

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

AUGUST, 1891.

[No. 8.

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The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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SUNDAY SCHOOL BARRER

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VOL. XXV.]

AUGUST, 1891.

[No. 8.



EASTERN SHEPHERDS.

Eastern Shepherds.

It has been well said that the best commentary on the Bible is the land of the Bible. The unchanged use and wont of the Orient makes the present costumes and customs of the people the best interpreter of the allusions and references of the Holy Scriptures. This is especially true of the allusions to the shepherd life and shepherd custom. The shepherd still goeth before them, and calleth his own sheep by name, and they follow him. He still carries the lambs in his bosom, and protects the weak and wandering. He still goeth after that which hath gone astray, and when he hath found it, beareth it on his shoulders rejoicing. The picture above given is one, doubtless, that would have been equally applicable to the shepherds on the first Christmas-eve as it is to-day. As

one witnesses those striking evidences of the truths of Holy Writ, there comes home with unwonted power the words of that sweet Hebrew idyll, the twenty-third Psalm, "The Lord is my Shepherd, I shall not want," and the tender words of our blessed Lord himself, "I am the good shepherd who gave his life for the sheep."

Now the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now the training, strange and lowly,
Unexplained, and tedious now;
Afterward, the service holy,
And the Master's "Enter Thou."

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, AUGUST, 1891.

Examinations in St. John's Gospel.

How shall our Sunday-school teachers make the lessons of the next six months most profitable to their pupils? This is a question which is disturbing the minds of many a conscientious teacher as we take up the study of a new course of lessons? We feel assured, of course, that at this starting-point, every teacher will, in addition to the daily seeking of fresh spiritual aid, devote more time and more intellectual effort to the mastery of the facts and teachings of this gospel. Many will also avail themselves of the opportunities for Bible study by correspondence, which are now well known, notably the American Institute of Sacred Literature.

At the Canadian Chautauqua, Niagara, special prominence is given to Bible study. Under the efficient direction of the Rev. John McEwen, the study of the English Bible, which is a popular feature at every Chautauqua Assembly, has been carried on in past seasons at this Assembly in connection with the Chautauqua Sunday-school "Normal Outlines." Though this course has heretofore been limited to the special purpose of Sunday-school training, it

has incidentally been the means of enabling many to obtain such a comprehensive view of the Bible as they would not otherwise have had. It is this year a more prominent feature in the daily programme, and will be enlarged by the addition of a study of specified portions of the Old and New Testaments, as follows: (1) Rev. A. M. Phillips, B.D., will conduct an inductive study of the Gospel of John, specially adapted for Sunday-school teachers and Bible class leaders. As the International Sunday-school lessons for the latter half of 1891 cover this great book of the New Testament, such a study cannot fail to be of practical benefit to all who can participate in it. (2) W. Houston, M.A., will conduct an inductive study of the book of Job, mainly as a great literary masterpiece, and as the embodiment of a philosophy of human life and destiny. In this study, the Revised Version of the Bible, which is the best and cheapest of all aids to the comprehension of the Authorized Version, will be constantly used. For information, address W. R. Harper, D.D., New Haven, Conn., or A. M. Phillips, B.D., Toronto, Ont.,

All this is of comparatively little avail, however, unless some means can be devised for compelling some responsive study on the part of the pupils. It is a painful truth that the actual facts of the Bible narratives are but a misty dream to a large majority of the Sunday-school pupils of to-day—simply because they have made no personal effort to master these facts. What child is willing to sacrifice even a small amount of time or effort in order that he may learn what he *thinks* he already knows? Nine children out of ten, in response to the question, "What do you go to Sunday-school for?" will answer, "To learn to be good," or "To learn about God." These are great and comprehensive answers, but in the form in which they exist in the mind of the child, they are entirely too indefinite to be of service as an incentive to study. This indefiniteness of aim is not true of the day-school pupil, because under their system certain specific results are required in certain periods of time. Why cannot this principle be applied with corresponding force to Sunday-school work? It can be brought about through a system of examinations and rewards.

An examination upon the Gospel of John, with the study of which our next six months will be occupied, has been offered by the American Institute of Sacred Literature, to which we have referred. The questions in this examination are offered in various grades suited to pupils of all ages, and certificates of varying degree are awarded for meritorious work. The use of the ordinary lesson helps of any evangelical denomination is a sufficient preparation for the lower grades. Is it not the duty of every Sunday-school superintendent and teacher to investigate this plan, and see how it may be best applied to his own work and that of his class?

The Master Wants Workers.

THE Master wants workers, His harvest is white,

His command, "Go ye forth," is to all ;
Go work with a will and let not the dark night
On an ungathered harvest field fall.

The Master wants workers, and calleth for you,
There's work for the weakest and smallest to do.

The Master wants workers, and that which is right

He will give at the end of the day ;
So thrust in the sickle and work with thy
might,

If not gathered ripe grain will decay.
The Master wants workers, then why will you
not
Begin now to serve Him ? 'tis not a hard lot.

The Master wants workers, each service He
knows,

And not one is too small to record ;
E'en he who a cup of cold water bestows
In His name shall not lose his reward.
The Master wants workers, oh, why still delay ?
Begin in His service to labor to-day.

The Master wants workers, the night cometh
soon

When the weary shall rest from all care ;
When those who have toiled through the heat
of the noon

Shall no longer its weariness bear.
The Master wants workers, think what he has
borne
That you might his crown of rejoicing adorn.

The Master wants workers, His harvest is great,
'Tis the world with its millions untaught ;
A multitude vast rushing on to their fate,
Knowing not what the Saviour has wrought.
The Master wants workers, a host of true men,
To lead them to Jesus from hill, plain and glen.

Hints to Sunday-school Teachers.

1. Be in your seat at least two minutes before the tap of the first bell.
2. Give each scholar a warm hand-shake and a kind word when he comes.
3. Endeavor by example and gentle speech to persuade each scholar to be punctual every Sunday.
4. If a scholar is absent, visit or write to him before next Sunday ; be sure to ascertain the cause of absence ; it may be sickness, and a

(Continued on page 146.)

OPENING AND CLOSING SERVICES.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Give unto the Lord the glory due unto his
name ;

Worship the Lord in the beauty of holiness.

SCHOOL. As for me, I will come into thy house in
the multitude of thy mercy : and in
thy fear will I worship toward thy holy
temple.

SUPT. Know therefore this day, and consider it
in thine heart, that the Lord he is God
in heaven above, and upon the earth
beneath.

SCHOOL. Who will have all men to be saved, and
to come unto the knowledge of the
truth.

SUPT. For there is one God, and one mediator
between God and men, the man Christ
Jesus.

SCHOOL. Let us therefore come boldly unto the
throne of grace, that we may obtain
mercy, and find grace to help in time
of need.

III. SINGING.

IV. THE APOSTLES' CREED, OF THE TEN COMMANDMENTS.

V. PRAYER, followed by the Lord's Prayer in
concert.

VI. READING SCRIPTURE LESSON.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON.*
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Take heed to thyself, and keep thy soul
diligently, lest thou forget the things
which thine eyes have seen, and lest
they depart from thy heart all the
days of thy life.

SCHOOL. I will delight myself in thy statutes : I
will not forget thy word.

SUPT. What doth the Lord thy God require of
thee, but to fear the Lord thy God, to
walk in all his ways, and to love him,
and to serve the Lord thy God with all
thy heart and with all thy soul.

ALL. Help us, O God of our salvation, for the
glory of thy name : and deliver us, and
purge away our sins, for thy name's
sake.

III. DISMISSAL.

* Special lessons in the Church Catechism should
here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 27 or 28.] LESSON V. CHRIST AT JACOB'S WELL.

[Aug. 2.]

GOLDEN TEXT. Whosoever will, let him take the water of life freely. Rev. 22. 17.

Authorized Version.

Revised Version.

John 4. 5-26.

[Commit to memory verses
13, 14.]

5 Then cometh he to a city of Sa-ma'ri-a, which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Sa-ma'ri-a to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans.

10 Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Je'sus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshiped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

5 So he cometh to a city of Sa-ma'ri-a, called Sy'char, near to the parcel of ground that Ja'cob gave to his son Joseph: and Ja'cob's well was there. Je'sus therefore, being wearied with the journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. 9 The Sa-mar'i-tan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Sa-mar'i-tan woman? (For Jews have no dealings with Sa-mar'i-tans.) Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Je'sus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Je'sus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship. 21 Je'sus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Je-ru'sa-lem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

24 worshipers. God is a Spirit: and they that worship him must worship in spirit and truth.

25 The woman saith unto him, I know that Messias cometh (which is called Christ): when he is come, he will declare unto us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

TIME.—A. D. 27 or 28. **PLACE.**—Jacob's well, in the valley of Sichern. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The Messiahship of Jesus.

HOME READINGS.

- M.* Christ at Jacob's well. John 4. 5-15.
Tu. Christ at Jacob's well. John 4. 16-26.
W. Jacob at Succoth. Gen. 33. 16-20.
Th. God to be worshipped. Psa. 96. 1-9.
F. True-hearted worship. Heb. 10. 16-25.
S. A pure heart. Psa. 24. 1-6.
S. The water of life. Rev. 22. 1-7.

LESSON HYMNS.

No. 105, New Canadian Hymnal.

Would Jesus have the sinner die?

No. 106, New Canadian Hymnal.

Pass me not, O gentle Saviour,

No. 107, New Canadian Hymnal.

Lord, I hear of showers of blessing.

DOMINION HYMNAL

Hymns, Nos. 30, 31, 29.

QUESTIONS FOR SENIOR STUDENTS.

1. At Jacob's Well, v. 5-9.

What town of Samaria did Jesus approach?

From what great gathering had he probably come?

What mementos of the patriarchs were about him?

How many hours had he probably traveled on foot?

At what time of day did the Samaritan woman approach?

Is there any mention in the Old Testament of this "parcel of ground" or of "Jacob's well"?

Where had Jesus's disciples gone?

What is meant by "meat"?

Why had the Jews "no dealings with the Samaritans"?

For what did Jesus ask?

2. The Living Water, v. 10-15.

How did Jesus reply to the woman's question?

What did he mean by "the gift of God"?

What did he mean by "living water," which he offered the woman?

Was Jacob really the ancestor of the Samaritans?

What may we learn from the manner in which Jesus makes a request for an ordinary courtesy the occasion for a deeply religious conversation?

Is it possible for a man to live in this vexatious world with a perennial spring of deep religious joy in his heart?

Are any intelligent people to-day as lacking in spiritual acumen as this woman?

3. The True Worshipers, v. 16-26.

What did Jesus tell the woman to do?

What may have been his purpose in this sudden change of topic?

How did Jesus show her his divine penetration?

How did the woman try to change the subject again?

Are there any people nowadays who make theological argument a fence against the stings of their consciences?

Who worshiped in "this mountain"?

Who worshiped at Jerusalem?

What people at that time alone in all the world had the knowledge of the true God?

Is it right to hold Jews in contempt?

How is the Father to be worshiped?

What divine teacher did the woman expect?

What did Jesus say concerning the Messias?

Practical Teachings.

Find in this lesson—

1. A pathetic indication of the veritable humanity of Jesus.

2. An evidence of the folly and wickedness of race hatred.

3. An instance of the absurd notion that did for our fathers is good enough for us.

4. That Christ's way of dealing with skepticism is first to convict the conscience, afterward to convince the reason.

5. That locality has nothing to do with worship.

Hints for Home Study.

Find another biblical scene at a well-side, in which a bride was chosen.

Find from what the province of Samaria took its name.

Ascertain the origin of the mongrel heathen tribe who were called Samaritans in the days of Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. At Jacob's Well,** v. 5-9.
Near what city was Jacob's well?
By what name was it known in early times? (Josh. 24. 32.)
Why was the well so called?
What weary traveler sat by the well?
At what time in the day was this?
What visitor came to the well, and on what errand?
Where were the disciples of Jesus?
What question did the woman ask?
What reason did she give for her surprise?
- 2. The Living Water,** v. 10-15.
What did Jesus say about the living water?
What did the woman say in reply?
What question did she ask about Jacob?
What did Jesus say about the water from the well?
What about the living water?
What request did the woman make?
What says the GOLDEN TEXT to all such?
- 3. The True Worshipers,** v. 16-26.
What was the woman bidden to do?
What did she reply?
What did Jesus tell about her past life?
Of what did this convince the woman?
What did she say about a place of worship?
To this what did Jesus reply?
What did he say about the object of worship?
What about true worshipers?
How must God be worshipped?
What did the woman say about the Messiah?
What then did Jesus declare?

Teachings of the Lesson.

Where in this lesson are we taught—

1. Whom to worship?
2. How to worship?
3. Why we should worship?

Home Work for Young Bereans.

Find what great Hebrew was buried in Shechem.
Why the Jews had no dealings with the Samaritans.

When Jesus afterward invited men to come to him and drink.

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus go from Jerusalem? **To his home in Galilee.**
Where did he stop to rest while going through Samaria? **By Jacob's well.**
Who came to draw water from the well? **A woman of Samaria.**
For what did Jesus ask her? **A drink of water.**
Why did this surprise the woman? **Because Jesus was a Jew.**
How did the Jews feel toward the Samaritans? **They despised them.**
What did Jesus tell her she would ask of him if she knew him? **Living water.**
What did the woman ask him to tell her? **How to get the living water.**
What did Jesus mean by "living water"? **The Holy Spirit in the heart.**
What did the woman ask Jesus to give her? **This water.**
What did he show her was known to him? **All her life.**
What did she call him? **A prophet.**
What did she ask him to tell her? **Where men should worship.**
What did Jesus teach her? **That God is every-where.**
Who did Jesus declare himself to be? **The Christ.**
What did the woman do? **She believed his word.**

Words With Little People.

MY QUESTIONS.

- What is the "Living Water?"
Why should I want it?
Who can give it to me?

GOD'S ANSWERS.

The Holy Spirit in the heart.
It will make me live forever.
Jesus can give the living water.

Whisper Motto.

"Drink ye all of it."

General Statement.

We have no information concerning the deeds or words of our Lord for ten or twelve months after the wedding in Cana, excepting only the expulsion of the money-changers from the temple and a few conversations recorded in the second, third, and fourth chapters of John's gospel. This period—of uncertain length—has been called "The Year of Obscurity." To it belong the visit of Nicodemus and the conversation with "the woman of Samaria." Most of this "year," it has been supposed, was spent in Judea, perhaps in the hope that the leaders of Jewish thought might recognize the nation's opportunity, and accept its Messiah. But as the months wore away the attitude of the rulers became more unfriendly, and, following their lead, the people of Jerusalem opposed their Saviour. Indeed, throughout the ministry of Jesus his strongest friends were in the provinces and his bitterest enemies in the capital. At length he determined to leave the hard soil of Judea and seek the more promising fields of Galilee. On his way lay the province of Samaria, inhabited by a people whose relations to the Jews were such

as to make them jealous rivals. Most Jews who journeyed between Jerusalem and Galilee traveled around this alien country rather than to pass through it, but for some reason Jesus took the directer line of travel, and at noon on the second day of his journey found himself at Jacob's well, an ancient landmark near Mount Gerizim. Here took place one of the most remarkable conversations ever reported in writing. The woman who talked with Jesus was a Samaritan, and had been leading an unchaste life; but she was a person quick in perception, apt to understand divine teachings, and possessing force and influence in the community. This was, perhaps, the reason why the Saviour chose her to receive some of his most exalted instructions and the first open declaration of his Messiahship.

EXPLANATORY AND PRACTICAL NOTES.

Verse 5. Then cometh he. It was the middle of the Saviour's journey, about a day and a half after leaving Jerusalem. **Samaria.** The central province of western Palestine, named from the city which had been the capital of the ancient kingdom of Israel. The origin of its people is related in 2 Kings 17. 23-41. They pretended descent from Joseph, and mingled the worship of Jehovah with foreign superstitions. **Sychar.** This was formerly supposed to refer to Shechem, the early capital of central Palestine; but it is now believed to have been a little village half a mile north of Jacob's well called "Askar." **Near to the parcel of ground.** Or, as we would say, "the plot of ground." "Jacob bought the ground from Shechem (Gen. 33. 18-20), and the whole region afterward became the tribal inheritance of Ephraim, the son of Joseph."—*Whedon.*

6. Jacob's well. The traveler finds this well on a slight eminence near Mount Gerizim. It is about nine feet in diameter and seventy-five feet deep, and contains little or no water except in the rainy season. There is no mention in the Old Testament of Jacob's well; but its location agrees with the account of his life, and it was evidently made by one who found the springs at the foot of the mountain already occupied. **Wearied with his journey.** Jesus was, like ourselves, susceptible to heat and cold, hunger and thirst and weariness. (1) *Let the tired toiler remember that his Saviour can sympathize with him. Sat thus.* Literally, "as he was," tired and worn out. He probably sat on the limestone curb. The old apostle seems to remember the very appearance of his Master on that day. **The sixth hour.** Twelve o'clock, according to the Jewish notation of time. He had likely walked for six hours, for Orientals start on their journeys early.

7. A woman of Samaria. Of the province, not of the city named Samaria; the latter was seven miles distant. **To draw water.** She probably held her line and leathern bucket; for Oriental wells are not provided with these implements. **Jesus saith.** He knew her character, and her soul's hunger. **Give me to drink.** He used his thirst as a means of approach to the woman's heart, and turned the conversation from the water of Jacob's well to the water of life! (2) *Let us follow our Saviour's example by doing good in our hours of relaxation.*

8. His disciples were gone away. The story throughout reads so much like the words of an eye-witness that some have thought that John remained with the Saviour while the rest went to the village. Had the disciples been present they could have got water without the woman's help, for in the East traveling companies usually carry with them ropes and buckets. **To buy.** In a Judean or Galilean town they might have found some hospitable entertainer, but the Samaritans heartily reciprocated Jewish hatred. **Meat** means food, not necessarily fish.

9. How is it. This woman's curiosity was the motive that God used to draw her on to faith. **Thou, being a Jew.** One could easily recognize a Jew by his dress and his dialect. **For the Jews have no dealings.** This sentence was not spoken by the woman, but is St. John's explanation. The Rev. Ver. properly incloses it in parentheses. There was a religious feud between the two races, for the Samaritans indulged heathenish practices, rejected all the Old Testament except the Pentateuch, and were excluded by the Jews from the temple at Jerusalem. There was also a bitter racial antagonism; for, as we have already noted, the Samaritans were interlopers, falsely claiming to be the descendants of Jacob, and unjustly occupying the richest valleys of the national inheritance. (3) *The bitterest prejudices are those which arise from mistaken views of religion and of patriotism.*

10. Jesus answered. Jesus courteously replies, but pays no attention to the woman's question. His thoughts rise higher than the quarrels of sects. (4) *Let us seek practical good rather than theoretical opinion. If thou knewest the gift of God.* God's gift of salvation, not limited to Jews or Samaritans. **Thou wouldest have asked.** "Spiritually their positions are reversed. In reality she was weary and footsore and parched, close to the well of God's love, yet unable to drink; He was ready to quench her thirst forever."—*Cambridge Bible.* (5) *How apt are we to ignore the deepest needs of our nature! Living water.* That is, spring water contrasted with cistern water; running water, typical of the steady flow of God's love into the receptive heart.

11. Sir. A title of respect, showing the woman's growth in seriousness and reverence

while she listens. **Thou hast nothing to draw with.** "She is as perverse as Nicodemus in misunderstanding spiritual metaphors, and far more loquacious."—*Plummer*.

12. Art thou greater. She is evidently impressed by the mystery of "who it is" that talks to her; but she is "practical" and earthly minded, and as yet has more curiosity about the water this travel-stained rabbi promises than about his personality or his teachings. Stripped of rhetoric her question means, How can you have any better water than this? **Our father Jacob.** This boast of her descent was an insult to the "Jew" with whom she conversed; but, false as was her claim, she doubtless believed it. **Which gave us the well.** This was a Samaritan tradition.

13. Jesus answered. He replies rather to her thoughts than to her words. **Whoever drinketh of this water.** Herein is Jacob's well a type of all wells of enjoyment dug by men. **Shall thirst again.** Nothing on earth can satisfy man; when the body is satiated, the thirst of the soul remains unslaked.

14. The water that I shall give him. God's love flows forth to us without ceasing. **Whoever** hath a ready and susceptible heart **drinketh** of this water and is perpetually refreshed. **Shall never thirst.** This does not mean that souls which have enjoyed the saving influences of the Gospel will not desire further blessings, but that the heart's noble craving, constantly recurring, shall be instantly satisfied. **A well of water.** "A self-perpetuating supply."—*Coxe*. **Into everlasting life.** Better, "Eternal life." Not a life to be entered upon in some distant future state, but an immediate result, a present possession. God's "living water" turns the soul that receives it into a fountain of saving influences. (6) *Christ is a "satisfying portion."*

15. Neither come hither to draw. "Such is the desire of thousands who want the results of right living without the trouble of living aright."—*Beecher*.

16. Go, call thy husband. She must be convicted of her sin before she can drink of the water of life, and Christ brings conviction home by an apparently casual remark. (7) *Let us learn from the Master the art of reaching the hearts of sinners.*

17, 18. I have no husband. Doubtless with confusion of face and trembling lips she makes her confession of wretchedness and guilt. **Jesus said.** As one who at the first glance had read her heart's history. **Hast had five husbands.** Divorce was easy among both Jews and Samaritans, and was lightly thought of, but this woman was now living without even a form of marriage, and was likely a self-acknowledged sin-

ner. (8) *The Lord knows all our sins as well as he knew here.* **Not thy husband.** (9) *Let us "observe the severity in fact and the gentleness in form of Christ's rebuke" (Abbott), and take it as a model for ourselves.*

19. The woman saith. The searching words of Jesus would at first appear not to have penetrated very deeply, but we see from verse 29 that the woman realized their meaning more fully than she showed.

20. Here is a strange, sudden turn in the conversation; and yet not so strange as at first appears. There are a hundred reasons for diverting this Prophet from an inspection of this unsavory life to a great fundamental question on which all religion must depend. There was no other religious teacher of that day who would have thought the salvation of this woman's soul to be at all comparable in importance to this question of temples and orthodoxy; and if we have loftier ideas of morality and religion than she, we get them from this conversation. **Our fathers worshipped.** It is a nice natural touch that here gives the past tense to the Samaritans ("worshipped") and the present to the Jews ("ye say"). The Samaritan temple had been in ruins for a century and a half, while Jesus was now on his return from Jerusalem where the Jews' temple was at the very height of its glory.

21. The hour cometh. Up to that day religion had been local, but the time was at hand when every place should be holy ground, and every nation might be the people of God. **Worship the Father.** She had inquired about the place for worship; he would teach her concerning the Being to be worshipped. (10) *Christianity reveals God as our Father.*

22. Ye worship ye know not what. The Rev. Ver. gives a much better rendering, "Ye worship that which ye know not." The Samaritan Bible included only the five books of Moses, and this limited revelation grossly misunderstood by them. **Salvation is of the Jews.** Not of the Jews, as if belonging to them, but rather from the Jews, proceeding out of them for all mankind.

23, 24. In spirit and in truth. In spirit, as opposed to all physical and idolatrous forms; in truth, as opposed to all formality. **God is a Spirit.** This was the great truth which the Jewish people were called to establish. They were the only people of the ancient world who accepted the spirituality of God and worshipped him without visible form.

25, 26. I know that Messiah cometh. Note, first, that "Messias" or "Messiah" is the Hebrew word meaning "anointed," and "Christ" is the same word in Greek; second, that in both languages "anointed" carries with it, like our word "crowned," the thought of being set apart to a high and sacred office. The coming of a great

crowned One, surpassing all his predecessors, had been prophesied, and both Samaritans and Jews expecting awaited for the Messiah. **Which is called Christ.** In the Rev. Ver. this is properly placed in parentheses, showing that this is an

explanation of the evangelist, not the words of the woman. **I that speak unto thee.** Only three times, so far as we know, did Jesus declare that he was the Messiah; and this, the first declaration, was made to the woman of Samaria.

CAMBRIDGE NOTES.

BY REV. JAMES HOPE MOULTON, M.A.

