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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 15.]

APRIL, 1882.

[No. 4.

TABLE OF CONTENTS.

	PAGE.		PAGE.
Who Shall Roll Away the Stone	97	EDITORIALS	99
Lessons of Easter	97	SUNDAY-SCHOOL LESSONS.....	101
Work with and for Assistants	98	Music—Easter Anthem	128
The Lesson	99		

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 BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVI.]

APRIL, 1882.

[No. 4.]

Who Shall Roll Away the Stone ?

BY G. W. MOON.

THAT which weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe,
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
" Who shall roll away the stone ? "

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song out-gushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own,
Angels from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain ;
Many a grief we see before us,
Never comes to cause us pain.
Ofttimes in the feared " to-morrow "
Sunshine comes, the cloud has flown !
Ask not then in foolish sorrow,
" Who shall roll away the stone ? "

Burden not thy soul with sadness ;
Make a wiser, better choice ;
Drink the wine of life with gladness ;
God doth bid thee, man, " Rejoice."
In to-day's bright sunlight breaking,
Leave to-morrow's cares alone ;
Spoil not present joys by asking,
" Who shall roll away the stone ? "

Lessons of Easter.

BY SPITTA, TRANSLATED BY R. MASSIE.

SAY, my soul, what preparation
Makest thou for this high day,
When the God of thy salvation
Opened through the tomb a way ?
Dweldest thou with pure affection
On this proof of power and love ?
Doth thy Saviour's resurrection
Raise thy thoughts to things above ?

Hast thou, borne on Faith's strong pinion,
Risen with thy risen Lord ?
And, released from sin's dominion,
Into purer regions soared ?
Or, art thou, in spite of warning,
Dead in trespasses and sin ?
Hath to thee the purple morning
No true Easter ushered in ?

O, then, let not death o'ertake thee,
By the shades of night o'erspread ;
See ! thy Lord is come to wake thee,
He is risen from the dead.
While the time as yet allows thee,
Hear, the gracious Saviour cries ;
" Sleeper, from thy sloth arouse thee,
To new life at once arise."

See, with looks of tender pity,
He extends His wounded hands,
Bidding thee, with fond entreaty,
Shake off sin's entralling bands :
" Wait not for some future meetness,
Dread no punishment from Me ;
Rouse thyself, and taste the sweetness
Of the new life offered thee."

Let no precious time be wasted,
 To new life arise at length ;
 He who death for thee hath tasted,
 For new life will give thee strength.
 Try to rise, at once bestir thee,
 Still press on and persevere ;
 Let no weariness deter thee,
 He who woke thee still is near.

Waste not so much time in weighing
 When and where thou shalt begin,
 Too much thinking is delaying,
 Rivets but the chain of sin ;
 He will help thee and provide thee
 With a courage not thine own,
 Bear thee in His arms and guide thee
 Till thou learn'st to walk alone.

See ! thy Lord Himself is risen,
 That thou mightest also rise
 To emerge from sin's dark prison
 To new life and open skies.
 Come to Him who can unbind thee,
 And reverse thy awful doom ;
 Come to Him, and leave behind thee
 Thy old life—an empty tomb !

Work with and for Assistants.

In every Sunday-School there are child-loving young girls, who will be glad to take a class of little ones in the primary school. They are young Christian girls, with an enthusiastic, but not very definite, desire to "do something for Christ." They would shrink from the thought of taking a class in the big school, but they are quite willing to gratify the mother instinct, and at the same time feel themselves doing helpful work among the little ones.

Some will say that these same girls ought to be in Bible classes yet for a few years. Yes, unless they can learn more in a primary school. It is well to know the letter of the word, but it is better to know its spirit and practice, and here it may be learned. But the superintendent has a work with and for these young helpers. Many of them come into the class with the impression that they have little to do besides amusing the children and helping to keep order. It is ours to teach them how to teach. Not many of us are so favoured as to have access to a Normal class, and we have to make our own plans, and carry

out our own schemes. This may be a great advantage in many way.

A difficulty arises at the outset : How shall we get our helpers together ? These are such busy days ! And the young folks are almost, if not quite, as busy as their elders. Perhaps the best time, all things considered, is at the close of the school hour. Fifteen minutes every Sunday will be of great service in giving hints and getting at difficulties. The teachers are already present, and will willingly stay for that short time. Have brief notes of matters that need to be spoken of. You have thought of this and that during the week, that might be improved. Note it down, or it may escape you when wanted. To secure uniformity of teaching it is well, among young assistants especially, to have a simple outline prepared for the next lesson. Spend five minutes in talking it over, asking your assistants to write down the thoughts you wish should be made prominent in the teaching of the lesson. This is the time to give hints about the management of restless children, to discuss ways of promoting promptness, and many other things which teachers need to learn quite as much as do children.

Can you not see how work of this kind trains good teachers for advanced work ?

HERE are some hints on "How to get the scholar to prepare his Sunday-school lesson." 1. Let the teacher always be prepared himself. 2. Let the scholars see that the teacher expects preparation, and is kindly, but firmly, determined to have it. 3. Ascertain at every lesson what scholars have studied the lesson, and just how much they know about it. 4. Notice and recognize every attempt at preparation by the scholar. 5. Assign to each scholar, a week in advance, a written question to which he is expected to prepare an answer ; keep a record of the questions and names, and call for the answers in the class. It would be a good plan to send the questions on postal-cards through the mail. 6. Invoke the influence of home and the authority and love of the parents in the matter of preparation. 7. Win the love of the scholar so fully that he will learn the lesson because it pleases his teacher.—*The Study.*

The Lesson.

"O my lesson!" groans a teacher on Sunday within an hour of school-time. "I can't make it interesting to my class!" Of course you can't. Deducting the time needed for toilet preparation (no small job for some teachers), deducting time needed for the walk or ride to school, and there is little leisure left for packing, with items of interest, your class-bag.

Do you want to know how to make the lesson interesting? Two words will solve the difficulty. *Get full.* We don't say the rule is infallible, but it will certainly be of great assistance. Begin this Sunday to prepare for next Sunday, by finding out the lesson-subject and stamping it on your memory. We wonder how many teachers know a week ahead what the lesson will be? Do you, reader, know the lesson?

Monday morning go out with your bag and collect items for the lesson sedulously as any old rag-picker would hunt the streets for odds-and-ends. You read the morning paper. "There's a nice thing on next Sunday's lesson," you say. Cut it out. You are on the street; you hear a smart thing said, or see a smart thing done. "My boys will be interested in that next Sunday," you say. Remember it. You are reading your book in the evening. "That idea is pat for next Sunday," you think, at a certain passage. Put a mark there.

Pick up everywhere. Grub in all places. Fish in all pools. Reap in all fields. You would be a full man or woman by Sunday. If a fountain is full it will give. You will be surcharged with information as a battery-jar with electricity. You will be likely to give out ideas as readily as that jar will give out shocks.—*S. S. Times.*

RALPH WELLS said at the Vermont State Convention last October: "The Sunday-school is like a horse. It stands on four legs. The pastor and the superintendent are the two front legs, which make it go forward. The teacher and the parent are the two hind legs, which give it power. If any one of the four legs fails to do its part, it is lame and goes slowly, if it goes at all. Let all the four legs work together; the Sunday-school will go forward with good success."

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REV. W. H. WITHEROW, M.A., EDITOR.

TORONTO, APRIL, 1882.

The Best Lesson-Help.

We heard, a short time since, the Rev. William Taylor, D.D., of New York, himself a distinguished author and successful Sunday-school expositor, speak on this subject as follows: "This is a day of great multiplication of Sunday-school lesson-helps. Every religious paper has its column or two every week, and many special periodicals are published for this purpose. And all this is admirable. But there is help that surpasses all others, and that is a *loving heart*. Sound interpretation is good. Accurate information is good. But love in the heart is best of all."

There is a profound significance in this remark. It is but the sentiment of St. Paul, as given in the Revised Version:—"If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge;

and if I have all faith, so as to remove mountains, but have not love, I am nothing." Love to God gives truest insight into His Word. Love for our scholars gives entrance to their hearts. A passionate love for souls will give truest wisdom in winning them for Christ. Let us, therefore, while seeking every help from every quarter that we can obtain, seek first of all the preparation of the heart which cometh from God. This we shall find by earnest prayer, by communion with the great Teacher, by sitting at His feet and drinking deeply of His Spirit. This will solve many of the difficulties of the lesson—How to secure, and how to keep the attention of the scholars. Love is the potent magnetism that shall draw the scholars' hearts to the teacher, and enable the teacher to draw them to Christ.

Sunday-schools versus Mothers.

MUCH as we appreciate the value of Sunday-schools—and we will yield to none in our estimate of their importance—we heartily concur in the following remarks of the New York *Methodist*.—

"Religious instruction by schools ought not to become a means of abrogating the duties of parents. We have, in recent years, read often with growing amazement that Sunday-schools are depended upon by the Church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particular persons called parents, but of a body of persons called a Church. If the Church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood, it is not very surprising that the Sunday school is "regarded as falling short of its duty." One good mother is worth several millions of Sunday-schools; and no possible Sunday-school can ever do the mother's work. If any are troubled on this subject, they will do well to labour for a restoration of parental obligations

rather than for a Sunday-school which shall do away with any moral and religious uses for parents."

The Lessons for 1883.

THE Sunday school Lesson Committee have announced their selection of lessons for 1883. Through the kindness of Dr. Potts, who is a member of that committee, we have received a copy of the Scheme for next year. It is too long to give in full, but we may state that the lessons for the first and second quarter are from the Book of Acts, and for the third and fourth are from the Books of Joshua, Judges, and 1st Samuel—giving the history of Israel from the death of Moses to the death of Saul and Jonathan. It will be seen that for eighteen months the lessons are in the New Testament, the Gospel of St. Mark and the Acts. Never since these books were written have they received such profound study as they shall receive in the schools of Christendom during these eighteen months.

THE most effective International Society of our times is the Sabbath-school. The International Sabbath-School Lessons are weaving nations into unity, and creating a spirit which, practically, makes one body of all evangelical denominations. How it would have added to the enthusiasm of Paul, when he went out of the Ostian Gate to die, if he could have seen ten thousand times ten thousand in all nations and tribes and kindred and tongues, sitting down every Sabbath-day to the same lesson—at the Cape of Good Hope, at the edge of the Yellow Sea, and in the Sandwich Islands, in Germany, France, and Italy, and on our own once desolate shores—all uniting to study the same Book!

PETITIONS to Parliament should be written in a bold, round, open hand, for which purpose Esterbrook's blunt and broad pointed pens are the best. Address the Esterbrook Steel Pen Co., 26 John Street, New York, for samples.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

APRIL, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [A-D] at the side.

A. D. 28.

LESSON I.—THE MISSION OF THE TWELVE.

April 2.

Mark 6. 1-13.

1 And *a* he went out from thence, and came into his own country; and his disciples follow him.

a Matt. 13. 54; Luke 4. 16.

2 And when the sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, *b* From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

b John 6. 42.

3 Is *c* not this the carpenter, the son of Mary, *d* the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they *e* were offended at him.

c Isa. 53, 2, 3; 1 Cor. 1. 23. — *d* Matt. 12. 46; Gal. 1. 19. — *e* Matt. 11. 6.

4 But Jesus said unto them, *f* A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

f Matt. 13. 57; John 4. 44.

5 And *g* he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

g Gen. 19. 22.

6 And *h* he marvelled because of their unbelief. *i* And he went round about the villages, teaching.

h Isa. 59. 1, 2, 16. — *i* Matt. 9. 35.

7 And *j* he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

j Matt. 10. 1; Luke 9. 1.

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But *k* be shod with sandals, and not put on two coats.

k Acts 13. 8.

10 And *l* he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

l Matt. 10. 11.

11 And *m* whosoever shall not receive you, nor hear you, when ye depart thence, shake *n* off the dust under your feet for a testimony against them. *o* Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

m Matt. 10. 14. — *n* Acts 13. 51; 13. 6. — *o* Heb. 10. 31.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, *p* and anointed with oil many that were sick, and healed them.

p James 5. 14.

GENERAL STATEMENT.

Nearly a year has passed since Jesus, at the beginning of his ministry, stood among his townspeople of Nazareth. He still yearns to bestow upon them the bread of eternal life, although on the former visit they scorned his words, and would have thrust him over the precipice brow. He thinks of his brothers, who once roamed among the Galilean hills by his side, and now, perhaps, handle the familiar tools in Joseph's carpenter-shop; and of his sisters, now matrons in their own peasant cottages. He resolves to visit the home of his childhood, and to give his old companions one more opportunity to embrace his Gospel. Followed by the faithful twelve, he walks upward from the shores among the mountains, and by sunset stands within the walls of Nazareth. In the synagogue, where, sitting by Joseph's side, he heard of old the Law read and the Psalm chanted, he stands once more. He speaks the gracious words of the Gospel, while all listeners at first wonder, and then despise. In his own home, even One greater than the prophets fails to receive honour. He may not even heal the sick nor cleanse the lepers where none will come to be cured, so he sadly leaves the city for the surrounding villages, where the humbler folk listen gladly to his teachings. It is now time to enlarge the field of his ministry, so he sends forth the chosen twelve as his messengers, plain men bearing his word to the masses of their people, without the robes of priests, or the phylacteries of the scribes; bidding men in brotherly words to repent, and attesting their commission by works of healing.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Went out from thence. From Capernaum, where his visits after this time were only occasional and transient. **His own country.** The neighbourhood of Nazareth, a journey of from seven to ten hours. At this place he had lived during nearly all the thirty years of his earlier life, and from it he had been driven at the beginning of his ministry. Luke 4. 16-31. **Disciples follow.** The twelve apostles, who now accompanied him everywhere. Their presence may have prevented the repetition of the violent acts which occurred at his former visit.

2. Sabbath day was come. Implying that his stay at Nazareth was of several days.

duration. **Teach in the synagogue.** Jesus attended the worship of the synagogue, even when it was conducted by his enemies. **Hearing, astonished.** From which it may be inferred that his earlier years had not been marked by supernatural events or the display of remarkable knowledge, contrary to the legends in the "Gospel of the Infancy" and other apocryphal books. **What wisdom.** A question which every one may well ask who compares the words of Jesus with those of the wisest ancient teachers.

3. The carpenter. In the East trades descend in families through many generations, so that it is more than likely that Jesus, until the beginning of his public ministry, worked at Joseph's trade as a carpenter. 1. See here the evidence that Jesus' wisdom was divine, since he could not have learned it in the carpenter's shop. 2. See how fully Christ can sympathize with the burdens and troubles of the toiling multitudes. 3. See the nobility and honour in a life of labour. **Son of Mary.** Undoubtedly Joseph had died before the beginning of Christ's ministry. **The brother.** These persons named may have been either children of Joseph by a former marriage, or own cousins to our Lord (as the word is occasionally so understood), or, more likely, younger brothers and sisters of Jesus, children of Joseph and Mary. The word "first-born" in Luke 2. 7, would suggest that Mary had other children afterward. **James.** Probably the author of the Epistle, and Bishop of the Church at Jerusalem, though not an apostle. **Judas.** Probably the author of the brief Epistle. These brothers of Jesus did not then believe in him, but were found among the disciples after the ascension. John 7. 5; Acts 1. 14. **Sisters.** Perhaps married to men in the neighbourhood. **Offended.** Displeased, or unbelieving.

4, 5, 6. Without honour, etc. A common proverb, which Jesus referred to himself, meaning that from the familiarity of his townspeople they failed to recognize his greatness. 4. How much greater our privilege than that enjoyed by the Nazarenes! **Could there do.** Not that it was impossible, but that he could not consistently with the purposes of his ministry, or that no opportunity was offered him. 5. How often prejudices will prevent men from the enjoyment of their privilege! There are hearts even now that remain unblessed, because they will not let Christ bless them. **Marvelled.** Because the unbelief of the Nazarenes stood in such contrast with the interest elsewhere, because it was so blind and wilful, and because it was so injurious to themselves. 6. Is the unbelief of our time any less strange and foolish? **The villages.** Shut out from the city by the hardness of its people, he shed the light of his teachings on the little hamlets around it.

