

*For Better Coverage* *off Cape*

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 29.]

JANUARY, 1895.

[No. 1.

## TABLE OF CONTENTS.

Hymn for the New Year.....	i	New Sunday-school Books .....	vii
One More Leaf of Life.....	i	Book Notices .....	viii
The Chautauqua Course for 1894-95 .....	ii	Opening and Closing Services .....	ix
Europe Re-Visited .....	iii	International Bible Lessons .....	12
The Home Department .....	iii	How to Enjoy Sunday-school Work .....	54
Home Department of the Sabbath School .....	iv	Retarding the Work .....	54

## The Sunday-School Banner

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### AN IRISH PARTY.

Canadians don't laugh. Social Committees must be chief mourners. Not a solitary answer came to my "Ads" in November and December issues of the BANNER. Don't you ever have Concerts in Canada? If so, drop me a postal. I'll tell you of one Yankee enjoy.

REV. GEO. T. LEMMON, Melrose, N.Y.

SHOULD  
SPEND HIS  
LAST DOLLAR



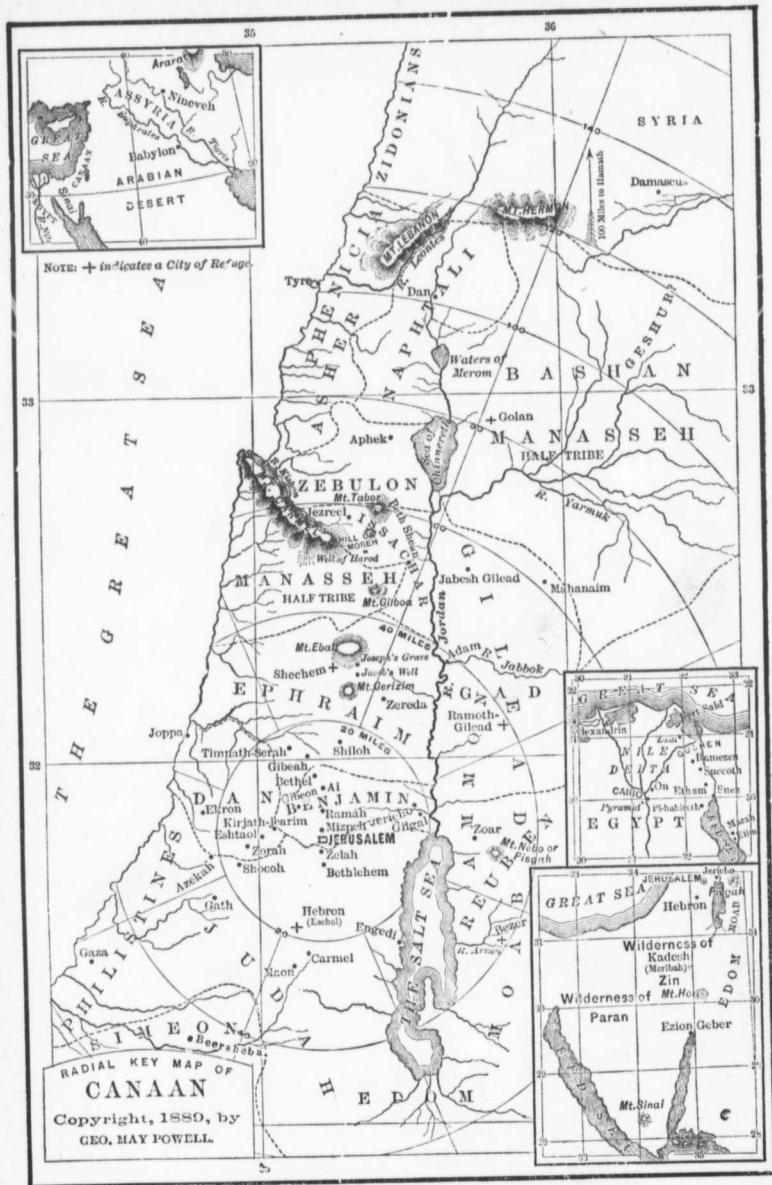
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# SUNDAY SCHOOL BANNER

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TEACHERS  
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YOUNG PEOPLE.

Vol. XXIX.]

JANUARY, 1894.

[No. 1.