The occasion of our Lord's "forsaking" Judea (verse 1) seems to have been his wish not to injure the Baptist's work by allowing the spread of such comparisons as the Pharisees, already prejudiced deeply against John, were sure to make if the spheres of labor remained contiguous. The close connection of this chapter with the last apparently indicates that the statement of 3. 24, was still true. Abandoning for the time the unpromising soil of Judea the Lord returned to Galilee. The ordinary route took him through Samaria, but it was not mere accidents of geography that brought him, wearied, to Jacob's well at eventide. The Samaritans, to whom the truth was now to be proclaimed, were the link between Jews and Gentiles, repudiating the Gentiles as the Jews repudiated them. When Sargon deported Israel he left a remnant of the peasantry behind. Comp 2. Chron. 34. 9. Idolatry had sapped their nationalist feeling, and they easily coalesced with the Gentile colonists. They adopted a corrupt form of Jehovah-worship, and tried to fraternize with the Jews in rebuilding the temple. But a half-Jew was worse than a Gentile to those exclusive patriots, and the repulsion of the Samaritans began a mutual race-hatred lasting till both were involved in a common disaster.

Verse 5. City. Here, as often, only a little walled village. **Sychar.** This name, untraced elsewhere, has been used as a weapon against the author's topographical knowledge, but has recoiled on its employers. It would be strange if St John described so fully the site of the ancient and famous Shechem. We now know that he meant a village to the east, still called *El-Askar*, about two miles from *Nabulus* (Shechem), and considerably nearer to Jacob's well. The village lies at the foot of Ebal, a rocky ridge about 3,000 feet above sea-level, while just opposite rises Gerizim, a slightly lower hill. The valley between is abundantly watered, and is described by Stanley as the only very beautiful spot in Central Palestine. **Parcel.** Comp. Gen. 48. 22, where see Rev. Ver. margin. See also Josh. 24. 32; Acts 7. 15, *sq.*

6. Jacob's spring. So margin. So in Gen. 16. 7, 14, and 24. 11, 13, 16, the double description "well" and "fountain" occurs. The evangelist prefers the latter word in his own narrative as pointing the contrast with the "fountain of living water." The well still remains, the most certain of all the localities traditionally as-

sociated with our Lord's life. The existence of a work involving so much labor in the midst of the most abundant springs in Palestine witnesses its constructor's precarious position. **Wearied.** The gospel of the incarnation often notes these features of the Lord's humanity. **Thus.** That is, "thus wearied," or, as margin, "as he was." **Sixth.** See note on chap. 1. 39, which enables us to identify this as the evening hour, when the women usually come out to draw from the public well. The winter twilight leaves plenty of time for the rest of the story, which would be very quickly enacted.

7. Note how our Lord's choice of a hearer breaks down rabbinic prejudice all round. **A woman.** A Samaritan, and poor. **Of Samaria.** The district, of course, not the town.

8. The disciples had gone into Sychar, and had not left behind the skin bucket which as travelers they would carry; hence our Lord's dependence on the woman's courtesy. The report of the conversation evidently came from the Lord's own lips. **To buy food.** In their most exclusive mood the Jews declared provisions purchased from Samaritans polluted, but the precepts differed much at different times.

9. How is it. She draws the water, but cannot resist the opportunity of enjoying her little triumph. "You Jews have no dealing with us except when you want something from us; then you are ready enough to forget the boycott." **Jew.** Recognized by dress or dialect. **Woman.** Emphatic, as verse 27, though not quite in the same way. Here the idea is that where men were despised women must be much more so; there the disciples are recalling the rules which forbade a rabbi to talk in public with a woman. We may well take this event as the starting-point of the long, slow process which is now eliminating the barbarous instinct of woman's inferiority. **For Jews.** Probably not (despite Rev. Ver.) a parenthesis of the author's own. The sarcastic repetition of this scornful maxim exactly suits the tone of the woman's words. **Dealings.** Except for "cash down."

10. His words fasten on her recognizing him as a Jew. He is infinitely more, and had she known him she would not have wondered at his violating Jewish exclusiveness, but would have recognized One who was waiting to give to the despised Samaritan. **Gift.** A strong word, nearly identical with "bounty" in Jas. 1. 17. Comp. Rom. 5, 15, etc.

Probably the "gift" is to be explained by the close of this verse, and not (as W.) by chap. 3. 16. **Thou.** Emphatic; the positions would have been reversed. **Living.** See Gen. 26. 19, and margin, showing that the phrase would not suggest any allegorical meaning in itself. The hearer naturally thought of the fresh spring that supplied the well. Chap. 7. 39, shows that our Lord used the figure to describe the Holy Spirit. It had been exquisitely anticipated in the prophets. Comp. Jer. 2. 13; Ezek. 47. 9; Zech. 14. 8.

11. "He cannot bestow this 'gift of God' in the ordinary way; whence does he get it? Jacob had to toil hard to secure this boon to his children. Who is this stranger, that he can give it without even a bucket to draw with?" **Deep.** In 1697 a traveler found it 105 feet deep, but it is now only 75, and generally dry, except in winter. It may have been very much deeper originally.

12. **Father.** The Samaritans claimed descent from Joseph. The rest of the verse emphasizes the abundance of the supply which Jacob left as his heritage.

13. **Answered.** Both questions, but indirectly. His "living water" was not from the well by which he sat, and it was a gift so superior to Jacob's that the Giver must be "greater" than he.

14. **Drinketh.** Literally, "shall have drunk," once for all, contracted with the continuous tense in verse 13. **Never.** Literally, "shall not thirst forever." Comp. 1 Cor. 8. 13. The perennial spring before them needed to be sought again and again. This perennial spring should supply the need as soon as it arose. **Thirst.** Comp. Rev. 7. 16, 17. This does not promise the cessation of the sense of want, which will, on the contrary, be intensified, for "happy are they that . . . thirst after righteousness," and happy because they thirst. It is the unsatisfied longing that will be done away. **Shall become in him a fountain of springing water, unto eternal life.** So read. The clause concentrates all the points of the allegory. The water of Jacob's well gushed up to support material life, which it could only do partially and for a time. The "water" that Christ gives is no external supply, it is always satisfying need; it is not only "living," but life-giving, both to the soul within which it springs and to those upon which from that source it flows; and its immediate result is "life for evermore." **Springing.** The word vividly depicts the intense activity of the Spirit, the irresistible impulse which makes it impossible of restraint within one human soul.

15. The half-bewildered answer shows that two points have been seized. This mysterious supply will both relieve her own wants permanently and enable her to satisfy those of her household. Before she can realize that it is a spiritual supply she

must be awakened to a sense of spiritual need. Hence his next words. **All the way hither.** The restoration of this forceful reading reminds us what a toil it must have been for a woman to traverse daily nearly a mile bearing on her head a day's supply of water.

16. Externally, the words are suggested by what the woman has just said. She is drawing for another, and must share with him the gift that is to be bestowed. The deeper purpose was to prepare for the words of prophetic insight which convinced her (verse 29) of his Messiahship. **Come hither.** The toilsome journey must be repeated, but in a very different way; it is now a journey not to the well, but to him.

17. In our Lord's answer we should read, "Husband I have none;" the changed order emphasizing his knowledge of her secret.

18. There must have been considerable laxity of divorce, even if, as is said, less than among the Jews. This laxity would, of course, lessen the importance attached to the marriage tie, and the woman should not be regarded as a flagrant and notorious sinner, as she would be if living in a more enlightened community.

19. **Perceive.** Better, "behold," describing a complete and satisfying revelation of his prophetic character. Note how insight (comp. chap. 1. 48, 49) is recognized as the prophet's identifying mark.

20. It is a great mistake to suppose that she was trying to evade an unwelcome subject. As yet her conscience does not seem deeply touched at all, or she would not have burst out with this eager inquiry on a point of external worship. She has found a prophet, and she hastens to ask him for an authoritative decision on the question which lay nearest the heart of an earnest seeker after truth. Note that Jesus does not press a condemnation of her life. He will show her how to come to God, and in his presence she will know her sin. **Fathers.** The patriarchs. **This.** Pointing to Gerizim, where the Samaritan sect worships to this day. Their tradition made it the site of the sacrifice of Isaac. At the return the temple of Gerizim became the rival of the restored temple at Jerusalem, till John Hyrcanus (B. C. 129) destroyed it. When the sect arose there was no warrant from existing Scripture for the exclusive sanctity of Jerusalem. The canon in Nehemiah's day consisted almost indisputably of the Pentateuch alone, which, accordingly, has always been the Samaritan Bible. The books which showed how Jerusalem became the holy city were not yet received as Scripture. **The place.** The temple, to the Jew, was the only place where worship was acceptable. It shows profound trust in the Teacher that she can submit to him this life and death question, though she must have felt sure he would pronounce for Jerusalem.

21. **Believe me.** He appeals to her recogni-

tion of his prophetic authority. "An hour is coming" (so read) when these local sanctuaries shall be deserted, or sought by a handful of real or professing worshippers. **The Father.** Here is the secret. The Jews cannot monopolize God's worship, for they cannot monopolize his Fatherhood. Henceforth religious pride of ancestry, such as the woman showed, would be lost in the universal acknowledgment of God as Father.

22. That which. Like Acts 17, 23, the neuter suggests the abstract idea of Deity. **Know not.** For the prophets and Psalms, which taught Israel the close personal relationship with God, were excluded from their Bible. **We.** Note how the Lord identifies himself with ideal Israel, those who had learned the meaning of the nation's discipline. **The salvation.** So read. The world's deliverance was led up to by the inspired teaching of a chosen people, the very purpose of whose existence was to prepare for this consummation. The Samaritans rejected the prophets and cut themselves off from the people. **The Jews.** Critics who assert our author's unvarying bias against the Jews must naturally suspect interpolations here.

23. An hour. This is the "hour" of Christ's manifestation to men, from which time prayer "in his name" became possible. Still for awhile would pious men, like Peter and John, go to the temple to pray, but not because worship was impossible elsewhere. **True.** Genuine. See note on chap. 1. 9. **Worship.** Literally, "offer worship to," as in verse 21. It describes worship in a more external aspect than the other form of the phrase which closes this verse. **In spirit and truth.** Note the slight but telling change of translation. The true temple is not pictured as a twin shrine, but as one with a character doubly described. It is spirit, "a house not made with hands." It is truth, the atmosphere of a perfect revelation, which "came through Jesus Christ." Note how a perfect worship is vitally connected with the triple revelation of God. Its object is the Father; its sphere is spirit, in which part of man's nature the Spirit communes with man; its enabling power is truth, incarnate in the Son. The last clause—a hard one—is best translated thus (with M. M.): "For the Father also is seeking such, them that worship him." Here and in the next verse the phrase "worship him" describes a true worship. The clause thus states that the Father seeks those who seek him.

24. God is Spirit. Not "a Spirit," for his nature, not his personality, is described; we do not read, "God is a Light." **Must.** Worship paid to an idol "must" from its nature be offered in material shrines and an atmosphere of falsehood; a spiritual deity cannot receive material worship.

25. The woman feels that such a stupendous revelation requires the seal of One who is more

than a prophet. The Samaritans looked for a Messiah, whose character they described as "Converter" and "Guide," depending on the great prophecy of Deut. 18. 15-18, so clearly echoed here. Unlike the Jews, they expected a Teacher, not a Conqueror, and they were thus the better prepared for him when he came.

26. A unique confession elicits a unique revelation.

The Lesson Council.

Question 1. *What revelation of the Christ is given in our Lord's conversation with the woman of Samaria?*

1. His prophetic character and office. This was brought out not only in the less important revelation of his prophetic knowledge of the secret and hidden facts of her past life, but in the more complete and more important revelation of God and of divine and spiritual truth. 2. His obliteration of all race and class distinctions. He made her, a Samaritan and a degraded woman, the recipient of his instruction in spiritual things. While she was not a Gentile, yet she belonged to a nation between whom and the Jews there were barriers of separation as high as those between the Jews and the Gentiles.—*Rev. George W. Townsend, Denton, Md.*

1. *Christ a Man.* Weary, hungry, and thirsty, he was one with us; sympathetic and gracious, the Friend of sinners; genial and earnest, a model soul-winner. 2. *Christ a Prophet.* Note his skill in arousing religious thought and feeling, his power to touch the conscience and evoke spiritual aspirations, his divine insight into character, and his solutions of great religious problems by his doctrines of spiritual worship and the fatherhood of God. 3. *Christ the Messiah.* Here are most explicit claims to Messiahship, the like of which the Jews did not receive until the close of Christ's ministry.—*Rev. E. S. Lewis, D.D., Cincinnati, O.*

We are taught that the Christ was very man, subject to the conditions and limitations of a human life. He asks of the Samaritan woman a drink of water; but he offers to give her "living water," that ever satisfies the thirsty soul. The Christ is divine because he is here shown to be omniscient. He tells the woman of her past life and present conditions, so that she afterward said, "Come, see a man, which told me all things that ever I did." It was a revelation of the Christ himself. The long expected One had come, "I that speak unto thee am he."—*Rev. W. S. McCowan, Mariner's Harbor, N. Y.*

The revelation was gradual. He first meets her as a man weary and asking for drink. He next claims the power of supplying "living water," which is soon to be understood as spiritual life. Then he is a prophet who discerns the character and convicts the heart of this woman. Finally,

as her expectations are raised to the point of accepting the truth, he plainly declares himself to be the promised Messiah of the ages of Hebrew prophecy.—*Professor James C. Murray, Gammon Theological Seminary, Atlanta, Ga.*

Analytical and Biblical Outline.

The Saviour at the Well.

I. A HUMAN SAVIOUR.

Wearied with his journey. v. 6.

"The feeling of our infirmities." Heb. 4. 15.

"Not ashamed....brethren." Heb. 2. 11.

II. A SEEKING SAVIOUR.

Jesus saith unto her. v. 7.

"To seek....was lost." Luke 19. 10.

"To save sinners." 1 Tim. 1. 15.

III. A DIVINE SAVIOUR.

If thou knevest....who. v. 10.

"This is my beloved Son." Matt. 3. 17.

"Before Abraham....I am." John 8. 58.

IV. A GRACIOUS SAVIOUR.

The water that I shall give. v. 14.

"By grace are ye saved." Eph. 2. 8.

"Him that is athirst come." Rev. 22. 17.

V. AN ALL-KNOWING SAVIOUR.

Not thy husband. v. 18.

"He knew what was in man." John 2. 25.

"The Lord looketh on the heart." 1 Sam. 16. 7.

VI. A REVEALING SAVIOUR.

God is a Spirit. v. 24.

"No manner of similitude." Deut. 4. 15, 16.

"The Lord is that Spirit." 2 Cor. 3. 17.

VII. A CONFESSED SAVIOUR.

I that speak....am he. v. 26.

"Whom thou hast sent." John 17. 3.

"That talketh with thee." John 9. 37.

Thoughts for Young People.

1. *The Teacher's condition.* Jesus was in the hot noontide, weary and worn, but not too tired to press divine truth upon the sinful woman who came in his way. This fact should have won her attention and gratitude. Perhaps your Sunday-school teacher is utterly fatigued with the burdens of the week. Teaching is a task, not a relaxation. His message to you is one of self-sacrificing love. Listen attentively.

2. *The pupil's condition.* This woman was a sinner, to begin with; she was impudent (verse 11); she was flippant (verse 15); she was not frank (verse 17); she was combative (verse 20); she already knew a measure of the truth (verse 25); and was not as good as she knew how to be. Doubtless there are plenty of scholars in your Sunday-school who are just like her in one or more of these regards. Are you?

3. *The Teacher's method.* Jesus used the

commonplace needs of life as a conveyance of the loftiest truth. He emphasized the importance of spiritual things. He sought to convince his pupil of her sinfulness. He declared himself to be the Son of God. Your teacher stands to-day in Christ's stead. Hearken to him as you would hearken to his Master.

4. *The pupil's method.* This was a bad woman, and, as we have just seen, she was not at the outset a good pupil; but notice how, as the Spirit of truth cuts her conscience to the quick, she does not resent at all, or seek to evade it, but becomes a penitent inquirer. How do you treat your teacher's honest efforts for your soul's eternal good?

Lesson Word-Pictures.

BY REV. E. A. RAND.

It is noon. A woman is coming along the hot valley. A water-pot is on her head. She nears the old well in the valley—Jacob's well. Suddenly she scowls. What has she seen? Somebody is seated by the well.

"It is only a Jew!" she mutters, scornfully.

He has evidently been traveling. He looks very weary. To her surprise the Jew speaks: "Give me to drink."

"A J—j—j—ew!" she thinks. "And speaking to me!"

She expresses aloud her astonishment. He does not notice it, and has something to say about living water which he has at his disposal.

He can't mean that in Jacob's well. It is deep, she reminds him, and this traveler has nothing to draw with.

He speaks again. The man interests her. He has a positive way of speaking. He talks about water which will not only satisfy the thirst now, but be a well of water within, ever living. The woman is eagerly interested. If she could only have this water! No more weary journeys to the well!

She begs for it. He answers her with a command: let her bring her husband.

As he speaks, how his eyes search her! She shakes her head. She has no husband. He assents. The man living with her is not her husband.

Her eyes fall. Her heart throbs violently. Who is it knowing her so thoroughly and meddling so unsparingly? Ah, it must be a prophet!

A happy thought comes to her. She will give him something to test his skill. She brings up the old question in dispute between Samaria and Jerusalem about the proper place of worship.

How he improves his opportunity, and leads on her thoughts to a grander subject—spiritual worship, every-where a privilege.

Yes, yes, she assents; and she says there is One coming who will make known all things.

And now, all concealment falling away from him, his eyes still shining, his deep voice echoing far down into the soul of the woman, he says, "I that speak unto thee am he."

By Way of Illustration.

BY JENNIE M. BINGHAM.

"*Being wearied.*" "*Give me to drink.*" "He took our infirmities." I have read of a distinguished general who conducted an army by forced marches through a sterile hostile country. They were foot-sore, worn, and weary, supplied with the scantiest fare, and toiling all day long through heavy sands and beneath a scorching sun. And yet the brave men pressed on to victory. And how? They were inspired by their commander. Forgoing the privileges of his rank, he dismounted from his horse to put himself not only at the head of his men, but on a level with them. He shared their hard bed; he lived on their scanty rations; every foot they walked, he walked; every foe they faced, he faced; every hardship they endured, he bore; and with cheek as brown, and limbs as weary, and couch as rude as theirs, he came down to their condition, touched by their infirmities, and teaching them with what patience to endure.—*Guthrie.*

"*There cometh a woman of Samaria.*" The audience of Jesus varied exceedingly both in size and character. Frequently it was the great multitude. But he was quite as willing to speak with a single individual, however humble. Although he was worn out with fatigue, he talked to the woman at the well; he received Nicodemus alone; he taught Mary in her home. There are said to be nineteen such private interviews mentioned in the gospels. A man who preaches to thousands with enthusiasm may be a mere orator, but the man who seeks the opportunity of speaking to individual souls must have a real fire from heaven burning in his heart.—*Rev. James Stalker.*

Once when John Newton preached in a village, such was the indifference that only a handful came to hear him. But he was loyal to Christ and gave the best he had. Among that little number of hearers was Thomas Scott. The sermon turned his thoughts toward the truth, and all the Christian influences of "Scott's Commentary" may be traced to that sermon.—*Northwestern Christian Advocate.*

Verses 10, 13, 14. Thousands of souls have been converted by single sentences uttered at the nick of time. Hewitson, the zealous Scotch minister, passed a poor woman who in her doorway was holding her infant in her arms. He accosted her pleasantly, saying: "I hope your soul is equally safe in the arms of Jesus." A professor of Brown University said to young Malcolm: "Make one honest effort for your soul's salvation." That was

all. He made the effort, went into the ministry, and became a successful soul-winner.—*T. L. Cuyler.*

"*God is a Spirit.*" As a quaint writer has said: "For a man to take his body to the service of God and leave his soul, his thoughts, his affections behind him, is as if a person should send his garments stuffed with straw, instead of making a personal appearance."—*Moravian.*

The Teachers' Meeting.

If the teacher has a picture of Jacob's well let it be shown to the class, and its location, dimensions, appearance, etc., described.... Draw a map showing the journey from Jerusalem to Sychar.... Give a word-picture of the Saviour at Jacob's well.... Show the traits of Jesus in this lesson: 1. His humanity; 2. His love for souls; 3. His divine consciousness; 4. His abundant grace; 5. His insight into character; 6. His insight into truth; 7. His Messiahship. Show the characteristics of the woman of Samaria, as here exhibited, and her gradual awakening from carelessness to conviction of sin.... Notice the teachings of Christ in this lesson concerning salvation: 1. It is for sinners, such as was this woman (verse 10); 2. It comes from God (verse 10); 3. It is a free gift (verse 10); 4. It comes through Christ (verse 14); 5. It is satisfying (verse 14); 6. It is eternal (verse 14); 7. It brings man into fellowship with God (verses 21-24).... Notice, too, the teachings of this lesson concerning God: 1. He is our Father (verse 21); 2. He expects worship (verses 21, 22); 3. He is a Spirit; 4. He has sent a Saviour to men.

References.

FREEMAN'S HAND-BOOK. Ver. 6: The sixth hour, 806. Ver. 9: Jewish hatred of Samaritans, 800. Ver. 11: Drawing water, 795.... FOSTER'S CYCLOPEDIA. VRS. 5-26: Poetical, 3549, 3552, 3954. Ver. 6: Poetical, 3551, 3548; Prose, 3354, 3355; Poetical, 4024-4026, 4096. Ver. 10: Prose, 7008, 555, 1072, 4104, 11962. Ver. 12: Prose, 11448, 2561, 12206, 12207. Ver. 14: Prose, 6677, 4603, 5548, 9084. Ver. 23: Prose, 6209, 12309. Ver. 24: Prose, 9045.

Primary and Intermediate.

BY MARTHA VAN MANTER.

LESSON THOUGHT. *Every-day Work for Jesus.*

Review. Call some child to point out on the map the place where we last saw Jesus. Let another tell who came to him by night while in Jerusalem, and what the two talked about. Ask a third to tell why Nicodemus came at night, and make this the text for a little talk about standing up for Jesus always and every-where.

Now Jesus was going home to Galilee. [If your map is on the board, trace the way with crayon.] He went through Samaria. Some Jews would not have gone through Samaria. They would have gone around, because they did not like to meet or speak to a Samaritan.

Jesus was willing to meet the poorest and lowest. He made every body welcome—the little children, the bad people—any body whom he could help in any way. He went through Samaria, because he knew there was somebody there who needed what he had to give. [Print on the board, "Jesus loves every body."]

Jesus Resting. [Show a picture of Jacob's well. If not able to get one, give a word-picture of it.] Jesus was tired. He could not travel as we do, in the cars, or by steam-boat. They did not have these things when Jesus lived on earth. He could not even ride in a chariot, or on horseback, for he was a poor man, though he was the King of heaven. He had traveled thirty-five miles on foot. Now he sat down to rest by Jacob's well. The disciples went away to the village to buy some food, and Jesus had nothing to do but rest.

Do you get tired sometimes? Does it make you feel bad? I have seen little children cry when they were tired. I have heard them speak in fretful tones. It is not pleasant to feel tired. Jesus had a body like ours. It was hard for him to be hungry and tired, just as it is for us. He knows how to be sorry for us when we feel bad, and he will help us to bear all these hard things if we will ask him.

Jesus Working. Show a picture of a water-jar, if possible of a woman bearing one on her head. She lived in the village near by, and came to Jacob's well to draw water. Do you think Jesus will speak to her? She was a Samaritan, and she was not a good woman. Then, too, in that country it was a disgrace to speak to a woman on the street. [Have children read from the board, "Jesus loves every body." Print "helps" below "loves," and teach that Jesus taught the world that girls and women are of just as much consequence as boys and men.]

Jesus asked the woman to give him a drink of water. Have you ever given Jesus any thing to rest him and make him glad? He asks little girls and boys to-day, just as surely as he asked the Samaritan woman that day so long ago! If you should meet Jesus to-day, and he asked you to give him a drink of water, how glad you would be! How you would hurry home to tell mamma and papa that you had done something for the dear Saviour! But when he asked you to give love and patience and kind words the other day, did you do it? [Speak of ways in which children can give to Jesus, and show how by showing this woman his want he made her see her own want.]