7. Called . . . the twelve. The Saviour sent out his apostles, partly because the exercise of preaching would give them good training for their work after his ascension; partly because the hunger of the people after the word made it necessary to provide preachers for the many places where he himself could not go, and partly

because the growing opposition of the Pharisees, and their misrepresentation of his ministry, made workers in his cause a necessity. **Two and two.** For mutual counsel, encouragement, and help. **Power . . . over spirits.** It was a part of Christ's mission to destroy Satan's kingdom in the hearts of men; and miracles of this kind would show the authority of his messengers.

8, 9. Take nothing. "These commands were suited to the circumstances. Their mission was to a narrow district of country, extending over a few weeks of time; in a mild and even climate, and under a simple state of society, so that elaborate preparations were not necessary. This way of living would train them in a life of constant trust in him who had sent them forth; would bring them into immediate contact with the people, and would give to the masses among whom they laboured a closer sympathy with them."—*Lesson Commentary.* **Save a staff.** In Luke 9. 3, it is "neither staves," implying that they might carry a staff for travel, but not another for defence. **No scrip.** The scrip was a bag or basket for carrying food, which they would not need while depending on the hospitality of the people. **No money.** "No brass," literally. This would cast them fully upon the kindness of those among whom they preached. **In their purse.** Literally "the girdle," which is often used among Orientals, as a pocket or purse. **Sandals.** Mere soles, not shoes for a long journey. **Not two coats.** In their ordinary working dress, without carrying an extra mantle. We are not to regard these commands as a permanent plan of church work; yet in spirit they should be observed, showing a labour for souls which is, (1) Self-sacrificing; (2) Trusting; (3) Adapted to the people; (4) Depending for support upon the people.

10, 11. There abide. They were not to spend their time in visits of ceremony, so common in the East, but in direct work for the salvation of the people. 7. God's workers should have singleness of purpose. **Shall not receive you.** 8. Then we are not to be surprised if some do not receive the Gospel or its workers. **Shake off the dust.** As a token that they would let nothing of such people remain with them. **More tolerable.** Because the cities of the plain received no such light, they will not be condemned to such penalties. **Judgment.** 9. An indirect warning that there will be a day of judgment for all mankind of every land and age.

12, 13. Men should repent. That was the practical aim of their preaching—to lead men to turn from sin. **Anointed with oil.** As the external sign of the miracle wrought, connecting themselves with it as the workers.

GOLDEN TEXT.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. Matt. 10. 40.

OUTLINE.

1. The Teacher, v. 1-6.
2. The Twelve, v. 7-13.

LESSON HYMNS.

No. 686, *New Hymn Book.* 7s. & 6s.

Lord of the living harvest
That whittens o'er the plain,
Where angels soon shall gather
Their sheaves of golden grain ;
Accept these hands to labour,
These hearts to trust and love,
And deign with them to hasten
Thy kingdom from above.
As labourers in thy vineyard,
Send us, O Christ, to be
Content to bear the burden
Of weary days for thee :
We ask no other wages,
When thou shalt call us home,
But to have shared the travail
Which makes thy kingdom come.

No. 685, *New Hymn Book.* C. M.

How precious is the book divine,
By inspiration given ;
Bright as the lamp its doctrines shine,
To guide our souls to heaven.
It sweetly cheers our drooping hearts,
In this dark vale of tears ;
Life, light, and joy it still imparts,
And quells our rising fears.
This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day.

No. 682, *New Hymn Book.* S. M.

How beauteous are their feet
Who stand on Zion's hill ;
Who bring salvation in their tongues,
And words of peace reveal !
How cheering is their voice,
How sweet the tidings are !
"Zion, behold the Saviour King ;
He reigns and triumphs here."
The Lord makes bare his arm,
Through all the earth abroad ;
Let all the nations now behold
Their Saviour and their God.

HOME READINGS.

- M. The mission of the twelve. Mark 6. 1-13.
Tu. The charge to the twelve. Matt. 10. 16-31.
W. The need of the Gospel. Rom. 10. 1-18.
Th. Preaching the Gospel. Acts 16. 6-15.
F. The privileges of the Gospel. Luke 10. 17-24.
S. Fate of God's enemies. Gen. 19. 15-29.
S. The followers of the Lord. Psa. 84. 1-12.

Time.—A. D. 28, soon after the events of the last lesson.

Place.—Ver. 1-6, Nazareth ; ver. 7-13, Galilee.

Parallel Passages.—With ver. 1-6, Matt. 13. 54-58, some commentators regard Luke 4. 16-30, as parallel, but most as a previous event, early in Christ's ministry ; with ver. 7-13, Matt. 10. 1-42, Luke 9. 1-6.

QUESTIONS ON THE LESSON.

1. The Teacher, v. 1-6. To what place did Jesus go? Had he visited it before? Luke 4. 16.

How had he been treated at that time? Luke 4. 28-30. What did the people of Nazareth now think of his words? Did their wonder lead them to believe in him? Why not? How did Jesus explain their unbelief? What did they lose by not believing in Jesus? How did Jesus feel at their unbelief? What did he do in the villages around Nazareth? What blessings did Christ bring with him? Matt. 9. 35.

2. The Twelve, v. 7-13. For what purpose were the twelve chosen? Mark 3. 14-15. What power was given them? What were they forbidden to take? What was the reason for these commands? How were they to find homes among the people? Matt. 10. 11. Why were they so staying in one house at each place? What did Jesus say concerning those who receive the apostles? [Golden Text.] What were they to do where the people would not hear them? What would be the penalty for refusing to hear the apostles? How did the disciples fulfil their mission?

PRACTICAL TEACHINGS.

How are we taught in this lesson—

1. That Christ brings blessings only to those who believe?
2. That Christ expects his followers to work?
3. That Christ's workers must be self-denying?

The Lesson Catechism.—1. How was Jesus treated in his own city, Nazareth? He was rejected. 2. How did Jesus feel at the rejection by his own people? He marvelled at their unbelief. 3. Whom did he send out to preach? The twelve disciples. 4. What did he command them concerning their journey? To carry nothing. 5. What did the disciples preach? That men should repent.

DOCTRINAL SUGGESTION.—The ministry of the word.

ANALYTICAL & BIBLICAL OUTLINE.

The Preparation of the Gospel Preacher.

I. SPIRITUAL ENDOWMENT.

What wisdom is this? v. 2.

"Demonstration of the Spirit, and . . . power." 1 Cor. 2. 4.

II. INDEPENDENCE OF POPULARITY.

Is not this the carpenter? v. 3.

"Being reviled, we bless." 1 Cor. 4. 12.

III. TRUST IN GOD.

Take nothing for their journey. v. 8.

"My God shall supply all your need." Phil. 4. 19.

IV. SIMPLICITY IN LIFE.

Not put on two coats. v. 9.

"Be not conformed to this world." Rom. 12. 2.

V. SINGLENESS OF AIM.

There abide till ye depart. v. 10.

"This one thing I do." Phil. 3. 13.

VI. FIDELITY IN WORK.

Shake off the dust . . . against them. v. 11.

"Reprove, rebuke, exhort." 2 Tim. 4. 2.

ADDITIONAL PRACTICAL LESSONS.**The Preaching of the Gospel.**

1. The Saviour gives to his preachers the example of preaching the Gospel to those nearest to themselves. v. 1.
2. The preaching of the Gospel should be not in human wisdom, but in demonstration of the Spirit. v. 3.
3. The preaching of the Gospel is not always successful with those who enjoy the highest privileges. v. 3. 4.
4. The preaching of the Gospel finds its greatest obstacles in the unbelief of those who hear it. v. 5.
5. The preaching of the Gospel requires men of self-sacrificing and trustful character. v. 8.
6. The preaching of the Gospel aims directly towards reaching the people. v. 10.
7. The preaching of the Gospel entails great responsibility upon those to whom it is preached. v. 11.

CATECHISM QUESTION.

32. How was this kept in remembrance in following ages?

God—that the children of Israel in after ages might keep in remembrance the passing-over their fathers in Egypt, in the night when the angel destroyed all the first-born of the land—appointed the yearly sacrifice of a lamb in every family, which was called the Feast of the Passover.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN Sir Frederick Roberts started from England last year for the seat of war in South Africa great was the interest manifested in his expedition. The work that lay before him, the provision made by Government for its being carried out, the probable directions given him, and the chances (or, might I say, the all but certain hopes) of his success and of a triumphant issue, were common topics of conversation and discussion. And in a greater or less degree similar interest is taken in the setting forth of any man upon an enterprise of public importance. Such a setting forth we are to look at to-day; with this difference: the enterprise is a matter of past history, its features being continually reproduced in the present, and yet further to be unfolded in the future.

We read a few Sundays ago of our Lord's choice of twelve to whom he proposed to entrust his work. To-day we witness their first start.

Though not received in his "own country," namely, Nazareth and its environs, the Lord Jesus was welcomed in other parts of Galilee,

and so large was the field of labour which here lay open to him, that the time was now come when the twelve should go forth in his name. Notice

1. The place to which they were going.

Our Lord did not send these first labourers into strange and distant regions. Not one of them was left behind among the unfriendly Gadarenes, to preach in the name of Jesus. They were to begin in well-known walks, in the villages of Galilee (Luke 9. 6,) among a people to which they were no strangers, and who had already learned to revere the name in which they went forth.

Here we see the wisdom and tenderness of the great Master. He gave them the easier work first. Hereafter they were to go forth "as sheep in the midst of wolves," (Matt. 10. 16,) but not until they were more fully trained and equipped for service. Hereafter they were to go "unto the uttermost parts of the earth," (Acts 1. 8,) but not until the Spirit had come to endow them with his felt presence. They were to learn the joy of working with him first, and then later they would not fear the hardship and peril his soldiers must be ready to undergo.

And in the same order does the Master send forth his servants now. First work for him in your own homes, speak for him to your own companions, where his name is not utterly strange, and where you are not without some friendly support and sympathy, or at least kind feeling. Those who are home missionaries will make the best foreign missionaries, and those who are "faithful in a very little" will be "faithful also in much."

2. The provisions made for their work.

The Master furnished them at the outset with two priceless gifts—companionship and power.

(a) Companionship. He sent them out "two and two." That was the requirement of Jewish law—two or three witnesses. But it was more. It was the deep craving of human nature as originally formed by the Creator. It is true that our Lord can and does make up to a servant of his who is left solitary all that such a one seems to go without. But his first provision for the apostles was the companionship of one of themselves—another heart to feel with theirs, another mind to plan with theirs, another voice to echo and to supplement theirs, another strength to support theirs, another judgment to correct theirs. This is how the Master would have his servants go forth to labour. They are not to stand alone, in proud isolation, but in brotherly love and humility to depend mutually one upon the other.

(b) Authority. An earthly ambassador cannot go forth without this. He must be accredited by his sovereign, and must be able to

show his credentials. His word will be of no weight unless it is understood to be the word of the monarch who sends him. It is not his own standing, but that of the power he represents, which gives him his influence. The Lord Jesus showed himself "mighty in word and in deed," and his messengers must do the same. So he gave them "authority over unclean spirits," and also "to cure diseases," Luke 9. 1. We can fancy Peter and John coming to some village. The news goes round that two of the followers of Jesus are come. They preach in his name to the crowd that surrounds them. But there are sick ones there, and sufferers vexed with evil spirits—can they help these? Yes. As boldly as they bade men repent, so confidently do they command the spirits, and bid the sick arise and walk. And the name, not of Peter and John, but of Jesus their Lord, is glorified. And as surely as any servant of Christ now goes forth to do the work given him, in the Master's name, and for the Master's glory, he will find that authority and power are with him.

3. *The directions given them.*

There are three in this gospel—all, probably, given at this time, while Matthew adds others which may have been spoken later on, and which have reference to the work of the apostles after our Lord's ascension.

(a) To make no provisions for their temporal wants on the journey. They were not going far, nor among strange people, and all their actual needs could be met without thought or trouble on their own part. Their ordinary clothing was sufficient—no travelling shoes needed—not even a staff, should there be none at hand. Comp. Matt. 10. 10. To load themselves with provisions or extra clothing would encumber them, just as heavy luggage would a tourist out on a short holiday—or, rather, a soldier on a short expedition. For the more distant and difficult work to come a proper exercise of forethought was later on enjoined. See Luke 22. 36. The lesson for Christ's servants at all times is to be unincumbered with worldly things—without carefulness—at leisure to pursue their Master's business.

(b) To remain in the house they should first be received. The advantage of such a course is evident. Men would know where to find them; they would not lose time in going to and fro; it was proper courtesy toward those who welcomed them; and the house where they had lodged might become a place whence the light should afterwards radiate to others. The Master would have his servants steady in their work as well as in their walk.

(c) To shake off the dust from their feet against that city which did not receive them. We read twice in Acts of this symbolic action, or a similar one, being performed. Acts 13.

51; 18. 6. If sinners will not hear the glad tidings, nor heed the warning voice, the guilt is their own. Christ's servants are free of the responsibility. A terrible thought for those who will not hear!

4. *Their success.*

They did the work they were sent to do. Going forth in faith, they found that the power of the Master rested upon them. The sick were healed, the evil spirits cast out, the Gospel preached. That was the sowing time; the harvest had not yet come. And the sowing time is not yet over. The same Master calls for faithful ones to go forth on his work. He gives the same provision—the prayer and sympathy of his people, and his own presence and power. He gives the same directions to unincumberedness and steadiness. He absolves the faithful messenger from the burden of souls that will not listen. And those who try it will find there is no more delightful employment upon the earth than the service of the Lord.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a sketch-map of Galilee and its sea, showing the location of Capernaum and Nazareth... The privilege which Nazareth had enjoyed... Christ's former visit to Nazareth and his treatment... His love for his own people... His treatment on this occasion, and what it showed... What the Nazarenes lost... The commands to the twelve. (Compare Matt 10.)... The spirit of Christ: (1) Love; (2) Desire to bless; (3) Willingness to work; (4) Surprise at human unbelief; (5) Zeal for saving souls; (6) Skill in adapting means to his end... The spirit of the Gospel preacher. (See Analytical and Biblical Outline.)... The preaching of the Gospel. (See Additional Practical Lessons.)... What are the duties presented by this lesson?... The discouragements, the demands, the duties of the Gospel ministry... ILLUSTRATIONS. Great men rising from lowly condition, for example, Lincoln, Garfield, etc.... The dome of St. Peter's lofty as it is, cannot be seen from the ground in front of the cathedral, being cut off from view by the roof. So greatness needs distance to make it visible... The burning lens sets on fire by concentrating the sun's rays at one point. God's ministers and workers need to fix all their power upon the one purpose of reaching souls.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 3, Prose, 128, 2043; Poetical, 2086. Ver. 4, Prose, 9600. Ver. 6, 3261, 5601. Ver. 7, 10543. Ver. 8, 10535. Ver. 11, 4695. Ver. 12, 4964. Ver. 13, 10551... FREEMAN'S HAND-BOOK: The synagogue, 636; Staff, 256; Scrip, 256; The purse, 653;

Sandals, 654 ; The tunic, 821 ; Heathen dust, 655.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "His disciples followed him." To be taught : Who were disciples ? What led them to follow ? The result of following.

1. In all our teaching about Christ, we should seek to make clear the great object of his work, namely, the founding of a new kingdom, which was to be a kingdom of love. Tell that Jesus knew when he began his work that the cross was only a little ahead of him, and that he wanted to leave men behind who could carry on his work. So Jesus called men to follow him who could learn of him, and they are called disciples, or learners. Let children name some of the first disciples ? What is a learner ? Are there any disciples nowadays ?