## Hymn for the New Year.

I TAKE my pilgrim staff anew,  
Life's path, untrod den, to pursue,  
Thy guiding eye, my Lord, I view ;  
My times are in Thy hand.

Throughout the year, my heavenly Friend,  
On Thy best guidance I depend ;  
From its commencement to its end  
My times are in Thy hand.

Should comfort, health and peace be mine,  
Should hours of gladness on me shine ;  
Then let me trace Thy love divine ;  
My times are in Thy hand.

But shouldst thou visit me again  
With languor, sorrow, sickness, pain,  
Still let this thought my hope sustain  
My times are in Thy hand.

Thy smile alone makes moments bright,  
That smile turns darkness into light ;  
This thought will soothe grief's saddest night,  
My times are in Thy hand.

Should those this year be called away  
Who lent to life its brightest day,  
Teach me in that dark hour to say,  
My times are in Thy hand.

A few more days, a few more years,—  
Oh, then a bright reverse appears,  
Then I shall no more say with tears,  
My times are in Thy hand.

That hand my steps will gently guide  
To the dark brink of Jordan's tide,  
Then bear me to the heavenward side :  
My times are in Thy hand.

—Charlotte Elliott.

## One More Leaf of Life.

ANOTHER year of existence, with all its  
depths of experience, its heights of joy? Yes,  
and some time we shall thank God for the dark

places, the deep places, that go down, down in  
sorrow, as we cry, " All thy waves and thy bil-  
lows are gone over me ! " Yes, blessed is life,  
this mystery of being, these opening gates of  
our immortality, our entrance upon eternity.  
Love life. Enjoy it. It is God's good gift.  
Don't be afraid of it. Don't be afraid to be  
happy. Let all the tides of joy the most pro-  
found sweep through your being and thrill and  
possess you. Live happily, cheerfully, sunnily.

Try to make others happy. Don't keep this  
joy of life all to yourself. If you do, it will  
slip through your fingers. It will surely get  
away from you the moment you try to keep it  
to yourself. Share it with somebody. Try to  
make another happy, just as many as possible.  
For there are so many who are so poor and sick  
and bent down under heavy loads that they  
bitterly cry, " Is it worth our while to live ?  
Was it not a mistake that ever existence was  
given to us ? " Think of such ; give to such ;  
share everything you have with somebody who  
has nothing.

And then, having enjoyed life, having lived  
for somebody else, forget not that there is  
another life. Men talk of death, but really it is  
only one gateway in this long, long existence, this  
immortality that we have entered upon. It is  
only a stile in the wall separating two fields ;  
but oh, the field beyond is so much greener,  
fairer, larger ! You inherit both fields, this  
with its boundaries, the other that is limitless.  
To the life coming you may pass this very year,  
and so it may be a new year as you did not  
anticipate it. Only, be not afraid of it. Wel-  
come it as something thought of every day,  
something lived for every day, something to be  
desired as the best, the most precious of God's  
gifts. Let this serious but never chilling thought  
descend upon you, touching and arousing and  
inspiring you to live your best life now, as a  
step on and up to something inexpressibly  
grandier to be given at death. Let your prayer  
be, " So teach us to number our days that we  
may apply our hearts unto wisdom. "—*Sunday-  
School Journal.*



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## Sunday School Banner.

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

TORONTO, JANUARY, 1895.

### The Chautauqua Course for 1894-95.

THREE years ago we visited what was said to be the largest university in the world, the great Moslem University of Cairo, with 14,000 students. The claim, however, was an incorrect one. The greatest university is the Chautauqua Circle. Some 50,000 students are reading this comprehensive four years' course. Since 1878, when the Circle was formed, 217,000 readers have joined. Supplementary studies are also arranged of still more comprehensive character. He who faithfully follows this course will have a more liberal education than many a perfunctory college student. Forty minutes a day for nine months in the year will enable the reader to do justice to this course. Sunday-school teachers especially will find it exceedingly helpful to their work, and all Epworth Leaguers should make it their ambition to take it up. We have watched its growth from the beginning with keen interest, and have lost no opportunity in commending it to our young people.

Bishop Vincent builded better than he knew in laying the foundations of this young people's university.

It promotes habits of reading and study in history, literature, science and art; gives

college graduates a review of the college course; secures for those whose educational privileges have been limited, the college student's general outlook upon the world and life, and encourages close, connected, persistent thinking.