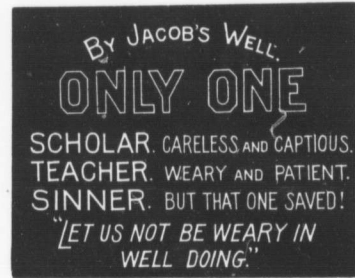


Jesus Giving. Make a fountain on the board. Print above it, "Living Water." What do little children's bodies need to make them grow? Yes; food and drink and care. But every child has a soul, and this must be fed, too. When it is thirsty it must have drink.

The "living water" is the Holy Spirit in the heart. Jesus loves to send this good Spirit into the heart that asks for him. He will give us all we want. Is it patience, good-nature, an obedient spirit? Whatever it is, "Jesus the water of life will give."

Blackboard.

BY J. B. PHIPPS, ESQ.



Just as I am, without one plea.
I heard the voice of Jesus.
I was a wandering sheep.

The Lesson Catechism.

[For the entire school.]

1. Near what famous spring did the weary Lord sit down? **Near Jacob's well.**
2. For what did he ask the Samaritan woman who came down to draw water? **For a drink.**
3. Why did she object? **Because he was a Jew.**
4. What did Jesus say she would ask for if she knew him? **For living water.**

5. What did Jesus say he would give to believers? **A well of water springing up into everlasting life.**

6. What did Jesus say about God's worship? **God is a Spirit; and they that worship him must worship him in spirit and in truth.**

CATECHISM QUESTION.

9. What is meant by saying that God is holy?

That His nature is perfectly good and without the possibility of evil, and that He cannot allow sin in His creatures.

A. D. 28.] LESSON VI. CHRIST'S AUTHORITY. [Aug. 9.

GOLDEN TEXT. All power is given unto me in heaven and in earth. Matt. 28. 18.

Authorized Version.

John 5. 17-30. [*Commit to memory verses 24-27.*]

17 But Je'sus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Je'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Revised Version.

17 But Je'sus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Je'sus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father

24 which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

TIME.—Probably A. D. 28. **PLACE.**—The pool of Bethesda in Jerusalem. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The final judgment.

HOME READINGS.

- M.* Christ's authority. John 5. 17-23.
Tu. Christ's authority. John 5. 24-30.
F. Proofs of authority. John 5. 31-39.
Th. Everlasting dominion. Dan. 7. 9-14.
F. Authority from the Father. Luke 10. 17-24.
S. One with the Father. John 10. 22-30.
S. God in Christ. Heb. 1. 1-9.

LESSON HYMNS.

No. 8, New Canadian Hymnal.

Jesus! the name high over all.

No. 139, New Canadian Hymnal.

Jesus, thy Blood and Righteousness.

No. 5, New Canadian Hymnal.

All hail the power of Jesus' name!

DOMINION HYMNAL.

Hymns, Nos. 11, 15, 2.

QUESTIONS FOR SENIOR STUDENTS.

1. Power Given to Christ, v. 17-23.

What cure had Jesus performed at Bethesda before he uttered these words?

On what day was this miracle performed?

Why did some of the Jews regard it as wrong to cure a man on the Sabbath?

What does Jesus tell us in verse 17 that God is constantly doing?

Why did the Jews seek to kill him?

How had he made himself "equal with God"?

Would the Jews have been angry with Jesus if he had spoken of God as his Father in the same general sense in which we speak of God as our Father?

What does he say about the relation of the Son to the Father in verse 19?

Did the Jews generally believe in the resurrection of the dead?

What did Jesus declare in verse 21?

What similar and even greater work will the Son of God do for human souls?

To whom has God the Father committed all judgment?

For what purpose, as told in verse 23?

If men deny that Jesus is God's Son, can they honor him "even as they honor the Father"?

How does God regard such a lack of reverence for his Son?

Was Jesus in very deed God as well as man?

2. Life Through Christ, v. 24-30.

What are the conditions of everlasting life as given in verse 24?

What is the meaning of the old English word "condemnation"?

In what sense can it be said that those who believe on God and Christ shall never be judged?

If a man by faith has already passed from death unto life, has he any reason to fear the death that awaits his body?

Does verse 25 relate to the resurrection of the dead, or to the giving of new life to dead souls?

What is the meaning of the phrase "is come, and now is"?

What is the meaning of the phrase "hath life in himself"?

If the Lord Jesus Christ is in truth a fountain of life, have we any excuse if our stock of spiritual life runs low?

What prophet first used the phrase "Son of man"?

In what exclusive sense was Jesus the Son of man?

What is the meaning of the old English word "marvel"?

What shall happen to all that are in the tombs?

What are we to understand by the "resurrection of life"?

What are we to understand by the "resurrection of judgment"?

In what sense was Jesus dependent upon God?

How did he maintain the close relation of sonship with the divine Father? (The answer is to be found in the last clause of the thirtieth verse.)

Practical Teachings.

Find in this lesson evidence—

1. That the power of sin blinds men to the claims of Christ.

2. That even the Son of God maintains his power by close harmony with the will of the Father.

3. That Christ is the source of all spiritual life and knowledge.

4. That the believer has complete safety in Christ from sin and death.

5. That the teaching of the Church concerning resurrection is based upon the word of the Saviour.

Hints for Home Study.

Read the story of the curing of the impotent man at the pool of Bethesda.

Find how many miracles of Jesus were worked upon the Sabbath day to the annoyance of the Pharisees.

Read the minor laws of Moses concerning the keeping of the Sabbath.

Find and read a passage in Matthew which describes the Son of God on the throne of judgment and the millions of earth ranged on his right and on his left.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Power Given to Christ, v. 17-23.**
 What is said here about work and workers?
 Who sought to kill Jesus?
 What two reasons are given for their hatred?
 What did Jesus say about the Father and the Son?
 What about the Father's love?
 What about power to raise the dead?
 To whom has the Father committed judgment?
 Why has he given the Son this power?
 How much power is given to Christ? (GOLDEN TEXT.)
- 2. Life Through Christ, v. 24-30.**
 What believer has everlasting life?
 Through what change has he passed?
 Whose life-giving voice will the dead hear?
 Who alone has life in himself?
 What authority has been given to the Son?
 Who will yet hear his voice?
 What result will follow?
 What two destinies await the dead?
 Why will the judgment of Christ be just?
 Who will be judged by him? (Rom. 14. 10-12; 2 Cor. 5. 10.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus is the Son of God?
2. That the dead will be raised?
3. That Jesus will judge the world?

Home Work for Young Bereans.

Find what Jesus said the Sabbath was made for.
 Find a chapter in which St. Paul tells about the resurrection.

Read an account of the coming forth of Jesus from the grave.

QUESTIONS FOR YOUNGER SCHOLARS.

Why were the Jews angry with Jesus? **Because he worked miracles on the Sabbath.**

What else made them angry? **He called God his Father.**

What did they try to do? **To kill him.**

What things only did Jesus say the Son could do? **What he saw the Father do.**

Who gave Jesus power to raise the dead? **The Father.**

To whom has the Father committed all judgment? **To the Son.**

Whom does the Father want us to honor? **The Son.**

Who dishonors the Father? **He that dishonors the Son.**

Who will have everlasting life? **All who believe in Jesus.**

Who shall hear the voice of God's Son? **The dead.**

Who will have new life given them? **Those who hear.**

What are dead souls? **Sinful souls.**

Who gave Jesus power to give life to dead souls? **God.**

Who will one day come out of their graves? **The dead.**

Who will then go into eternal life? **Those who have done good.**

Who will go away from life? **Those who have done evil.**

What does this lesson teach? **That Jesus is God.**

Words With Little People.

HOW TO FIND ETERNAL LIFE.

Believe in Jesus and obey him.

Put away self-will, and see God's will.

Try to do some good thing each day.

Whisper Motto.

Jesus, "My Lord and my God."

General Statement.

The exact date of this lesson is not easily fixed, but it was probably A. D. 28. The place was the pool of Bethesda, in Jerusalem. Jesus had cured an impotent man who had been laid at a porch of this pool, waiting for the angel who, in the popular opinion of the country, was expected to come down periodically and touch the water with healing properties. The miracle had been performed on the Sabbath day, and the Pharisaic Jews complained because of this offense against their traditional views. When their complaints were made, the reply of Jesus gave them renewed offense, for he "made himself equal to God." We are to regard this as a sort of specimen discourse—one of many which were given in response to the accusations of the Jews. Our Lord does not attempt to justify his act as one of mercy or humanity, but, as Dr. Cowles has said, "rises at once to the dignity of the Son of God."

EXPLANATORY AND PRACTICAL NOTES.

Verse 17. My Father worketh. God's work ceases not on the Sabbath day, else the universe would fall in ruin. "The grass grows, the buds swell, the flowers bloom, the fruits ripen,

the rains fall, the winds blow; and over all this work of love God's tender mercies brood. The exercise of love is never a violation of the true Sabbath law."—*Abbott. I work.* But Christ's

work also was work of love. (1) *There is no warrant in any act of Jesus for secular labor on the Sabbath day.*

18. Therefore. For this cause. **Sought the more to kill him.** See Mark 3. 6; John 7. 1, 19, 25; 8. 37, 40, 59; 10. 31; 11. 53; 12. 10. **Had broken the sabbath.** Rather, "was loosing or relaxing the Sabbath." That absurd Sabbath of the Pharisees had to be relaxed. But to-day most of us are in danger of going to the opposite extreme. **God was his Father.** A conception that to the Jew's mind was heathenish and shocking. **Making himself equal with God.** They rightly judged that he claimed divine authority, and in their view this was blasphemy. (2) *The hostile Jews understood Jesus better than those who to-day deny his divinity.*

19. The Son can do nothing of himself. Commentators have called attention to what Jesus *does not say* here. Not for a moment does he hint that the Jews have misunderstood him. As the Son of God he simply follows the plans and example of his divine Father. **What he seeth the Father do.** This figure of speech is borrowed from the imitativeness of boys and girls. Christ's personality is a paradox beyond our finite understanding, and it is only made more inexplicable by denying either his divinity or his humanity.

21. Quickeneth. Restoreth to life. The resurrection here alluded to is figurative; the resurrection spoken of in verses 28, 29 is literal. **The Son quickeneth whom he will.** Not that our Lord offers spiritual life to a few selected souls only, but that his divine will is efficient to give life to souls, as by his Father's will we have already received life for our bodies.

22. For the Father judgeth no man. Not even doth the Father, to whom all judgment belongs, exercise his prerogative; he has given that power to the One whom these Jews reject.

23. He that honoreth not the Son, etc. "He who does not recognize in Christ the Son of the Father, the true image of the divine glory, has either no true conception of the Son or none of

the Father; for the only way to the Father is the Son."—Abbott.

24. He that heareth. This explains the phrase, "whom he will," of verse 21. Each individual decides his own spiritual condition. **Hath everlasting life.** "That life is a present possession which heaven will perpetuate."—*Whedon*. **Condemnation.** Rather, "judgment;" it is the same word that is so rendered in verse 22.

25. This verse is a more emphatic and beautiful repetition of the last. "Already," our Lord says, "by my power the spiritually dead are being restored to life."

26, 27. For as the Father, etc. Norton renders this, "For as the Father is the fountain of life, so has he given to the Son to be a fountain of life." We, at our best, are conduits, conveyancers, spiritual aqueducts; our Lord is a source of life to others. **Because he is the Son of man.** Rather, "a Son of man;" a human being. This is an important touch. He is "the Son of man"—the Messiah—because he is a son of man—one of ourselves. (2) *We have a high-priest which can be touched with the feeling of our infirmities.*

28, 29. Marvel not . . . for the hour is coming. Do not be astonished at my claim to raise dead souls to life, for to me has also been given the power to raise dead bodies from the graves. **All that are in the graves shall hear his voice.** In this era of doubt concerning the life beyond the grave such explicit statements as this, made by our Lord himself, should be pressed with emphasis on the hearts of our scholars. **They that have done.** "By their fruits ye shall know them." (4) *A man's life is the only true test of his character.* **Evil.** Rather, "worthless things." **Damnation.** Here, as in verse 24, the word should neither be "damnation" nor "condemnation," but "judgment."

30. As I hear, I judge. "Christ is the image of the Father, and his voice is the echo of the Father's voice."—Abbott. **I seek not mine own will, but the will of the Father.** Herein is our Saviour an "ensample" to us.

CAMBRIDGE NOTES.

Each evangelist in turn takes pains to show how Jesus went out of his way to heal on the Sabbath day. Sometimes it was only the rabbinic tradition that he defied, but at others he deliberately broke the letter of the law. For he claimed the Sabbath as meant for man, and not as some mysterious ordinance to which man must conform for no advantage of his own. Therefore, as representative of humanity, human, yet more than human, he claimed to be Lord of the Sabbath, to decide what conception of the Sabbath was for man's highest good. What manner of man is this who undertakes to legislate for humanity and dispose as he wills with a divine institution! When this syn-

optic saying (Mark 2. 27, 28, etc.) is properly realized, it will be seen that even here Jesus scarcely claims more. The rest of God (Psa. 95. 11; Heb. 4, after Gen. 2. 3) was not the sanctified sloth by which the Jews professed to commemorate it. During the six days God was creating a sphere for his beneficence, and he "labors" till he can perfect a world on which to rain his love. In this his Sabbath his whole existence is one of beneficent activity, and when the Son of God becomes incarnate his life is the manifestation of this effulgence of love and light. Must we not infer that here lies the secret of the Christian Sabbath? The very change of day typifies its independence

of the fourth commandment. The Christian hopes to enter into God's "Sabbath-keeping" (Heb. 4. 9), a state of perpetual doing good (Matt. 12. 12), no longer hampered by the conditions which mar the best endeavors on earth. While, then, his week-day work is all necessarily sacred—for a Christian knows nothing secular—he reserves one day for works whose evident sacredness will remind him and others of the ideal to which he will at last attain. Sabbath-keeping is, therefore, to be in spirit and not in letter. The church-goer may break the Sabbath even while in the outward act of worship, should he allow his thoughts to wander off to his ordinary business pursuits, instead of fixing them on his spiritual interests. But while slow to judge others, let us always in our own action remember the "weaker brethren." We may sometimes start a man down-hill by emancipating him from the rigidly Puritan Sunday of his old home. Better hang the great millstone of Jewish legalism about our necks at once!

Verse 17. The fact of God working on the Sabbath was a subject of debate in the Jewish schools, and this may have quickened their apprehension of his meaning. It is, however, likely that this pregnant saying is condensed by the evangelist from a longer statement of this truth. Such a process was absolutely required by the extent of the teaching brought throughout the gospel into so short a space. **I also work.** So read. It would be difficult to imagine more concentrated blasphemy than this direct co-ordination of himself with God if he were not really divine. The wickedness of the Jews lay not in their plots against his life, but in their blindness to the meaning of the "sign" just wrought; if he was only man their hostility was justifiable.

18. Sought the more. Such, then, was their "persecution," even before this fateful saying.

Brake. The tense describes not a single act, but the authorization of a practice. To "loose"—the word of Matt. 18. 18, is the same—is to declare a precept or a practice not "binding." It is scarcely necessary to say that the Lord abrogated only the perverted letter of the law. **His own.** Perhaps (see above) he had used this very expression. No individual man in Scripture addresses God as "my Father." Jer. 3. 4, is no exception, for the speaker is the Jewish people. Comp. chap. 20. 17; Rom. 8. 3. Of course, the collective sonship does not diminish the individual sonship. But Scripture will not allow us to forget our brothers when we call on the Father. **Making.** Not so much by using this title, as by placing his work on an absolute level with God's. In one sense this "equality" was a "prize" which he renounced when he became man (Phil. 2. 6).

19. With serene fearlessness the Lord reiterates and expounds the truth which had so enraged the Jews. **Verily.** Literally, "Amen, Amen," a

phrase which in this gospel introduces our Lord's most solemn utterances. **But what.** That is, "and can do nothing at all except what." See note on chap. 3. 13. This is said of him as Son of God, and describes the absolute union of the Father and the Son. The Father works only through the Son, the Son only from the Father. The answer to the Jews, therefore, is that, so far from working contrary to he Father, he cannot work apart from him. **Seeth.** Human language must be used to express this identity of thought and action, and since the Son who speaks is on earth, he describes his action as a constant seeing the Father at work and reproducing his works.

20. Loveth. English is unfortunately without means to express the difference between the two Greek words for love; the beautiful dialogue of chap. 21. 15-17, becomes thus untranslatable. See Rev. Ver. margin. Peter there clings throughout to the word of this verse, expressing warm personal affection; the other word, much more frequent in St. John, describes love based on esteem, or, as in chapter 3. 16, due to the moral attributes of him who loves. The former word is appropriate here as suiting the love of equals, but it is the latter which expresses the fact that "God is love." **Showeth.** Just as the Son "seeth." The phraseology is necessary for that logical subordination of the Son which (though our minds can scarcely understand it) coexists with an actual equality. **Greater works.** Comp. chap. 14. 11. They include the moral miracles wrought by Jesus before and after his ascension, the final resurrection and the judgment, as described in the next verses. **These.** Mere physical miracles. Our Lord teaches that the regeneration of a sinner is a greater work than the raising of Lazarus itself. Many difficulties of belief would be escaped if we all assimilated this doctrine. **Ye.** Emphatic; those who can get no further than astonishment.

21. The healing of the impotent man was but one manifestation of an infinitely extensive power. To accomplish the divine plan the Son came that men might have life, and have it abundantly, not only physical health, nor even physical life, but all the fullness of life eternal. For "quickeneth" we might substitute "maketh alive" to connect this with the recurring word "life." **Raiseth.** The same word as "awake" in the parallel, Eph. 5. 14. **Whom he will.** The "he" is not emphatic, for it is equally the Father's "will." Notice how the preceding narrative excludes the Calvinistic inference from these words. "Wouldest thou?" (ver. 6) makes the gift of life dependent on the "will" of the recipient. So the Lord's election is of all who have the will to be chosen.

22. The last clause suggests that there are those who do not receive the gift of life, and attribute to the Son's will the choice of recipients.

This is justified by the fact that he is the Judge of those whom he does not choose. When the Father is called the "Judge of all" (Heb. 12. 23) we see that he judges mediately, acting through the Son, as in all his dealings with men. With the statement of this verse culminates the series of proofs, linked by the four times repeated "for."

23. All. Not only believers, but foes ("ye," verse 20), in whose case, however, the "honor" is that of trembling awe, acknowledging defeat.

Honoreth not. Comp. Mark 7. 6. The hearts of the people were proved to be "far" from God by their rejecting his Son. **Sent.** The phrase is peculiar to St. John, who uses it very frequently. Rom. 8. 3, is a close parallel.

24. Verily. The solemn asseveration, introducing a new step. **Heareth.** With heart as well as ear. Jesus is turning from describing his Father's commission to describe its effect on believers. **Believeth him.** Not "believeth in," for it is only the acceptance of revelation as true that is here meant. Just so in his epistle John declares that every one who believes that Jesus is the Messiah has been begotten of God (5. 1). Is every "orthodox" man regenerate? No; for Scripture does not recognize mere head-faith. The man who sits in an attic and says, "I believe the house is on fire," uses the word believe in a sense St. John never imagined conceivable. St. James had heard of this "belief," and after crediting the demons with the possession of it he chooses the word "works" to express true soul-saving faith. **Hath.** As a present possession. **Cometh not.** Only the dead are judged, and judged for their refusal of the gift of life. **Judgment.** Not "condemnation." It is not summoning the accused into court to receive a predetermined sentence. The "word" (chap. 12. 48) which each has heard will confront each conscience, and produce conviction. Different degrees of guilt will receive different degrees of punishment. Judgment involves the sinner's acquiescence in a just sentence; condemnation does not. **Hath passed.** "From the world of death into the world of life," as we may paraphrase the Greek. Comp. 1 John 3. 14. Many will remember the striking way in which Professor Henry Drummond has traced this as a "natural law in the spiritual world."

25. A step further, the truth of the last verse being proved by declaring whose voice has this power. He is the Son of God, and as such he hath the keys of death. **Cometh.** The full glory of this new dispensation was to dawn with Pentecost, so, though "the hour now is," it is still to come as the Saviour speaks. **Dead.** In sin; contrasted with those "in the tombs" (verse 28). But the evangelist as he listened must have thought of the little maiden's "sleep," and of that wonderful "Weep not" which thrilled the widow

mother's heart at Nain. **They that heard.** So read. The Lord's proclamation of life is, as it were, one trumpet blast that woke the dead; yet not all "heard;" many laid them down to sleep again, to sleep till the Voice should wake them once more, but not to life.

26. The "living Father" has life "in himself," not derived, but inherent. The Son has the same inherent life, given to him when he became Son of God, in the beginning of eternity. To connect sonship and eternal existence is, of course, utterly impossible to our finite minds; God has mercifully confronted us with a few such impossible truths to save our humility. In union with Christ this same inherent communicable life is the privilege of the believer.

27. Gave. When he became "a Son of man." So read. That man will at last be judged by a Man was preached by Paul (Acts 17. 31) and taught by our Lord in synoptic discourses (Matt. 25. 31)—another example of claims made by him according to the three evangelists, which are as lofty as any recorded in the fourth. The last and all-sufficient condition for convicting the conscience of the judged is in the presence of a Man on the judgment-seat. Every allowance will be made for human weakness and for stress of temptation; the Judge has tasted all himself. Why is this conviction of conscience necessary? Evidently because those at the bar are not only the finally impenitent, who admit the justice of their doom because, like the devils, they have deliberately chosen evil. There are also, in vastly greater number, those in whom good and evil are both present, who are to be "beaten with few stripes." Scripture seems to lead us so far, but no farther, and speculation must here reverently halt. Enough for us that the Judge will do right, for he is God and man; and what shocks our humanity will infinitely more shock his who is love.

28. All this was to make them "marvel," but they may keep their amazement for what they would certainly think a marvel surpassing every other wonder. The "hour," of course, is that of the general resurrection.

29. As the margin shows, the word "done" represents two Greek words. The distinction, however, is not well given by the marginal "practiced." "They that wrought good" produced a precious and abiding work; "they that did evil" only squandered their energies, and worse still.

III. Here portrayed as that which is good for nothing, empty, vain. **Judgment.** There is no reference here to a general judgment; it is a state of perpetual judgment, as the other is a state of perpetual life.

30. This verse, starting from the idea of judgment, which has just come to its climax, prepares for the remaining discourse, dealing with His own

personal claims directly instead of in the third person. Jesus lingers on "judgment" in appealing to those who are bent on rejecting "life." **Do nothing.** See verse 19. In chapter 10, 18, he speaks of acting "of himself," but that is in contrast to compulsion from men. **Because.** Self-will makes righteous judgment impossible, as the Jews were proving. **Not . . . but.** His will was identical with the Father's.

The Lesson Council.

Question 2. *In what sense does the Son of God give life to men?*

He gives life by his own authority and power. He has "life in himself," and "quickens whom he will." He gives life by imparting it to the soul of the believer. As the Father hath "life in himself," and hath "given to the Son to have life in himself," so the believer in Christ "hath everlasting life." It is a gift of Christ, a divine indwelling in the soul. He gives life by the power of a "spiritual resurrection" in which the believer is raised from the death of sin to the life of righteousness (verses 28, 29).—*Rev. W. S. McCowan.*

1. In the general sense of being the origin and source of all earthly life. 2. The continued existence of the human race is due to the provisions of grace and salvation in Christ. 3. Christ gives continued life to each individual whose life is forfeited by every act of transgression. 4. He gives spiritual life to men, which is life in accord and in fellowship with God. 5. He gives eternal life, the endless existence of both body and soul in the presence and in the enjoyment of God.—*Rev. George W. Townsend, B.D.*

As death is the comprehensive symbol of the effects of sin in the world, life sums and crowns the gifts of Christ, who came to antagonize and destroy sin. This is a favorite expression of Scripture in revealing to us the nature and the work of Christ. This gospel especially dwells upon the life-giving power of Jesus. Men have life by union with him: spiritual life, as opposed to life bodily and carnal, resurrection life, and eternal life; these three being essentially one. The life in him restores God's law and image in us.—*Rev. E. S. Lewis, D.D.*

Jesus plainly declares that the Father is the fountain and source of his authority and gifts. But the Son is entitled to equal honor with the Father. Their work is one; nothing is hidden from the Son, and all judgment is committed to him because of his humanity. Two phases of life are here promised on conditions, namely, restoration of the dead soul to vital union with God, and the resurrection of the body preparatory to judgment. Both are attainable by hearing the word of Christ and believing in him as the author and source of life.—*Professor James C. Murray.*

Analytical and Biblical Outline.

