

sied, five thousand men, besides women and children.

Now, said Christ, let there be no waste; gather up what is left. The disciples set to work gathering the broken pieces, and when they were done, each one of them had his lunch-basket full, twelve in all. Besides what the people had eaten, the disciples had more for themselves than they had before the feast began.

LESSONS.

1. It is good for Christians to get away alone at times for quiet meditation and prayer.

2. When hungry souls wish to learn from Christ, He will not turn them away.

3. The good old-fashioned custom of asking a blessing on food has Christ's example and authority, and should not be given up.

4. To us who have the bread of life, comes Christ's command concerning the world's hungry millions, "Give ye them to eat."

5. The more men seek to relieve the wants of others, the more as a rule do they have to do it with. "There is that scattereth and yet increaseth."

6. In this miracle we have in short compass what the Lord is doing every year for the world's hunger.

"'Twas seed-time when He blessed the bread;
'Twas harvest when He break."

CHRIST THE BREAD OF LIFE.

20 January.

Les. John 6: 25-35. Gol. Text, John 6: 31.
Mem. vs. 33-35. Catechism Q. 3.

Last lesson told of feeding the five thousand.

After that evening miracle, Jesus sent the people away to get shelter, sent the disciples across the lake by boat to Capernaum, their home, and, wearied with the day's strain, went alone to pray.

When the disciples were nearly across, a sudden storm came on. Jesus saw them toiling at their oars and came to them. They saw Him walking on the water and feared. "It is I, be not afraid." See what Peter did, Matt. 14: 28-31. Now they are safe ashore.

Next morning some of the people came to where they had been fed. He was not there. They crossed the lake and found Him.

Then follows the lesson for to-day. It is a dialogue. They ask four questions, and Christ gives four answers; each one with new and precious truth.

First Question, v. 25. They are surprised. They know that He did not come with the disciples the previous night. They know of no other boat coming. When did He come?

Answer, vs. 26-27. He does not answer their words, but their desires. He does not mean that they wanted more bread, but earthly things, an earthly king. Because He had given the loaves they thought He could give freedom, victory, wealth, earth's good of all kinds.

Then he reminds them that such things are perishable, and bids them give chief effort toward securing that which will endure: pardon of sin, union with Christ, likeness to Him, satisfying for the soul; and tells them that God has sent Him to give this good.

Second Question, v. 28. He had told them to labor. They ask what it is they are to do.

Answer, v. 29. The first, chief, only, work that God wants of men is faith, trust, in Christ, as Saviour to pardon, Teacher to guide, Example to be followed, King to be obeyed; a full surrender of will, heart, life, aim, hope, effort, everything that we have, are, or hope to be, to Him, to do, and to be, with His help, what He wants.

Third Question, vs. 30-31. They want some proof that He is from God. Yesterday's sign was not enough. Moses fed myriads for years with manna, they say, and Christ's was only one meal to a few thousands, and perhaps some of them scarcely knew it was a miracle, so quietly was it done, but thought He had some store of barley bread by Him. They want a sign worthy His claim.

Answer, vs. 32-33. He tells them that God, not Moses, gave the Manna, and that God gives the true Bread.

Fourth Question, v. 34. They ask for it, thinking it is some good food, like Manna, or better. How like the woman of Samaria. Compare her story. John 4: 10-15.

Answer, v. 35. He shows that it is soul hunger He means, and that when one honestly turns to Him, trusting wholly in Him, receiving Him, surrendering all to Him, all the longing and unrest will be satisfied, the guilt taken away, the soul will be at peace with God and at rest with itself.

LESSONS.

1. If we remember Christ's power as God we need not wonder at His miracles, v. 25.

2. Jesus sees desires and motives behind questions and prayers, and he answers the desire, not the words.

3. Our chief aim in life should be to win Christ, making all else subordinate.

4. All good works are summed up in "Faith," for faith means trusting and following Christ.

5. Christ only can satisfy the longing and unrest of the human heart. Without Him there will be eternal unrest. Where He reigns there is eternal rest and peace.

THE GREAT CONFESSION.

27 January.

Les., Matt. 16: 13-23. Gol. Text, Matt. 16: 16.
Mem. vs. 13-16. Catechism Q. 4.

The Lessons since the first of this year are in the third year of Christ's public ministry, beginning with the death of John Baptist in March or April, a year before Christ's death.

To-day's lesson was in early summer, some weeks after last lesson, and is connected with it as follows:—

The miracle of the loaves (Lesson Jan. 13) excited earthly hopes that this was really the Coming One, and many of the people, thinking that He was too backward in asserting His rights, were going by force to make Him King.

His discourse the next day on the Bread of Life (Lesson Jan. 20) dispelled these earthly hopes. Many left Him. Opposition grew hotter. He left that centre, near Capernaum, went away twenty or thirty miles west on a preaching tour to the more remote parts of Galilee, where there was less hatred against Him.

Then He came back and went northward, some thirty miles, to a city, Cesarea Philippi, and on the way took place this lesson.

1. Christ Confessed, vs. 13-16.

2. Christ commends Peter for confessing Him, vs. 17-20.

3. Christ foretells His death, v. 21.

4. Christ rebukes Peter for hindering Him, vs. 22, 23.

I.—*Christ Confessed*, vs. 13-16.

As the end nears, Christ seeks to teach more clearly that His kingdom is purely spiritual, and not one of worldly conquest. On this journey He begins by asking what people are saying about Him, then what the disciples think.

Peter, ever forward, answers for them all, making "The Great Confession." Never before