#### PLAN.

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Time required, about one hour daily for nine months.

Certificates granted to all who complete the course.

Seals to be affixed to the certificate are granted for collateral and advanced reading.

The C. L. S. C. maintains that the higher education should be extended to all, young and old, rich and poor, and that education, best begun in academy, college and university, is not confined to youth, but continues through the whole life.

#### FOR WHOM DESIGNED.

The C. L. S. C. is for busy people who left school years ago, and who desire to pursue some systematic course of instruction.

It is for high school and college graduates, for people who never entered either high school college, for merchants, mechanics, apprentices, mothers, busy housekeepers, farmer boys, shop girls, and for people of leisure and wealth.

Many cultivated men and women whose reading covers a wide field keep up regularly the C. L. S. C. work, finding that this comprehensive review every four years gives to their other reading a value often lost to the unsystematic reader.

One of the advantages of the Chautauqua Course is that it neglects neither the religious nor æsthetic parts of our nature. Its mottoes are, "We study the words and works of God," and "Let us keep our Heavenly Father in the midst."

The books for 1894-95 have just come under our notice and are even better than we thought. These books are especially prepared for the Circle, and are published in such large quantities that first-class text-books can be procured at a very low price. The books are sold in sets of five, for \$5.00.

The course for this year commends itself especially to Canadian readers, inasmuch as it is devoted to the history, literature and art of Great and Greater Britain. The first of these

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books we notice is "The Growth of the English Nation," by Katharine Coman and Elizabeth Kendall, Professors of History in Wellesley College. It is one of the best books on the subject we have seen. Ample use is made of maps showing the expansion of England throughout the world. It is not a mere drum-and-trumpet history, but one of the progress of the English people, the growth of Democracy and the development of civilization. Numerous illustrations are given, especially of contemporary caricature, coming down to the rejection of Mr. Gladstone's Home Rule Bill.

Complementary to this is a survey of English literature, "From Chaucer to Tennyson," by H. A. Beers, Professor of English Literature in Yale University. A running criticism of that splendid literature is given, with selections from thirty authors and portraits of twenty-nine of them.

Of wider range is "Europe in the Nineteenth Century," by Professor Judson, LL.D., of Chicago University. A series of maps show the changes which have taken place since the empire of Napoleon with the French Protectorate covered nearly half of Europe. The integration of Italy, of Germany, of Austria, are traced with great fidelity. The reconstruction without revolution of the British Empire, the re-arrangement of Eastern Europe, the shrinking of Turkish power and the growth of free States are clearly shown. The book has numerous excellent engravings of the great actors and famous scenes of this world's drama.

"The Renaissance and Modern Art," by Professor Goodyear, with over two hundred engravings, gives a survey of the marvellous revival, growth and sometimes decadence of modern art and architecture. To most readers art criticism is an unknown world. It was pathetic, amid the art glories of the Columbian Fair, to note the dazed and amazed expression of many who could neither understand nor appreciate them. Such a book as this or the larger, "Lubke's History of Art," furnishes the canons and explains the interpretation of art. Their study will add greatly to the enjoyment and educative value of the great world of art, brought more and more within our reach every year.

The last book of the series takes up the scientific side of education. It is Dr. Winchell's "Standard Walks and Talks in the Geological Field." Geology is one of the most fascinating of the sciences, and will broaden one's views of the world and its physical history as nothing else can do. The treatment of the subject is lucid and luminous, and gives an excellent survey of the entire field.

In addition to these books students should also read the *Chautauquan*, price \$2.00 a year, which, under the able management of Dr. Flood, is becoming one of the foremost monthlies of the age. It is devoted especially to Chautauqua work, but has also its more general and lighter departments. We expect its develop-

ment will solve the problem of a great monthly free from the sensational fiction, and sporting and theatrical spirit, which mar some of the older magazines.

The college fee for this course of instruction and examination papers thereon is not \$50.00, but only 50 cents a year, to be remitted to Miss Jessie A. Munro, Thorold, Secretary for Eastern Canada; or, J. H. Friar, Esq., Galt, Secretary for Western Canada. The Canadian agents for the books and magazine are the Methodist Book Rooms, Toronto, Montreal and Halifax.

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## Europe Re-Visited.