The Son and the Father.

I. CHRIST'S WORK.

My Father worketh . . . I work. v. 17.
"Must work . . . it is day." John 9. 4.
"My meat . . . his work." John 4. 34.

II. CHRIST'S SONSHIP.

The Father loveth the Son. v. 18-20.
"The Word was God." John 1. 1.
"I and my Father are one." John 10. 30.

III. CHRIST'S POWER.

The Son quickeneth. v. 21.
"God, who quickeneth the dead." Rom. 4. 17.
"Quicken your mortal bodies." Rom. 8. 11.

IV. CHRIST'S AUTHORITY.

All judgment unto the Son. v. 22.
To execute judgment. v. 26.
"The judgment-seat of Christ." 2 Cor. 5. 10.
"All power is given." Matt. 28. 18.

V. CHRIST'S HONOR.

Honor the Son. v. 23.
"Every knee should bow." Phil. 2. 10.
"Blessing, and honor . . . unto the Lamb."
Rev. 5. 13.

VI. CHRIST'S LIFE.

Life in himself. v. 26.
"Christ . . . our life." Col. 3. 4.
"In him was life." John 1. 4.

Thoughts for Young People.

Life after Death.

1. *The most desirable thing on earth is life.* There is a splendid riotous overflow of vitality in youth, and added years bring us nearer death. Our shrinking from death is thoroughly reasonable as well as instinctive, "for the memory of the dead is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion in any thing that is done under the sun." But he who has life has all possibilities. Well said the wise man, "A living dog is better than a dead lion."

2. *Men exhaust their resources seeking to prolong life.* Over and over again have scientists sought "the secret of life." When some Spanish adventurer returned from the wilds of America and told of a Fountain of Life in the New World's mountain fastnesses, the flower of European chivalry started straight across the sea to find this El Dorado. Centuries have passed, and nearly every thing else has been discovered or invented in America; gold, coal, electricity, steam, and a thousand other sources of material happiness have here been developed; health resorts and mineral springs there are in uncounted number. But the fountain of life has not yet been found.

3. *Nevertheless, there is a Fountain of life.* Not in the heart of American woods is it to be found, nor by the weird mysteries of magicians, nor the

strange experiments of chemists. It springs forth from God; and because in Christ "dwelt the fullness of the God-head bodily," it springs forth from Christ; and because we, by faith, may partake of the Spirit of Christ, it may be in our own hearts, "a well of water springing up into everlasting life."

Lesson Word-Pictures.

Such a turmoil as there is in Jerusalem! From to-day go back for a moment to yesterday. There was a poor sufferer in one of the porches of Bethesda's pool. If he could only get into that pool "when the water is troubled," he said, he should be healed. Such a pitiful scramble, though, for the water by many, and he has always been left behind, alas! But yesterday, looking up out of his disappointment and despair, he saw a pitying face. He heard a command of power, "Take up thy bed and walk!"

And he actually obeyed!

Such a change!

But it was on the Sabbath-day.

Awful! Such a tumult as there is in Jerusalem over that sacrilege at the pool! Jesus defends himself. God his Father has worked every day in the week. How many works of beneficence and necessity he has wrought! How many sick folk he has healed and comforted, cheering them with the beauty of the sunshine and the songs of birds; and the breathing of the wind has been the whisper of his benediction upon them.

But what did Jesus say?

"My Father worketh hitherto, and I work." Listen, Nathan the Pharisee and Adoniram the priest! "My Father!" Jesus's Father, God himself! Jesus as a Son on equality with God? "Blasphemy, blasphemy!" is the angry cry. What a whirlwind of condemnation rages everywhere.

But the voice of Jesus still is heard saying, "The Son can do nothing of himself, but what he seeth the Father do"—this sounds more reasonable think Nathan and Adoniram—"for what things soever he doeth, these also doeth the Son likewise." What, Jesus of Nazareth do the works of healing God doeth! In this ministry of healing, can Jesus use the forces of nature—the warm sunshine stealing into the sick man's chamber and bringing strength, the fair weather wind gently blowing and breathing out its vigor? He can do more than this or any work of healing. Not only the sick can he restore to health, but the very dead can he bring back to life!

And now listen to the words Jesus is uttering about the honoring of the Son. All should honor the Son even as the Father!

Look up! O, the impressiveness of that dazzling scene of glory in the skies! Rank upon rank of

angels, one vast reverent host, all at the impulse of worship falling, bowing before the throne of God, even as rows of the golden grain at the pressure of the autumn wind.

See thou that form at the right of the throne! It is the Son of man exalted to that place of high honor! Alas, amid the jubilee of loud halleluiahs and ringing harps above hear below the mad-dening shouts, "Kill, kill! Crucify him, crucify him!"

By Way of Illustration.

"*Jews sought to kill him because. . . he said that God was his Father.*" When a piece of metal is coined with the king's stamp, and made current by his edict, no man may presume either to refuse it in payment or abate the value of it. So God's Chosen must be recognized and accepted.

Power has been given to Christ. When Dr. Morrison started to be a missionary in China a friend said, "Do you think that you can make an impression on the 400,000,000 Chinese?" "No," he said; "but the Lord Jesus Christ can." There are now over 50,000 converts there.

"*That all men should honor the Son.*" How shall we know God! Through his Son whom he hath sent. He would be a dolt who should throw away the last editions of the very latest approved works on science and go back to the middle ages for textbooks. In like manner should we be inexcusable to leave this open page of God's very latest revelation of himself and go back to the primary lessons of natural religion, the twilight of the day which is now at its zenith. "God hath in these last days spoken unto us by his Son."—*Dr. M. R. Webster.*

Verses 24, 25, 26, 28, 29. Christ is the life-giver. "Hath everlasting life." Christ is the source of present spiritual life. Drummond says: "Crossing the Atlantic the *Etruria*, in which I was sailing, suddenly stopped in mid-ocean—something had suddenly broken down. There were a thousand people on board that ship. Do you think we could have made it go on if we had all gathered together and pushed against the sides or against the masts? When a man hopes to sanctify himself by trying he is like a man trying to make the boat go that carries him by pushing it—he is like a man drowning in the water and trying to save himself by pulling the hair of his own head. Put down that method forever as being futile."

"*Is passed from death unto life.*" Eternal life is not the mystical thing we sometimes think. The sun is a far-off mystery. The astronomer cannot explain it. But this morning it came to our door, and has made plain for us all the road of this day. So life is at our door. It will not be essentially different in heaven. How important we begin to live this life now.—*Dr. C. L. Thompson.*

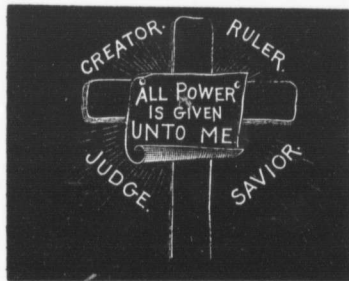
The Teachers' Meeting.

I. Trace the outline of Christ's life: 1. The Thirty Years of Preparation; 2. The Year of Obscurity, spent mainly in Judea; 3. The Year of Popularity (to which this lesson belongs), passed mostly in Galilee; 4. The closing Year of Opposition, ending with his Passion....II. The background of this lesson: 1. Jerusalem, the center of the Jewish faith, to which at least once a year a large proportion of the Jews of the world gathered; 2. The pool of Bethesda; the relation of such a "pool" to the crowded city; 3. The superstition of the people concerning the visiting angel....III. A word-picture: The crowd of sick persons who huddled together about the pool; the stir in the outskirts when the announcement was made that the Galilean Prophet was approaching; the brief conversation of Christ with the man "which had an infirmity;" the astonishing cure; the murmurings of the Pharisees because these things were done on the Sabbath day....IV. Direct doctrinal teachings: 1. Christ is the Son of God; 2. The true doctrine of the Sabbath; 3. Jesus was on earth the manifestation of the living God; 4. Christ gives life to dead souls; 5. Christ sits on the judgment-seat of eternity to judge every man; 6. The resurrection of the dead.

References.

FOSTER'S CYCLOPEDIA. Prose, 2580, 4497, 2542, 4317, 10811-10813, 11044, 11046, 11047. Ver. 17: Prose, 12271-12283, 6323, 6324. Vers. 24-28: Prose, 6111-6131. Vers. 19-24: Prose, 12052-12058. Ver. 20: Prose, 2500.

Blackboard.



The blackboard illustrates the lesson by setting forth the divine authority of Christ. He is the Son of God—one with him; Creator—he made all things; Ruler—he is the King of kings; Judge of the world (see verse 27); Saviour (see verse 24). He works with the Father, doing his will. He gives spiritual life, and is the resurrection from

spiritual death to that divine life which is fellowship with God. Christ does not say merely that the believer will have everlasting life, but that he "hath everlasting life," and "is passed from death unto life."

Primary and Intermediate.

LESSON THOUGHT. *Jesus Over All.*

Put a gilt crown to the board, and tell the children that we must look for one to-day whom we may crown. But first we have a true story to tell. Jesus was in Jerusalem again. One Sabbath day he was walking along a street when he came to the pool of Bethesda. There were sick people lying near the pool, looking for an angel to come and trouble the waters. It was said that the first one who went into the water after the angel had been there would be made well.

Jesus saw a man lying there who had been sick a great many years. He had no friend to put him into the water, and he was too sick to help himself. Jesus pitied the poor man, and told him to take up the mat on which he was lying and walk away. The sick man rose up, and was well. How glad he was! Are you not glad? Ought not every body to feel glad when a suffering one is made well and strong?

But some of the Jews were angry! They said that Jesus had broken the Sabbath by curing the sick man on that day. Jesus told them that he worked as God works. This made them still more angry, for they said he talked as though he was as great as God himself! Then Jesus talked to them about his power and authority.



Do we know how great and good Jesus is? Would you crown him for curing the sick man? That was a long time ago. Does he ever cure people now? Mary was sick a little while ago. Mary's friends prayed to Jesus to make her well, and she is here to-day. Do you think Jesus made Mary well? Yes; he is the same Jesus that cured that poor man. Shall we crown him for curing Mary? [Make the first point in a large crown, in which print, "Healer."] We call him so because he makes sick people well when he sees it is best.

But Jesus can make sick souls well. A little boy was fighting one day in the alley. He was very angry and he said bad words. A lady saw and heard him. She coaxed him away, and spoke kindly to him. The next Sunday she went to his home and took him to her Sunday-school. He there learned about the love of Jesus, and looking at Jesus's goodness made him ashamed of his sin. He asked to have it all washed away in Jesus's precious blood, and now he does not want to fight

or swear or do any thing to grieve Jesus. Yes; Jesus can cure sick souls. [Make another point and print in it, "Saviour."]

Who sent Jesus into the world? Yes; God sent him to show how much the Father loves us. Jesus knows us, and can feel sorry for us when we are in trouble, because he knows all about trouble. He has lived as we live, and he can feel for us. So the Father makes him our Judge. How kindly he will judge us! He is full of love, and will look deep down into our hearts to see if he can find love there. "Love is of God," and where he can find God he will be pleased. Shall we crown him as our Judge? [Make another point, in which print "Judge."]

Some of you saw little Willie in his casket not long ago. God took his spirit, and the little body was put away into the warm ground. How sorry we all felt to lose Willie from our class! And how sorry his papa and mamma were to lose him from the home! But Willie's friends will see him again, for Jesus has power to raise the dead. All that sleep in death will one day hear Jesus's voice, and live again! Shall we crown him for this? [Print "Life-Giver" in another point. Teachers may prefer to bring out additional points. "Crown him" and "All hail the power of Jesus' name" are good hymns for this lesson.]

OPTIONAL HYMNS.

Rise! glorious Conqueror, rise.
All hail the power of Jesus' name.

Hail, thou once despised Jesus.
Thou dear Redeemer.
The name of our salvation.
Let us be glad.
No name so sweet.

The Lesson Catechism.

[For the entire school.]

1. Why did the Jews seek to kill Jesus? **Because he claimed to be equal with God.**
2. What did Jesus say he would do to dead souls? **He would bring them to life.**
3. To whom has God committed the judgment of the world? **To his Son.**
4. Who shall hear the voice of Jesus and come forth to life? **All that are in the tombs.**
5. What does Jesus say concerning himself (GOLDEN TEXT.) **"All power is given,"** etc.

CATECHISM QUESTION.

10. How is God righteous or just?

His laws and government are righteous; and He will reward and punish justly.

[Psalm xi. 7; Revelation xv. 3; Isaiah xlv. 21; Genesis xviii. 25.]

A. D. 29.]

LESSON VII. THE FIVE THOUSAND FED. GOLDEN TEXT. I am that bread of life. John 8. 48.

[Aug. 16.]

Authorized Version.

John 6. 1-14. [Commit to memory verses 11-18.]

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

Revised Version.

- 1 After these things Jesus went away to the other side of the sea of Galilee, which is the
- 2 sea of Tiberias. And a great multitude followed him, because they beheld the signs which
- 3 he did on them that were sick. And Jesus went up into the mountain, and there he sat
- 4 with his disciples. Now the passover, the feast
- 5 of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may
- 6 eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one may
- 8 take a little. One of his disciples, Andrew,
- 9 Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many?
- 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Je'sus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth that Prophet that should come into the world.

11 Je'sus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much

12 as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that

14 had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

TIME.—Probably March or April, A. D. 29.
PLACE.—Probably the rich level plain of *Butaiha*, near the upper Bethesda. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The evidence of Christianity from miracles.

HOME READINGS.

- M.* The five thousand fed. John 6. 1-14.
Tu. Enough and to spare. 2 Kings 4. 38-44.
W. Compassion of Jesus. Matt. 9. 32-38.
Th. "Not by bread alone." Matt. 4. 1-7.
F. Feeding four thousand. Mark 8. 1-9.
S. God's goodness. Psa. 146. 5-10.
S. "Thou shalt be fed." Psa. 37. 1-7.

LESSON HYMNS.

No. 211, New Canadian Hymnal.

We praise thee, O God! for the Son of thy love.

No. 157, New Canadian Hymnal.

Happy the man who finds the grace.

No. 210, New Canadian Hymnal.

Guide me, O thou great Jehovah.

DOMINION HYMNAL.

Hymns, Nos. 150, 47, 119.

QUESTIONS FOR SENIOR STUDENTS.

1. The Multitude, v. 1-7.

Mention cities on the western side of the Sea of Galilee in which Jesus performed some of his most wonderful miracles.

Why was the Sea of Galilee called the Sea of Tiberias?

From whence did the multitude come which followed Jesus around the upper end of the lake?

Why did they come?

What is the meaning of "a mountain" here?

By whom was Jesus surrounded when the multitude met him?

What great feast was approaching?

Where was that feast held?

How was the multitude that had followed Jesus greatly increased?

What do we learn from the other gospels about the cause of the hunger of these men?

Whose advice did Jesus ask?

What did Philip answer?

What was Jesus's purpose in asking him this?

How much is two hundred penny-worth?

2. The Loaves, v. 8-11.

When do we first hear of Andrew in the gospels?

What fact did Andrew bring to the notice of Jesus?

What may we learn from the fact that the food of the disciples was barley loaves and fishes?

What did Jesus direct?

What facts about the grouping and numbering of these men do we get from the other gospels?

How many men were there?

Did this include the women and children?

What did Jesus always do before he partook of food?

In what is this an example for us?

3. The Fragments, v. 12-14.

What direction did Jesus give concerning the fragments?

How much was saved by obeying this order?

How did it happen that these twelve baskets were on hand?

Where was the need of economy when Christ could work such wonders?

What conclusion did all reach who saw this miracle.

Practical Teachings.

Notice the example of Jesus as given in this lesson:

1. Jesus never ignores what a person has on hand.
2. Jesus, with all the power of infinite God, practiced economy with the remains of the feast.
3. Jesus carefully observed the external forms of religion—giving thanks, etc.

Hints for Home Study.

1. Read carefully the other accounts of this miracle.

2. Sketch a little map of the Sea of Galilee, and show where this Bethesda was.

3. What mention is made of the other Bethsaida?
4. Find other mention in the gospels of this apostle Philip.
5. Find other mention of Andrew.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Multitude**, v. 1-7.
Across what sea did Jesus go from Capernaum?
Who followed him? Why?
Where were Jesus and his disciples?
What Jewish feast was soon to occur?
What question did Jesus ask Philip?
Why did he ask this question?
What was Philip's answer?
2. **The Loaves**, v. 8-11.
Who made a suggestion to Jesus about food?
What did Andrew say?
What command did Jesus give?
How many were there in the company?
Who were there besides these men? (Matt. 14. 21.)
What did Jesus do with the loaves and fishes?
What does he say about true bread? (GOLDEN TEXT.)
3. **The Fragments**, v. 12-14.
What command was given about fragments?
What amount was gathered up?
What shows that the people had been satisfied?
What did the people say about Jesus?
To what promise did they refer? (Gen. 49. 10; Deut. 18. 15.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. To have sympathy with the needs of others?
 2. To obey Jesus's commands?
 3. To guard against needless waste?

Home Work for Young Bereans.

Find the story of Jesus's preparing bread and fried fish for his disciples.

- Why the men were divided into groups.
Another case where Jesus fed a multitude.

QUESTIONS FOR YOUNGER SCHOLARS.

Why did great crowds of people follow Jesus about? **Because they had seen his miracles.**

Where did Jesus go after crossing the Sea of Galilee? **Up into a mountain.**

Who went with him? **His disciples.**

Who followed them to hear Jesus talk? **A great company.**

What did Jesus want to do? **Give food to the tired people.**

What did Andrew tell Jesus? **That a boy had some food.**

How much did the boy have? **Five loaves and two fishes.**

How many men were there to eat the food? **About five thousand.**

What did Jesus do first? **He thanked God for the loaves and fishes.**

What did he then do? **He gave them to the people.**

How much was left when all had eaten? **Twelve basketfuls.**

What miracle had Jesus done? **Increased the food in their hands.**

What did the people say that Jesus was? **A great prophet.**

Whom should we thank for our daily bread? **Our loving Father.**

Words With Little People.

WHAT SHALL WE BRING TO JESUS?

Just what we have. He will bless it and make it more. We think that we are too little and weak, perhaps, to help on the great world's work. But Jesus bids us bring our little store to him. He will use it and multiply it. See if you can take the Whisper Motto for your own.

Whisper Motto.

"All I have I give to Jesus."

General Statement.

Jesus, desiring to escape the multitudes, sailed with his disciples from Capernaum to a secluded place near Bethsaida Julias, at the head of the lake. But the crowds followed him, and soon the little grass-covered plain by the sea was dotted with men and women, at least five thousand in number, eager to see and to hear him. All day long they hung upon his words, forgetting that the evening was at hand, and that the wilderness around could furnish them no food. But there was One who felt their needs while they forgot them, and provided liberally for them. He fed them with bread and fish after he had taught them divine truth. This supper in the desert was at once a miracle and a parable; a miracle in the manner of supply, and a parable in the gracious lessons it suggested. The dull minds of the Galileans, however, failed to apprehend the subtle teachings of the five loaves, and lay back lazily on the hope that a day of ease was about to dawn, and that they would henceforth be fed with bread from heaven, like their fathers in the wilderness. This is the only miracle related in every one of the gospels. It is to be distinguished from the feeding of the four thousand (Matt. 15. 32, 39; Mark 8. 1-9). As we study this beautiful lesson of God's providence, we should find each tiny incident pregnant with truth. The practical reasoning of Philip, the usefulness of the "lad," the orderly arrangement of the multitude, the thrift of the Master even while working this most marvelous miracle—these, and other turns in the story are "very fully of comfort" to the devout soul.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Jesus went over the sea. From Capernaum, which had been for a year the headquarters of his ministry, he sailed with his disciples to the north-eastern border of the lake. **The sea of Galilee.** A fresh-water lake, through which the Jordan runs. It is fourteen miles long, nine wide, and three hundred feet below the level of the Mediterranean Sea. **Which is the sea of Tiberias.** A clause added to explain the meaning to the later Greek readers of the gospel, as Tiberias, on the south-western shore, was the principal city upon the lake, and was well known.

2. A great multitude followed him. Drawn together by the report of the twelve, who had just returned from a preaching tour in all parts of Galilee, and increased by the fact that many on their way to the passover-feast at Jerusalem desired to hear the famous prophet. **On them that were diseased.** The writer notes that it was curiosity and a desire for physical benefit which drew the crowds after Jesus. This explains why it was that so soon after this miracle the multitudes forsook him. (1) *Note on one hand the tender mercy of Jesus, and his sympathy for human woes.* (2) *Note on the other the selfishness of men's hearts.*

3, 4. Went up into a mountain. A hill near the plain of Butaiha, where Bethsaida stood. **Sat with his disciples.** He had taken them aside for private instruction. **The passover, a feast of the Jews, was nigh.** Again an explanation, which would be unnecessary if John were writing for Jewish readers. The passover commemorated the "passing over" of the Israelites' houses in Egypt, and was celebrated at Jerusalem. This is a "note of time," and fixes this miracle in Nisan (our March-April). John groups his narrative around the Jewish festivals. "The fifteen days preceding the passover were largely devoted to various preparations for it; the roads, streets, and bridges were repaired, and the caravans began to move toward Jerusalem. The gathering at such a time of a congregation of five thousand men, besides women and children, attracted by the fame of such a prophet, is not strange."—*Abbott.*

5, 6. Saith unto Philip. Why Philip? As Judas kept the bag, it is not unlikely that Philip commonly provided food for the party. Besides, he was a native of this region, and might be supposed to know its possibilities for food. **Whence shall we buy bread?** Jesus felt the needs of the people before they themselves felt them. **This he said to prove him.** To test his faith and to train it. **Knew what he would do.** (3) *So God prepared a way of salvation before sin came into the world.*

7. Philip answered him. If he had put the

question to John we can imagine how differently it would have been answered; but Philip dwelt on the plane of sight, and spoke as a practical man, who sees things as they are. **Two hundred penny-worth.** "Two hundred denarii." The *denarius* was a Roman coin, worth about seventeen cents, so that this would mean about thirty-four dollars of our money. Philip thinks at once of the "human difficulty," not of the "divine sufficiency."

8, 9. Andrew, Simon Peter's brother. He was, with John, the first of the twelve to follow Jesus (John 1. 40). Every mention of him refers to his bringing somebody to Jesus, a good example for Christian workers. The brief conversation between Jesus and some of his apostles which is partially recorded here may be completed by reference to other gospels. Jesus asked Philip, "Whence shall we buy bread, that these may eat?" (Verse 5.) Philip, a man who always seems to have displayed slow spiritual perceptions, but clear practical sense in worldly matters, responded (in modern phraseology), "It will take thirty-four dollars' worth of bread to give a small lunch to each one." When Christ said, "Give ye them to eat," the apostles exclaimed with surprise (according to Mark), "Shall we go and buy thirty-four dollars' worth of bread?" Then Jesus said, "How many loaves have you? Go and see." And Andrew, having ascertained, makes the report of verse 9. **There is a lad here.** The whole miracle turned upon a boy who had forethought enough to bring his dinner with him. (4) *How much good a boy may do who puts himself at the service of Christ!* **Five barley loaves.** They were thin cakes, not unlike pilot-biscuit. **Two . . . fishes.** Small fishes, probably preserved, eaten as a relish, like dried herring, or sardines.

10. Jesus said. He was fully conscious of his power, and, as he explained on the next day at the synagogue, his purpose was to manifest himself as the true Bread of Life. **Sit down.** All things were done in order, and the people were commanded to group themselves in companies of fifty and a hundred on the green grass, like "flower-beds," as Mark's picturesque words may be translated (Mark 6. 40).

11. Given thanks. Thanksgiving before meals was habitual with Christ, and we should follow his example. "May God bless what he has given us!" is the usual Eastern formula. **Distributed to the disciples.** Herein was a parable of the Gospel which Christ gives to his people, and they in turn give to their fellow-men. (5) *Our Master greatly honors us by making us his co-workers!* **As much as they would.** God's gifts are abundant; there is enough for all at the heavenly feast.

