did the woman of Samaria do in her own city? She called the people to Christ.
2. To what did Jesus compare the world in speaking to his disciples? To a field white for harvest.
3. What does he gather who works for Christ? Fruit unto life eternal.
4. What is said of work for Christ in the GOLDEN TEXT? "One soweth," etc.
5. What was the result of the Saviour's visit to the Samaritan city? Many believed on him.

**DOCTRINAL SUGGESTION.**—The spiritual harvest.

**CATECHISM QUESTION.**

22. How is it proved that the New Testament is inspired by the Holy Spirit? The Saviour told his Apostles that they should be witnesses of him, and promised that the Spirit should bring his word to their remembrance, and teach them things to come. [John xv. 26, 27, xiv. 26.]

A.D. 28.] **LESSON VII.** [May 16.

**THE NOBLEMAN'S SON.**

John 4. 43-54. Commit to mem. vs. 43-51.

**GOLDEN TEXT.**

Jesus saith unto him, Go thy way; thy son liveth. John 4. 50.

**OUTLINE.**

1. At Cana, v. 43-46.
2. A Call, v. 47-49.
3. A Cure, v. 50-54.

**TIME.**—The weeks following story of last lesson, A.D. 28.

**PLACES.**—Sychar, Cana, Capernaum.  
**EXPLANATIONS.**—*After two days*—The two days he stayed in Sychar. *Into Galilee*—Some of the country parts of Galilee, but not to Nazareth. *A prophet hath no honour in his own country*—The reason why he did not go to Nazareth. *Things that he did at Jerusalem*—Cleansing the temple, and asserting his position as a reformer in Israel. *Certain nobleman*—A person in high position and perhaps a kinsman of Herod. *Come down, and heal his son*—He probably knew about Jesus' miraculous power, and thought if he can make water into wine, he can turn sickness to health. *Except ye see signs*—Unless I keep doing miracles ye will not believe. *The seventh hour*—About one o'clock of our day.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, do we see—  
1. The plea of anxious love?  
2. The answered prayer?  
3. The power of faith?

**THE LESSON CATECHISM.**

1. To what place did Jesus go after leaving Samaria? To Cana in Galilee.
2. What did a nobleman ask of Jesus at Cana? To come and heal his son.
3. Where was his son at the time? At Capernaum, fifteen miles away.
4. What did Jesus say to him in the GOLDEN TEXT? "Jesus saith," etc.
5. How did the father receive the words of Jesus? He believed and went home.
6. What did he hear before he reached his home? "Thy son liveth."
7. At what hour had the fever left the son? At the hour when Jesus spoke.

**DOCTRINAL SUGGESTION.** The power of Christ.

**CATECHISM QUESTIONS.**

23. What other proof is there that the Bible is inspired? Its wonderful and heavenly power over the human heart. [Heb. iv. 12, 13; Tim. iii. 16.]  
24. How must we then esteem the Scriptures? As the true word of God, the sure and authentic rule of faith and practice.

**THE BELL OF JUSTICE**

It is a beautiful story that in one of the old cities of Italy the king caused a bell to be hung in a tower in one of the public squares, and called it the "bell of justice," and commanded that any one who had been wronged should go and ring the bell, and so call the magistrate of the city, and ask and receive justice. And, when, in the course of time, the lower end of the bell-ropes rotted away, a wild vine was tied to it to lengthen it; and one day an old and starving horse that had been abandoned by its owner and turned out to die wandered into the tower, and trying to eat the vine rang the bell. And the magistrate of the city, coming to see who had rung the bell, found this old and starving horse, and he caused the owner of the horse, in whose service he had toiled and been worn out, to be summoned before him, and decreed that as his poor horse had rung the bell of justice, he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable.

**A LESSON IN A TUNNEL.**

WHEN we returned from Italy, some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage, and very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore every window should be closed, for fear of our breathing the impure air. So we speculated; but when we traversed that wonderful passage, the carriages were well lighted, and much of the tunnel also; and we sat with open windows, finding it as easy to breathe as on the mountain's side. It was a joy rather than a peril to pass through the dreaded tunnel. So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the darksome way, and the soul will need no candle of earth; fresh breezes from glory will drive away the death-damp, and the music of angels will make the heart forgetful of pains. How can the good old way lead into danger? What can it conduct us to but eternal rest?—Spurgeon

**THE MARTYR-FIRES IN ENGLAND.**

WHEN Latimer was about to die, he said that fire should that day be kindled in England which would never be put out. That fire is burning now, not in England only, but wherever the English tongue is spoken; and the warmth of it is felt in countries where the names of the Reformers are still held in detestation. Romanism may seem to revive, but every year will shorten its practical power to hurt. The hand is disarmed. It forgets and tries to deny the blood that rests upon it.

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