THE Editor of the BANNER has had the pleasure and privilege of visiting, several times, the Continent of Europe, and becoming somewhat familiar with its principal tourists' routes and places of historic or romantic interest. The duties of his office are both onerous and exacting, and only by an occasional vacation trip is he able to keep up his working powers.

During the approaching summer he purposes to make another comprehensive tour, in which health, recreation and education by travel will be sought. His route will include England, Scotland, France, Italy, Switzerland, Germany, Holland and Belgium, and will afford time and opportunity to visit the things best worth seeing at London, Edinburgh, Paris, Genoa, Pisa, Rome, Naples, Florence, Venice, Milan, the Italian and Swiss lakes, the most famous of the Swiss Passes, the Upper and Lower Rhine, Strasburg, Heidelberg, Nuremberg, Luther's Country-Cobourg, Eisenach, Erfurt-Frankfort, Mayeun, Cologne, Brussels, Antwerp, Rotterdam, etc. His experience in travel, and familiarity with the route and the things best worth seeing, will enable his companions in travel to make this trip at the least expense of time and money.

Several friends have accompanied his former excursions of foreign travel, and others desire an opportunity of doing so. Any person wishing further information may address the Rev. Dr. Withrow, Methodist Publishing House, Toronto.

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## The Home Department.

ON another page we have given the substance of an address on this important subject delivered in the Elm Street Methodist Church, Toronto. We trust that this movement will be taken up with vigour. We believe that it possesses untold capabilities for usefulness, both for the community and for the Sunday-school. For specimen leaflets, write to Rev. Dr. Briggs, Toronto.

## Home Department of the Sabbath-School.\*

BY REV. G. E. F. HALLOCK.

A FEW years since God inspired one of his servants, Dr. William A. Duncan, of Syracuse, to originate what is known as the Home Department of the Sunday-school, a new and important method for the promotion of the study of His life-giving word. The Sunday-school Home Department is no longer an experiment. It has been tried and proven, and found to be a most helpful method of promoting our cause. It is certain of wide and wider acceptance, meeting, as it does, a recognized need. The arrangement does not, strictly speaking, involve a new organization, but simply an *expansion* of Sunday-school work. Its purpose, as we know, is to encourage Bible study among all those who, for any reason, cannot attend the regular sessions of any school; such, for example, as the aged and the infirm; invalids and their nurses; mothers, whose duties require their presence in the home; those engaged in domestic work; any living at too great a distance, or in isolated families or communities where there is no school; any away visiting, and all those who must be absent from home much of the time—as railroad men, those employed in mail and postal service, commercial travellers and agents, students in academies, seminaries and colleges, physicians, druggists' clerks, telegraph and telephone operators, and those who are employed in many departments of Government work. There are many in all these classes who are not willingly absent from the Sunday-school.

### HOW TO ORGANIZE.

First, we solicited a few representative people in the congregation of the Brick Church Sunday-school to become members. We then issued a circular letter setting forth the plan, the purpose, the methods and the benefits of this proposed new feature in our Sunday-school work, the circular bearing, in addition, the names of those who had already agreed to join us, and also a detachable blank application for membership. This circular was freely distributed in the congregation one Sabbath morning, and the people not attending Sunday-school invited to sign the application and put it upon the collection plate. Our next step was to send personal invitations to such members of the church as it was thought would make suitable visitors, calling them to meet.

We then went over the printed roll of the church, and omitting those already in Sunday-

school, permitted the visitors to choose, as their names were read, those they would agree to see and solicit. Those under each visitor's care we called a "class." At present we have twenty-eight classes, with a total membership of over two hundred and fourteen. We furnish free to every member a "Question Book," costing thirteen cents, with the lessons for a year.

We have found that the success of every class depends almost entirely upon the interest and faithfulness of the visitor. If the visitor shows enthusiasm, and goes regularly and promptly at the end of each quarter, the class is sure to prosper. If not, it is likely to fail, be the class large or small; and our classes are both large and small, the largest having twenty-six scholars, and the smallest, one.

Two weeks after the close of the quarter the report is made up by the secretary and treasurer, and we send it, with some words of good cheer, in printed form to each member. This is designed to serve as a living chord through which the scattered members may feel, if never so slightly, their spiritual union with their unseen companions who are pursuing the same course of study.