12, 13. Gather up the fragments. This frugality made the miracle more manifest. The "fragments" were probably the pieces remaining in the disciples' hands at the close of the meal. **That nothing be lost.** A great principle, applicable to time, money, opportunities of doing good, and mental power. **Twelve baskets.** Each disciple found at the close of the feast enough remaining to store his hand-basket or wallet, such as ancient Jews carried while traveling. (6) *A picture of the gain that comes by giving.*

14. Then those men. Rather, "the people." **When they had seen.** They connected it in their minds with the giving of the manna under Moses (verses 30, 31). **That Prophet.** It was an article of Jewish belief that a great prophet like Moses was destined to appear and usher in a great kingdom for the Jewish people. They were right in supposing that Jesus was that Prophet, but their conception of his kingdom was all wrong. He came to transform the world by renewing men's hearts, not by setting up a throne.

CAMBRIDGE NOTES.

The interval between the last chapter and this was probably only three weeks, that being the time from purim (so "a feast of the Jews"—5. 1—is best identified) to passover. The synoptists describe the intervening history with extraordinary fullness—almost every thing between Matt. 5 and 14 falls in this period—thus giving us a vivid picture of the marvelous activity of the Saviour's life. St. John omits all this simply because it has been told by his predecessors. He tells again the familiar story of this miracle—the only one narrated by all four evangelists—because it was the necessary introduction to the sacramental discourse which forms our next lesson.

Verse 1. From Luke 9. 10 we learn that the place was Bethsaida (Julias), at the north-eastern corner of the lake. That there should have been another "Fishtown" on the western shore is not strange, as fishing was then the staple industry of the district. **Tiberias.** The lake was usually so called by Gentile writers, and John's readers would not have understood Matthew and Mark's "Sea of Galilee" or Luke's "Gennesaret." Tiberias was Herod the tetrarch's capital, on the south-western shore.

2. The verbs are all imperfect—"was following," etc.—describing what was at this point a normal state of things. They, of course, had not followed from Jerusalem, but from the unnamed district whence He "went away," and other places on his route. **Signs.** In this brief allusion is concentrated all John related of those abundant works of healing which fill the synoptic records of the Lord's Galilean ministry. One sign he adds to theirs (chap. 4. 46, sq.), and we are clearly shown that only a small proportion of these works are recorded for us.

3. The mountain. The well-known high ground near Bethsaida, which there closely approaches the lake. The reasons for their retirement should be read in Mark's vigorous narrative (chap. 6. 14-32).

4. The passover. This note of time suits Mark's detail of the "green grass" (comp. verse 10), for the herbage very soon becomes scorched. Probably a large part of the crowd would soon go up to the feast, to which Jesus could

not go because of the late violent hostility his teaching had roused. To these Galileans he describes the true passover, which should soon supersede the feast which was now only "the feast of the Jews." **The feast.** This phrase would denote, apart from further definition, the feast of tabernacles, always regarded as the great event of the Jewish year. It is curious that several early Christian writers appear to have had a text in which the word "passover" was absent, so that they assume this feast actually was that of tabernacles. It is hard to explain away their reading, which has the important result of removing the only conclusive evidence for the three years of the Lord's ministry; but the consensus of manuscripts and versions forbids our accepting it.

5. Sitting in the teacher's posture, Jesus looks up and sees the desert plain below the hill filling with a crowd which had come on foot from the western side; Jesus and the twelve had come by water (Matthew and Mark). **Saith.** This question belongs to the beginning of the day, when Jesus saw the crowd arriving. Putting the four accounts together, we see how the Master's tender solicitude for the people appeared first in this question, then in his "coming forth" from the secluded hill-side and descending to teach and to heal all day, and finally in the miracle of the evening. **Philip.** See chap. 1. 44; 12. 21; 14. 8.

6. Prove. To see if he had faith enough to apprehend how the need would be supplied.

7. The sum named is \$34, which would scarcely allow more than two cents' worth among three persons. Of course the money would buy much more bread than it would now, but even then five ounces or so would be all that each person could have. Philip names this sum perhaps as the very utmost that the twelve could raise among them, at a rough calculation; he looks down on the gathering multitude and sees that what they could give, though gladly given, would do little to relieve the wants of such a host.

8. Andrew and Philip seem to have been close comrades. Comp. chap. 1. 44, and 12. 22.

9. Andrew is somewhat more prepared with an expedient than Philip is, but he only mentions it to bring out the disparity be-

tween the demand and the supply. They seem to have bought the boy's provisions in the morning, having nothing else with them. It would be scanty fare for thirteen, and they wanted to entertain five or six thousand! We can almost hear Andrew's laugh at the mention of such an idea. **Barley.** The food of the poor. It was barley bread that Elisha multiplied (2 Kings 4. 42). There are several instructive parallels, as well as contrasts, between that miracle and this.

10. Both John and the synoptists have condensed the story, but in different ways. Hitherto we have heard of the events occurring early in the day, for which John is sole witness. Between this verse and the last we must insert the history of the day's teaching and the coming of the twelve to Jesus in the late afternoon with their suggestion. **People.** The whole crowd. In consequence of this command the "men" reclined, the women and children, as Oriental manners prescribe, waiting till their lords were in their places. Probably the number of women and children was quite small. **Grass.** See comments on verse 4.

11. Compare the accounts of the last supper, especially that in 1 Cor. 11. **Given thanks.** As head of the family which he was entertaining. As in chap. 11. 41, the Lord gives thanks to the Father before the miracle is visibly wrought, so completely is his will at one with the Father's. In verse 23 the action is referred to as the center of the miracle. **Distributed.** Through the apostles, the bread and the fish being given from his hand as an unceasing supply. It is hardly worth while to mention the lines of attack on the credibility of the miracle. We are asked nowadays to believe that the people had to a considerable extent brought private stores which the generosity of the disciples induced them to bring out. When such able and (in every thing but doctrine) Christian writers as Dr. Edwin Abbott can put their names to "explanations" of this sort, we may be forgiven for thinking the old-fashioned miracle much the easiest theory to believe.

12. Only John records the Master's command. **Broken pieces.** Not the fragments left by the people, but pieces broken by the Lord for distribution. It was a royal feast. The fare was homely, as befitted the King whose dignity was not of this world's making. But it was spread with lavish profusion, for it was God who gave, and he never gives a bare sufficiency. **Lost.** The preciousness of bread thus given, and bearing such significance, bade it be reverently preserved. It was doubtless used by the twelve. We are, of course, right in drawing a lesson of thrift from our Lord's words, for is not every thing God's gift, and is not waste, therefore, sinful?

13. Twelve. Each apostle gathered one. **Baskets.** In all four accounts we read of these stout wicker baskets, contrasted with the larger

(?; see 2 Cor. 11. 33) "frails" which were used when the four thousand were fed. The distinction—which is rigidly preserved, see especially Matt. 16. 9, 10; Mark 8. 19, 20, with Rev. Ver. margin—is by its minuteness an important witness to our history. **Barley.** Repeated to bring out the identity of the new provision with the old.

14. Sign. For it convinced them that he was a prophet. Yet it was not a "sign" in the deepest sense (verse 26) for them. **The prophet.** Foretold in Deut. 18. 15. The miracle of the manna at once recurred to their minds. **That cometh.** The phrase proves that they identified "the prophet" with Messiah, whose special name was "the coming One." They saw in him also the Davidic King, who would avenge the Baptist's murder and dethrone Antipas. So ready were the twelve to second this misdirected enthusiasm that Jesus had to "compel" them to return by water while he exerted his potent influence on the excited crowd.

The Lesson Council.

Question 3. *What is the significance of the miracle of feeding the five thousand, the only miracle narrated in every one of the four gospels?*

The gospel of John presents Jesus the Christ as the Son of God. This miracle introduces the discourse on the "bread of life that came down from heaven," and is the initial step in his effort to impress upon these Jews that he is that "bread of life." They had been fed and nourished by the food thus miraculously provided, and now they are led up to the idea of soul-life and soul-nourishment from him who had thus fed their bodies. With apparently so inadequate provision of bread and fish he feeds this vast multitude; so with the simple Gospel of his cross he is to save the world. —*Professor James C. Murray.*

It is a comprehensive picture of the plan of salvation. The world is a desert, in which men are famishing and unable to provide themselves food. Before they are fully conscious of their needs Jesus provides the bread of life. It comes from his own hands, by his divine power, and is distributed to men by men. It is a free gift, but those who will have it must take and eat it. It is life-giving, satisfying, and abundant.—*Rev. E. S. Lewis, D.D.*

1. It signifies the utter spiritual destitution of the human race. 2. The utter inadequacy of any human provisions or power to supply the spiritual wants of mankind. 3. The perfect and complete ability of Christ to feed and satisfy every hungry soul of man. 4. His use of ordinary means, as illustrated in making the loaves and fishes already at hand, serve his purpose instead of creating an entirely new supply. 5. Christ's recognition of

the Church and the ministry in the work of conveying salvation to men. 6. The Church and the individual who diligently minister to the spiritual wants of others will increase their power to do so. —*Rev. George W. Townsend, B.D.*

It shows us the completeness of the Gospel in its plan and work, its doctrines and humanities. Christ both taught and fed the multitude. The purpose of this miracle was to bring the people to the knowledge of God, to eat of that "spiritual bread which perisheth not." In this work of feeding the souls of men we are workers together with Christ. He gives to his disciples and they distribute to the multitude. He blesses and uses the means we have. The lad's lunch-basket is made the basis of this miracle.—*Rev. W. S. McCowan.*

Analytical and Biblical Outline.

The Miracle of the Loaves.

- I. THE SAVIOUR.
 1. **Attractive.** *Multitude followed.* v. 2. "Unto him....the people." Gen. 49. 10.
 2. **Merciful.** *On them....diseased.* v. 2. "Who healeth all thy diseases." Psa. 103. 8.
 3. **Thoughtful.** *Knew....would do.* v. 6. "Thou knowest all things." John. 21. 17.
- II. THE HELPERS.
 1. *One of his disciples.* v. 8. "One of the two." John. 1. 40.
 2. *There is a lad here.* v. 9. "Chosen the weak things." 1 Cor. 1. 27.
 3. *Barley loaves and two fishes.* v. 9. "The day of small things." Zech. 4. 10.
- III. THE MIRACLE.
 1. *Jesus took the loaves.* v. 11. "This is my body." Matt. 26. 26.
 2. *When he had given thanks.* v. 11. "Do all to the glory of God." 1 Cor. 10. 31.
 3. *Distributed to the disciples.* v. 11. "Laborers together with God." 1 Cor. 3. 9.
- IV. THE RESULTS.
 1. *Twelve baskets with the fragments.* v. 18. "Able....exceeding abundantly." Eph. 3. 20.
 2. *Of a truth that Prophet.* v. 14. "Will raise....up a prophet." Deut. 18. 18.

Thoughts for Young People

The Saviour Seeking Souls.

1. *Our Lord knows our frame, and remembers that we are but dust.* Some Christians, if they had been at Butaiha, would have felt impatient with these people for getting hungry; they would have said, "Men might very well fast for the sake of such rare spiritual privileges as this." But Christ sympathizes with the weakness of the weakest, and if you would win a soul to God you must do the same.

2. *Our Lord scorns no chord of the human heart that can be made to respond to his touch.* He cured the sick and fed the hungry and gave eyes to the blind, because he sought to enrich the spiritually blind and sick and hungry with the plenitude of divine grace. If a man lacked one susceptibility to spiritual influences Jesus did not give him up, but simply sought another susceptibility on which to work. He reached down as low as the lowest; and if you would win a soul to God you must do the same.

3. *Our Lord was not diverted from his purpose of saving souls by emergencies or awkward environments.* This occasion at Bethsaida does not seem to us a very suitable hour—a wilderness for a church, a hungry crowd for an audience, and men who were ignorant of spiritual knowledge as assistant ministers. But Christ was "instant in season and out of season." Wherever there was need he offered his supply. In this also let us take him for our example.

4. *Our Lord used the means at hand*—a worldly minded disciple, a little boy, five barley loaves, and two small fishes. Many workers nowadays care too much for the secular background of the revival effort. There must be a hired evangelist and printed circulars and a trained choir, and perhaps the merchants' shops must be closed; in short, effects must be studied as carefully as if it were a spiritual parade that was being planned for in place of a spiritual fight. Our Lord never waited to get the church or the sinners ready, neither should we.

5. *Our Lord insisted on attention.* He did not ask for a good church or a good choir, but he wanted a good audience—not numbers, but attention. "Make the men sit down," said he; and if they had not sat down they never would have been fed, and they never would have heard the "truth that passeth knowledge." Men nowadays are driven from week's end to week's end, and they come to divine service nervous and restless and fitful. The worst sin of the world is that it will not sit down to consider spiritual things.

Lesson Word-Pictures.

A great crowd on a mountain slope, and Jesus is the magnet attracting them. He is sitting down. His disciples are near him. The people have come out of all these towns about the lake for miles away.

They are all hungry! Where can they find food? Jesus recognizes this need.

He knows all about the soul, but bears in mind the body also. He now has a question to propose to Philip about the possible buying of food for so many.

Philip makes an estimate in his own mind, so much to one man and so many present, and men-

tions the quantity that will *not* be sufficient for them.

Andrew has something to say—it sounds like a bit of sarcasm—about a lad who has a few loaves and fewer fishes.

Hark! A voice: "Make the men sit down!"

Jesus is accustomed to be obeyed, and at once the disciples rise and tell the people to sit down. But where is the boy? Here he comes!

"Jesus want my five barley loaves and my two fishes?" he seems to say. "Let him take them!"

And Jesus takes them, into his own blessed hands receives them. He looks up in prayer, his voice like wind on the harp—strings comforting and soothing all that hear. And now he breaks the simple feast, and then distributes.

Did some one sneer and whisper: "It won't go far?"

Look, look!

Five loaves and two fishes received? O, the beneficence streaming out from that fountain ever emptying and yet ever filling! It is a stream growing as it goes, deepening, widening till it becomes a great river of blessing reaching out to every soul there in hunger.

All are fed.

And now Jesus is telling them to gather up the fragments left.

Who sneered? Who laughed at the idea of leavings?

"Gather them up!" insists Jesus.

Somebody takes out a basket, but they need another, another, another, till twelve are filled!

O day of wonders!

And then a murmur of admiration and adoration sweeps through the crowd, rising and swelling into the confession: "This is of a truth that Prophet that should come into the world!"

By Way of Illustration.

Versé 5. Mark says that he was moved with compassion. During the last sad days of the great rebellion a lady had occasion to see President Lincoln to prefer a request of great importance. In speaking of the interview afterward she said that as she entered the room where he sat alone she troubled greatly; but when she looked into his face she forgot the president and thought only how kind and gentle he was. He was only a man after all, and interested in her and her story of trouble. When we go to Jesus with our troubles and our wants, do we realize that he is a loving, gentle-hearted man? Do we realize that "we have not a high-priest that cannot be touched with the feeling of our infirmities?"—*Vaughn.*

"Jesus . . . saw a great company come unto him." Christianity should attract. Do you know that if you are full of joy and kindness you will be turn-

ing the charming side of religion where men can see it? I should not like to wear my coat with the seamy side out; some religionists always do that. It was said of one great professor that he looked as if his religion did not agree with him. Godliness is not a rack or a thumbscrew.—*Spurgeon.*

Versé 9. Christ never refuses what we bring to him. It is related that Henry Varley said to Moody, when he was young and unknown: "Brother Moody, God has yet to show the world what he can do with one really consecrated layman." Mr. Moody was a man of small gifts and limited education, but he exclaimed, with exultation: "By God's grace, I'll be that one." Our talents may be but as the five barley loaves and two small fishes, but when given to Christ we have discovered the secret of immeasurable power.

"When they had seen the miracles," Miracles are like church-bells. Their mission is to attract people to the truth as the bell calls people to the church.

"This is of a truth that Prophet," etc. Dannecker, the famous sculptor, made a statue of Christ, and when it was completed he called a child to his studio, and, unveiling the statue, asked who it was. The child shook her head, and said it must be some great man. The sculptor knew he had failed. He threw it aside and studied the life of Christ—feeding the hungry, healing the sick, restoring the blind, raising the dead, every-where turning sorrow into joy. Then he carved his Christ, and again called the child and asked her what he should call the statue. Her face lighted up with smiles, and she said: "Why, it is 'Suffer the little children to come unto Me.'" So the loving-kindness and tender mercy of our Christ prove that he is the promised One.

Teachers' Meeting.

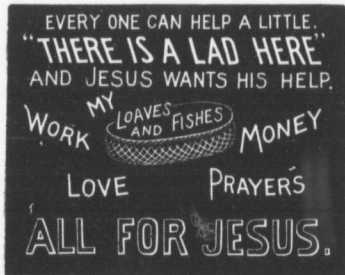
Do not undertake to relate the connecting events with the last lesson, but come at once to the retirement of Jesus from Capernaum to Bethsaida, and its causes, as given in the notes. . . . Draw a map of the Sea of Galilee, and show Capernaum and Bethsaida while telling the story. . . . Bring out the traits of the disciples Philip and Andrew; one the practical and calculating, the other the one who brought individuals to Jesus. . . . Emphasize the part of the lad with the loaves, and show how much a child can do in bringing to pass great results for good. . . . Tell the story of a child whose first brick brought to the minister encouraged the people to give to the building of a church. . . . Show in the method of the miracle Christ's work and our work in saving souls—his to give the bread of life, ours to break it to our fellow-men. . . . Notice the abundance of the miraculous provision—a type

of an abundant, full salvation for all... Show how this miracle reveals Christ's omniscience, sympathy, and power.

References.

FREEMAN. Ver. 11: Giving thanks at meals, 670. Ver. 13: Baskets, 671... FOSTER'S CYCLOPEDIA. Vols. 5-13: Poetical, 3706-3708; Prose, 4748, 7052; Poetical, 3440. Ver. 6: Prose, 10820, 10140. Ver. 12: Prose, 6927, 1920, 3075.

Blackboard.



The lesson on the board is so plain that it needs no explanation. It is one that appeals to every boy and every girl in the school to help a little for Jesus. Our loaves and fishes may seem small and useless to be used in feeding the multitude, but the best of all is, that Christ will increase and multiply our gifts in the distribution. We do not need to worry about results. Christ will take care of them; all we have to do is to give to him our help, willingly, and he will bless it.

Primary and Intermediate

LESSON THOUGHT. *Doing What we Can.*

Lesson Plan. 1. To show Jesus's power as a teacher. 2. To show that he thinks about our needs. 3. To show that he is ready to use very small helps, and to make much out of little.

1. Talk about the way our Lord lived; going about from place to place, followed by great crowds, with little chance to rest. Now he was very tired, and went across the Sea of Galilee to get away from the people and rest a little while. But the people loved to hear him and followed. They could not stay away. They knew he could cure the sick, and they hoped he would do some great work which they could see.

Jesus and his disciples were on a mountain side. The people gathered around him, and he talked to them. All day they stayed near him. They were out in the green field, the palm-trees were in blossom,

oranges and lemons hung upon the trees, and all the world looked beautiful. The people who listened to Jesus forgot that they were tired and hungry. They thought only of the wonderful Teacher who told them such good things about God's love and care, and who made them want to live good lives here so that they might one day go to live with God in heaven.

2. Jesus did not forget the needs of the people who listened to him. He remembers even our little needs. Once a good woman was alone in her cottage and sick. No one knew it but God. Night was coming on, and she had no candle. She told Jesus, and asked him to send her a friend with a candle. About nine o'clock in the evening a knock was heard. It was a friend who had come from another town. In her little bag was a candle. "I wondered why I put this in," she said, "but I felt that I must."

Jesus knows and cares about the needs of his people now. If they trust him he will supply all their needs.

3. In the great company that day was a little boy who had brought some lunch. It was only five loaves (something like crackers) and two little dried fishes. Jesus wanted the people to be fed, and the disciples did not know what to do. They said it would cost more than thirty-four dollars to get bread enough for all the people to eat. Jesus told them to bring him the little boy's loaves and fishes.

Do you think the boy was selfish and wanted to keep them? Who among you would like to give something to Jesus? Yes, every little boy, every little girl here would be glad to give something to the Master!

But some children think that Jesus only wants to use large things. That is a mistake. He likes to use little things. He took Nellie's love for her papa to lead him to leave off sin and become a Christian. He took Frank's little evening prayer, "God bless my papa and mamma, and make them good, so that I can find them when I get to heaven," to lead them into a Christian life; and now Frank's papa is preaching the Gospel to many people. That little prayer was Frank's loaf which Jesus blessed and used.



And so Jesus is looking every day to see what he can find to use. [Make a heart, and over it print "Jesus Looking."]

Yes, he looks now into the heart of each child to see if there is a little bread which he can use for others.

Last Sunday Lulu was attentive to the lesson, and learned it so well that she could tell it over to some children in her street who do not go to Sunday-school. Jamie learned a new hymn and sang it that evening, and somebody who heard it

said, "I wish I knew Jesus!" Helen took the bright-covered tract teacher gave her to a wicked man who had few friends, and he read it and a tear dropped on the page. Every child can have bread for Jesus to use who will open his heart to the love of Jesus!

OPTIONAL HYMNS.

Thou art my Shepherd.
Break thou the bread of life.
How sweet the name of Jesus sounds.
Blest are the hungry.
Saviour, like a shepherd lead us.
My Jesus, as thou wilt.
My Shepherd's mighty aid.
All the way my Saviour leads me.
Yes, for me, for me he careth.
The Lord will provide.

The Lesson Catechism.

[For the entire school.]

1. Who followed Jesus across the Sea of Galilee?
A great multitude.

2. How much money's worth of bread did Philip say would be required to feed them? **More than two hundred pennyworth.**

3. How many were there to feed? **Five thousand hungry people.**

4. What small quantity, carried by a lad, did Jesus turn into enough to feed them all? **Five barley loaves and two small fishes.**

5. What does Jesus say of himself? (GOLDEN TEXT.) **"I am,"** etc.

CATECHISM QUESTION.

11. How is God faithful and true?

His words are always true and His promises can never fail.

God is not a man, that He should lie; neither the son of man, that he should repent.—Num. xxiii. 19.

[Deuteronomy xxxii. 4; Titus i. 2; 1 John i. 9.]

A. D. 29.] LESSON VIII. CHRIST THE BREAD OF LIFE. [Aug. 23. GOLDEN TEXT. Lord, evermore give us this bread. John 6. 34.

Authorized Version.

John 6. 26-40. [Commit to memory verses 33-35.]

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Je'sus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

Revised Version.

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and

27 were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath

28 sealed. They said therefore unto him, What must we do, that we may work the works of

29 God? Je'sus answered and said unto them, This is the work of God, that ye believe on him

30 whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we

may see, and believe thee? what workest thou?

31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of

32 heaven to eat. Je'sus therefore said unto them, Verily, verily, I say unto you, It was not Mo'ses

that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33 For the bread of God is that which cometh down out of heaven, and giveth life unto the

34 world. They said therefore unto him, Lord,

35 evermore give us this bread. Je'sus said unto them, I am the bread of life: he that cometh to

me shall not hunger, and he that believeth on

36 me shall never thirst. But I said unto you, 37 that ye have seen me, and yet believe not. All that which the Father giveth me shall come

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

TIME.—April, A. D. 29, immediately after the incidents of the last lesson. **PLACE.**—Capernaum. **RULERS.**—Herod in Galilee; Pilate in Judea. **DOCTRINAL SUGGESTION.**—The unity of the Father and the Son.

HOME READINGS.

- M.* Christ the bread of life. John 6. 26-34.
Tu. Christ the bread of life. John 6. 35-40.
W. Life by faith. John 6. 41-51.
Th. Eternal life. John 6. 52-58.
F. The manna. Exod. 16. 11-17.
S. The living way. Eph. 2. 11-18.
S. From above. John 8. 20-30.

LESSON HYMNS.

Aug 23

No. 200, New Canadian Hymnal.

I know there's a rest that remaineth for me.

No. 149, New Canadian Hymnal.

I heard the voice of Jesus say.

No. 148, New Canadian Hymnal.

My Father is rich in houses and lands.

DOMINION HYMNAL.

Hymns, Nos. 85, 85, 76.