2. Tell how Jesus came with his little band of learners back to the place where he had lived when a boy. He had gone away a year before because the people did not want to hear him. We, too, can drive Jesus away from our hearts by refusing to listen to him. But Jesus gave them another chance, and his disciples followed him, and went into the synagogue where he went to teach. Tell the result, and draw from children what led to the difference between the disciples and the people of Nazareth. The disciples loved Jesus; the Nazarenes did not. The disciples wanted to learn; the Nazarenes said, "We know enough already, and if we did not, how can this young man, whom we have always known, teach us ?" The disciples believed in Jesus; the Nazarenes did not. The disciples had love, faith, and teachable hearts; the Nazarenes had none of these. Are we disciples or Nazarenes ?

3. When the disciples had been long enough with Jesus to learn the great story of his love, he sent them out to tell it to others. He always does that. He will send any one out to tell about him who truly learns of him, and

that is a great honour. And now the disciples became *apostles*, which means *sent out*. Tell how Jesus told them to go without money or food, and ask children if they would fear to go on a journey with father along to take care of them and pay all the bills. Who was a father to these apostles ? Did they need any care besides his ?

Lessons for little children : 1. A learner, or disciple, cannot begin too young. 2. Love and faith are sure to follow Jesus. 3. Jesus often sends little ones to tell the story of his love. Then little ones should make haste to learn it.

Blackboard.

BY J. E. PHIPPS, HQ.



Two blackboard sketches are here given. The upper one illustrates the rejection of Jesus in his own country. Application : *Are our hearts open to Jesus ?* The second sketch represents the twelve disciples fulfilling their mission by sowing Gospel seed—the seed of repentance. A third sketch is suggested. Draw a fountain and write : "Jesus is the fount of all authority." Underneath draw a cup running over with pardon. *His ministers are his cup-bearers.*

A. D. 24.

LESSON II.—DEATH OF JOHN THE BAPTIST.

Mark 6. 14-29.

April 9.

14 And a king Herod heard of him (for his name was spread abroad) ; and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

a Matt. 14. 1.

15 Others *b* said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

b Matt. 16. 14.

16 But *c* when Herod heard thereof, he said, It is John, whom I beheaded : he has risen from the dead.

c Luke 9. 19.

17 For Herod himself had sent forth and laid

hold upon John, and bound him in prison for Herodias's sake, his brother Philip's wife ; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

d Lev. 18. 16 ; 20. 21 ; 2 Tim. 4. 2 ; Heb. 13. 4.

19 Therefore Herodias had a quarrel against him, and would have killed him ; but she could not :

20 For Herod *e* feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

e Matt. 21. 26.

21 And *f* when a convenient day was come, that Herod, *g* on his birthday, made a supper to his lords, high captains, and chief estates of Galilee;

f Matt. 14, 6. — *g* Gen. 40, 20.

22 And when the daughter of the said Herodias came in, *h* and danced and pleased Herod and them that set with him, the king said unto the damsel, Ask of me whatever thou wilt, and I will give it thee.

h Isa. 3, 16.

23 And he swore unto her, Whatsoever *i* thou shalt ask of me, I will give it thee, unto the half of my kingdom.

i Eth. 5, 3, 6; 7, 2; Eccl. 5, 2; Rom. 1, 28-31; Heb. 11, 36-38; Jas. 2, 13; Rev. 6, 9-11.

24 And she went forth and said unto her mother, What shall I ask? And she said, *j* The head of John the Baptist.

j Prov. 12, 10.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and *k* took up his corpse, and laid it in a tomb.

k Acts 8, 2.

GENERAL STATEMENT.

On the eastern shore of the Dead Sea rises a gloomy building, at once a garrisoned outpost to the kingdom and a prison for the victims of the king's dislike or dread. In a lonely dungeon of that castle sits a young man, the last and greatest of the prophets, the herald of the world's Redeemer. He that was wont to enjoy the freedom of the wilderness has for a year breathed the fetid air of the prison, and clanked his chain, and wrestled with his doubts. (Matt. 11, 2, 3,) and wearily waited for his crown. Herod's birthday has come, and there is a banquet in the castle. Nobles, generals, and courtiers recline around the tables, feast upon the delicious viands, and drink the health of their monarch in full cups. There is a patter of soft footfalls on the marble floor as Princess Salome, in the dress of a dancing-girl, enters, and the nobles behold her graceful attitudes and motions with delight. King Herod, in the thrill of excitement, pledges the fair dancer to grant her any request, even at the cost of half his realm, and seals his promise with a vow. The girl goes forth; there is a whispered consultation without; she returns, and holding out her white arms she speaks in triumph, "Give me here John Baptist's head in a charger!" The king starts from his throne with surprise, and a shadow comes across his face. But his word has passed, and he dare not face the scorn of his guests by refusing to fulfill it. A command is given, the heavy tread of a soldier is heard

upon the stairs, a door creaks upon rusty hinges, a scimitar flashes, and the noblest head in Herod's kingdom falls upon the dungeon-floor. There is seen a gory head upon a plate, upheld by fair hands, and borne to a mother in whom revenge has steeled the heart against pity. But all is not over. There sits on the throne a king whose face shows remorse eating within his soul. He cannot rest, and when men tell of wonders wrought by a new Prophet, he speaks in tones of terror, "It is John the Baptist whom I beheaded; he is risen from the dead!"

EXPLANATORY AND PRACTICAL NOTES.

Verse 14. King Herod. This was Herod Antipas, the son of the Herod who was reigning when Jesus was born, and like his father in crime, though lacking his father's abilities. He inherited Galilee and Perea, the fourth part of Herod's kingdom, with the title of tetrarch, but was styled *king* by courtesy. **Heard.** He now heard of Jesus for the first time, being a profligate prince, neglectful of his realm and devoted to his own pleasures. We learn from Luke 8, 3, and Acts 13, 1, that there were friends of Jesus even in the court of Herod, and through these the report of Christ's works may have reached the royal ear. **John... was risen.** Herod was a Sadducee, disbelieving in a hereafter or a separate existence of the soul and body, yet his guilty conscience was stronger than his unbelief. 1. "One flash of conscience will destroy a whole creed when that creed is founded on falsehood." **Mighty works.** "These powers work in him." [Revised Version.] Herod imagined that a resurrection had clothed John with a new power.

15, 16. It is Elias. The prophet Elijah, who was expected to reappear on the earth to prepare the way for the Messiah's coming. **A prophet, or as one of the prophets.** "Even as one of the prophets." [Rev. Ver.] That is, a prophet who was more than a religious teacher, as the more recent prophets had been, but one like Elijah and Elisha, commissioned with power to predict events and work miracles. **John, whom I beheaded.** The king accuses himself of what his nobles dared not accuse him. 2. A crime pursues with its own terrors the one who has committed it.

17. Bound him in prison. The imprisonment of John began just before the opening of Jesus' Galilean ministry, which had now been in progress for a year. The prison (as we learn from Josephus) was at Machærus, near the eastern shore of the Dead Sea. Here was a castle, at once a royal residence, a fortress for the frontier, and a prison. In its ruins may still be seen two dungeons with holes in the wall where once staples were fixed. **For Herodias' sake.** Herodias was Herod's own niece, (the daughter of his half-brother Aristobulus,) and the wife of his brother Herod Philip, at whose house in Rome Herod Antipas was a guest while prosecuting his claim to the throne before the Senate. He repaid his brother's hospitality by enticing his wife to forsake her husband, and

for her sake cast off his own wife, the daughter of Aretas. This crime involved him in a disastrous war with Aretas, as well as in the murder of John the Baptist. 3. Sin never walks singly, but is quickly followed by other sins.

18, 19. John had said. The prophet who had rebuked the sins of the people did not spare those of the king. **Unto Herod.** The rebuke was given directly to Herod, and was not a denunciation of him while absent. **It is not lawful.** Because both Herod Antipas had a wife and Herodias a husband living, and because they were within a degree of relationship in which the law of Moses forbade marriage.

Herodias had a quarrel. "Set herself," [Rev. Ver.] or cherished a settled hatred. **Would have killed him.** The original is stronger, and indicates a settled determination to kill John. 4. See the settled antagonism between good and evil character.

20. Herod feared John. The king, with an army at his back, afraid of one skin-clad man, whom he held in his own jail! 5. A man of base nature cannot help looking up to the character nobler than his own. **Just... holy** Just in dealing with men, holy in his relation to God. **Observed him.** Rather, as in the Rev. Ver., "kept him safe," that is, from Herodias. **When he heard him.** Herod had many opportunities to meet John, for his headquarters were at Macherus during a war with Aretas, the ruler of Arabia. **Did many things.** The Rev. Ver. has "was much perplexed," between the calls of his conscience and the influence of his guilty companion.

21, 22, 23. A convenient day. A day fitted for the purpose of Herodias to accomplish John's death. **Herod... made a feast.** Perhaps at Macherus, within the walls where John was a prisoner. If at Herod's capital, Tiberias, several days must have elapsed between the events here narrated. **Lords.** The nobles of his little realm. **High captains.** The officers in his army. **Chief estates.** Prominent and influential men. **Daughter of... Herodias.** The child of her former husband, Philip, named Salome. **Came in and danced.** The dances at such banquets were performed by women only, and were of a very indecent character. The fact that on this occasion a princess was willing to dishonour her rank made her actions all the more fascinating to the drunken nobles and the debauched king. **Them that sat.** The words indicate that they were reclining, according to custom, around the tables. **He swore unto her.** Probably the wily dancer exacted an oath as an additional sanction to the royal promise. **Unto the half.** 6. How much will a sinner barter away for a moment's pleasure. 7. There are many who give not only half but all they possess for the pleasures of sin.

24, 25. Said unto her mother. 8. How great the influence of a mother for good or evil! **The head of John.** The half of a kingdom was not worth so much to a wicked woman as the gratification of her own hate and revenge. **Straightway with haste.** Lest the king's ardour might cool and his vow be with-

drawn. **By-and-by.** An expression which once meant "immediately," but does not now represent the meaning of the original, which the Rev. Ver. rightly gives as "forthwith." **In a charger.** A large plate, or platter. Not satisfied to have her enemy slain, she must receive the bloody head into her own hands.

26, 27. Exceeding sorry. Regret, chagrin, anger, and alarm were all mingled in the king's feelings. **For his oath's sake.** A perverted conscience, showing more regard to his own word than to an innocent man's life. **Their sakes.** A king, yet afraid of the mocking jests of those who sat around his own table! 9. It is better to follow conscience than popular opinion. **An executioner.** "A soldier of his guard." [Rev. Ver.] **Behewed him.** He whom Jesus had called a greater than the prophets, and the noblest man of earth, was thus slain in early manhood to gratify the whim of a dancing girl! Yet his life, like every true life, was not wrought in vain!

28, 29. The damsel. Salome's part in this transaction reveals as to her character: (1) Early depravity of morals; (2) Insensibility; cold and unfeeling; (3) Weakness, if not wickedness: thoroughly under her mother's influence. **To her mother.** She is said to have pierced with a needle the tongue which had spoken the truth against her. **His disciples.** The few followers who still clung to the prophet in his prison. **Laid it in a tomb.** Matthew (14. 12) relates that they bore the sad news of their master's death to Jesus.

GOLDEN TEXT.

The wicked plotteth against the just, and gnasheth upon him with his teeth. Psa. 37. 12.

OUTLINE.

1. A King's Fear, v. 14-20.
2. A King's Fealty, v. 21-35.
3. A King's Crime, v. 35-50.

LESSON HYMN.

No. 777, New Hymn Book. 7s & 6s.

Stand up! stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you;
Ye dare not trust your own:
Put on the Gospel armour,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.
Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally.

No. 454, New Hymn Book. S. M.

Soldiers of Christ, arise,
And put your armour on;
Strong in the strength which God supplies
Through his eternal Son:
Strong in the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror.

Stand then in his great might,
With all his strength endued;
But take to arm you for the fight,
The panoply of God.

No. 463, *New Hymn Book.* S. M.

"I the good fight have fought,"

O when shall I declare?

The victory by my Saviour got,
I long with Paul to share.

O may I triumph so,

When all my warfare's past;

And, dying, find my latest foe

Under my feet at last!

This blessed word be mine

Just as the port is gained,

"Kept by the power of grace divine,

I have the faith maintained."

Time.—A. D. 28, immediately following the event of the last lesson.

Place.—Castle of Machærus, near the Dead Sea.

Parallel Passages.—Matt. 14 1-13; Luke 9. 7-10.

HOME READINGS.

M. Death of John the Baptist. Mark 6. 14-29.

Tu. Martyrdom of Stephen. Acts 7. 44-60.

W. The persecutions of Paul. 2 Cor. 11. 18-33.

Th. The souls under the altar. Rev. 6. 1-11.

F. The rewards of glory. Rev. 7. 9-17.

S. The victories of faith. Heb. 11. 24-40.

S. Comfort in persecution. Psa. 37. 1-18.

QUESTIONS ON THE LESSON.

1. **A King's Fear**, v. 14-20. What king was this? Whom did Herod believe Jesus to be? Why did he feel troubled when he heard of Jesus? What had Herod done to John, and why? How did Herod feel toward John? Why did he respect John? Did he do as John urged him to do? How did his conduct illustrate Ezek. 33. 32?

2. **A King's Folly**, v. 21-25. What took place on Herod's birthday? What promise did he make? Why was it a foolish promise? How was his folly shown? What character did this request show in the young girl? How did it show the truth of the Golden Text?

3. **A King's Crime**, v. 26-29. How did King Herod feel about his promise? Why ought he not have kept such a promise? What did Herod do, and why? What was done with the head of John the Baptist? What was done with his body? What did the disciples of John afterward do? Matt. 14. 12.

PRACTICAL TEACHINGS.

How does this lesson show—

1. That the wicked are troubled by a guilty conscience?
2. That the wicked fear the good?
3. That the wicked hate the good?

The Lesson Catechism.—(For the entire school.) 1. Whom did King Herod believe Jesus to be? John the Baptist. 2. What had Herod done to John? He had put him in prison. 3. How long did he keep John in prison? About a year. 4. What did he then do? He put him to death. 5. Whose hatred caused Herod to kill John? The hatred of his wife, Herodias.

DOCTRINAL SUGGESTION.—Human depravity.

ANALYTICAL & BIBLICAL OUTLINE.
Contrasts of Character.

I. THE PROPHET.

1. **Courage.** Said unto Herod. v. 18.
"I have made thy face strong." Ezek. 3. 8.

2. **Righteousness.** A just man. v. 20.
"As a very lovely song," Ezek. 33. 31, 32.

3. **Holiness.** And a holy. v. 20.
"A burning and a shining light." John 5. 35.

II. THE KING.

1. **Indecision.** Much perplexed. v. 20.
[Rev. Ver.]
"Double-minded man is unstable." James 1. 8.

2. **Rashness.** He swore unto her. v. 23.
"Death and life... power of the tongue." Prov. 18. 21.

3. **Want of principle.** For their sakes. v. 26.
"Thy very princes are rebellious." Isa. 1. 23.

III. THE QUEEN.

1. **Sensuality.** Thy brother's wife. v. 18.
"The works of the flesh... adultery." Gal. 5. 19.

2. **Hatred.** Would have killed him. v. 19.
"Whosoever hateth... is a murderer." 1 John 3. 15.

3. **Cruelty.** The head of John. v. 24.
"Out of the heart proceed... murders." Matt 15. 19.

ADDITIONAL PRACTICAL LESSONS.
The Lessons of John the Baptist's Death.

1. It shows that duty is to be done, even though self-interest, liberty, and life itself must be sacrificed. v. 18.

2. It shows that crime is no less, but greater, wickedness in a ruler than among common people. v. 18, 19.

3. It shows that one crime is sure to lead to other and greater deeds of guilt. v. 19. 26.

4. It shows that when men put themselves under the dominion of evil influences they cease to have control of their own conduct and its consequences. v. 17, 20, 22, 27.

5. It shows that both men and women are often controlled by their passions rather than by principles. v. 19, 22.

6. It shows that a rash word may lead to terrible results. v. 22.

7. It shows that a guilty conscience will give a wicked man no rest. v. 17.

CATECHISM QUESTION.