Doubtless, if it could be known, we should be surprised at the number of professing Christians who almost totally

### NEGLECT THE BIBLE.

And multitudes who are not Christians who scarcely ever open its lids. Another fact; they are utterly unconscious of the neglect. Just here comes in the advantage of the Home Department method, with its call and pledge to regular, habitual, systematic work. I believe it to be admirably adapted not only to the awakening of interest in Bible study, but to holding its members to it regularly, thus forming a valuable habit. This of itself is enough to commend it. Not only so, but further, it kindles a new interest in the Sunday-school. It turns many thoughts toward it. It greatly increases the number of its friends, and from time to time it brings many of the Home Department members or their children into it. It cannot fail to have this effect. I believe that, for the sake of the Sunday-school itself, it will pay any church to start a Home Department.

Another way in which it is a very noticeable help is in the

### PROMOTION OF SOCIABILITY IN THE CHURCH.

It is no small gain in any church to have a band of visitors start out every three months and make a round of calls. The visitors are likely to be from the best and most influential people in the church, and their calls upon the very persons who will most appreciate them. Think, too, how much these calls kindle loyalty to the church itself. A new tie is formed, a new interest awakened, and in the very individuals in the congregation most likely to be neglected and to feel the neglect. This fact

\* An address given in the Elm Street Church, Toronto.

will become more manifest as we make a little study of the *personnel* of the classes themselves.

For instance, not a few are aged members of the church, once active and interested, but unable longer to keep up with all the church's doings, and who, for this very reason, are in danger of being forgotten and left behind in the onrush of present activity! Some are young and busy mothers of large families, actually prevented by the necessities of their little ones from attending the sessions of the school, where they formerly received so much help and centered so much interest. Others we have are men in middle life and older, who have never gone to Sunday-school, and are ashamed to begin now on account of their conscious ignorance on Bible themes. Still others are what we may call the very rich. We all recognize that in religious matters there are two classes of people who are very likely to be neglected—the very poor and the very rich. Great riches bring a sort of spiritual isolation. But there is something about this Home Department work that makes it especially applicable to the rich, many of whom are sincere Christian people. And I can testify that not a few of such are among the most ready to accept this method of holding them to their Bible.

One of our classes, and such might be formed in any Church, is known as a

#### CORRESPONDENCE CLASS.

The visitor is one of the elders of the church, and carries on the class entirely by correspondence. Its membership is made up of members of the church and congregation who, for various reasons, are away from home. One in our class is in Dunbar, Scotland; one in India, one in China, two in Canada, one in Ohio, two in Central New York, etc. It is certainly a most admirable way of keeping up the interest of those forced to be away from their church and home. Better still, we know that some of our families have been led to study the lessons together as families, usually on Sunday afternoon. So not only are parents and children enabled to keep the Lord's Day pleasantly and profitably at home, but the certain result must be an ever-closer drawing of family ties, and an increasing interest in each other's spiritual welfare; and why not expect that many souls will be led to Christ through this household union in the study of the Word of Life?

A wealthy lady I know of and her maid, both unable to attend Sabbath School, are members of the Home Department, and every Sunday afternoon, for an hour, study the lesson together. One member of our department is a cripple, two are paralytics, two are railroad engineers, one is a confirmed invalid in our city hospital, another is blind and has her lesson read to her. To these, and to all such, as well as to just as many of the non-church-going, in city and country alike, can be induced to join, the Home Department

offers an opportunity to study the Word of God systematically, and in connection with the Sabbath-school, and gives them the same privileges of membership as if they were in regular attendance during the Sabbath-school hour; and, above all, the blessed opportunity of growing in grace and in the knowledge of that Word which alone is able to make wise unto salvation, while everyone engaged in promoting the cause is richly blessed in the doing.