QUESTIONS FOR SENIOR STUDENTS.

1. Earthly Bread, v. 26-31.

To whom did Jesus speak these words?
 Where had these people found him?
 Why did he say they had searched for him?
 What is the meaning of "the meat that perisheth?"

What of the "meat which endureth?"
 What is the meaning of "sealed?"
 What question did these people ask concerning work pleasing to God?

What did Jesus say was the true way to please God?

Why did they ask him for a sign?
 What sign had they just seen?
 Why was not this sufficient for them?

What did they hope he would do as Moses had done?

What was the motive back of all this cross-questioning of our Saviour (verses 25, 28, 30) by this crowd?

2. Heavenly Bread, v. 32-40.

If Moses did not give manna to the ancient Israelites, who did?

How was the Gospel which Christ gave more truly "bread from heaven" than the manna that had been rained from the skies?

Who was the Bread of God?

In what sense did he come down from heaven?

Was the prayer of verse 31 an intelligent prayer?

Was it a sincere prayer?

Did they receive the bread they asked for?

If not, why not?

How can it be said that the true Christian never more hungers or thirsts?

To do whose will had Jesus come down from heaven?

What is God the Father's will?

Is belief in Christ the only way to heaven?

What promise will be realized at last by him who believes in Christ?

Practical Teachings.

Find evidence in this lesson—

1. That if our lower natures control us we cannot grow in our spiritual life.
2. That spiritual ignorance causes men to miss higher values.
3. That a wise man will live for the most important things.
4. That Christ is the only way to heaven.

Hints for Home Study.

1. Find and read the account of the manna of Moses.
2. Read carefully the account of the miracle on the lake which was wrought between the last lesson and this.
3. Write down three ways in which Jesus had been authenticated to the Jews.
4. Gather from Old Testament history three or four instances of the use of the seal as an authentication of a document.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Earthy Bread, v. 20-31.

For what reason did Jesus say the people followed him?

For what did he tell them not to labor?

What ought they to labor for?

What question did the people ask?

Of what work of God did he tell them?

What did they ask about a sign?

What did they say about their fathers?

What kind of food did a psalmist call this? (Psa. 78, 25.)

What should be our prayer for earthy bread? (Luke 11, 3.)

2. Heavenly Bread, v. 32-40.

Who alone could give true bread?

Who is this true Bread?

What did the people then ask? (GOLDEN TEXT.)

What did Jesus say about hunger and thirst?

What about the people's unbelief?

What promise did he make to those who seek him?

For what purpose did he come from heaven?

What is the will of the Father?

What assurance of safety have believers in Christ?

Teachings of the Lesson.

Where in this lesson are we taught—

1. For what we should labor?

2. On whom we should believe?

3. In whom we should trust?

Home Work for Young Bereans.

Read over again the last lesson and the verses between it and this lesson.

Read the account of the feeding of the Israelites with manna.

Is there another case of miraculous feeding mentioned in the Bible?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Capernaum seeking Jesus? **Many people.**

Why did they follow him across the sea? **Because he had fed the multitude.**

Why should they have followed him? **Because he was the Son of God.**

What food did Jesus tell them to labor for? **The soul's food.**

What is the soul's food? **Jesus himself.**
What does he call himself? **The "Bread of God."**

What kind of life does the bread of God give? **Eternal life.**

What did the people ask Jesus to give them? **"This bread."**

Who will never hunger or thirst? **Those who believe in Jesus.**

What promise is made to those who come to Jesus? **He will not cast them out.**

Whose will did Jesus come to do? **His Father's will.**

What is it our Father's will to give us? **Eternal life.**

How can we find eternal life? **By believing in Jesus.**

Words With Little People.

Who will never hunger? } Those who come to Jesus for
the bread of life.

Who will never thirst? } Those who come to Jesus for the
water of life.

"Bread of heaven, feed me till I want no more."

Whisper Motto.

"Lord, give us this bread."

General Statement.

The thousands who at Butaiha ate of the divinely furnished bread were eager to throw off the yoke of Rome and to crown Christ King of Israel. On the very next day they forsook him, and became his foes. The cause of this remarkable revulsion of feeling is shown in the sixth chapter of John. Those who had fed upon the five loaves expected that a new era was now to begin, when they would no longer be compelled to work for their bread, but should receive it as manna from heaven. In the morning they sought Jesus, but could not find him; so they quickly journeyed to Capernaum. There they found the Master, and eagerly flocked around him. But he who read their inmost thoughts rebuked them for their eagerness to obtain physical bread while forgetting the true heavenly manna. He delivered a discourse, partly uttered in the streets of Capernaum, partly in the synagogue, and interrupted throughout by the inquiries and remarks of the people, in which he showed the deep purpose of the miracle wrought on the day before. That purpose was more than to feed the bodies of men; it was to reveal Jesus as himself the Bread of Life. He showed them that the object of his ministry was not to found an earthly kingdom, but to bring men into fellowship with God by faith in his Son. These thoughts were too lofty for the carnal minds of the people; with one accord they left him. The Year of Popularity was over, and the Year of Opposition now began. As we read and study the account of this turning-point in our Lord's life, let us not fail to see the practical bearing of its lessons. At the close of the nineteenth century as really as in the beginning of the first, the earliest and latest demand of the human heart is for physical needs; and he who lives a vigorous secular life, and who at the same time feels most imperatively the needs of the spiritual life, is, in the truest sense, a disciple of Jesus.

EXPLANATORY AND PRACTICAL NOTES.

Verse 26. Jesus answered. He answered their thought, not their words. **Verily, verily.** In the original, "Amen, amen;" a phrase of emphasis, calling special attention. **Not because ye saw the miracles.** Better, "not because ye saw signs." The multiplied loaves were not "signs" to them; they were only loaves. **Because ye did eat.** Their object was to get more food for their bodies, rather than food for their spiritual natures. So to-day some people will choose a Church from social considerations, because it helps their trade, or gives them reputation; and to Sunday-schools children sometimes come for a Christmas gift or a supper. Yet it is possible from the lower motive to rise to the higher. The desire for new shoes or good singing, or whatever other earthly motive brings a person to Sunday-school or church, may lead, by God's blessing, to higher and holier desires. (1) *Let us examine our own motives, but exercise charity toward those of others.*

27. Labor not for the meat which perisheth. This does not mean that people should give up secular employment and live in idleness, trusting in God to support them, for that was the very sin for which Christ was rebuking the people. It means that (2) *Our first thought should be for the spiritual nature and its needs, not for the physical, for which most men live.* **That meat which endureth.** The food of the soul, which is divine truth, apprehended not by the intellect, but by the spiritual nature. **Everlasting life.** Rather, "eternal life." **The Son of man shall give.** Christ, as the Son of man, or the complete representative Man, the Man in communion with God, is the channel through whom this life comes to men. **Him hath God the Father sealed.** Set apart to his work, and approved by miracles as a divinely appointed worker.

28. What shall we do. This is the first question of every inquiring soul. The answer which Jesus gave drove many from him. They expected to have some Pharisaic forms prescribed, some outward works set before them. (3) *How many ask this question, but go no further in the way of salvation!*

29. This is the work of God. They ask about works, and Jesus tells them that the true work is *faith*. **That ye believe on him.** This is the primal requirement, to accept Christ as our Master, to rest upon him implicitly as our Saviour, to believe his words as our Teacher. He who does this will do the works of God, for he will do what Christ, who is God, wills him to do. (4) *The sum of all the Gospel is believing in Christ.*

30. They said therefore. Take notice that some of these who were now asking Jesus for a sign were the very men who had eaten of the "five

loaves" on the day before; and the rest were people who had heard of the miracle. **What sign showest thou.** The miracle of yesterday was to them a dinner and signified nothing beyond physical comfort. **That we may see, and believe.** Just so, (5) *there are many now who querulously demand "the evidences of Christianity" when there are abundant evidences before them in the lives of Christians.*

31, 32. Our fathers did eat manna. This was a direct appeal to him to work again the miracle of feeding the five thousand. **Moses gave you not that bread.** They impudently and ungratefully contrast him as a leader of the people with Moses. Christ answers: "The manna was not given by Moses, but by my Father, who gives you now the true bread from heaven." **The true bread from heaven.** That which satisfies the needs of the spirit, as bread satisfies those of the body.

33. The bread of God is he. The manna in ancient time God gave through Moses, this Bread he gives directly; that was for the perishing body, this is for the imperishable spirit; that was only for a time, this is for eternity. **Which cometh down from heaven.** The Son of God, who was with God, and came from God to redeem men.

34. Lord, evermore give us this bread. They spoke without hypocrisy, but without understanding the meaning of their own words. They did not desire spiritual blessings, but temporal; earthly, not heavenly; bread was in their minds. Just so the Samaritan woman said: "Give me this water;" but she went on to clearer insight, while they remained blind. So, too, (6) *There are many who say, "I would like to be a Christian," while in their inmost hearts they refuse the Gospel.*

35. I am the bread of life. He is to the soul what bread is to the body; he is needed by all; he is adapted to all; he supplies all; he gives eternal life to all. **He that cometh to me.** He who comes to Christ, who seeks him with the sincere purpose of believing on him. **Shall never hunger.** For he shall find the springs of life in Christ. (7) *One may be very poor in this world's goods but rich in Christ; very hungry for physical food but have a feast in one's Saviour.*

36, 37. But I said. When these words were spoken has not been left on record. **Seen me, and believe not.** "They were fixedly sordid, seeking a feeder for their stomachs, not a Saviour for their souls."—*Whedon*. **All that the Father giveth me.** The "all" are those who desire Christ from the right motive, and such cannot be turned away from him. **In no wise cast out.**

(8) *How precious the assurance that no one who seeks Christ will be turned away from him!*

38. I came down from heaven. From this lofty claim Jesus of Nazareth never swerved. **Not to do mine own will.** In other words, his will and the Father's will were one, and he carried out completely God's purpose of redemption and salvation for men. (9) *Let us choose God's will as fully as our Saviour chose it.*

39. All which he hath given me. God has given to Christ all who believe on him, and not one can be lost except by his own will; and

even from the weakness of our own wills Christ's power is an adequate preservative. **Raise it up.** At the glorious consummation, at the end of all things, in the judgment.

40. Which seeth the Son. "Who contemplates" him; who looks at Christ with the eyes of the soul. **Believeth on him.** Believes on him once, and continues to believe on him ever. **Raise him up.** For the life of God is in such, and he cannot be hidden of death.

CAMBRIDGE NOTES.

This discourse to the half-enlightened but not hostile "multitude" must be clearly distinguished from that to the "Jews," beginning at verse 41. These malevolent foes probably heard of the miracle and our Lord's words to the multitude, and hurried back to Galilee after the passover. In the synagogue at Capernaum, probably some days later, occurred the argument which still further inflamed the rulers' hostility. The conditions of the first discourse may be seen in the rather difficult verses, 22-25. The multitude remained at Bethsaida Julius through the night of the storm, and gathered in the morning, eagerly questioning where to find Jesus. He had not departed with the twelve in the evening, for they had seen them go without him. Nor had the disciples returned to fetch him, for the one little boat on the shore would not hold twelve men. Nor had he gone to Tiberias, for the boatmen who came over in the morning had not seen him. So they searched the place around them, and finding no trace of him could only suppose that he had gone away on foot to Capernaum during the night, whither his disciples had sailed. So they obtained possession of the boats which had come from Tiberias and hurried to seek Jesus at Capernaum. Most of the people would presumably have to walk round the head of the lake, but the rush for the boats shows the eagerness to find the Master. They find him, and amazedly ask when he could have traveled thither. He answers the spirit of eager search, and tries to lead them to a higher view of what he had done.

Verse 26. They saw One who could satisfy earthly needs and fulfill earthly ambition. They therefore saw the "signs" of the loaves and of the healings, but yet did not see them in their full sense.

27. Work not. It is important to keep this word as one of the two key-words of the passage—"work" and "give." Comp. Isa. 55. 1. Their toilsome search after Jesus points his warning. "The food which is perishing" (comp. Col. 2. 22, where the word is, however, different) was what they sought from him, and whosoever ate of that bread would hunger again. It can only perform its limited and temporary function by "perishing," undergoing a complete dissolution. Not so

the true food, which becomes within the man an unchanging nourishment, producing life for evermore. The parallelism with chap. 4. 14, is very close, and both passages must be interpreted by each other's help. One result seems to be that "unto eternal life" belongs not to the word "abideth," but to that translated "meat;" literally, "eating"—that is, food appropriated. The purpose and result of this appropriation is "eternal life." **Life which.** The comma is best omitted, showing that "which" refers to life, not to meat. Comp. chap. 10. 28; 17. 2; 3. 14. It is given, not earned, yet it is only they who work for it who are fit to receive it. It is the divine paradox of Phil. 2. 12, 13. **For.** "For him the Father sealed, even God"—such is the expressive order of the Greek. The Father set him apart and imprinted on his personality the credentials of his mission.

28. They have taken in the command to "work," the thought most easily comprehended by a Jew, and it is natural for them to ask what the unexplained "work" should be. The unsatisfying ceremonialism of Judaistic religion was driving many earnest inquirers to seek what they might do to be "saved," to "inherit eternal life." **The works.** The phrase, echoing the LXX, describes external actions, such as are especially pleasing to God.

29. The work. The one work that comprehends all that pleases God. Here, as every-where, faith is an energy. "Faith is the life of works; works are the necessity of faith" (W.). **That ye believe.** The constant pursuit after faith is the idea contained in the words, just as "the pursuit of the knowledge of God" (chap. 17. 3) is the definition of eternal life. It is a truth which should claim a foremost place in Christian teaching, all the more as it tends to be obscured by the necessarily one-sided doctrine of those whose work is directed toward the first awakening of spiritual life. Faith has its crises, and "conversion" is the greatest of them. But its essence is the unceasing struggle forward to a goal that flies—the effort to attain what when attained is only a means of attaining something more. And the blessedness of the Christian hope is, that in all eternity that goal will never be won, for it is nothing less than the infinite.

perfection of Christ! Progress, then, will never cease to be the law of life, and ideals will inspire the Christian in the hereafter no less than in the here.

30. Jesus has now claimed far more than a prophet's due, and the multitude rightly ask for a sign great enough to accredit One far more exalted. They forgot that any work beyond the powers of man proved God's presence with the worker, and therefore attested whatever claim he made. **Believe thee.** The first step toward "believing in" him.

31. The manna was always regarded by the Jews as the greatest of the exodus miracles, and it was expected that Messiah would repeat it. Jesus had only given them one miraculous meal, and they were now seeking him because they expected that he would at least repeat what Moses did. **Written.** In Psa. 78. 24, with the important change "out of heaven" introduced from Exod. 16. 4. **He.** God, not Moses, as the originals both show. Our Lord's reply does not suggest that they attributed it to Moses.

32. Paraphrase thus: "The 'bread out of heaven' is not the manna which God gave through Moses. It was only the symbol of that to which the name in reality belongs. That bread is no temporary gift, long since withdrawn. It is present and perennial, and it comes down out of heaven as a gift from my Father." That manna was not the "true bread out of heaven" was clearly shown by the Mosaic revelation itself (Deut. 8. 3). **My Father.** The title is used to prepare for the declaration of verse 35. **True.** Again see note on chap. 1. 9.

33. That which. The Authorized Version is proved less likely by the evident ignorance of the multitude that a Person has been named; a new truth would not have been stated ambiguously. **World.** While the manna was only for "the fathers." Comp. chap. 3. 16, and 4. 42.

34. Comp. chap. 4. 15. They are no longer seeking mere earthly sustenance, though they cannot tell what the strange gift may be. The Lord therefore enlightens them. Their "evermore" answers to the Samaritan woman's "that I thirst not."

35. I am. Study the picture of the Lord's work presented thus in John's gospel. See verses 41, 48, 51; chapters 8, 12; 10. 7, 9, 11, and 14; 11. 25; 14. 6; 15. 1, 5. **The bread of life.** Compare "tree of life," "water of life," "fountain of life," and "words of life." It is bread which not only *has*, but *is*, and therefore gives, life. **Cometh.** Literally, "is coming." It is the same precious truth as that of Luke 15. 20. The Greek of the two clauses slightly differs in form, describing respectively the instantaneous and the abiding results. "He who is coming to me shall at once have ceased from hunger; he that trusts in

me shall in no wise ever thirst," for there is a continuous presence of that which quenches it. The twofold presentation makes the truth more complete; but it also corresponds to the passover thoughts developed later. The discourses of this chapter are the exposition of the Lord's Supper, whose institution it was unnecessary for John to tell again.

36. Said. Apparently in verse 26. Their own words in verse 30 justify his reproof. The reproof is an appeal, for he tells them how certainly the gift would follow faith.

37. All that which. The collective totality is put first, then the individuals. So verses 39 and 40 and chap. 17. 2; also 1 John 5. 4, 5. The words express his yearning over human souls. He cannot pronounce the "believe not" without adding the assurance that some of them must belong to the class which will come to him. **Giveth.** Comp. verse 44. The Father "draws" all men through the Spirit, and he "gives" to the Son those who yield to his gracious influence. The fact that the Son cannot give life to all is presented here by referring to the Father's election; but as we saw before (note on chap. 5. 21), the choice is determined by man's will. **Come.** Literally, "shall reach me, and him that is coming."

38. This eager love is not his alone. His will is also the will of the Father who "loved the world."

39. Lose nothing. Compare his retrospect (chap. 17. 12). **Raise.** Eternal life is not given then, but perfected by the raising of the body. **The last day.** A phrase peculiar to John.

40. Beholdeth. This profound word is illustrated by 1 John 3. 2. **I will.** It is the last work of the Mediator's reign, before the triune God becomes forever "all in all" (1 Cor. 15. 28).

The Lesson Council.

Question 4. *How is Christ "the bread of life?"*

The term "bread" in Scripture is frequently used for food in general, both vegetable and animal. The purpose of eating food is twofold: 1. The satisfying of hunger. 2. The sustenance and support of life. The desires of the soul are figuratively spoken of as hunger and thirst. That, therefore, which satisfies the desires and meets the needs of the soul or spiritual nature of man is figuratively denominated "bread." Christ satisfies the desires and meets the needs of the soul by his doctrines and by his Holy Spirit. He is, therefore, appropriately called "The bread of life."—*Rev. George W. Townsend, B. D.*

The central idea of the teaching here is in verse 29. Belief in Christ is the one work acceptable to God. Nowhere else in Scripture is the necessity for this faith more strongly put. "Bread is the

staff of life" to the body. By the processes of digestion and assimilation the nutrient properties of the bread are made to build up and restore its wasted powers. So Christ becomes to those who believe nutriment and life to the soul. Not only does he refresh unceasingly, as in the water of life, but he becomes the very bone and nerve and fiber of the soul-life, sustaining the believer through all vicissitudes, and even raising him up at the last day.—*Prof. James C. Murray.*

He is the gift of God to a world spiritually hungry and perishing. As the Lord caused manna to fall for Israel in the wilderness, so Christ is the living bread from heaven (verse 33). He is the nourishment and the sustaining power of the spiritual life of the believer. As bread is said to be the "staff of life," so Christ is a satisfying portion to the soul. He is "imperishable" bread and sustains an "imperishable" life. Feeding on him by faith, we partake by *assimilation* of his divine nature. Eating of this "bread," we live forever.—*Rev. W. S. McCowan.*

Christ's metaphor was suggested by the manna, which was a shadow and type of himself in that it was (1) the indispensable sustenance of life for the Israelites in the wilderness; (2) suited to the needs of every person; (3) given by God directly, outside the course of nature; (4) given plentifully, and yet only as needed and appropriated; (5) given regularly and constantly; and (6) preserved as a memorial in the sanctuary. Christ is the bread of life, inasmuch as he alone can sustain our spiritual life; he meets the needs of all men; he came down from heaven; he saves to the uttermost; he is our never-failing portion; all which we commemorate in the holy supper.—*Rev. E. S. Lewis, D.D.*

Analytical and Biblical Outline. The Bread of Life.

I. BREAD NEEDED.

Labor... for that meat. v. 27.

"Wherefore... spend money?" Isa. 55. 2.

"First, the kingdom of God." Matt. 6. 33.

II. BREAD GIVEN.

Which the Son... shall give. v. 27.

"My flesh is meat." John 6. 55.

"Your life is hid with Christ." Col. 3. 3.

III. BREAD PARTAKEN.

Believe on him. v. 29.

"By grace... through faith." Eph. 2. 8.

"Believe on the name... Christ." 1 John 3. 23.

IV. BREAD FROM HEAVEN.

The true bread from heaven. v. 32, 33.

"Man did eat angels' food." Psa. 78. 25.

"The Word was made flesh." John 1. 14.

V. BREAD SATISFYING.

Never hunger... never thirst. v. 35.

"Abundantly satisfied." Psa. 36. 8.

"I will give you rest." Matt. 11. 28.

VI. BREAD ETERNAL.

May have everlasting life. v. 40.

"An inheritance incorruptible." 1 Pet. 1. 4.

"God hath given to us eternal life." 1 John 5. 11.

Thoughts for Young People.

Spiritual Hunger.

1. What is a hungry man? One who wants food, and if he be really hungry there are few things he will not do to get food. There is a spiritual hunger. Those who have it have yearnings of heart and mind, of which the most eager physical appetite is a faint type.

2. Who is a hungry man. Every healthful man who is not well fed. Not to be hungry at the proper season is an indication of ill-health. Lack of spiritual hunger is an unmistakable proof of the presence of spiritual distemper.

3. For what does the human heart hunger? For LIFE, in its richest, fullest sense. Other answers might be given by some in special hours of strain. Love, or the life of some sick friend, or personal health, or some coveted pleasure at times may crowd out all other desires from our hearts, but LIFE in its fullest sense includes all these. If your ideal of life could be realized every yearning of your heart would be satisfied.

4. Jesus is the bread of life. The sole source of nourishment for our many-sided nature. Men have tried hard to satisfy their hearts' yearnings by conquering nations or building houses or studying science or marrying loved ones or lavishing affections on children; but all these things fail because they are of the earth, earthy, and our natures are not of the earth. We are made in the likeness of that God who is a Spirit. Our deepest yearnings, however intertwined they may be with physical wants, are at their root spiritual yearnings, and can only be satisfied by partaking of the true bread of life.

5. This bread was broken for us. Very pathetic were the words of Christ at the last supper: "This is my body which was broken for you." There are some truths so profound that they can only be expressed in rhetorical figure, and this is one of them. It is deeply, inexpressibly true that by the defamation and death of Jesus we have been made partakers of the divine nature and put in possession of the sources of all blessings, far and near, little and large.

Lesson Word-Pictures.

What does it mean that all this crowd is so persistently following Jesus? Missing him on the other side of Galilee, they took to their boats, and, like a great flock of sea-birds, they have winged

their way across the water to Jesus. How they crowd about him! How they hang upon his words!

Why is it?

He speaks. He says they seek him for bread's sake, that they may be fed. They do not like what he says. They urge him to give them a sign from heaven, something like the manna-sign given to their fathers.

Can Christ of Nazareth tell of any thing stranger than that?

Hark! He is speaking. He confronts those eager eyes. He tells of bread from heaven to-day, of the food sent from God, everlasting and everywhere accessible.

A great cry is going up from those uneasy ranks, "Lord, evermore give us this bread!"

And now marvelous words. He is saying that he is the bread of life!

O, blessed bread!

Nevermore shall they hunger who receive.

Here is a man from Bethlehem. He has spiritual longings. He has a hunger for God, but God seems away off. Jesus brings God near. Looking up, this Bethlehem wanderer, like one of old, sees a ladder of silver joining earth to heaven. He has found God.

Here is a father from the south country. He is sick and weary. He longs for health. Still greater is his longing to bear pain with fortitude if health cannot be granted. And Jesus brings to this soul the consciousness of infinite strength all about him.

Here is a little child. Does God care for tiny folks just the same as for big men and women? Yes; there is room in God's thought for even a little child. Jesus takes him up in his arms, and the child sees the face of God, hears the voice of God, is stilled and satisfied.

And here is a woman from beyond Jordan. She has an anxiety, an unceasing disquiet. The fear of death overpowers her. She has a hunger for God that he may meet and allay this anxiety. And he who is to bring Lazarus out of a Bethany tomb gives unto this woman an assurance of life everlasting, waking up in her chilled and tomb-like soul the conviction of immortality. Yes; Jesus is the bread of life to every hungry heart receiving while hungering.