55. *When Pharaoh let Israel go out of Egypt, how did they get over the Red Sea?*

Israel being permitted by Pharaoh to go out of Egypt, and having arrived on the banks of the Red Sea, Moses with his rod divided the waters of the sea asunder, and the people went through upon dry ground.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is no such thing as either work or war without expenditure. In work there is the expenditure of material, and in a certain degree, of strength; in war there is yet more. A higher price must be paid for the victory which is sought; it will cost life. And yet the price of countless lives is not considered too heavy even for wars which can hardly be called necessary! Can we expect then that the warfare of the cross—the great struggle between the hosts of the Lord and the hosts of evil—should be carried on without that cost? But while thousands of earthly soldiers die hardly noticed, and soon forgotten, except by their own relatives, not one of the Lord's warriors is unmarked by him: "Precious in the sight of the Lord is the death of his saints."

In the same chapter which relates the first setting forth of the soldiers and servants of the Lord Jesus we are reminded of the cost of that war which they carry on. We see in this passage the fall of the brave champion who had prepared "the way of the Lord." Many faithful servants had been rescued and preserved in old times, but when the Lord was actually dwelling in bodily presence upon earth, this noble martyr perished. The Son of God came down and walked with Shadrach, Meshach, and Abednego in the "fiery furnace" and kept them unhurt, but he did not interpose to save John the Baptist. Why? Surely to teach us at the outset that those who fight under his banner must be ready to risk the loss of all things, even life itself, for his sake.

Ask first

What caused the martyr's death?

It is with this that the passage is mainly concerned. We see these weapons employed against him successively:

1. *Evil doing.* The soldier of Christ must not shrink from encountering this. Well knowing its strength and its sharpness, John the Baptist went bravely forth to encounter it. He had boldly rebuked vice in the publican and in the Pharisee, and he would not stay his voice when he met with it in royalty. Herod quailed before his denunciations, but not Herodias, and for her sake the bold preacher was shut up in a dungeon. But this was not enough. There was power in the Lord's servant, even in prison. The thought of that strongly guarded captive kept the king uneasy even in the midst of his sin. And Herodias could not forget that he whom the Lord looked upon as her adversary still lived, and was still held in esteem and in fear by Herod. So another weapon was put forth against him.

2. *Pleasure.* The birthday of the royal

despot must be kept with becoming splendour, so Herod and his nobles are seated at a luxurious feast. But there is nothing new in this kind of entertainment, and here is an opportunity for any one wishing to ingratiate himself with the king to offer something fresh in the way of amusement. Herodias has been watching for such an opportunity, and sends in her daughter to dance before the company. Dancing-girls are not uncommon, but a princess in the guise of a dancing-girl is a new thing. Herod, little thinking what this pleasure is to cost, makes his rash vow to give the performer whatever she asks. And then the dreadful demand is made. The pleasure is over, but it has answered the purpose, it has worked what was intended—has proved itself a deadlier weapon than open malice and wickedness. Yet it is not all-powerful. The king is sorry. He would gladly withdraw his word. Why cannot he do so, since the keeping of it will necessitate a more grievous crime than he has yet committed? Here the last weapon comes in.

3. *Pride.* What reproaches he will have to bear if he draws back! What real, if suppressed, scorn will be his lot! It will spread abroad that the king promised a gift, but drew back when it was claimed. That he cannot endure. His standing in the world must not be considered. The world's opinion must not be forfeited. "For the sake of his oath, and of them that sat at meat" the thing must be carried out. So the order is given, and the servant of God falls a victim to the evil-doing, pleasure, and pride of this world.

And Jesus who had all power was near at hand, and allowed it! Yes, for the warfare in which his servants are engaged is a spiritual warfare, and victory comes through many apparent defeats. In this case sin was allowed to appear in all its blackness, and to work out its will to the bitter end. And the history carries with it a solemn warning.

Beware of evil-doing. Boys and girls often think sin is but a small thing, of which they can repent and from which they can turn whenever they please—and meanwhile they hurt no one but themselves. But all evil is a blow struck in the cause of Satan, and a weapon pointed against the army of Christ. Sins which appear very trifling are potent for harm: "Behold how how great matter a little fire kindleth." James 3. 5.

Beware of the world's pleasure. It is Satan's opportunity. You may shrink from doing many a thing when you look at it plainly and yet be beguiled into it through pleasure. Amusement is soon over, but the cost of it is not soon paid. Many have sacrificed to it their own self-approval and self-respect,

as well as the comfort and peace of others. Many have found that it has led them where they never would have desired to go, nor dreamed of going.

Beware of the world's pride. Nothing is more false, nothing more deceitful. It tells you you are acting like a man when in fact you are stooping to the level of a beast. It would have you believe that dust is treasure, and ashes fruit. It bids you hold fast to your word when your word is wicked and needs to be repented of. It bids you to show your valour by opposing that cause which must, in the end, crush all its enemies.

But if you are a true servant of God, tremble not before the world's evil-doing or pleasure or pride. It may hurt for a while, but shall not really harm you. And be not discouraged if it seem to triumph for a time. In the end Christ will be victor, and his servants shall share his triumph.

How was it with John the Baptist? No sooner was he gone than Herod's conscience smote him. He fancied the wonderful teacher who worked such miracles to be the murdered martyr, risen again. He did not think he had won the day. And what of the preacher's work? It bore noble fruit. Where he had prepared the way, there the Christ of God came and took possession. John 10. 40-42. The disciples who had been loth to leave him while he lived, on his death repaired at once to Jesus. What of his fame? He was revered among the people as "a prophet indeed." Chap. 11. 32. And the Lord himself spoke of him as a "burning and shining light." John 5. 35. But there is more to come. He who was not ashamed to confess Christ before men shall be owned of him before angels and before the universe, and he who was "faithful unto death" shall receive a "crown of life."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

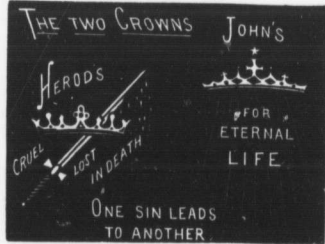
The persons of the lesson—Herod, John, Herodias, Salome—their lives and characters. The facts of the lesson: (1) The king's fear; (2) The king's feast; (3) The king's folly. . . . Or, (1) A holy prophet; (2) A weak king; (3) A foolish girl; (4) A wicked mother. . . . The traits of character in the lesson. (See Analytical and Biblical Outline). . . . Warnings of the lesson: (1) Against licentious passions; (2) Against hatred; (3) Against indecision; (4) Against rash promises. . . . A good lesson in which to illustrate the evils of dancing: (1) As exciting passion; (2) As leading to crime. . . . ILLUSTRATIONS. Herod's guilty conscience. The Greek conception of Nemesis, or avenging fury, which pursued a man as the result of his crime. . . . Herod's fear. Of John Knox,

it was said at his funeral, "There lies one who never feared the face of his fellow-man." . . . Herod's rash oath. Many sacrifice all their kingdom, here and hereafter, to their appetite. An English statesman said, "Every time a man swallows a glass of liquor he drinks the worth of a square yard of land." . . . Herodias' revenge. Agrippina, the mother of Nero, caused the head of her rival, Lollia Paulina, to be brought to her in a dish.

References. FOSTER'S ILLUSTRATIONS. Ver. 16, Prose, 966. Ver. 17, 4693. Ver. 18, 2288. Ver. 21, Poetical, 3630. Vers. 17-29, Poetical, 3631. Ver. 22, 6056. Ver. 25, Poetical, 3953. Ver. 26, 7411. Ver. 27, 5051. Ver. 28, Poetical, 3502. . . . FREEMAN: Birth-day feast, 75; Extravagant promises, 669.

Blackboard.

BY J. B. PHIPPS, ESQ



This sketch draws a comparison between the crown of Herod, emblem of earthly authority, and the crown of John, emblem of eternal life. In death Herod lost his; in death John gained his. Speak of the fact that sin begets sin; the dance of folly was the dance of death. Another blackboard sketch on John as the forerunner of Christ can be made, bringing out the following points: Birth announced by heavenly messengers; no account of life from childhood to manhood; he preached repentance; he was sacrificed.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Sin fears the truth.* Compare, A King and a Prophet; A Prison and a Palace; God's Truth and Man's Sin.

1. This lesson may be worked out on the board, holding the attention and impressing the thought. First, King Herod. Tell that he was the son of Herod who caused all the little children in Bethlehem to be killed. He was a wicked man who did not care for God's law and had now taken his brother's wife to be his wife, thus openly breaking the law. But he had power, and thought himself a great man. Lead children to tell what they can about John the Baptist. Who sent him to preach? About whom did he preach? How

did he live? Did he seek early riches and honour? Did he care more for a king than a poor man? Tell how he told Herod his sin and was put into prison for telling the truth. Ask which of these men God would be most pleased with.

2. Contrast the lonely prison with the bright, gay palace close by. Was John troubled because his work was stopped? No, for he knew that he was only a little light, while Jesus was the great sun. The light of the sun drowns the light of the candle. John was willing to be in prison now that Jesus had come. Tell the story of the feast and the wicked way Herodias took to get John killed. Why did the queen hate him? Teach from

this how sin hates and dreads the truth, and tries to get away from it. Did Herod kill the truth when he killed John? No, that must live as long as God lives and no man can kill it. Ask which was the better place—the prison where truth and goodness lay in chains, or the palace where sin and vice lived at ease? Show from this that God looks at inside riches and not at outside luxury.

3. John was in a gloomy prison and had his head cut off there because he had God's truth in him, which led him to rebuke man's sin. But the prison alone did not enclose him. Show that he was safe in the strong tower of Christ's love and truth, where nothing should harm or make him afraid.

A. D. 28.

LESSON III.—THE FIVE THOUSAND FED.

April 16.

Mark 6. 30-44.

30 And *a* the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

a Luke 9. 10.

31 And *b* he said unto them, Come ye yourselves apart into a desert place, and rest a while: for they were many coming and going, and they had no leisure so much as to eat.

b Matt. 14. 1.—*c* Chap. 3. 20.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and *d* was moved with compassion toward them, because they were as sheep not having a shepherd: and *e* he began to teach them many things.

d Psa. 86. 15; 111. 4; 145. 8; Matt. 9. 36; 14. 14; Heb. 2. 17; 4. 15; 5. 2.—*e* Isa. 54. 13; 61. 1; Luke 9. 11.

35 And *f* when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

f Matt. 14. 15; Luke 9. 12.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, *g* Shall we go and buy two hundred pennyworth of bread, and give them to eat?

g Num. 11. 13, 22; 2 Kings 4. 43.

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, *h* and two fishes.

h Matt. 14. 17; 15. 34; chap. 8. 5; Luke 9. 13; John 6. 9.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties:

41 And *i* when he had taken the five loaves and the two fishes, he looked up to heaven, and *j* blessed, and brake the loaves, and gave them

to his disciples to set before them; and the two fishes divided he among them all.

i 1 Sam. 9. 13; Matt. 26. 26; 1 Tim. 4. 4. 5.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

GENERAL STATEMENT.

While the disciples of the slain prophet of the wilderness tell to Jesus their sorrowful story, the twelve apostles return from their mission, bearing the glad news of eager multitudes listening to the Gospel, and demons cast out of their human habitations. They are followed by throngs of people, for it is the passover season and all Galilee is journeying toward the feast. So constant is the pressure of the crowd that there is no time for food or rest to the Saviour and his company. At his command they quietly enter the little boat that lies upon the shore; the oars are unshipped and once again they are breathing the free air of the sea. But their departure has not been unnoticed. The crowd are so persistent to hear the Teacher, and behold his works, that they follow along the shore, keeping the little vessel in sight, and are ready to welcome the Saviour as he disembarks on the grassy slope near Bethsaida. Looking upon the hungry faces that press around, the heart of Jesus is touched, he foregoes his purpose of retirement and takes up anew his task of teaching the multitude. Toward evening he turns to Philip, and tests his faith by asking how so great a crowd are to be supplied with food. The disciples urge him to send them away before the darkness shall fall, but calm in the consciousness of power he says, "Give ye them to eat." There stands in the crowd a boy whose little scrip holds five small cakes of barley-bread and two dried fishes. These Jesus takes into his hand, and then bids his disciples arrange the mingled mass of people in order for their feast. They recline upon the grass in their variegated garments like flower-beds in green borders. Now the Saviour stands with upturned face one solemn moment, while silence sweeps over the sea of faces. He breaks the

bread and gives to the twelve. As each Apostle in turn breaks off a piece for the one nearest, the bread is multiplied, until five thousand men, with their wives and children, are supplied. Then at Jesus' command twelve baskets full of fragments are gathered, as the true token of a miracle and a lesson that God's people may not waste the bounty so richly bestowed."

EXPLANATORY AND PRACTICAL NOTES.

Verse 30, 31. The apostles gathered. They returned from their tour of preaching very soon after news of John the Baptist's death was brought by his disciples. 1. "Christ takes notice of the toils of some and the troubles of others among his people." **What they had done.** The miracles wrought by their hand. 2. Let us come to our Master with the story of all our deeds, whether worthy or unworthy of his name. **Come... apart.** For rest which they could not obtain in the crowd, and perhaps for an opportunity for more private instruction. **A desert place.** Not necessarily a barren, but an uninhabited region, probably at a plain near Bethsaida where the Jordan enters the Sea of Galilee. 3. "Solitude and society should be duly blended by the godly."—*Bengel.* **Many coming.** The preaching of the apostles drew new throngs after Jesus, and it was at the time when the people were about starting for the feast of passover at Jerusalem. John 6. 4. **No leisure.** A graphic picture of the peculiar conditions of pressure, intensity, and nervous strain under which the Saviour spent his life.

32, 33. They departed. This departure concludes the period of Christ's Galilean ministry. From this time he avoided the crowds and sought rather to instruct the disciples already gained than to increase their number. **By ship.** "In the boat." [Revised Version.] They sailed across the head of the lake from Capernaum to the plain east of the Jordan. **Ran afoot.** Passing around the head of the lake by land. **Out of all cities.** The cities and villages along the coast of the sea, from two to ten miles from Bethsaida. **Out-went them.** 4. See the eagerness of those who have seen Jesus to see and know more of him.

34. When he came out. Out of the boat, upon the shore. **Saw much people.** The very crowds which he was seeking to avoid. **Moved with compassion.** Their eagerness and their need touched his heart of sympathy, and he gave up for the present his purpose of retirement, and began anew the work of healing and instruction. Matt. 14. 14. **Sheep not having a shepherd.** Their scribes and priests were as blind guides, who could only lead astray, while he was the Light of life. **Began to teach.** He could no more than begin, since the hour of arrival was late.

35, 36. Far spent. This was "the first evening," which began at three o'clock. The "second evening" (ver. 47) was at sunset, which is followed by darkness, with scarcely an interval of twilight. **Disciples came.** Previously (John 6) Jesus had asked Philip how the multi-

tude were to be supplied with food. **This is a desert place.** Not like a city, where food could be purchased. **Time... far passed.** "The day is now far spent." [Rev. Ver.] **Send them away.** Dismiss the congregation before the evening falls. "Here was strong charity but weak faith."—*Bishop Hall.*

37, 38. Give ye them to eat. 5. "Duty is measured by Christ's command, not by our resources."—*Schaff.* **Two hundred pennyworth.** About twenty-eight dollars in value, but then buying as much as \$200 at the present time. It was named as the lowest sum which would buy enough to give all a little. **How many loaves.** Thin cakes made of barley, somewhat like soda-biscuit. **When they knew.** The information was given by Andrew. John 6. 8, 9. **They say, Five.** A quaint old preacher has said, "There be five manner of loaves very necessary for us: our corporeal, our spiritual, our doctrinal, our sacramental, and our eternal bread." **Two fishes.** These were probably salted and dried, to be eaten as a relish.

