



LESSON IX.—FEB. 26.

**Christ At The Feast.**

John vii., 14, 28-37. Memory verses, 28-31. Read the chapter.

**Golden Text.**

'If any man thirst, let him come unto me and drink.'—John vii., 37.

**Home Readings.**

M. John vii., 1-13.—Divided opinion.  
T. John vii., 14-27.—Christ at the feast.  
W. John vii., 28-37.—Christ at the feast.  
Th. John vii., 40-52.—Enemies defeated.  
F.—John viii., 12-20.—Boldness in teaching.  
S. John viii., 21-30.—Convincing words.  
S. Rev. xxii., 13-17.—Free invitation.

**Lesson Story.**

About six months had passed in the life of our Lord Jesus between this lesson and the last. All this time he had been teaching and working in Galilee, his life was not safe in Judea for the rulers hated him with a cruel hatred.

The 'Feast of Tabernacles' was held in the fall, probably in the month of October, at Jerusalem. The Jews from all over the country went up to this feast, and as the brothers of Jesus were going they unbelievably requested him to go also to Jerusalem and do his miracles there. But Jesus did not go until after the others had all started, and in the middle of the festival week he suddenly appeared in the Temple, and there taught the people. The Jews wondered at his marvellous knowledge; but Jesus replied that his teaching was of God, and that if any man would do the will of God he should know that Christ's teaching is the word of God (John vii., 17).

There was much discussion among the people as to who Jesus was and whether he could really be the Christ, quoting old traditions they said that when Christ came no one should know where he came from. Jesus, hearing them discussing, raised his voice and called out, 'Ye both know me and know whence I am: and I am not come of myself but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me.'

Many of the people believed on him then, saying, 'When the Christ shall come, will he do more signs than this man hath done?'

The infuriated Pharisees and chief priests once and again sent officers to arrest the Lord Jesus, but he did not allow them to take him, for his mission was not yet fulfilled. 'Yet a little while am I with you, and then I go unto him who sent me. Ye shall not find me; and where I am thither ye can not come.' He was speaking of his return to his Father, which should take place after his crucifixion six months later. But the Jews did not try to understand his deep meanings, their minds were dull and full of material thoughts.

In the last great day of the feast, the eighth day, Jesus stood in the Temple to teach, and called the people, saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'

**The Bible Class**

'Feasts of the Jews'—Ex. xxiii., 14-16; Deut., xvi., 1-12, 13-17.  
'Seeking God'—Heb. xi., 6; Psa., lxxiii., 1; xxvii., 8; xxxiv., 4, 10; Amos v., 4.  
'Thirst'—Rev. vii., 16; Neh. ix., 19-20; Isa. xli., 17, 18; xlvi., 21; xlix., 10; xlv., 3; lv., 1; Matt. v., 6.

**Suggestions.**

'Let us suppose ourselves in the number of worshippers who, on the last, "the great day of the feast," are leaving their "booths" at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch, consisting of a myrtle or willow branch tied together with a palm branch (Lev. xxiii., 40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed the festive multitude would divide into three bands. One of these, to the sound

of music, started in a procession from the temple. It followed a priest who bore a golden pitcher capable of holding three "log" (or rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the Temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the Temple amid the shouts of the multitude and the sound of cymbals and trumpets. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice upon the great altar of burnt offering; towards the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great "Hallel," consisting of Psa. cxiii., cxviii., was chanted antiphonally, or, rather, with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special services of the day. At this moment there arose, so loud as to be heard throughout the Temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them.'—Eldersheim, in 'The Temple, and its Services.'

**Lesson Hymn.**

Ho! everyone who is thirsty in spirit,  
Ho! everyone who is weary and sad;  
Come to the fountain, there's fulness in Jesus,  
All that you're longing for, come, and be glad!

Child of the world, are you tired of your bondage,  
Weary of earth joys, so false, so untrue;  
Thirsting for God, and his fulness of blessing?  
List to the promise—a message for you!

Child of the Kingdom, be filled with the Spirit!  
Nothing but fulness thy longing can meet;  
'Tis the endowment for life and for service;  
Thine is the promise, so certain, so sweet.

'I will pour water on him who is thirsty,  
'I will pour floods upon the dry ground:  
'Open your heart for the gifts I am bringing,  
'While ye are seeking me, I will be found.'