#### IN COUNTRY CHURCHES.

Now, there may be some who will say: "Yes, this is all very well for the city churches, and such like, but how about its application to our widely-scattered country districts and communities—will it work there?" I answer: Nowhere will it work better. It is especially appropriate in its adaptation to country and sparsely-settled communities, because it deals with the individual and in the home, and does not attempt to congregate its members. Furthermore, it is especially fitted to reach in these districts those very class of people who are not, and cannot, be reached by the Church in its usual lines of work. Some live too remote from any place of assembly; others are in straightened circumstance and cannot dress as well as their more fortunate neighbors who do attend church and Sunday-schools; others there are who cherish some prejudice or grudge against the church, or its minister, or an officer, or some of its members. It is with just such people that the Home Department will show its admirable adaptation. Such persons are pleased to receive a friendly call from some man or woman in the community who comes in as a neighbor would, without pretence or show of official or professional spirit. And while they may not have any interest in Bible study for its own sake, yet the plan commends itself to them because of its naturalness, its simplicity, and its easy accomplishment. But once begun, by-and-by they become interested, and oftentimes with most happy results. In one case, I know of, a visitor called at a home to secure the membership of the lady. The husband, who had been a prominent church member, but who had been led astray through intemperance and had not attended church or Sunday-school for years, also expressed the desire to become a member. In a very short time he found his way back to both church and school, and is now a regular attendant and a temperate man.

Again, this method admirably helps to solve

#### THE VACATION PROBLEM,

especially as we meet it in our city churches. Its workings can be extended in each school to all those who, for longer or shorter periods, go away for recreation, pleasure or travel.

But not only does it meet summer needs in city schools, but winter needs in weaker

country schools. It has special adaptations in regions where long distances, deep snows and severe cold close up the Sunday-schools in winter. In every such case, through the Home Department, the life of the school may be continued, the lessons studied, the work carried on, and reports given at the reorganization of the school in the spring. One of our country secretaries said to me, "Several of our little school-house Sunday-schools wintered in our Home Department last year, and we hope the coming season to help many more through the stormy months in this way." The Home Department in this way meets a long-felt difficulty in the matter of continued life for these small schools. The enthusiasm is kept alive, and the schools are enabled to start in the spring-time without the disadvantage of a past six months of actual death.

Then, too, it awakens interest in

#### NON-CHURCH GOERS,

and by-and-by greatly increases church attendance and efficiency. Though not attending any church, persons who join the Home Department soon begin to look upon that particular church as taking an interest in them as their own. The prejudice that the church does not care for them is soon removed, and thus frequently the way is opened to church attendance, and in the end to conversion and membership.

That it so frequently recovers backsliders has often been noticed as a feature of the work. One of our workers told me of a backslider who had not attended church for years who joined one of the classes. Soon the ice was broken; soon he was induced to attend again the church, and was ultimately reclaimed. He died not long since with a good hope in Christ, and on his death-bed testified to his assurance of salvation. He left this message, "God bless the man who first thought of the Home-class Work," attributing, as he did, his salvation to its agency.

#### THE SHUT-INS.

It comforts and helps invalids also. It is admirably adapted to be a source of blessing to that large class of patient sufferers of whom we speak of as the "shut-in society." One of our oldest members studied the Home Department lessons as long as she had strength to hold her leaflet in her bed. Because of deafness she could not be read to, but testified that up to the very last she found not only joy in God's Word, but also in the thought that she was studying a portion, week by week, in concert with others, and as a member of the school she had always loved.

#### MULTIPLUS WORKERS.

There are multitudes of Christians who do not feel able to open their lips to others upon the subject of personal religion, who can, nevertheless, be easily induced to take up

this work. In it they have a plain excuse or reason for making a call. Soon they get acquainted, and, by-and-by, find an interest awakened in each member of their class. Before long they are found drifting into the spirit of more close and personal Christian effort. I verily believe that this Home Department feature of the Sunday-school is going to set in motion a mighty latent energy in the Church for the evangelization of all classes. It is a simple and natural way in which the Church may develop workers and then reach out its hands to draw multitudes to its bosom.

I have heard of a church where the pastor and superintendent meet, once a quarter, with the visitors of the Home Department for the express purpose of gathering helpful knowledge in regard to the families of the parish. These visitors bring them a great deal of valuable information about the people into whose homes they have gone. Of course, this cannot help but prove helpful to both pastor and superintendent in their work. We have found the Department, through its visitors, to be a veritable Pastor's Aid Society, and such cannot help but be the result in any church that will use it. We all understand that these Christian women, going about in an unofficial capacity, will gain access to many homes and hearts where a pastor could not. Oftentimes the very fact that we, as pastors, are thought to be doing our work as pastors of a certain Church, in a professional way, closes the heart-door, if not the home-door, against us. Right here it is that the Home Department visitor may come to our help in a most effectual way.