39, 40 Commanded them. The twelve were sent out into the throng to arrange them in order. **All sit down.** Rather, "to recline," as they were wont to do at meals. **On the green grass.** It was in Nisan, "the month of flowers," when the grass in Palestine is most fresh and green. **Sat down in ranks.** The word in the original means "like flower beds," as if recalling the picturesque Oriental garments in gay colours on the green background. Mark's Gospel abounds in these pictorial graphic touches. **By hundreds and by fifties.** Some groups consisted of the larger number and others of the smaller. 6. Christ's kingdom is a world of order.

41, 42. Looked up. Recognizing thereby the food as a gift from God. **And blessed.** 7. Let us follow our Saviour's example in giving thanks and seeking God's blessing upon his bounty. **Break the loaves.** Which were thin and brittle, and more easily broken than cut. **Gave to his disciples.** Thus placing honour upon the twelve, and illustrating the principle that 8 Thus he feeds the world with the bread of life, by making saved men his ministers. **Did all eat.** Afterward, in the synagogue at Capernaum, Jesus showed that he is the bread of life upon which men may feed. (John 6. 27-59.) 1. A divine bread; 2. An abundant bread; 3. A satisfying bread.

43, 44. Twelve baskets. These were the common wicker baskets, in which all Jews carried a supply of food while travelling. **Full of the fragments.** As a lesson in economy, and as a convincing proof of the miracle. Thus more was left than had been originally possessed. 9. Those who give to Christ's cause have no lack. **Five thousand men.** One loaf sufficed for each thousand. Matthew adds "besides women and children." [Teacher, show how much the young are interested in this miracle since a boy brought the loaves and many children were fed with them.]

GOLDEN TEXT.

I will abundantly bless her provision: I will satisfy her poor with bread. Psa. 132. 15.

OUTLINE.

1. **The Place**, v. 30-32.
2. **The People**, v. 33, 34.
3. **The Provision**, v. 35-44.

LESSON HYMNS.

No. 127, *New Hymn Book* L. M.

Jesus, thou Joy of loving hearts!
Thou Fount of life! thou Light of men
From the best bliss that earth imparts,
We turn unfilled to thee again.

We taste thee, O thou living Bread!
And long to feast upon thee still;
We drink of thee, the Fountain-head.
And thirst our souls from thee to fill.

No. 705, *New Hymn Book*, 9, 8, 9, 8.

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death our sins are dead;
Look on the heart by sorrow broken,
Look on the tears by sinners shed,
And be thy feast to us the token
That by thy grace our souls are fed.

No. 776, *New Hymn Book*, 7s & 6s.

I need thee, precious Jesus!
For I am full of sin;
My soul is dark and guilty,
My heart is dead within;
I need the cleansing fountain,
Where I can always flee—
The blood of Christ most precious,
The sinner's perfect plea.

I need thee, blessed Jesus!
For I am very poor;
A stranger and a pilgrim,
I have no earthly store;

I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

Time.—A. D. 28, immediately after the events of the last lesson.

Place.—The shore of the Sea of Galilee, near Bethsaida.

Parallel Passages.—Matt. 14. 13-21; Luke 9. 10-17; John 6. 1-14.

QUESTIONS ON THE LESSON.

1. **The Place**, v. 30-32. What report did the apostles bring? Where did Jesus lead them? Near what city was this place? Why did they especially need rest?
2. **The People**, v. 33, 34. What example may we find in these people? What motive led them to follow Jesus? John 6. 2. How did Jesus feel toward the people? Why did he feel for their needs? What did Jesus say of himself in John 10. 14, 15?
3. **The Provision**, v. 35-44. What did the disciples recommend in the evening? What did Jesus say to them? How much food did the disciples think would be needed? How much food did they have with them? Who had brought these loaves and fishes? John 6. 8, 9. What did Jesus command the people to do? What did

Jesus do before beginning the meal? 1 Tim. 4. 4, 5. How should we partake of food? How many people were supplied? Why were the fragments afterward gathered?

HOME READINGS.

- M. The five thousand fed. Mark 6. 30-44.
Tu. John's account of the miracle. John 6. 1-14.
W. Elijah's miracle of feeding. 1 Kings 17. 1-16.
Th. Elisha's provision. 2 Kings 4. 38-44.
F. The manna in the wilderness. Exod. 16. 1-31.
S. The bread from heaven. John 6. 25-40.
S. The bread of life. John 6. 41-58.

PRACTICAL TEACHINGS.

- How are we here taught—
1. That Christ feels for our needs?
2. That Christ helps our needs of both soul and body?
3. That Christ supplies our needs abundantly!

The Lesson Catechism.—(For the entire school.) 1. Where did Jesus lead his disciples after their return from preaching? To a desert place near Bethsaida. 2. What did the people do? They came to hear Jesus. 3. How did Jesus feel toward them? He was moved with compassion. 4. How did he show his mercy toward the people? By giving them food.

DOCTRINAL SUGGESTION.—The compassion of Christ.

ANALYTICAL & BIBLICAL OUTLINE.
Aspects of the saviour.

- I. HIS ACTIVITY.
No leisure . . . to eat. v. 31.
"Who went about doing good." Acts 10. 38.
- II. HIS ATTRACTIVENESS.
Ran afoot . . . came . . . unto him. v. 33.
"I . . . will draw all men unto me." John 12. 32.
- III. HIS SYMPATHY.
Moved with compassion. v. 34.
"He hath borne our griefs." Isa. 53. 4.
- IV. HIS GRACIOUSNESS.
Began to teach them many things. v. 34.
"Ye know the grace of our Lord." 2 Cor. 8. 9.
- V. HIS POWER.
Give ye them to eat. v. 37.
"All power is given unto me." Matt. 28. 18.
- VI. HIS REVERENCE.
Looked up . . . and blessed. v. 41.
"I and my Father are one." John 10. 30.

ADDITIONAL PRACTICAL LESSONS.
Christ the Bread of Life.

1. There is a hunger in men's hearts which only Christ can satisfy. v. 33.
2. Christ as the bread of life willingly bestowed himself upon men. v. 34.
3. The bread of life is provided while men are in ignorance of the divine plans. v. 37.
4. The bread of life is given to men with calmness, and according to the divine order. v. 39. 40.

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5. The bread of life must be broken before men can partake of it. v. 41.
 6. The bread of life is given to men through the appointed ministers of Christ. v. 41.
 7. The bread of life is abundant, sufficient to satisfy all mankind.

CATECHISM QUESTION.

34. *What became of the Egyptians that followed them?*

The Egyptians following the Israelites who had passed over the Red Sea when Moses with his rod divided the waters, Moses stretched forth his hand over the sea, and the waters returned upon the Egyptians, and they were all drowned.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is a law of nature that that which supplies man with nourishment and sustenance must give its own life for his. The creatures of the animal world must have their existence shortened that they may lengthen his. The fruit must be severed from its parent stem and stripped of its protecting husk, and the seed by which it might be further propagated is lost. But most strikingly is this the case with that which is to man the "staff of life," the bread on which he mainly depends. The seed must die that the bounteous wheat may spring up. The ripe grain must be bruised and crushed, and the flour exposed to the fiery heat of the oven, that it may become "bread which strengtheneth man's heart."

Our subject to-day is the only miracle recorded by all the four evangelists, partly no doubt on account of its deep and widespread spiritual significance, and also because it marks an epoch in the public ministry of our Lord. It is the first time that a miracle was performed at once for a large concourse of people. The acts of healing were performed on individual cases. One act fed the multitude of over five thousand. The common need of all mankind, and the one provision for that need, are here pictured out. The subject is so full that the teacher may well be perplexed which points to select for special observance. But comparing the narrative of Mark with that of the three other evangelists, we shall find that he alone enlarges on the circumstances which preceded and led to the miracle. If to these is given their full weight, a definite line of thought which we might otherwise pass over is at once marked out. Let us look at the two scenes which he pictures.

The scene on the western shore of the lake.

The twelve apostles have just returned from their missionary journey. They have much to tell the Master, and he is ready to listen with loving sympathy. And just as a friend is happy to welcome back his friend

after an absence, and longs to enjoy his company in undisturbed quiet, so does the Son of man desire to commune at peace with those whom he chose "to be with him." Besides, he has just been told of the death of John the Baptist. Matt. 14. 13. And he who wept at the grave of Lazarus must deeply have felt the cruel murder of his faithful forerunner. But there is no leisure, no quiet for him. The multitudes are thronging round him more than ever. Even at meals, when a hard-worked man expects to taste a moment of repose, the Master and his disciples are not let alone; in fact, so great is the pressure that they can hardly find space for a meal at all.

So Jesus gives the word to depart. Rest cannot be had where they are, so they prepare to cross the lake to a "desert place," where for a season, they may be free from the intrusion of the crowd. They go down to the shore, probably in the early morning, and the boat is pushed off. But their departure has been noticed and the people are determined to follow. There is no need to take ship also, even had there been boats enough for all; they can go round the head of the lake, and very likely keep the boat in sight. So as the news spreads, band after band of people are flocking out of the town, and the shores of the lake are all alive with the crowd, which passing round by the north, at length reaches the eastern side. Now look at

The scene on the eastern shore of the lake.

The brief voyage is soon over, and Jesus and his disciples reach the opposite shore. But as he steps "forth" from the boat, he sees before him not a quiet, restful, refreshing solitude, but a place lined with people gathered together from all the different towns on the shore. Can he not step back again into the boat and find some other place of retirement? Can he not demand the departure of the multitude and remain in peace with his disciples? He does neither. The thought of rest is given up at once. For a stronger feeling has been stirred within him. He is "moved with compassion" at the sight of these multitudes and he sacrifices to their needs the leisure and repose and refreshment which he had come to seek.

All through that day he dispenses the word of life. At length evening draws on, and the disciples are beginning to think rest will come for him at last, as well as the quiet they had hoped to enjoy with him. There is all the more need that the people should be dismissed, since they have no food with them and they are far from home. When they are gone the little company with Jesus can take their evening meal undisturbed.

But the Master has no such thought as that. He knows the need of the people. Therefore he will not send them away. The last hours of the day are given up to them. The only food at hand—just enough, as the disciples would suppose, for themselves—is given up to them. And so the long rows of guests sit down to this "table in the wilderness." The host distributes to his disciples, and the disciples carry around the provision to the multitude, until all are satisfied.

Some human gifts, we know, cost nothing, or nothing that is to be accounted of. A rich man may scatter coins about him without making any sacrifice at all. A thing may be given away which we do not want and which we shall never miss. But in the life of our Lord it is very different. He gave always at his own cost. He did not sum up his teaching in a few sentences and utter them in a short period of time for his hearers to think out afterward. He gave them his eye, his voice, his time, his presence. He did not miraculously bring food into the hand of each and let them go home with it. He stood himself to preside at the wilderness table, sacrificing his rest to their needs. And when he afterwards spoke those words, "I am the bread of life," and told them of food for the soul, (John 6,) it might perhaps have occurred to the disciples to wonder at what cost that feeding was to be given.

There are numerous and interesting points in which the food which supplied the multitude on that memorable day typified the spiritual food given "for the life of the world." It was needed by all—they had no means of supplying themselves—there were no other sources whence food could be had—it was given spontaneously—freely—was sufficient and over-abundant. But the one point that seems specially brought forward in Mark's narrative, is that the food was not given without cost.

What did that day's teaching and that day's meal for the multitude cost and the Lord Jesus? The day's rest and the day's refreshment. What did the gift of eternal life cost him? It cost him his life. Only through his taking our nature, living among men, dying for men could we be united to him, and only thus can we be partakers of eternal life. At infinite cost he has provided the bread which can satisfy and which gives life for evermore. What should we have thought of any in that multitude, who, when Jesus stood to distribute the meal, had risen up and gone away, thankless and starving, to seek their own homes if they could reach them? How many of us are doing that very thing now? Let our prayer be: "Lord, evermore give us this bread!"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a map of the Sea of Galilee, showing the location of Capernaum, Bethsaida, and the place of the miracle. . . . Show on the map the voyage of Jesus across the lake, and the journey of the people around it. . . . The time, place, persons, events of the lesson. . . . Aspects of Jesus as here shown.* (See Analytical and Biblical Outline.) . . . Christ as the bread of life. (See Additional Practical Lessons.) . . . The lessons of the loaves: (1) Christ's attractiveness; (2) Christ's compassion; (3) Christ's omnipotence; (4) The divine order; (5) The human agencies; (6) The divine abundance; (7) The divine economy. . . . ILLUSTRATION. Martin Luther's story (versified by Robert Browning) of a stranger who came to a convent door supplicating for alms "We are poor, for the people give us nothing," said the prior. Then said the stranger, "Once in this convent lived two brothers, Date and Dabitur. [Latin for "give" and "it shall be given you."] When Date flourished, then Dabitur grew; when Date became poor, then Dabitur grew weak. If you would make Dabitur strong, then strengthen Date." Then the beggar changed to an angel and vanished. So the loaves for the five thousand grew in giving.

References. FOSTER'S ILLUSTRATIONS. Vers. 30-44, Poetical, 3440; Prose, 7052. Ver. 31-5717. Ver. 34, Poetical, 3710. Ver. 35-5719. Ver. 37-595. Ver. 42-44-6927; Poetical, 3707. FREEMAN: Thanks at meals, 670. Baskets, 671.

Blackboard.
BY J. B. PHIPPS, M.D.



BREAD OF HUNGER. BREAD OF LIFE.
FOR ONE,
ENOUGH } FOR ALL,
FOR EVERMORE.
CHRIST CARES FOR THOSE THAT FOLLOW HIM.

True Religion gives Bread for the Soul.
He that fed 5,000 will not forsake me.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Bread-giver.*

To be taught; that Jesus knows our needs. That he loves to supply them. That all who truly follow him will have enough and to spare.

1. Recall the sending out of the apostles. What were they sent to do? Who sent them? Who gave them power? In whose name did they work? Tell how they came back to tell Jesus what they had done, just as children love to go back to father and mother and show their work if it is good and true work. Jesus knew that they were tired and needed rest. He loved them or he would not have thought of it, and so he loves each one of his children and thinks about their needs. Describe the crowd that followed Jesus and his disciples when they went away seeking for rest. They, too, were weary and hungry, but they wanted to be near Jesus, so they followed. Jesus pitied them so much that, tired as he was, he taught them all day.

2. How do we know that Jesus loves to supply our needs? Tell what he said to his disciples when they wanted to send the people away, and what he did with the five loaves and two little fishes. Show a single grain of corn and ask what will come of this if it is put into the ground. Let the children see a full ear and they will understand how the one grain has multiplied. Tell them that the same power which silently brings this miracle to pass, was the power that multiplied the loaves and fishes to supply the needs of the people. So all the crops that the earth bears declare how God loves to feed us, as well as does this miracle.

3. God's storehouse of love and truth is always running over. His promises are like the bread which grew under his hands to all his children. Get children to repeat some of the promises and teach that no real child of God need ever want for anything, because he has a rich father who wants to supply his need. But do not fail to impress the truth that a real child obeys and follows!

A. D. 28.

LESSON IV.—CHRIST WALKING ON THE SEA.

April 23.

Mark 6. 45-56.

45 And *a* straightway he constrained his disciples to enter into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

a Matt. 14. 22; John 6. 17.

46 And when he had sent them away, he departed unto a mountain to pray.

47 And *b* when even was come, the ship was in the midst of the sea, and he alone on the land.

b Matt. 14. 23; John 6. 16, 17.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and *c* would have passed by them.

c Luke 24. 23.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For *d* they considered not the miracle of the loaves: for *e* their heart was hardened.

d Chap. 8. 17.—*e* Jer. 17. 9; chap. 3. 5; chap. 16. 14; Rom. 8. 7; Heb. 3. 13.

53 And *f* when they had passed over, they came into the land of Gennesaret, and drew to the shore.

f Matt. 14. 34.

54 And when they came out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

g Matt. 9. 20; Acts 5. 15.

GENERAL STATEMENT.