**Questions.**

1. How did the Pharisees and priests treat our Lord?
2. Did the common people believe on him?
3. What did Jesus say about the water of life?
4. What had he said about the bread of life?
5. When God gave the children of Israel bread and water in the desert what did it typify?

**C. E. Topic.**

Feb. 26.—Palm-tree Christians. Psa. xcii., 1-15.

**Junior C. E.**

Feb. 26.—What does it mean to follow Jesus? Matt. iv., 18-23.

**What Can the Parson Do?**

What can a pastor do in the Sunday-school? He may take a class; in some cases it is necessary that he should do so. If he can get some competent person to take charge of the class which properly would be his, he can do more for the school as a whole by keeping himself free. He then can keep watch of the school as a whole, and note in what respect it needs strengthening. He will be able to make valuable suggestions to the superintendent. If a class lacks a teacher, let him act as a substitute, and by so doing in time he will get personally acquainted with the scholars, and be able to preach to them better by coming more into sympathy with them. Also, he will know how to talk with and aid the various teachers in their work. They naturally will turn to him for advice, inasmuch as he knows the peculiarities of the scholars. Coming thus into touch with the superintendents, teachers, and scholars would seem to be much better than to teach a limited number. It is better for a commander to inspire his whole force than to drill a company.—'Pilgrim Teacher.'

**Helps To Personal Study.**

Having found the method of preparing and teaching the Sunday-school lesson herein described a success in my own experience, it has often been a question to me whether others might not be helped by it, or by such modification of the plan as their needs should suggest.

'My practice is to take a sheet of unruled note-paper (four pages) of a size to slip into a teacher's Bible nicely, and then from some lesson help to cut the Scripture text, which I paste verse by verse on the left of each page of the blank paper, putting as nearly as possible one-fourth the verses on each page. Having thus with shears and paste prepared a lesson-paper, the next thing in order is to prepare the lesson itself without the use of either.

'As the lesson is studied, I jot down in its appropriate place any truth to be brought out, any illustration to be used, any reference to be read. In short, my sheet of paper is to me what his "headings" are to the minister who preaches extemporaneously. A word is generally enough to suggest to me a line of reasoning or a train of questions.

'Wherein do I find practically that such a lesson-paper proves helpful?

'First.—The paper is of itself an incentive to careful preparation on my part as a teacher; for if that paper, as it lies between the leaves of my Bible, is blank to-day, my class will not be long in discovering why the lesson isn't as interesting as it was last week.

'Secondly.—By this means some strong point, one, perhaps, that my class especially needs to have brought out, is noted, when it might be overlooked. Or some illustration that will throw a flood of light on the text is preserved, when otherwise it would slip from the mind.

'Thirdly.—Thus prepared, I cannot have my thoughts stampeded, even by a class of boys who have seen the circus parade of the day before, and who are vastly more interested in talking that over among themselves than they are in talking the lesson over with me.

'Fourthly.—By this method I am able to hold a class to the study of the more important truths of the lesson. How many a good lesson is ruined by fruitless discussion of unimportant matters,—mere side issues,—simply because the teacher was flustered, and not prepared to suggest something of more importance in its stead!

'Lastly.—However much I may be indebted to one or another of the writers on the lessons, the form in which the thoughts are presented are thus made my own.

'All that is written above presupposes the Bible, and this lesson-paper, with my own notes on the Bible text, to be the only book or paper used in my class teaching. It rules out entirely the ordinary lesson-paper, with ready-made questions, and sometimes with their ready-made answers.—'S.S. Times.'

**Starting a Home Department**

Let some one secure a full line of home department literature, and study the plan and possible results, so as to be able to present the matter intelligently before the usual body that decides upon or governs the Sunday-school interests. If they agree to add the department, then elect a superintendent and recording secretary, who may also act as treasurer, and who shall share the oversight of the work. Divide the city, town or neighborhood into districts, with not more than twenty to thirty families in each territory. Appoint a visitor to each district, and, if possible, two, and supply them with a full line of home department literature and lesson quarterlies. Have them thoroughly understand the operation of the plan.—'S.S. Magazine.'

Young people, as well as those who are older, appreciate a smile, a pleasant word, and a warm welcome from the older members of the school. Gloomy faces always repel. Therefore, superintendents and teachers especially, should appear in the classroom with beaming faces and welcoming words. This same interest must be manifest wherever they may chance to meet the pupils of their schools. To pass one by without notice is to lose his confidence and to diminish greatly the opportunity of influencing him.—Mrs. Hopkins.