By Way of Illustration.

"*Labor not for the meat which perisheth,*" etc. Jesus Christ escapes from the slavery of money and of luxury because his soul is absorbed in the eternal plans of God. I love to think of that calm figure walking majestically through the perplexed and troubled and feverish streets, as if he stood to-day and rebuked you. Why? Not for being occupied with the details of life which have been thrust into your hands, not for doing the things

which you are doing, but for being the slaves where you ought to be the masters, or being ruled by the things you ought to have under your control. I may say, "I am the son of God," with my divine belongings, with my divine reachings toward the higher life; and therefore the life of the child of God, who is my elder Brother, may become the picture of the life which I may live, and I may enter into his salvation.—*Phillips Brooks.*

"*Labor for that... which endureth.*" The character that mirrors Christ is the priceless thing. There was a famous sculptor in Paris who executed a great work. It stands to-day in the Gallerie des Beaux Arts. He was a great genius, and this was his last work; but like many a great genius he was very poor, and lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him, in the center of the fireless room. As the chill air came down upon him he saw that if the cold got more intense the water in the clay would freeze, and so the old man rose and heaped the bed-clothes reverently upon the statue. In the morning when his friends came in they found the old sculptor dead; but the image was saved! Preserve at any cost the image into which you are being changed by the unseen Sculptor, who is every moment that you are in his presence working at that holy task.—*Drummond.*

"*Him that cometh to me,*" etc. A king met a collier on the road and said to him: "If you come to the palace just as you are I will give you a new suit of clothes." The man hurried home to tell his wife, who said: "You must put off your rags and put on your Sunday clothes." "No," he answered, "I must go just as I am!" "Wash your hands at least." "No, I must go as I am." So the miner went to the palace gate, where the soldiers on duty asked him: "Where are you going?" "To see the king." "What do you want with the king?" "He told me to come." When he got to the king, his majesty said: "So you believed my word?" "Yes, sir." Turning to a servant, the king said: "Take away these rags, cleanse this man, and clothe him in a new suit." This story contains the cream of the gospel message. King Jesus wants unwashed sinners to accept his invitations just as they are, that he may cleanse them and clothe them in his own righteousness.—*Spurgeon.*

The Teachers' Meeting.

Draw the map, and show Bethsaida, Capernaum, Tiberias, the route of Jesus, and that of the multitude seeking him. Show the carnal aims and desires of the people, and how they are illustrated in the conduct of many now.... See the following on

verse 27: "It is noteworthy that it was the remembrance of this verse which made Henry Martyn persevere in preaching to poor Hindus at Dinapore in India. He had found they only came for temporal relief, and cared nothing for his preaching, and he was on the point of giving up in despair. But this verse came across his mind. 'If the Lord was not ashamed to preach to mere bread-seekers,' he thought, 'who am I that I should grieve over it in disgust?'"—*Ryle*. . . . Look through the lesson, select its strong passages, like verses 27, 35, 37, 39, read them carefully to the class, and make them the center of teaching thoughts. . . . Find in this lesson seven facts about the bread of life: 1. It is not often sought sincerely (verses 22-26). 2. It is often unappreciated (verse 27). 3. It is obtained from Christ (verse 27). 4. It is partaken through faith (verses 28, 29.) 5. It is abundantly satisfying (verse 35). 6. It is for all men (verses 37-39). 7. It gives everlasting life (verse 40). . . . Show why Christ is spoken of as the bread of life, and in what way we may partake of him.

References.

FREEMAN. Ver. 27: Sealing, 797. . . . FOSTER'S CYCLOPEDIA. Ver. 24: Prose, 10001, 3351. Ver. 27: Prose, 1940, 8263, 8711, 11118. Ver. 33: Prose, 12022. Ver. 35: Prose, 10451, 6930, 3075, 681. Ver. 36: Prose, 5874, 5876. Ver. 37: Prose, 3373, 5244, 5361, 6300, 6303, 7111, 7169, 7255, 7528, 7755, 9973.

Primary and Intermediate.

LESSON THOUGHT. *Who Feeds Us?*

Review. Let three or four children tell the story of the feeding of the five thousand. One may tell why Jesus went up into a mountain, and who went with him. Another, why so many followed him there, and how the day was spent. Another may tell about the little boy and his loaves, and what Jesus did with them. Still another may tell how the great multitude was fed.

Encourage the children to help, by making much of their little attempts. The child who knows that teacher may ask him to tell some part of the lesson next Sunday will be much more likely to listen attentively.

Tell that after the miracle Jesus went away in a boat across the Sea of Galilee to Capernaum. The people wanted to make him a king. They thought it would be nice to have a king who could feed them all the time, so they need not work at all! Jesus saw this thought in their hearts, and went away, out of their sight. But they followed him to Capernaum. Then Jesus talked to them about the true bread.

Print on the board, "Bread of Life." Jesus had given them bread to eat the day before. It was

this kind of bread. [Show a biscuit or cracker, calling it a little loaf of bread.] What does this bread do for us? Yes, it keeps our bodies alive. Without food the body will die. [Tell story of a child who was found nearly dead for want of food.] What dies when a little child goes out of this life? Yes, the body. The soul goes on living. So we see the body is not all we have. What other part have we besides the body and the soul? What do we think with? What do we use when we learn these lessons about Jesus and eternal life? Yes, each one of us has a mind. Every child has three parts in his nature—body, soul, and mind—and God gives food for each part.

Show some heads of wheat. Talk about the way God makes bread for our bodies, by giving not only the wheat, but the sun and dew and rain and the rich earth in which it may grow. Show an apple, and help the children to see that all our food comes from God, though men work to raise the grain and the apples.

Can bread feed the mind? Ask how many can read? What other things do you expect to learn in school? Yes, you must learn geography and language and arithmetic and many other things. Teach that the mind does not grow by eating food. A boy or girl who eats too much will not be able to think and learn as well as one who eats less. Show that we get food for the mind when we think and learn. If we do not use our minds, they will starve. If we use them to think about bad things and to learn bad things, then our minds will grow in bad ways.

But there is something more to be fed. What is it? Yes, the soul, or spirit. [Above words on the board print "Jesus" in large letters.]



Jesus says he is the bread of life, or the bread for our souls to eat. What do we do when our bodies are hungry? Yes, we eat food. So, when our souls are hungry, when we want to be good and do right and please God, we must come to Jesus, and take his love and help.

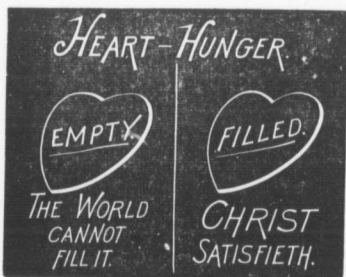
Little Mary was hungry one day, and cried. Mamma said: "Come here, Mary, and I will give you some bread." But Mary did not go. It did not stop her hunger to stand there and cry. She ought to have taken the bread.

So, when a child wants to be good, it does not help to say so. He must go to Jesus, and take the love and patience and good-will he offers to give.

Teach that by and by these bodies will die. But if we have taken the food Jesus offers for the soul, that will live on and on forever.

Who will learn and offer this prayer every day: "Lord, give us this bread?"

Blackboard.



Christ says to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." The pleasures of this world cannot fill an empty heart, and the soul will not be satisfied with feeding on husks; but Christ gives peace and full satisfaction.

OPTIONAL HYMNS.

How sweet the name of Jesus sounds,
Wondrous words! how rich in blessing.
To Jesus I will go.
Just as I am.
I heard the voice of Jesus say,
I need thee every hour.
All the way my Saviour leads me,
Trusting in his word.

Is my name written there?
Wake, wake the song.

The Lesson Catechism.

[For the entire school.]

1. Who sought Jesus? **The multitude that he had fed.**
2. For what did Jesus reprove them? **For not hungering and thirsting after righteousness.**
3. What did Jesus say would enable them to "work the works of God?" **Belief on Christ.**
4. Who is the "bread of God?" **The Lord Jesus Christ.**
5. What does he say about those who turn to him? **"Him that cometh to me I will in no wise cast out."**

CATECHISM QUESTION.

12. What is meant by saying that God is gracious and merciful?

That He is full of compassion, slow to punish sin, and ready to forgive.

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.—Exodus xxxiv. 6.

[Psalm lxxxvi. 5; 1 John iv. 8; Psalm lxxxvi. 15.]

A. D. 30.]

LESSON IX. CHRIST AT THE FEAST.

[Aug. 30.]

GOLDEN TEXT. If any man thirst, let him come unto me, and drink. John 7. 37.

Authorized Version.

John 7. 31-44. [Commit to memory verses 31-33.]

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Phar'isees heard that the people murmured such things concerning him; and the Phar'isees and the chief priests sent officers to take him.

33 Then said Je'sus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gen'tiles, and teach them Gen'tiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Je'sus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath

Revised Version.

31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this

32 man hath done? The Phar'isees heard the multitude murmuring these things concerning

33 him; and the chief priests and the Phar'isees sent officers to take him. Je'sus therefore said,

34 Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall

35 not find me; and where I am, ye cannot come. The Jews therefore said among themselves,

36 Whither will this man go that we shall not find him? will he go unto the Dispersion among the

37 Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall

38 not find me; and where I am, ye cannot come? Now on the last day, the great day of the

39 feast, Je'sus stood and cried, saying, If any man thirst, let him come unto me, and drink.

40 He that believeth on me, as the scripture hath

said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Gal'i-lee?

42 Hath not the Scripture said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'le-hem, where Da'vid was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, 41 This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Gal'i-lee? 42 Hath not the scripture said that the Christ cometh of the seed of Da'vid, and from Beth'le-hem, the village where Da'vid was? 43 So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

TIME.—A. D. 30. **PLACE.**—The temple courts. **RULERS.**—Herod in Galilee; Pilate in Judea. **DOCTRINAL SUGGESTION.**—The universality of salvation.

HOME READINGS.

- M.* Christ at the feast. John 7. 31-44.
Tu. The Jews perplexed. John 7. 10-17.
W. Enemies confounded. John 7. 45-53.
Th. Peter's confession. John 6. 60-69.
F. Faith and confession. Rom. 10. 1-10.
S. "Come unto me." Matt. 11. 25-30.
S. "Come and drink." Rev. 22. 12-17.

LESSON HYMNS.

No. 358, New Canadian Hymnal.

O God of Bethel, by whose hand.

No. 252, New Canadian Hymnal.

How happy every child of grace.

No. 174, New Canadian Hymnal.

Ho, reapers in the whitened harvest!

DOMINION HYMNAL

Hymns, Nos. 56, 61, 54.

QUESTIONS FOR SENIOR STUDENTS.

1. The People's Questions, v. 31-36.

How did the people who believed on Jesus argue?
 How were miracles regarded by all who lived at that time?

Why did the Pharisees so constantly work against Jesus?

What body is referred to by the phrase "the Pharisees and the chief priests"?

What did they propose to do?

How long a period was the "little while" which Jesus here referred to?

What did he mean by the phrase, "I go unto him that sent me"?

In what sense did the Jewish authorities seek but not find Jesus after his ascension?

Were the hostile Jews sincere in the questions of verses 35, 36?

Why did they not understand Jesus, if, indeed, they did not?

Who were the "dispersed among the Gentiles"?
 Did Jesus himself ever preach the Gospel to the Gentiles?

Who did?

2. The Saviour's Promise, v. 37-39.

What feast was this?

At what season of the year was it held?

Of what was it the memorial?

What singular ceremony was performed on the last day?

Where were Jesus and the surrounding people when Jesus "stood and cried"?

To what sort of thirst did he refer?

Did ever any mere man or woman live who could give such an invitation as that?

Did Jesus believe in the "Scripture"?

What books of Scripture had the Jews?

What does Jesus say (in verse 38) that the Scripture says in regard to him?

In what sense can it be said that deep in every true Christian's nature there is a fountain from which waters of life and health flow for the nourishment and delight of all about him?

When was the Holy Ghost given?

To what fact in Jesus's history does John refer by the phrase "was glorified"?

3. The Conflicting Opinions, v. 40-44.

What conception had the people of "the Prophet" mentioned in verse 40? (See Deut. 14. 18.)

Did Jesus really "come out of Galilee"?

Is there any prophecy that indicates that the Christ would in some sense come out of Galilee?

Was Jesus of the seed of David?

How was it that these people did not know that Jesus was born in the town of Bethlehem?

What was the force of this last argument?

What was the effect of this division (verse 43) on the people at large?

Practical Teachings.

Find in this lesson—

1. Evidence of the adaptation of Christ to the needs of every individual.

2. The use of a true Christian in the midst of an ungodly world.

3. The solemn thought that facts remain as they are regardless of "division among the people"—conflicting opinions.

Hints for Home Study.

1. Write down the names and the peculiarities of the great feasts of the Jews.

2. Wherein did the Sanhedrin differ from any modern official body in Church or State?

3. Prepare a concise and clear account of those incidents connected with the birth of Jesus which fulfill the ancient prophecy in an unexpected way.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The People's Questions, v. 31-36.

What questions did the people ask about Jesus? Who heard of these questions?

What measures did they take to arrest him?

What did Jesus say about his going away?

What about seeking and not finding?

What three questions did the Jews ask?

What did they think he intended to do? (See chap. 8, 22.)

2. The Saviour's Promise, v. 37-39.

What gracious invitation did Jesus give to the thirsty? (GOLDEN TEXT.)

On what day was this spoken?

What was his promise of abundance?

To what did he refer under this figure of water?

What prophet had promised the Holy Spirit? (Joel 2, 28.)

3. The Conflicting Opinions, v. 40-44.

What two opinions did the people have about Jesus?

What did some say about Galilee?

What about David and Bethlehem?

What resulted from this difference of opinion?

What were some inclined to do?

Why did no one lay hands on him? (See verse 30.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus can supply all our need?

2. That the Holy Spirit is promised to all believers?

3. That the Scriptures witness that Jesus is the Messiah?

Home Work for Young Bereans.

Find whether Jesus ever went over the border of the Holy Land to the Gentile country.

Find a conversation Jesus had with a woman about water and wells.

Find whether the Pharisees and priests had any thing to do with Jesus's death.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching? **In the temple.**

What great feast was there in Jerusalem at this time? **The Feast of Tabernacles.**

What did many believe who heard him? **That he was the Christ.**

How did this make the Pharisees feel? **Very angry.**

What did they do? **Sent officers to arrest Jesus.**

Why could they not take Jesus then? **Because his time had not come.**

When did Jesus cry aloud to all the people? **The last day of the feast.**

What was his call to come to him? **"If any man thirst, let him come."**

What did he say he would give? **Living water.**

What did some of the people call Jesus? **A prophet.**

What did others say? **"This is the Christ."**

What reason did some give why he could not be the Christ? **They said he came from Galilee.**

Where was Jesus born? **In Bethlehem.**

Why did not the Pharisees and priests know this? **They did not search for the truth.**

Why did they not believe in Jesus? **Their hearts were wrong.**

Words With Little People.

Do you know any persons who are kind, gentle, unselfish, thoughtful of others, ready to forgive, glad to help people?

You would like to know what makes them so, for you know very well that is not like the natural heart.

They have heard the call of Jesus, and have come to him. He has given them the "Living Water," his Holy Spirit in their hearts!

Have you heard his call? Have you obeyed?

Whisper Motto.

"Jesus the water of life will give."

General Statement.

Six months intervened between the events of the last lesson and those of the present, between the feast of the passover and that of tabernacles. Jesus did not attend the third passover of his ministry, knowing that to visit Jerusalem would endanger his life before his work was finished. His ministry in Galilee was complete, as he had visited every part of the province, and he went into retirement for a time with his disciples that he might impart to them the deeper truths of his teaching. In succession he visited the borders of Galilee on the east, the west, and the north; Phenicia, Decapolis, and Mount Hermon. At the last place he was transfigured, and thence returned to Capernaum. He was no longer followed by the multitudes. He journeyed through Samaria and was rejected by its people, and at last reached Jidea at the time of the feast of tabernacles, in the fall of the year, just six months before his crucifixion. The city was thronged with visitors, and, in commemoration of their ancestors' life in the wilderness, the entire population was living out of doors and sleeping in booths and huts made of green trees. Special sacrifices were offered in the temple and services of thanksgiving were held. The rejoicing culminated on the eighth day, the last day of the feast, when the priests brought water from the pool of Siloam in a golden pitcher, and poured it upon the altar. In the moment of silence, while the people were watching the ceremony, a voice rang through the temple, and thrilled every heart: "If any man thirst, let him come unto me, and drink!" It was the voice of Jesus, who stood unseen in the throng. His utterance awakened great questioning. Some thought the Messiah had come; others, that his forerunner had appeared. The rulers endeavored to seize the Saviour, but the awe inspired by his personality, and the power of his words, held back the officers who would have arrested him.

EXPLANATORY AND PRACTICAL NOTES.

Verse 31. And many of the people believed. Rather, "But." The populace contrasted favorably with the prejudiced rulers. **Christ.** The Messiah, the anointed One. **Do more miracles.** Work greater signs, or better justify Messianic claims than this man.

32. The Pharisees heard. They watched Jesus as self-appointed guardians of orthodoxy watch a hated heretic, as selfish capitalists watch a greated revolutionist, as ritualistic hypocrites watch eager sincerity, as wary politicians watch a dangerous rising rival. **Officers.** The report of these men may be found in verse 46, which read. This verse is parenthetical.

33, 34. A little while. Six months after this he was crucified. **Ye shall seek me, and shall not find me.** It is strange that there could be any doubt on the part of the Jews concerning Christ's meaning.

35. Then said the Jews among themselves. "Whether this was the utterance of genuine perplexity, or of scorn and contempt, it is hard to say."—*Abbott.* **The dispersed.** Rather, "the dispersion." This was a name commonly given to those Jews who lived in foreign lands, especially in Babylonia, Egypt, and Syria.

37. In the last day. The eighth day of the feast of tabernacles, upon which the rejoicings of the people rose to a height. It was burning autumn weather. **That great day.** On this day the priests marched in procession seven times around the altar, bearing a pitcher of water from the pool of Siloam. **Of the feast.** The feast of tabernacles, commemorating at once the life of the Israelites in the wilderness and a thanksgiving for the harvest. **Jesus stood and cried.** Giv-

ing an explanation of the spiritual import of the scenes which were enacted in the temple. **If any man thirst.** Thirst is one of the most imperative of bodily needs, and well represents the eagerness with which every soul should desire the blessings of salvation. (1) *There is a thirst of the soul which only God can satisfy. Let him come unto me.* Jesus Christ is the Fountain of salvation. Just as there was but one Joseph to feed the hungry Egyptians, so there is but one Jesus who has the water of life. **And drink.** We must not only come to Jesus, and know of him, but must also appropriate the redemption which he has obtained for us. (2) *Notice three words, "thirst," "come," "drink."*

38. As the Scripture hath said. This is not a verbal quotation, but a reference to such passages as Isa. 58. 11; Zech. 14. 8; Prov. 18. 4. **Out of his belly.** Or, as we would say, "out of his heart." **Shall flow rivers.** The water which he drinks becomes in him a spring. (3) *He who has been blessed becomes a blessing.* **Living water.** The Gospel of Christ, in an abundant current of joy and grace.

39. This spake he of the Spirit. The Spirit of God in the hearts of believers is the high privilege of Christian experience. **For the Holy Ghost was not yet given.** Literally, "for the Spirit was not yet," meaning not that the Spirit was not in existence, but that he was not as yet fully manifested. **Jesus was not yet glorified.** "Glorified" is the word used every-where in John of the sufferings, resurrection, and ascension of Christ, taken as a whole.

40. This is the Prophet. The Prophet promised by Moses in Deut. 18. 15, whom some ex-

pected as the Messiah, and others as his forerunner.

41. Others said. Perhaps those who had heard and seen Jesus before, and had given close attention to his words. **This is the Christ.** Not any prophet or herald, but the long-expected King himself. **Shall Christ come out of Galilee?** Knowing that Jesus came from Galilee, they supposed that he had been born there; and the Jews of the capital could not believe that their Messiah would arise in such a despised province.

42. Hath not the Scripture said. If they had examined his record they would have found that he precisely filled the prophecies. **Seed of David.** This was the promise (Isa. 9. 6, 7; 11. 1-5), and Jesus, who was a descendant of David, accomplished it. (4) *How much of the opposition to Christ springs from ignorance of him!*

43, 44. A division. A bitter, angry division. **Would have taken him.** Were almost disposed to take the law into their own hands, and arrest him, now that the officers sent by the Sanhedrin had failed to do so.

CAMBRIDGE NOTES.

The selective history of our gospel now passes over a period of six months, from our Lord's second passover to the feast of tabernacles in the early autumn. The interval is filled by the synoptists with the events related in Matt. 15. 18; Mark 7. 9; and Luke 9. 18-50. The feast whose characteristics supply the text for our Lord's words in this lesson was a harvest festival dating from the earliest days of the Semitic race, and adapted in the Mosaic system to be a memorial of the wanderings. See Exod. 23. 16, and Lev. 23. 39-43, also Neh. 8. 16-18. As pre-eminently the feast of rejoicing, it held the foremost place in a religion so joyous as true Judaism essentially was, and it was regarded as the emblem of the outpouring of the Spirit of God which should come to pass in the latter days. Alas! this too was now a feast "of the Jews," as this chapter abundantly illustrates.

Verse 31. As often, the "multitude" is favorably contrasted with the "Jews." **Believed on.** It was a complete faith, for he had not yet publicly proclaimed his Messiahship, and they were ready to receive it when it was proclaimed.

32. Pharisees. The synoptists, before this point and after, are full of the Pharisaic hostility to Jesus. But probably this refers mainly to individuals, for as a party they existed principally in Jerusalem. Recent events in Galilee perhaps brought to a head their united opposition, which appears here for the first time, though a premonition is seen in chap. 4. 1. Hearing of the secret talk about Jesus which was spreading among the people, the Pharisees are convinced that his teaching endangers their authority, and they join the "chief priests" in a policy of determined hate which in six months' time achieved the kind of triumph the devil always has secured when he has matched his cunning against Almighty Wisdom. **Chief priests** (literally, "high-priests"). Here first mentioned by John. They are the official leaders of the Sadducees, so the most keenly antagonistic forces unite against the Lord. Worldly materialism and hypocritical ceremonialism did not dissolve partnership in their enterprise against Christianity when they slew its Founder. The

Sadducee and the Pharisee are with us to-day. As observed in former notes, the "chief priests" probably consisted of (1) the high-priest; (2) ex-high-priests, of whom three or four were perhaps still living; (3) priestly members of the high-priest's family. **Officers.** Of the Sanhedrin, who would naturally obey the leaders of that body.

33. The officers apparently stood near and listened for the expected words of "blasphemy," which they would swear to when giving evidence of the arrest. But the sound of that wonderful voice was too much for any but the irreconcilable foes of goodness, and they returned saying, "Never man so spake." **Yet.** The action reminds the Lord how soon his enemies will have "their hour."

34. Comp. Luke 17. 32, and contrast Matt. 7. 2. **Seek.** In distress for help from which in bitter remorse they will feel they have shut themselves out. The words are addressed to his foes, not to the multitude among whom they lurked. **I am.** Not "shall be." Comp. chap. 12. 26. They could no more "come" to him at that moment than they could when he should sit on his throne above; that state of unchanging fellowship with the Father could never be entered by the enemies of the Son.

35. Whither. These words are of course not serious. His former declarations made it obvious that he meant "I go to God." They try to turn the edge of his words by suggesting that he who has so notoriously broken with the sacred nation means to go to the Gentiles. In chap. 8. 22, they improve on this with the fiendish suggestion that he was going to the suicides' hell, whither, of course, they could not come! **Dispersion of the Greeks.** So read with margin (M. M.). He will go to the Dispersion. His own countrymen in foreign lands, of course? No; a "dispersion" of Greeks, still further cutting himself off from the holy people as well as from the holy land. The phrase is chosen as a parody. His foes were perpetually uttering unconscious truths about him! He was to taste on earth an earnest of this teaching

(chap. 12. 20), and when his Church made prize of the Greek language and Greek thought to reveal him to the world this prophecy was fulfilled.