The miracle of the loaves has been wrought, and the people, rising up from their repast, now realize for the moment that he who has fed them is their long-expected Messiah. To their view the kingdom which he has come to found must begin with the overthrow of the Roman power, and they are eager to have Jesus at once lift the standard of revolution. The twelve share in the universal enthusiasm for liberty and conquest, and would see their Master on a throne, with themselves standing in honour beside it. They cannot comprehend why he refuses the offered diadem, and are amazed as he commands them to enter the boat and sail across the head of the lake to Bethsaida, just when his kingdom seems ready to be consummated. At last the unwilling crowd is dispersed, and the Saviour is left alone among the deepening shadows of the night. He has resolutely turned aside from the path of worldly glory, and set his face toward the cross, which from this hour rises more and more distinctly before him. To calm his agitated spirit, he seeks the loneliness of the mountain and communion with his father. The hours of night pass along with the Saviour in prayer, and his disciples below, tossing in a storm upon the sea, are seen by the Master, though darkness and tempest intervene. The winds and waves are at their height when the

twelve behold a Form walking over the billows past their boat with a step as free as if on a marble floor. They cry aloud in terror, but the Master's voice re-assures them, "Be of good cheer! It is I! Be not afraid!" Peter turns from the depth of fear to the height of self-confidence, and is ready to emulate his Saviour's power, but learns the needed lesson of faith when about to sink. The Master steps on board, and all is still, while the disciples press around and hail him as Son of God. The day breaks, and they are by the plain of Gennesaret. As they land the Saviour is recognized by the inhabitants, who welcome him to their shores, and bring their sick to be healed by the touch of his garment.

EXPLANATORY AND PRACTICAL NOTES.

Verse 45. Constrained his disciples. They were unwilling to leave Jesus on, and doubtless they shared in the popular desire at once "to make him a king." John 6. 15. **To go to the other side.** To the shore on the west of the Jordan. **To Bethesda.** This was the nearest large city, situated a few miles to the west. **Sent away the people.** They were in a highly excited condition after the miracle of the loaves, and it dispense.

46. Sent them away. "Taken leave." [Revised Version.] The original indicates a friendly leave-taking, not a dismissal. **A mountain.** Probably on the shore, south-east of the place of feeding the multitude. **To pray.** Perhaps in this desire of the multitude to make him a king, Jesus felt the temptation in the wilderness renewed, (Matt. 4. 1-11,) and needed special communion with the Father for complete victory. 1. Those who pray to God are mighty among men. 2. When we have dismissed the multitude we can best meet with God.

47, 48. Even was come. The late evening, after dark. **The ship.** "The boat." [Rev. Ver.] **In the midst of the sea.** Between three and four miles from the shore, (John 6. 19,) having been driven from their course by one of the sudden storms which are so frequent on the Sea of Galilee. **He alone.** "So the great Intercessor still lives while his Church is tossing on the waves of time" — *Whedon.* **He saw them.** In the darkness, when they deemed themselves alone, the Master's eye followed them. 3. So Christ sees, knows, and sympathizes with all the troubles of his followers. **Toiling in rowing.** Rather, "seeing them distressed in rowing." [Rev. Version.] They had battled with wind and wave for at least nine hours, and were nearly worn out. **Fourth watch.** About three o'clock in the morning. **He cometh unto them.** He could have come sooner, or could have quelled the storm by a word, but he waited to test their faith and to make his help the more signal. 4. God's work is always done at the

right time. **Walking upon the sea.** Showing thereby that he possessed power over all Nature. **Would have passed by them.** That is, he appeared as if passing by, in order to evoke their cry for his coming. 5. So God seems to leave us to ourselves that in our need we may call upon him.

49, 50. They supposed.... a spirit. They may have supposed the form which they saw floating upon the waters to be a disembodied spirit foretoking their own death. **Cried out.** 6. How easy it is to mistake the coming of our Deliverer! 7. Sometimes salvation is nearest when it seems most distant. **Be of good cheer.** It is I. The "good cheer" depends upon "It is I." 8. When disciples know that their Lord is near they can be happy in the hardest storm.

51, 52. He went up unto them. The account, given in Matt. 14. 28-30, of Peter's walking on the water, is omitted by Mark, perhaps because this gospel was prepared under Peter's supervision. **The wind ceased.** 9. Christ's presence brings peace to his people. **Sore amazed.** For no event had previously taken place which exhibited Jesus in such majesty and divine power. Matt. 14. 33 tells us that "they that were in the ship," perhaps others besides the disciples, declared, "Thou art the Son of God!" **Considered not... the loaves.** "They understood not concerning the loaves." [Rev. Ver.] They did not from that miracle fully realize the Lord's power. **Heart was hardened.** They were slow to apprehend the divine purposes, even when they were pressed upon them.

53, 54. The land of Gennesaret. A plain on the western shore of the sea, not far from Capernaum, and anciently described as the garden of the whole land. **Drew to the shore.** Came to anchor, preparatory to landing. **They knew him.** The people of the neighbourhood. Though there is no mention of a previous visit by Jesus to this precise place, yet his face must have been familiar to many who had seen him at Capernaum.

55, 56. Ran through the... region. Informing all people of the coming of the great Healer. **Began to carry... sick.** They welcomed his coming, but it was as a miracle-worker, not a Saviour. 10. How much more concerned are most people for their bodies than for their souls. **Whithersoever he entered.** Showing that the miracles continued on the day while Jesus was in the district around his way to Capernaum. **In the streets.** Rather "the market-places." [Rev. Ver.] The open square in each place where business is transacted, and where the people meet. **Besought him.** Thus showing their faith in his healing power. **Border of his garment.** The embroidered robe, with its blue fringe, to remind every Jew of the Law, and to which many attached a superstitious value. 11. Christ rewards faith, even when it is mixed with superstition. **Made whole.** Thus many miracles are lightly passed over in the rapid recital of the evangelists.

GOLDEN TEXT.

When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

OUTLINE.

- 1. On the Mountain, v. 45-48.
- 2. On the Sea, v. 48-52.
- 3. On the Shore, v. 53-56.

LESSON HYMNS.

No. 117, *New Hymn Book.*

7a.

Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high;
 Hide me, O my Saviour, hide,
 Till the storm of life be past;
 Safe into the haven guide,
 O receive my soul at last!
 Other refuge have I none,
 Hangs my helpless soul on thee;
 Leave, ah! leave me not alone,
 Still support and comfort me:
 All my trust on thee is stayed;
 All my help from thee I bring;
 Cover my defenceless head
 With the shadow of thy wing.

No. 126, *New Hymn Book.*

7s & 6s.

O Lamb of God still keep me
 Near to thy wounded side;
 'Tis only there in safety
 And peace I can abide.
 What foes and snares surround me!
 What lusts and fears within!
 The grace that sought and found me
 Alone can keep me clean.
 'Tis only in thee hiding,
 I know my life secure;
 Only in thee abiding,
 The conflict can endure;
 Thine arm the victory gaineth
 O'er every hurtful foe;
 Thy love my heart sustaineth
 In all its cares and we.

No. 775, *New Hymn Book.*

6,5,3,3.

I am trusting thee, Lord Jesus,
 Trusting only thee;
 Trusting thee for full salvation,
 Great and free.
 I am trusting thee to guide me;
 Thou alone canst lead;
 Every day and hour supplying
 All my need.
 I am trusting thee, Lord Jesus;
 Never let me fall!
 I am trusting thee forever,
 And for all.

Time.—A. D. 28, on the evening after the events of the last lesson.

Place.—The Sea of Galilee.

Parallel Passages.—Matt. 14. 22-36; John 6. 15-24.

HOME READINGS.

- M. Christ walking on the sea Mark 6. 45-56.
- Ps. Peter walking on the sea. Matt. 14. 22-36.
- W. Israel walking through the sea. Exod. 14. 19-31.

- Th. Israel walking through Jordan. Josh. 3. 5-17.
- F. Elijah and Elisha walking through Jordan. [2 Kings 2. 1-15.]
- S. The Lord's power to deliver. Isa. 43. 1-13.
- S. Confidence in God. Psa. 46. 1-11.

QUESTIONS ON THE LESSON.

1. On the Mountain, v. 45-48. What did Jesus compel his disciples to do? Where did Jesus go, and for what purpose? Of what kind of prayer did Jesus here give us an example? Why should we try to pray alone? What happened to the disciples while Jesus was praying? Did Jesus know of their trouble? Does Jesus know of our troubles?
2. On the Sea, v. 48-52. How did Jesus come to help his disciples? At what time was this? Did the disciples know him when they saw him? How did they feel? What did Jesus say to them? Who answered Jesus, and what did he say and do? Matt. 14. 28-32. What was the effect of the miracle upon the disciples? How does this illustrate the Golden Text?
3. On the Shore, v. 53-56. Where did Jesus and his disciples land? How was Jesus received by the people? How did they show their faith in him? What benefits did they receive from Christ? How may we receive blessings from Christ? Do you receive blessings from Christ?

PRACTICAL TEACHINGS.

Where do we find in this lesson—

1. An example of secret prayer!
2. An instance of needless fears!
3. A cheering greeting!

The Lesson Catechism.—(For the entire school.) 1. Where did Jesus send his disciples after feeding the five thousand? Across the Sea of Galilee. 2. Where did Jesus himself go? To a mountain, to pray. 3. How did Jesus come to his disciples in the night? By walking on the sea. 4. What did he say to remove their fears? "It is I; be not afraid." 5. Where did Jesus and his disciples land? At the plain of Gennesaret. 6. What did the people of that region do when Jesus came? They brought their sick for healing.

DOCTRINAL SUGGESTION.—Prayer to God.

ANALYTICAL & BIBLICAL OUTLINE.

The Power of Christ.

- I. POWER OVER MEN.
 Constrained disciples....sent away....
 people. v. 45.
 "God hath made Jesus....Lord and Christ." Acts 2. 36.
- II. POWER WITH GOD.
 Departed into a mountain to pray. v. 46.
 "I knew that thou hearest me always."
 John 11. 42.
- III. POWER IN KNOWLEDGE.
 He saw them toiling in rowing. v. 48.
 "I know thy works." Rev. 2. 13.
- IV. POWER OVER NATURE.
 Cometh....walking upon the sea. v. 48.
 "By him all things consist." Col. 1. 17.

V. POWER TO SAVE.

It is I; be not afraid. v. 50.
"All things...Christ...strengtheneth."
Phil. 4. 13.

VI. POWER OVER DISEASE.

As many as touched...made whole. v. 56.
"There went virtue out of him." Luke
6. 19.

ADDITIONAL PRACTICAL LESSONS.

The Saviour by the Sea.

1. The Saviour by the sea shows that God's plans are not often in accord with human wishes. v. 45.
2. The Saviour by the sea shows that we, far more than he, need the strength and grace that comes from prayer. v. 46.
3. The Saviour by the sea shows that he knows our distress even when it is the deepest. v. 48.
4. The Saviour on the sea shows a love for his disciples which deep waters cannot drown. v. 48.
5. The Saviour on the sea shows how often human blindness mistakes its best friend. v. 49.
6. The Saviour by the sea shows grace and mercy which is never weary of aiding men. v. 56.

CATECHISM QUESTION.

35. *Whither did the children of Israel go then?*
The children of Israel, having passed over the Red Sea, went through the wilderness, wheresoever God guided them, by a pillar of a cloud in the day-time, and a pillar of fire in the night.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

The kindest and most devoted of parents cannot have their children about them unceasingly. However fond they may be of their company, there will be now and then a time when they bid them run away for a while, and work and play by themselves. And when they are gone, what are the parents doing? Are they still occupied with the children's concerns? Not always, for there may be other duties, and they may have other interests, not to be neglected. We cannot always be occupied with the absent ones any more than we can always have them with us.

I suppose no children were ever more reluctant to leave their parents' side, than the apostles were to part with their Master after the feeding of the five thousand. They had not long rejoined him after their first preaching tour. And in the hour of his seeming triumph, when the multitude were ready to carry him back with them amid acclamation as their king, (John 6. 15,) it must have been doubly hard. They were still looking for an

earthly kingdom, and would have been delighted to hear their beloved Master hailed by the people as the successor to David's throne. But this was not to be. And they were about to see a more wondrous sight and learn a more precious truth than any they had imagined in their own minds.

Jesus "constrained his disciples to enter into the boat" and to start on their homeward voyage without him. Whether they expected to take him in after a short time at some convenient landing-place, as seems to be implied in John 6. 17, or whether they supposed he would travel on foot round the head of the lake, we do not know. For a time they were parted from him. Let us see how this time was occupied.

1. They have started—have got clear of the land, and are speeding over the blue water, now beginning to darken with the evening shadows. The multitude have seen them depart, and satisfied that Jesus has not gone with them, (John 6. 23,) have sought some rest for the night. Where is Jesus? At last he is enjoying, not bodily rest, but solitude and refreshment of spirit in communion with his Father. Then are his disciples for the time being, so to speak, out of mind. In the one recorded prayer of our Lord, (with the exception of that when the agony of the coming cross was upon him) there is much mention of those whom the Father had given him. He himself, as they went forth from Jerusalem that last night, said to Peter: "I have prayed for thee." And we may certainly conclude that in his communings with his Father the disciples were not forgotten. While they were putting themselves, with every stroke of the oar, at an apparently greater distance from him, he was occupied with them, bearing their names on his heart before God.

2. But the wind has arisen, and is "contrary to them." They toil at the oars but find it difficult to make headway. They are endeavouring to obey their Lord's command to cross over to the other side, but it is hard to make progress, though every sinew is strained. And it is now dark. What is Jesus doing? Though far away on the land he sees them. The distance cannot interpose between him and them. No calm repose or rapt meditation prevents his eye being upon them. He takes note of all. He sees that they are "distressed"—the body weary, the mind gloomy and dejected. For it does not seem to occur to them that he sees them.

3. There is no abatement of the boisterous wind, and the waves are growing every moment more threatening. The disciples seem left alone to brave the fury of the storm. For Jesus is not in the boat. Where is he?

He is coming to them—coming over the dark and raging sea—treading the angry billows—drawing nigh unto the ship. And in their state of bodily strain and excitement, no wonder they trembled as they see a form approaching by that strange and terrible road. But—

“Tossed by rough winds, and faint with fear.
Above the tempest, soft and clear
One well-known voice salutes their ear :
‘Tis I ! be not afraid.’”

The separation is over. The Lord has joined them. The tempest is passed. The voyage is at an end.

And they have learned that the Lord Jesus is always mindful of his people—that they are never out of his sight, never out of his thoughts, never out of his reach. When at length he withdrew his bodily presence altogether from them, and ascended not into the mountain, but into heaven, sending them out to work, they could go in the strength of this wonderful truth.

And this is the truth we must seek to impress. Though seated on his Father's throne, Jesus is not far off. His people are down here on earth seeking to do what he has commanded them, but often troubled, often perplexed, often in danger. What is he doing?

He is interceding for them. At the Father's right hand he is occupied with their interests, with their welfare. Rom. 8. 34; Heb. 7. 25; 1 John 2. 1. He has entered into heaven, and appeared in the presence of God for them. Heb. 9. 24. When the way is smooth, and they dream not of danger, he is still praying for them, for he knows all that is coming.

Would you be satisfied to have all that Jesus asks for his people? He does not ask freedom from trouble, but only deliverance from evil John 17. 15. He does not ask the things that so many people desire, but he asks the very best things, and if you are ready to receive them, you shall certainly have them.

He is watching them.

They seem sometimes forsaken—they are tired and troubled—they are among worldly companions—it is hard work to keep in the right way with everything around them so contrary. Their companions think they can never keep on, they must give way. But no! they are not left. Christ watches them—never loses sight of them a moment—knows what they can bear, and will not let them be tried beyond that. 1 Cor. 10. 13.

Would you like Jesus to watch you? Would he see that you were trying to do his will? Does it grieve him to see what you are doing?

He will come to them.

Spiritually, Christ is always with his people. Just as he was in the boat on that former voyage, so he is present in their hearts by his Holy Spirit. But he has yet to come in his visible presence. And though there are troubles on the earth, “men's hearts failing them for fear,” his servants may “look up and lift up their heads,” for when the storm is at its height, he will come. And when he has come to them, their storms will be over forever, and they will have reached the “haven where they would be.” Therefore they may “be of good cheer.”

Would you like Jesus to come? Would his coming be peace and joy to you? Think who and what he is. When he reached the land of Gennesaret the sick and needy hastened to come to him. If you come now, there will be no fear for you in that day. He will say to you, “It is I ! be not afraid.”

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map of the Sea of Galilee, with location of places around it. Review the last lesson, and show the state of mind of the people. . . . Word pictures : (1) The disciples and peoples sent away ; (2) The Saviour on the mountain and the disciples on the sea ; (3) The Saviour's appearance ; (4) The landing at Gennesaret. . . . What Christ shows : (1) Lowliness, (unwilling to be a king, John 6. 15;) (2) Authority ; (3) Prayerfulness ; (4) Divine knowledge ; (5) Divine power ; (6) Mercy. . . . The realms wherein Jesus reigns. (See Analytical and Biblical Outline.) . . . The encouragements of the lessons : (1) To obey Christ ; (2) To trust Christ ; (3) To come to Christ. . . .

ILLUSTRATIONS. Sir Humphrey Gilbert, one of the earliest voyagers to America, crossed the Atlantic with two ships, one of which was lost, with Gilbert and all on board. When last seen he was on the deck of his vessel, and was heard speaking to the other ship, “Do not be afraid ; heaven is as near by water as by land !” . . . “He saw them toiling.” The high-priest within the veil could see those without, while he himself was invisible. Our Saviour in heaven sees us on earth, though we may not see him. . . . Two poems in Foster's Cyclopaedia, Nos. 3615, 3981.

References. FOSTER'S ILLUSTRATIONS. Vers. 45-50. Poetical, 3610, 3615, 3981. Ver. 48, 8532, 9807. Ver. 50. Poetical, 4043. Ver. 52, 2839. Ver. 56, 9355. . . . FREEMAN : Night watches, 743 ; Fringes, 652.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. “*Thou art the Son of God.*” Print on the board, “Jesus on the mountain, Jesus on the sea”

It is sometimes well to read the Scripture narrative, having class repeat clause by clause, turning into simple language when needful. Read the first two verses of the lesson thus, and then get children to tell why Jesus was on the mountain, teaching if children think the disciples were lonely and afraid without Jesus. If they had known that he could see them all the time, would they have felt more safe? Who sees you all the time, and do you feel happy to know that his eye is upon you? Show that the child who is doing right is glad to feel that his father sees him, but one who is doing wrong fears the eye of his father.

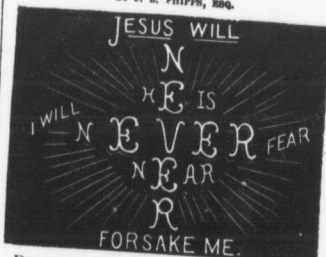
Read the verses and tell them what Jesus did when he saw his disciples in trouble, and then question as to what Jesus went on the sea for—what he said and what he did. Their fear was gone as soon as they knew him, but if they had known him better they would not have been afraid at all. It made Jesus sad then to see his disciples trust him so little, and it makes him sad now to hear his children say with their lips that they love and trust him, and then go away to show by their action that they trust in others rather than in Jesus. Something for little children to remember: A little heart is sometimes like a lake, troubled and stormy. Suddenly the wind of ill-temper rises and the waves of passion begin to beat. Oh, what danger the little boat is in! [Draw a little boat, and around it draw a large heart. Make a few crayon strokes to represent waves.] What can be done to save the little one from going down into the black waters of sin? Ah! Jesus has seen it all! Ask what it is like him to do. Will he not come walking right out on the water, and get into

the little boat? And can there be any storm after that? What happened after the disciples took him into the boat? But suppose they had not taken him in—suppose they had said, "It must be a mistake, he could not come here," don't you see they would have been left in their trouble?

Jesus always sees us in all our troubles, and he will always come to help us out of them if we will look for him.

Blackboard.

BY J. R. PHIPPS, 200.



DIRECTIONS. This exercise reads: 1. "Jesus will never forsake me." 2. "He is ever near." 3. "I will never fear." Write the sentence, "He is ever near," with yellow crayon, and the first sentence, mentioned above, write with white crayon, except so much as has already been written in yellow. The last sentence write with red crayon. The arrangement of these sentences, so that each one is a part of the other, is done merely to fix it in the memory of those who see it, and its lesson applies to the care Jesus exercises over his disciples, and the mercy shown to the sick.

A. D. 28.

LESSON V.—THE TRADITION OF MEN.

Mark 7. 1-23.

April 30.

1 Then *a* came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault.

3 (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.)

4 And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as of washing of cups, and pots, brazen vessels, and of tables.)

5 Then *b* the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath

Esaias prophesied of you hypocrites, and is written, *c* This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, and ye may keep your own tradition.

10 For Moses said, *d* Honour thy father and thy mother; and, Whoso *e* curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is *f* Corban, (that is to say, a

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gift,) by whatsoever thou mightest be profited by me; he shall be free.

f Matt. 15, 6; 23, 18; 1 Tim. 5, 8.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is *g* nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

g Acts 10, 14, 15; Rom. 14, 17; 1 Cor. 8, 8; 1 Tim. 4, 4; Titus 1, 15.

16 If *h* any man have ears to hear, let him hear.

h Matt. 11, 15.

17 And *i* when he was entered into the house from the people, his disciples asked him concerning the parable.

i Matt. 15, 15

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For *j* from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

j Gen. 6, 5; 8, 21; Matt. 15, 19; Acts 8, 22; Gal. 6, 19

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 And these evil things come from within, and defile the man.

GENERAL STATEMENT.

A revulsion in the popular feeling has taken place, and a new period in the Saviour's ministry has begun. A while ago, after the miracle of the loaves, the people were ready to crown Jesus king at once, but with the fickleness of a multitude, they have turned from him as he proclaims not a temporal, but a spiritual realm. And since his utterances in the synagogue at Capernaum (John 6, 24, 71), few save the faithful twelve still cling to his cause. From the passover the Jewish leaders have returned to annoy the Saviour with their prying curiosity and their unfriendly criticism. They find his disciples partaking of food without the ceremonial washing, commanded, not by the law of God, but by the tradition of the scribes. Their fault finding leads Jesus to enunciate the principle that the relation of the heart toward God is of vastly greater consequence than the fulfilment of mere ceremonies. He shows them, too, that their commandments often run counter to the divine law, not only in its spirit, but in its actual letter, and that what entered into a man's mouth, or what touched his hands, was of very small account, compared with the character and the life.

EXPLANATORY AND PRACTICAL NOTES.

Verses 1, 2. Then. Soon after the third passover during Christ's ministry, which he did not attend, owing to the plots at Jerusalem against his life. **Came together unto him.** By a definite plan, and with the purpose of opposing the work of Jesus. **From Jerusalem.** The capital of the nation was from first to last bitter in its opposition to Christ.

Eat bread. This shows how constantly Jesus and his disciples were watched by their enemies, even at their meals. **Defiled... unwashed hands.** This does not mean hands that were dirty or soiled, but such as had not been washed according to a certain ceremonial form, as a religious service. **Found fault.** Because they ignored the traditional customs, which in the eyes of the scribes were more important than the law itself.

3, 4. Wash their hands. The aim of the scribes was "to make a hedge about the law" so that no one might fail to keep it. The hands were to be washed in due form, for they might have touched a Gentile, or something ceremonially unclean. The washing was done by pouring on water, first with one hand, then with the other, at the same time reciting certain blessings and prayers. **Oft.** "Diligently." [Revised Version.] The original means "with the fist."

Traditions of the elders. The interpretation of the great scribes, which at that time were not reduced to writing, but were afterward embodied in the Talmud. **From the market.** Where they were likely to meet people whose touch would render them ceremonially unclean. **Washing of cups.** Literally, "baptism." They washed all drinking vessels, lest they might have become polluted, not in respect to cleanliness, but to legal relations. **Pots and brazen vessels.** The minute rules took cognizance of every kind of vessel, and of its uses. **Tables.** Rather "couches" on which they reclined at meals.

5, 6, 7. Why walk not. The word "walk" here refers to conduct in general. **According to the tradition.** 1. Not man's tradition, but God's law should be the standard of life. **Well hath Esais.** Isaiah. See Isa. 29, 13. **Prophesied of you.** Not that the specific reference of the prophecy was to them, but that his words might well be applied to them. 2. The sins of one age are apt to be reproduced in another. **Hypocrites.** The word strictly means "actors," but is used to mean "dissemblers, pretenders," people whose actions do not represent their real character. 3. God rejects all who are not sincere. **Honour-eth... lips.** By professing obedience and scrupulous attention to forms. **Heart is far.** The love of the heart is for their sinful practices. 4. God looks at the heart and not at the lips. **Vain... worship.** Their attempts at worship are not accepted by God. **Teaching for doctrines.** "Teaching as their doctrines the precepts of men." [Rev. Ver.] 5. The only true doctrines are those given from heaven and found in God's word.

8, 9. Laying aside. Christ charges the Pharisees with forsaking God's law and putting in its place man's opinions. The scribes had a saying, "The law is like water, the traditions like wine, the commentaries on them like spiced wine." **Many other.** Volumes of illustration might be given to show that the ancient Jews (and to a large extent the modern also) paid more attention to the rules of the rabbis than to the law of God. 6. There is a constant tendency to substitute the canons and decrees of churches for the plain commands of Scripture.

10-13. For Moses said. Moses, as God's law-giver. **Honour thy father.** Christ here gives an example of a human law, and a most unjust one, which was allowed to displace the divine command. **Let him die the death.** A Hebrew form of expression for "let him be put to death." In all Oriental races filial reverence is strongly inculcated. **If a man shall say.... Corban.** The word "corban" means a gift, referring to that which was offered in sacrifice, or consecrated to the service of the temple. A person could declare that he had vowed to the temple that which might be required for the support or assistance of his parents, and then his parents could have no more claim upon him. The time of fulfilling this vow was left to his own choice, and it might be delayed until the close of his life, so that both his parents and the temple would be cheated of their dues. Thus the "corban" became a mere shift to avoid natural obligations. **Ye suffer him no more.** Rather, "ye permit him not to do any thing." This is Christ's commentary on the Jewish custom.

14, 15, 16. Called all the people. From the Pharisees Jesus turns to the people, and publicly declares the truth. **Nothing from without.... can defile.** No kind of food, no external touch, no outward formalities or neglect of them. The law of Moses created ceremonial purity as a teacher of moral purity. But the time came when the ceremonial was deemed of more importance than the moral, and then Christ, with authority above that of Moses, repealed the entire ceremonial system. **Things which come out.... defile.** 7. Every depraved act and word has its inspiration in a depraved heart. **Ears.... let him hear.** The words which Jesus often used in declaring principles or precepts of great importance.

17, 18, 19. Concerning the parable. The word here means any dark or enigmatical saying. **Are ye so without understanding?** So accustomed were they to the views of the scribes, that they found it hard to comprehend these new principles enunciated then for the first time. **Not into his heart.** The food enters the physical organs only, not the spiritual nature. Christ does not here mean to say that intemperance in eating or drinking will not affect the character. **Purging all meats.** What the body needs is not impure, and what it does not need it rejects from the system.

20-23. Out of the heart. The inner man, the moral part of the nature. 8. How

dismal the catalogue of the evil things within a bad heart. 9. Let us take our evil hearts to God, and have them made new. **Evil thoughts.** Rather, "evil purposes." **Adulteries, fornications.** Impure thoughts leads to impure deeds. **Lasciviousness.** Sensual excesses. **Wickedness.** Rather "hatreds." **Evil eye.** Envy is here meant. **Evil things come from within.** 10. The only way to remove evil is to renew the heart.

GOLDEN TEXT.

In vain do they worship me, teaching for doctrines the commandments of men. v. 7.

OUTLINE.

1. A Complaint, v. 1-5.
2. A Rebuke, v. 6, 13.
3. A Parable, v. 14-23.

LESSON HYMNS.

No. 668—New Hymn Book.

L. M.

O thou, to whom, in ancient time,
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue;
Not now on Zion's height alone
The favoured worshipper may dwell,
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

No. 672—New Hymn Book.

L. M.

O Lord of hosts, whose glory fills
The bounds of the eternal hills,
And yet vouchsafes, in Christian lands,
To dwell in temples made with hands;
Grant that all we who here to-day
Rejoicing this foundation lay,
May be in very deed thine own,
Built on the precious Corner-stone.

No. 676—New Hymn Book.

4-6s & 2-8s.

Great King of glory, come,
And with thy favour crown
This temple as thy home,
This people as thine own;
Beneath this roof, O deign to show
How God can dwell with men below!
Here may thine ears attend
Our interceding cries,
And grateful praise ascend,
Like incense, to the skies;
Here may thy word melodious sound,
And spread celestial joys around.

Time.—A. D. 28, at the close of Christ's ministry in Galilee.

Place.—Capernaum in Galilee.

Connecting Links.—The conversation in the synagogue in Capernaum. John 6. 25-71.

Parallel Passage.—Matt. 15. 1-20.

HOME READINGS.

- M.** The tradition of men. Mark 7. 1-23.
Tu. Warning against the Pharisees. Matt. 23. 1-23.
W. The vain service. Isa. 1. 10-20.
Th. The Lord and the heart. 1 Sam. 16. 1-13.
F. Common things cleansed. Acts 10. 1-20.
S. Paul's warning against tradition. Col. 2. 1-17.
S. The flesh and the spirit. Gal. 5. 13-26.

QUESTIONS ON THE LESSON.

1. **A Complaint**, v. 1-5. Who were the Pharisees? With what did they find fault? What was their custom with regard to washing? Was this done to make their hands clean? For what reason was it done? What is meant by "the tradition of the elders?"

2. **A Rebuke**, v. 6-13. By what name did Jesus call the Pharisees? What words of the prophet did he quote against them? What sin is here referred to? What kind of service does God demand? 1 Sam. 16. 7. What is said in the Golden Text? How did Christ prove his charge against the Pharisees? What is God's command concerning our parents? How did the Pharisees avoid obeying this command? Of what sin were they guilty? Deut. 12. 32.

3. **A Parable**, v. 14-23. What did Jesus say could not defile any man? What are the things which do defile men? What are some of the evil things that come out of men's hearts? What is said about the heart in Jer. 17. 9? What is the promise of Ezek. 36. 26, 27? Who can give us new hearts, and how may we obtain them?

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That God expects us to obey his law?
2. That the source of evil is within our hearts?
3. That we need to have our hearts made new?

The Lesson Catechism.—(For the entire school.) 1. For what did the Pharisees find fault with Christ's disciples? For eating with unwashed hands. 2. Why did they regard this washing so important? As a tradition of the elders. 3. What did Jesus say that the Pharisees neglected for their own traditions? The commands of God. 4. What did Jesus say alone could defile a man? That which came from within. 5. What does this fact require of us? To keep our hearts pure.

DOCTRINAL SUGGESTION—The authority of God's word.

ADDITIONAL PRACTICAL LESSONS.

The Foes of the Truth.

I. FORMALITY.

They wash their hands oft. v. 3.
"Except your righteousness exceed."
Matt. 5. 20.

II. TRADITION.

The tradition of the elders. v. 5.
"Beware...tradition of men." Col.
2. 8.

III. HYPOCRISY.

Honoureth...lips...heart...far from
me. v. 6.
"Lips honour...removed their heart."
Isa. 29 13.

IV. PERVERSION.

Making the Word...of none effect. v. 13.
"Commandments of men...turn from
the truth." Titus 1. 14.

V. EVIL HEARTS.

Out of the heart proceed...v. 21.
"The heart is deceitful above all." Jer.
17. 9.