36. With all their hatred they cannot shake off these haunting words. Verse 17 tells us why they were perplexed.

37. Last. The eighth day (Num. 29. 35), kept as a Sabbath, and regarded as a separate feast, summing up the feast of the year. The special force of this verse lies in the fact that on this "great day" the characteristic ceremonies of the feast were not repeated. One of these, not prescribed in the Pentateuch, but translating into beautiful symbolism the memory of the miraculous gift of water in the desert, was the daily pouring of water from Siloam on the great altar. Isaiah's words (chap. 12. 3) were associated with this rite. Christ now declares that in him the rite which has now ceased for the year passes into an abiding reality. Just so, later on in the same discourse (chap. 8. 12—the non-Johannine section, 7. 53; 8. 11, belongs chronologically elsewhere), he declares that the splendid illuminations of the feast are but types of a light which illumines not one city, but the world. **If any.** Comp. Rev. 22. 17; chap. 4. 14; 6. 35. It is the familiar proclamation of Isa. 55. 1. The miracle of the wilderness was connected with Christ by St. Paul (1 Cor. 10. 4).

38. "Coming," "believing," both satisfied personal needs and made the believer a source of life for others. Out of his heart should flow rivers of living water, issuing in every direction, as the vision of Ezekiel (chap. 47) portrayed, and "every thing should live wherever the river came." Christ himself was the antitype of the temple from which the prophet's river flowed, and when he dwells in the heart of man the source of the "river of water of life" (Rev. 22. 1) abides there. **The scripture said** (so read). This phrase never denotes what we call "Scripture," that is, the general teaching of the holy book, but always some single passage. It seems fairly certain that Ezek. 47 is meant here, the quotation, a summary of the whole passage, beginning with "shall plow."

39. See note on chap. 4. 10. **For the Spirit.** Here the literal rendering is "for there was not yet Spirit," just like Acts 19. 2. Without the definite article the word denotes the influence, outpouring, gifts of "the" Holy Spirit. **Because.** The work of the Spirit is to make the perfected work of Jesus a living reality in human hearts. He could not come, therefore, till Jesus was "glorified," till his death and resurrection revealed him as he is to men. The Spirit has no new message; had he come while Jesus was only the great Teacher his work would have been utterly imperfect—on a level higher than that which he wrought in the prophets only because Jesus was a far greater

prophet than they. The difference in kind lay in the atonement, and to transform this into a living fact for men is the sum of the Spirit's energy.

40. The prophet. See note on chap. 6. 14. But these speakers did not identify "the prophet" and "the Messiah." See chap. 1. 21.

42. The scripture. Two quotations follow—the first "from the seed of David" (Psa. 89. 2, 3), the second "from Bethlehem" (Mic. 5. 2). There are actually critics who have argued hence that the evangelist shared the multitude's ignorance of the birth of Jesus at Bethlehem! See Isa. 11. 1; Jer. 23. 5.

44. Some of them. The multitude divides—every combination of men does and always will divide in the presence of Christ's claims (Matt. 10. 35), and those who reject him join the "Jews" in their opposition. **But.** His "hour" was not yet come.

The Lesson Council.

Question 5. *What is meant by "the Messianic hope" among the Jews, how was that hope met, and how was it disappointed in Jesus?*

It was the hope of the coming of some great one who was to be the deliverer of his people. The hope embraced: 1. His prophetic character. He was to be a prophet not only in the sense of foretelling future events, but especially in the sense of being a teacher of spiritual truth. 2. His kingly character. He was to bring deliverance to his people. The Jews looked upon the kingly character of their expected Messiah as of a worldly and temporal nature, and thought that he would restore the kingdom of Judah to its former place and glory. This hope was disappointed in Jesus, for he maintained that his kingdom was not of this world.—*Rev. George W. Townsend, B.D.*

The "Messianic hope" refers to the long-expected coming of the anointed One, and was based upon the many prophecies of the Old Testament. Jesus came when the Jews, in subjection to the Roman power, were anxiously looking for a "deliverer." He came in accordance with their prophecies; he "taught as one having authority." He wrought mighty miracles as proofs of his Messiahship. But they looked for a temporal prince, while Christ claimed no such authority. They looked for the establishment of a system of imposing rites and ceremonies, while Jesus taught a religion of true righteousness, purity, and humility.—*Rev. H. S. McCowan.*

The Jews had been led from the beginning of their history to expect a Messiah to come as the anointed of God, and deliver them in a time of oppression and establish a universal reign of peace and prosperity. His dominion had been painted by the prophets in the brightest colors. Two sets of ideas had grown up as to the character of this

reign, according as the individual was devout or worldly. The one class is represented by Simeon, Anna, and those of like spirit, while the other is to be seen most clearly in the Pharisaical hierarchy. To the latter his deeply spiritual teachings, in opposition to their coarsely literal and worldly interpretations, were exceedingly perplexing and disappointing, while to the former, including a vast multitude of the common people, his coming and work were most beneficent and full of hope.—*Professor James C. Murray.*

The word Messiah occurs in but one passage of the Old Testament, and there were varied views among the people concerning him. But in general he was expected to be a son of David, born in Bethlehem, to attest his claims by mighty works, to restore and amplify the kingdom, and to reign upon its throne forever. This hope was fully met in all that prophecy indicated. The Jews' disappointment was largely artificial. Christ's miracles, which enlightened as well as convinced, were fairly irresistible. Still, he did not redeem Israel from the Roman power, and this disappointment was nursed and exaggerated until the nation rejected him.—*Rev. E. S. Lewis, D. D.*

Analytical and Biblical Outline. Jesus in Seven Aspects.

- I. THE MIGHTY WORKER.
Will he do more miracles? v. 31.
"These miracles which thou doest." John 3. 2.
"Approved by miracles." Acts 2. 22.
- II. THE HEAVENLY VISITOR.
A little while....with you. v. 33.
"Son of man....in heaven." John 3. 13.
"The second man....from heaven." 1 Cor. 15. 47.
- III. THE WATER OF LIFE.
Come unto me, and drink. v. 37.
"Let him that is athirst come." Rev. 22. 17.
"Every one that thirsteth." Isa. 55. 1.
- IV. THE GIVER OF THE SPIRIT.
Shall flow rivers....the Spirit. v. 38, 39.
"A well of water." John 4. 14.
"I will send him." John 16. 7.
- V. THE PROPHET OF GOD.
This is the Prophet. v. 40.
"Will raise up....a Prophet." Deut. 18. 15.
"This is of a truth that Prophet." John 6. 14.
- VI. THE ANOINTED LORD.
This is the Christ. v. 41.
"The Son of the living God." Matt. 16. 16.
"The Saviour of the world." John 4. 42.
- VII. THE FULFILLER OF PROPHECY.
Hath not the Scriptures said? v. 42.
"Unto David a righteous branch." Jer. 23. 5.
"Thou, Bethlehem Ephrathah." Mic. 5. 2.

Thoughts for Young People.

Various Opinions of Jesus.

The name of Jesus is the touchstone which tests the true character of men.

1. *Some are open enemies to our Lord.* Caliph was such in Christ's day. Voltaire and Paine have openly antagonized him in later times. There are some such noisy infidels now. The day will not come soon when Christianity will lose its enemies, but they do not retard its progress. It steadily goes on its conquering way to triumph over the world (verses 44-49).

2. *Some do not accept Christ because of their ignorance concerning him.* Those who in this lesson rejected Jesus did not know that he belonged to the seed of David and was born in Bethlehem. Many opposers of the Gospel now are just as ignorant. No one but a wise man should venture to deny the claims of Jesus; and what truly wise man ever did so? (verses 41, 42.)

3. *Some recognize in him a great teacher, a wise man, the noblest of the human race, but not a redeemer.* Many compliments, half-patronizing in their tone, have been paid to Christ by skeptics like Rousseau or Theodore Parker; and multitudes who honor him nevertheless do not believe in him (verse 40).

4. *Some confess that they cannot understand Jesus.* They do not altogether forget him, but—"never man spake like this man;" he is incomprehensible during his life-time, and in all ages since such men have stood amazed at Christ's character and personality; he strikes them with awe, but they cannot classify him, so they refuse to believe (verses 45, 46).

5. *Some are half-hearted believers.* With his head Nicodemus, for instance, believed that Jesus was the Messiah, but he lacked the courage of his convictions. If a man's heart is in his belief, he will not act the paltroon. "Be thou very courageous!" Many such all about us decline to confess Christ openly, and as a consequence lose both the fleeting pleasures of the world and the enduring joys of the kingdom (verses 50-52).

6. *Some souls thirst after the water of life, and seek Jesus.* Such find in him all that they need, and become in turn a blessing to others. Every soul which drinks of the water of life becomes at once a fountain of life (verses 37-39).

Lesson Word-Pictures.

Holy, happy feast at Jerusalem! Beautiful "tabernacles!" The nation goes back in thought to its memorable dwelling in tents along the line of the wilderness-march. Every-where it is an hour of rejoicing, and guests have come from every quarter of the land. One of those old men on the roof has made a pilgrimage from the south coun-

try. Another came over Jordan that he might be at the feast of tabernacles. Hark! Hear the singing of grand old Hebrew psalms, a chorus echoing from market-place and city-gate, from street and house-top, while strong and stable and sweet come up the praises of voices in the temple.

There is only one thing to mar this pleasantness, and that is the presence of haughty Roman soldiers tramping about and coldly sneering at "those Jews." Ah, when Messiah comes how these invaders will scatter! But where is he who has asserted that he is the Messiah, Jesus of Nazareth? Many of the people believe on him. Would God's anointed do more than Jesus hath done? But hark! Under all the anthem-notes of joy catch that brutal growl of angry, wicked rebellion! Pharisee and priest will have nothing to do with Jesus. They have ordered the officers to seize him.

Yes, and here they are. Jesus is teaching in the temple. A great crowd incloses him. Why do not these officers bear him away? He comes and he goes. Nobody interferes. He is left alone when he departs as much as the proud Roman guard, and will he come again? Yes; he is here once more. It is the last day, "that great day of the feast." Soon the vast gathering will break up. Jesus has one more message to these assembled Hebrews. What will it be? What will he say?

Such a ceremonial as Jerusalem has witnessed day after day through the great feast! Have you not heard the trumpets blow wildly, jubilantly, and wondered what it meant? A priest went to Siloam. He dipped a golden pitcher in the dark waters, and then bore it away to the temple, at the altar pouring it out in a stately libation. And those great trumpet-notes accompanied the ostentatious ceremonial. But this last day, richer, sweeter, grander, more significant than any trumpet-note, is a single voice that breaks the listening silence of the crowd: "If any man thirst, let him come unto me, and drink!"

O hearts weary and athirst, smitten with sin's fever and unrest, hear this sound of life's flowing fountain, drink, and be satisfied forever!

By Way of Illustration.

"Jesus stood and cried, saying," etc. The vote of John the Baptist would have counted no more than the vote of Herod, but the voice of John the Baptist crying in the wilderness had more power than a hundred or a thousand Herods. The remedy for sin in Jerusalem was not merely to vote, for the devil doubtless often had a clear majority there, but it was to "Cry aloud and spare not!" and show the people their transgressions, and hold up the remedy.—*The Armory.*

Verse 37. A traveler visiting a Western town found the citizens busily engaged erecting a mag-

nificent monument to one of their number who had just died. He inquired by what act the citizen had won immortality, and found that it was by supplying the town with water. Every dry season exhausted the few wells and brought on sad distress, and the property was becoming worthless. This benevolent citizen used his fortune to bring water from a never-failing spring some miles distant, so that all might have abundance of water. This act touched the people, and they caused him to be held in everlasting remembrance. Such a fountain has Jesus opened to quench the thirst and save the lives of perishing men.

A worldly minded man, who had been awakened to his condition and was in great distress of mind, was one evening staying with his little daughter. She noticed his agitation, and, laying her hand in his restless, feverish hand, said, coaxingly: "Papa, you are very thirsty. Won't you go and get a drink of water?" He started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the water of life. He thought of the living fountain opened in the Gospel, and from that hour he dates the dawning of his new life.—*Foster.*

Christ satisfies. You have stood by the seashore, and have noticed the deep holes in the sand and rocks, but when the tide has come up it has filled them all, not one but that overflowed. There are wants in our hearts—unsatisfied longings; in Christ is a tide of grace which shall fully satisfy every one.—*Rev. Thomas Jones.*

Teachers' Meeting.

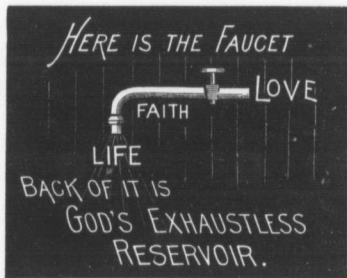
Give a concise outline of the events in Christ's life between the third passover and the feast of tabernacles, including his visits to Phenicia, Decapolis, Caesarea, Philippi, Capernaum, and Samaria....Circumstances under which Jesus went up to the feast of tabernacles. See the earlier part of the chapter containing this lesson....State concerning the feast of tabernacles, its origin, form of celebration, what it commemorated. Consult any Bible dictionary on this subject....The services on "the last day, that great day of the feast," what were they? ...To whom had Jesus spoken words similar to verses 37, 38?...Find in this lesson six different aspects of Jesus, and illustrate them by passages of Scripture: 1. The Water of Life. 2. The Giver of the Spirit. 3. The Messenger of God. 4. The Anointed One. 5. The Great Teacher. 6. The Rejected One....Find in this lesson six classes of people in their relations, and show how these classes are represented now. (See Thoughts for Young People.)...Be sure to ask your scholars to which of these classes they would choose to belong....Impress upon the class four words in verses 37, 38: 1.) Thirst; 2.) Come;

3.) Drink ; 4.) Believe . . . Show that every believer gives out that which he has received, and thus become a blessing to others.

References.

FREEMAN. Ver. 37: Ceremonies at the feast of tabernacles, 798 . . . FOSTER'S CYCLOPEDIA. Prose, 391, 2375, 2376, 2379, 5168, 5168, 5169, 9771. Ver. 37: Prose, 2374, 2377, 2383, 3910. Ver. 38: Prose, 8520. Ver. 39: Prose, 10937, 11047, 11816, 8711, 10507, 10885, 12206, 12207.

Blackboard.



SUGGESTIONS FOR REVIEW.—Describe the feast; the multitude, and the ceremonies of the pouring of water upon the altar; the intense heat of the weather; the thirst of the people, and Jesus standing in the court of the temple, and crying with a loud voice, "If any man thirst, let him come unto me, and drink."

The blackboard illustrates the lesson by showing a faucet. We know that in all large cities the water is conducted into the houses in pipes, and one can go to the water-pipe, turn the faucet, and the water will flow freely and more abundantly than can be used. Why? Because away back of all the pipes and machinery is a vast reservoir of water stored for the purpose of use. He that comes to Jesus, believes on him, accepts his teachings, receives from him the pure water of life. Every one who so believes can receive abundantly, through faith, for the reservoir of God's love is inexhaustible.

Primary and Intermediate.

LESSON THOUGHT. *Bringing our Wants to Jesus.*

Review. What does bread do for our bodies? What have we to be fed besides our bodies? Who can give food for the soul? Who is the "bread of life?" What will this bread do for our souls? What is our part?

Lesson Plan. 1. To teach the lesson story.

2. To show what Jesus meant by the "living water." 3. To teach how our lives may be made strong and beautiful.

1. Have some green boughs ready, and tell that Jesus was attending the great feast at Jerusalem, in which the people thanked God for their harvests. They lived out of doors a whole week, in little houses made of green boughs. It was something like a long picnic. Why did they live in these arbor-houses that week? To remind them of the days when their fathers lived in tents in the wilderness. [Give each of several children one of the boughs, and if deemed wise let them march around the room, holding the boughs aloft. Tell that there were some beautiful ceremonies during this feast, in some of which the people carried green boughs.] Each day but the last day of the feast the priest brought water in a golden pitcher from the pool of Siloam, and poured it around the altar. This was to make them remember how God made water flow out of a rock in the wilderness to quench their fathers' thirst. The last day Jesus stood in the court of the temple and spoke the words of the Golden Text! Who can recite it?



[2. Print "Living Water." Recall the lesson about the Samaritan woman. Speak of the woman's wicked heart, and how Jesus was ready to give her living water—the Holy Spirit in her heart—to wash her sin all away.]

It was this same "living water" which Jesus offered to the people in the temple that day. He did not offer it to the good people only, but to the bad people—to the very men who wanted to kill him! He offers us this same water to-day.

What is the Golden Text? To thirst is to see our sin, and want to be rid of it. How can we get the Holy Spirit? May be some little child wants Jesus to come and take away cross feeling, the bad spirit that tempts to disobedience, falsehood, selfishness, naughtiness of all kinds. Jesus is here to do it. See what he says. "Come Unto Me." [Print in large letters.] The hymn "Come to Jesus, just now," will help at this point.

3. Show a drooping flower or plant. Let children tell what is the matter, and what will revive it. Just as fresh, pure water revives a drooping flower, so will the Holy Spirit in the heart make our actions bright and beautiful.

An object-lesson may be given here which, if well carried out, is effective. Have two fresh flowers. Sprinkle a little water on one, and show how bright and gay it looks. Sprinkle alcohol upon the other, and let the children see how it droops at once. Teach that the water is the symbol of the good Spirit, and the alcohol of the evil spirit. The flowers may represent our words and acts.

OPTIONAL HYMNS.

Joy to the world, the Lord is come.
Hail, thou once despised Jesus!
There is a fountain filled with blood,
Rock of ages,
Why do you wait?
O happy day, that fixed my choice.
O could I speak the matchless worth.
My hope is built on nothing less.

The Lesson Catechism.

[For the entire school.]

1. Why did many of the people believe that Jesus was the Christ? **No one could do greater miracles.**

2. What wonderful invitation did Jesus give? **"If any man thirst, let him come unto me, and drink."**

3. What did he say he would make every Christian? **A fountain of blessing to others.**

4. What did the people think? **They were confused and divided.**

CATECHISM QUESTION.

13. In what manner then ought you to think and speak of God?

I ought to think of God with **fear and love**, and speak of Him with reverence and praise.

Thoughts for the Quiet Hour.

— JESUS CHRIST is the gift of God—the richest token of God's love to us, and the richest treasure of all good for us; a gift, not a debt which we could demand from God, not a loan which he will demand from us again, but a gift, a free gift.—*Henry.*

— God, thou art love! I build my faith on that! I know thee; thou hast kept my path and made Light for me in the darkness—tempering sorrow, So that it reached me like a solemn joy;
It were too strange that I should doubt thy love.

—*Browning.*

— O God, when thou callest to us for our five loaves we must forget our own interest; otherways, if we be more thrifty than obedient our good turns evil; and much better had it been for us to have wanted that which we withhold from the owner.—*Bishop Hall.*

— Every little river pays its tribute to the great sea, and shall we refuse ours to the great God?—*Secker.*

— Simple and sweet as virgin honey—if we will only live thereon—lies round us the angels' food;

clear and crystalline—if we will but drink thereof:—murmurs and shines about us the river of God's love.—*Farrar.*

— If thou go forward in My way thou shalt know the truth, and the truth shall so make thee free that thou shalt attain unto everlasting life.—*Thomas à Kempis.*

— We may know what Christ has done for us by what he has done in us.—*Mason.*

— Real glory springs from the silent conquest of ourselves; and without that the conqueror is naught but the first slave.—*Thomson.*

— Make others to see Christ in you moving, doing, speaking, and thinking. Your actions will speak of him if he be in you.—*Rutherford.*

— To go to Him and get the perfect idea of life and of every action of life, and then to go forth and by his strength fulfill it—that is the New Testament conception of a strong, successful life. How simple and how glorious it is!—*Phillips Brooks.*

— Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Faber.*

— As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ.—*Drummond.*

— The slightest sorrow for sin is sufficient if it produce amendment; the greatest is insufficient if it do not.—*Colton.*

At Home.

. . . The Board of Control of the Epworth League held its second session in St. Louis on the 14th and 15th of May. The members were received with unbounded hospitality, every effort being made to make their meetings a success. The corresponding secretary reported 5,577 chapters enrolled, an increase of 3,708 since the first meeting of the Board, in Chicago, in January, 1890.

. . . Whoever wishes to get a satisfactory account of the missionary work of the Church should not fail to take regularly *The Gospel in All Lands*, which is published by the Missionary Society of the Methodist Episcopal Church under the editorship of the Rev. Eugene R. Smith, D.D. The number for May is especially interesting, giving several articles on Malaysia, and also taking the reader to Japan, Brazil, and Mexico.

. . . Our wide-awake missionary secretaries recommend that the week beginning September 27 be set apart as a week of self-denial for the cause of missions, the amount saved by this to be sent directly to the missionary treasury as a special offering in addition to the regular contribution for the year.

visit just at such a time might be to the saving of that soul.

5. Have your lesson so well learned that you can teach it with nothing but your Bible before you.

6. Ask plain, simple questions, and do it rapidly; be sure that the restless scholar gets his share of them.

7. Make the most of every answer, whether it be right or wrong; never ridicule a wrong answer.

8. Know your scholars, and always address them by name.

9. Visit your scholars, interest yourself in their home surroundings.

10. Invite the class to your home occasionally for a social evening.

11. Speak to your scholars whenever you meet them; go out of your way to do it.

12. Guard your actions, words, and temper as a Christian teacher; your scholars may be following you after one of these three ways.

13. Call the name of each scholar (from a slip of paper) before the Lord in prayer once a day if not more.

14. Study the lesson with prayer through the week.

15. Come from the closet of prayer to the Sunday-school.

16. Make a practical application of each lesson; better to present one point practically than attempt the whole lesson just to get through.

17. Let the one object of your teaching be the conversion of souls.

18. When order is called, come to order instantly. If you don't, your class won't.

19. When the school stands, you stand; when it sings, you sing; when it reads, you read. If you don't, your class won't.—*S. S. Magazine.*

The Summer Assemblies.

It is with us a growing conviction that the Sunday-school movement in our own Church receives a strong impulse in the right direction by these summer assemblies, and that the "Chautauqua Idea" gives breadth, symmetry and effectiveness to the cause of religious and biblical education, and that it is helping to solve these three important problems:—1. How to bring Sunday-school forces to bear upon the pupils seven full days in the week instead of one hour every seventh day; 2. How to turn to religious account, and make religiously profitable, the secular culture which it is the ambition of the age to promote; and 3. How to create among our people, old and young, a taste for pure literature, by which process alone we can hope to arrest the current of ruinous reading-matter now inundating and imperilling our homes.—*S. S. Journal.*

Temperance.

TEACH temperance in Sunday-school. Find its fundamental principles in most, if not all of the lessons. Talk it in the class. Talk it from the desk. Sing it to the sound of organ and cornet. Post it in mottoes on the wall. Proclaim it on the blackboard. Practise it and urge your pupils to practise it. If any school in Methodism wants special lessons in temperance, your own Church will provide them. If you want tracts on temperance, we already publish them, and will be glad to aid you in securing an abundant supply. If you want temperance concert exercises, we can find them for you. Do not let outside publishers surreptitiously crowd into your schools their untrustworthy lesson helps under the cry of "Temperance." Your own Church can do better for you than anybody else.

My Class for Jesus!

My Class for Jesus! this my care,
My constant hope, my daily prayer:
To fan the spark into a flame,
Which grace has kindled, by my aim.

My Class for Jesus! may I see
This hope a blest reality!
No rest in labor e'er be mine,
Till every member, Lord, be Thine.

My Class for Jesus! happy day
When every barrier's torn away,
And each is by Thy grace divine,
Ingrafted to the Living Vine.

Family Worship. By REV. R. DEWITT MALLARY. Pp. 61. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price 15 cents.

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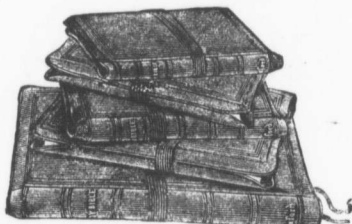
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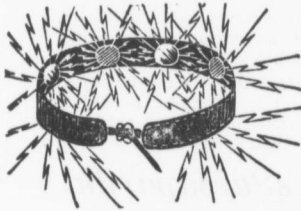
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