VI. EVIL DEEDS.

Thefts...wickedness, deceit. v. 32.
"Works of the flesh are manifest." Gal.
5. 19.

ADDITIONAL PRACTICAL LESSONS.

Man-made Religion.

1. The religion made by man is narrow, exclusive, and severe in its judgments. v. 1, 2.

2. The religion made by man is more scrupulous of external forms than of inward character. v. 3, 4.

3. The religion made by man lays great stress upon prescription, tradition, and the teachings of the past. v. 5.

4. The religion made by man forgets God, the object of all true worship. v. 6.

5. The religion made by man fails to obtain the divine acceptance. v. 7.

6. The religion made by man often opposes itself to the commands of God. v. 9.

7. The religion made by man gratifies the evil hearts of men. v. 10-12.

CATECHISM QUESTION.

36. *How long was it before they came to the land of Canaan which God had promised?*

The children of Israel wandered forty years in the wilderness because of their sins, before they came to the land of Canaan which God had promised.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I WAS once about to make a journey from Konigswinter, on the Rhine, to Wiesbaden. I had with me a trustworthy guide-book, out of which I ascertained which train I ought to take in order to arrive at my destination comfortably. But a short time before starting, the waiter to whom I had spoken about removing the luggage came and told me I had not chosen the right line of rail. My train would indeed reach Wiesbaden, but not until eleven o'clock at night. To arrive earlier I must cross the river by the ferry, and take the rail on the other side. This appeared to me a roundabout way, but, neglecting my book, I followed the advice of the waiter, who was thereby, I believe, saved some trouble. But I soon discovered that I had made a mistake in so doing. The train I was in waited at various way-stations for a long time, and finally brought me to my journey's end at the very late hour I was anxious to avoid. Considerable discomfort was the consequence. Had I had followed my book all would have been well; but its safe directions had been rendered useless and void by the tale of the waiter. And yet it was my own fault, for I need not have given heed to him.

The discomfort was soon past, but the in-

cident was not forgotten. What if we go wrong in all-important matters, because we allow other advice to render useless and void the directions of the one sure guide which God has given us?

The Jews in our Lord's day had a guide-book which they acknowledged to be sure and trustworthy, because it was divine. They knew their Scripture, "The Law and the Prophets," to be the word of God. They believed that the way of life was to be found in them. John 5. 39. Did they then follow this divine guide? We shall find an answer in the passage before us.

1. That God requires purity of heart, and that man stands in need of cleansing, formed an important part of the teachings of the Law. But was it to be material or spiritual cleansing? Was it to be outward or inward purity? The Word gave no uncertain sound upon this matter. While certain outward ceremonies were commanded, as symbols of the truth, the whole of Scripture showed that these could never be accepted in place of that which they symbolized. "The Lord looketh on the heart" was the unvarying declaration of the Law and the Prophets. Comp. Deut. 10. 12; Psa. 7. 9; Jer. 4. 14; 11. 20; 17. 10; 20. 12.

But what said the teachers and exponents of the Law in later times? They laid the utmost stress on outward observances. They insisted upon a multiplicity of acts of outward cleansing never commanded in the Law at all. Endless washings were enjoined as a religious duty. The arm must be immersed in water up to the elbow before partaking of food. The hands must be placed in the water closed, lest one hand should defile the other. The highest approval was awarded to a rabbi who, being shut up in prison, and having a scanty allowance of water brought him with his food, used it for washing instead of drinking, saying: It is better to die of thirst than to break the Law. If a man, therefore, performed all these acts with strict attention, what more could be expected of him? No matter what his words or his conduct, still less what his thoughts might be, he stood high in the religious world.

The Pharisee who came down from Jerusalem to spy out something whereof to accuse our Lord had not far to look. The disciples of Jesus might be seen taking their food without performing any of these idle ceremonies. Here is a grave charge to bring against the Master! He allows his followers to reject "the tradition of the elders." That is the standard and guide of the Pharisees—the "tradition of the elders." But what is the true and safe standard and guide? The word of God. And so the Lord Jesus has a graver charge to bring against them. They

honour God with the lips, but not with the heart. Their worship is vain for it is all outside. But there is something worse. They not only choose the wrong way, but lead others into it, "teaching for doctrine the commandment of men"—"making the word of none effect"—"useless and 'void,' by their tradition.

2. And having done this as to the principle of worship, they have gone on to do the same in the practical matters of the Law. The law says, "Honour thy father and mother," and guards this command by pronouncing the extreme penalty on those who disobey it. But here is a son who has aged and needy parents. He is well able to support them; is he not bound to do so? According to the fifth commandment, yes. But the money he might have contributed to the supply of their necessities is no longer available for that purpose. Why? He has pronounced it *corban*, or devoted to God. The commandment can, therefore, no longer bind him. He is not responsible for the support of his parents. He is under no further obligation to them. The word of man has been allowed to veto the word of God.

Can those who follow such teaching really please God and be acceptable to him? We see at once that the thought is an absurdity. No doubt the multitude who stood by could easily see it in this flagrant instance. In the matter of inward purity instead of outward washings it was necessary to enforce the truth more pointedly. And so we find our Lord calling to the multitude and specially addressing them in the parable which follows.

Is the word of God ever "made void" in these days by the "traditions of men?" The thing is only too common.

What does the "tradition of men" say to young people starting in life? What are they to seek? Seek to get on, to make money, to secure a standing in the world? "Seek ye first the kingdom of God and his righteousness." What are they to do with their youth, and health, and freshness, and brightness? Enjoy life while they can—laugh, dance, and be merry. But God's word says, "Remember now thy Creator in the days of thy youth, while the evil days come not."

See again what the "tradition of men" says about honesty in business, brotherly love, submission to authority, etc. And contrast it with what the word of God says.

We all hope to be happy, and in the end to go to heaven. But what if we choose the wrong way? The "tradition of men" will never bring us there. The word of God is our one sure guide.

And above all, beware of the "tradition of men" upon the matter of acceptance with God. It still lays stress on outward obser-

vances, and would tell you these are enough. But "the Lord looketh on the heart." The heart cleansed by the blood of Christ, made new by the Spirit, and so responding to the love of God, must abide in that love, and be ruled by it.

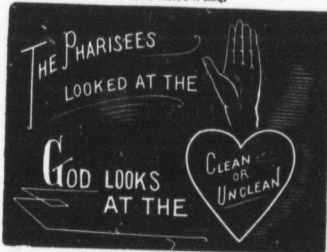
BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Show the place, time, and circumstances of this lesson. (See General Statement.) Explain Pharisees, scribes, unwashed hands, tradition, washing of cups, etc., Corban, etc. . . . Show the characteristics of a religious system which comes from human origin, in contrast with the Gospel. (See Additional Practical Lessons.) . . . Show how these evils of the scribes' teaching arose from the perversion of the truth. . . . Six foes of the truth here shown. (See Analytical and Biblical Outline.) . . . The true worshipper: (1) His freedom, v. 2; (2) His restraint—God's law, v. 9; (3) His watchfulness—not only against external but internal dangers, v. 15; (4) His dangers, v. 21, 22. . . . **ILLUSTRATIONS.** Formality places lesser duties before the more important. An artist painted a picture of the Last Supper, in the foreground of which were some cups. When these were greatly admired, he erased them, saying, "Let nothing in my picture call attention from Christ!" . . . Like the formalism of the Pharisees, a robber in Mexico, who would not shrink from murder, will pause by the wayside and bow before a shrine. . . . When we would eradicate the weeds in the garden, it is not enough to cut off their tops, we must dig up their roots. Sin has its root in the heart.

Blackboard.

BY J. E. PHIPPS, ESQ.



This sketch explains itself. You can draw a hand by placing your own on the board, and with a sharpened piece of crayon trace it in outline.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Looks on the Heart.*

Approaches to the lesson: Print "Pharisees" on the board, and explain simply what a Pharisee was in Christ's time. Describe some of the little observances which they insisted upon, saying that a man could not please God unless he washed his hands a certain number of times each day, and yet these same men were willing that their hearts should be full of evil. To be taught: That God looks first on the heart. That the outward acts will be right if the heart is right.

1. Tell the children that the Pharisee thought that when God gave the law to Moses, there were many little laws which were not written down, and that they seemed to care much more about these than they did about the words which they knew God spoke. He had told them to love him with all the heart, but they seemed to forget this and were selfish, unloving, and dishonest in many things. But they thought if they were very particular to keep all the little points of the law, which only touched the outward acts, God would be pleased. What made them so mistaken? They were blind. See, I will light the taper. You can all see the light it gives. But here is a boy who shuts his eyes close and says, "I don't see any light." Whose fault is it? God has sent the light to the Pharisees, but they would not look at it. Are any of us doing that?

2. Show two nuts, or two oranges, one fair and smooth, the other speckled and worm-eaten. Which will you expect to find right inside. The fair one of course. But sometimes there is a spoiled heart under a smooth outside, and it was so with many of these Pharisees. They seemed to men to be very good, but Jesus told them plainly that they were spoiled inside. He told them that it was not the outside that showed what a man was, but that if the heart was right the acts were sure to be. This made the Pharisees very angry, but it was the truth, and it is right to tell God's truth.

Is it just as true to-day? Yes, if love and truth live in a child's heart, then good, true acts will come out in the life. But if evil lives there that will come out. There is only one way to have the heart pure and right, and that is to let Jesus come and live there, and make it his home.

LESSONS FOR MAY, 1889.

- MAY 7. Sufferers brought to Christ. Mark 7. 24-37.
- MAY 14. The Leaven of the Pharisees. Mark 8. 1-21.
- MAY 21. Seeing and Confessing the Christ. Mark 8. 22-33.
- MAY 28. Following Christ. Mark 8. 34-38, and 9. 1.

EASTER ANTHEM.

"Sing with all the sons of glory."

Summerside. 8, 7, D.

REV. JOHN BACON.

I Sing with all the sons of glo - ry, Sing the re - sur - rection song!

Death and sor-row, earth's dark sto - ry, To the form - er days be - long:

All a - round the clouds are breaking, Soon the storms of time shall cease.

In God's like-ness, man a - wak - ing, Knows the ev - er - last-ing peace.

2 O what glory, far exceeding
 All that eye has yet perceived!
 Hollest hearts for ages pleading,
 Never that full joy conceived.
 God has promised, Christ prepares it,
 There on high our welcome waits;
 Every humble spirit shares it,
 Christ has passed the eternal gates.

3 Life eternal! heaven rejoices,
 Jesus lives, who once was dead;
 Join, O man, the deathless voices,
 Child of God, lift up thy head!

Patriarchs from the distant ages,
 Saints all longing for their heaven,
 Prophets, psalmists, seers and sages,
 All await the glory given.

4 Life eternal! O what wonders
 Crowd on faith; what joy unknown,
 When, amidst earth's closing thunders,
 Saints shall stand before the thrones!
 O to enter that bright portal,
 See that glowing firmament,
 Know, with Thee, O God immortal,
 "Jesus Christ, whom Thou hast sent!"

INDIVIDUAL OPINION

-ON-

A QUESTION OF UNIVERSAL INTEREST

HOW best to conserve the forces of nature and so utilize them as to perform the purposes, and meet the requirements of life, is just now a question of most intense interest to the thinking classes of the community, and a great many potent energies are being harnessed into service, which a few years ago were considered as only the toys of philosophers. Foremost of these forces stand the various forms of electricity, which are now being applied to an almost infinite variety of purposes, and doing them all with a degree of perfection which has never been approached by any other means. Of more general interest than any other of its uses, is its value as a therapeutic agent, restoring and sustaining the vital functions of the human system. Fully nine-tenths of the pain and weakness we suffer may be traced almost directly to a deficiency of magnetic force, which, with some persons, is due to constitutional defects, and with others, to circumstances of life. In either case, any system of treatment which will conserve and supply this force *must* act beneficially upon both body and mind. That the

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"Your Belt and Lung Invigorator have done me more good than all the medicine I have ever taken. Too much cannot be said in their favor."—*Thos. Osborne, Rosebank, P.O., Ont.*

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him. In Bethlehem of Judaea: for thus it is written ¹by the prophet,

6 And² thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor,³ Which shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them carefully⁴ what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

15 Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

B Omit 8, and so elsewhere. *C* Substitute "through,"

g Mic. 5: 2. *f* fish not the scripture said that the Christ cometh . . . from Bethlehem. John 7: 42.

A Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called . . . Of the Son of David. Thy throne, O God, is for ever and ever, and the sceptre of uprightness is the sceptre of thy kingdom. Heb. 1: 5 & 6. *D* See Matt. 3: 9, note A.

H He shall feed his flock like a shepherd. Is. 40: 11. I am the good shepherd: the good shepherd layeth down his life for the sheep. John 10: 11. Ye were going astray like sheep, but are now returned unto the shepherd and Bishop of Hierosolima . . . when the chief shepherds shall be manifested, ye shall receive the crown of glory which fadeth not away. 1 Pt. 5: 29 & 30. *J* He that hateth dishonoureth. Prov. 25: 11. Kings . . . against the Lord. Ps. 81: 2.

K Thy word is . . . a light unto my path. Ps. 119: 105. *L* A little child shall lead them. Is. 40: 3. *M* O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Ps. 67: 4.

N The kings . . . shall bring presents. Ps. 72: 10. They shall bring gold and incense, etc. Is. 60: 6. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus. John 12: 3. He saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gift: but she of her want did cast in all the living that she had. Lu. 21: 3, 4.

O Mat. 1: 23. I was not obedient unto the heavenly vision. Acts 26: 19. I will go down with thee into Egypt; and I will also surely bring thee up again. Gen. 41: 4. *P* When Israel was a child, then I loved him, and called my son out of Egypt. Hos. 11: 1. *C* Substitute

"through," *q* Jer. 31: 18. We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear. Gen. 49: 21. And Pharaoh charged all his

people, saying, Every man that is born, ye shall cut into the river, and every daughter ye shall save alive. Ex. 1: 22. *r* The Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. Ex. 4: 19. *s* Then cometh Jesus from Galilee. Mat. 3: 13. Their own city Nazareth. Lu. 2: 39. *t* Can any good thing come out of Nazareth? John 1: 46.

u Means (not a Nazarene) a despised or a poor branch. There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Is. 11: 1. I will raise unto David a righteous Branch. Jer. 23: 5. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David. Jer. 23: 15; Zec. 3: 8; Zec. 3: 12; Acts. 24: 5.

v Cil. 2. An. 22. *w* Lu. 3: 2. Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3: 1. There cometh a man, sent from God, whose name was John. John 1: 6. *A* Substitute

"through," *x* And in the days of those things shall the God of heaven set up a kingdom, which shall never be destroyed. Dan. 2: 44. As ye go, preach, saying, The kingdom of heaven is at hand. Mat. 10: 7. *y* Lu. 40: 2. *z* Lu. 1: 76. *aa* Mark 1: 4. *ab* Ch. 11: 8. He [Elijah] was an hairy man, and a girl with a girdle of leather about his loins. 2 Ki. 1: 2. *ac* Even these of them ye may eat: the locust after his kind. Lev. 11: 22. *ad* A and all they of the land came to a wood, and there was honey upon the ground. 1 Sam. 14: 24. *ae* Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus, etc. Acts 12: 4. *af* See Acts 9: 23. *ag* Ch. 12: 24; 22: 22; Luke 3: 7. *ah* Put into the foot-prints, Or, for baptism, & Jesus, which delivereth us from the wrath to come. 1 Thes. 1: 10. *ai* They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man. John 8: 33. *aj* If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. John 15: 6. *C* Substitute "the ass which at."

A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And Herod said, he took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

"The voice of one crying in the wilderness, Make ye ready the way of the Lord,

Make his paths straight. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judaea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, 'We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And every now the axe laid

unto the root of the trees: every tree therefore that

¹ Or, through. ² Gr. magi. ³ Or, the time of the star that appeared. ⁴ Or, your repentance.

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