This whole plan is absolutely without enemies, while it is abundantly commended by hundreds of schools where it is now in successful operation. It is simply a new branch, an *expansion* of the Sunday-school idea, which needs no commendation, and is rapidly growing in favor. And no wonder, for so simple, so natural, so practical are its methods, it can be introduced by any interested worker without special organization and machinery—a tried, tested and workable plan, simple, inexpensive, effective, and adapted to any community, city, village or country. Try it. If you have not, my fellow-workers, by all means try it.

### Use Your Own Bible.

In days when a Bible can be bought for twenty-five cents, or even less, every scholar ought to have his own Bible, and become familiar with handling it. If the Lesson Leaves drive the Bibles out of the schools they will do a great wrong. There is no reason why they should; they are for home study; but the Bible should be in every scholar's hands in the schools.



## New Sunday-school Books.

*Cecil Wilford, a Soldier's Son.* By EDITH W. EDWARDS. London: Charles H. Kelly. Toronto: William Briggs.

A story of child-life in the Old Land. The poor old battered hulk of a soldier is quite a pathetic character in his way. Again is fulfilled in this story the saying of the Scripture: "A little child shall lead them."

*Wanted.* By PANSY. London: Charles H. Kelly. Toronto: William Briggs.

This English edition of Mrs. Alden's recent story is much the handsomest we have seen. The elegant vignettes and full-page engravings place it far ahead of the American edition. The Wesleyan Conference Office is surpassing itself in the elegance of its book issues.

*Three Times 'and Out.* By Mrs. MARY LOWE DICKINSON. Price, 75 cents.

This is a story for junior readers, written in Mrs. Dickinson's sparkling style. The delineation of New England life and character of the "Sewing Circle," the "Scrub Lady" and other aspects of village life, and especially boy life, will be read with avidity by our young friends and by some older ones too.

*The Gilead Guards: A Story of War-time in the New England Town.* By Mrs. O. W. SCOTT. London: Charles H. Kelly. Toronto: William Briggs.

Only those who can remember the intense excitement of the war times of thirty years ago, can fully enter into the spirit of this story. But no one can read its thrilling pages without having their pulses stirred by the record of the uprising of the Northern States for the maintenance of the Union and the destruction of slavery. Mr. Tresider's cuts and piquancy to the text.

*The Raid from Beaujeour, and How the Carter Boys Lifted the Mortgage.* Two stories of Acadie. By CHARLES G. D. ROBERTS. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Toronto: William Briggs. Price, \$1.00.

Mr. Roberts has won a reputation beyond his native land as a distinctively Canadian poet. In this book he celebrates in prose that Acadian borderland which he has photographed in verse. This is a stirring tale of the conflict between the French and English for the possession of the Acadian Peninsula. It gives a sympathetic picture of that old French life, and of the heroism of both French and English in the fierce conflict.

The second story is of more modern date, but it also describes life on the Tantramar Marshes, which stretch for many a mile behind their dykes between Amherst, N.S., and Sackville, N.B.

*Ringing Bells.* By REESE ARKWELL. London: Charles H. Kelly. Toronto: William Briggs.

This is another of the admirable books for Sunday-schools and family reading issued by the Wesleyan Conference Office. It is a story of American life, whose merit has led to its reproduction across the sea. Like everything which issues from this house, its religious character is unexceptional.

*Sarah Dakota.* By MARY E. Q. BRUSH. New York: Hunt & Eaton. Toronto: William Briggs.

There is something as breezy about this story as the wind-swept prairies of the great State from which the heroine takes her name. She is a sort of domestic cyclone at the start, but grows into noble womanhood. This is a vivacious, wholesome story of girl life, with strong religious teaching. It will be a valuable addition to any girl's or Sunday-school library.

*The Bevans.* By W. T. EMS. London: Charles H. Kelly. Toronto: William Briggs.

This is a charming story of life in one of the southern counties of England. The English life which it delineates differs strikingly from that of Canada, but has a quaint Old-World atmosphere that is very piquant and interesting. The various classes—they may also be called the castes—of English society are utterly foreign to anything we have here. The workhouse pictures are quite pathetic. Little Harry—another "Tiny Tim"—looks almost infinitesimal as shown beside the big farmer in the farm cart. The book has its stirring episodes in a drunken murder, an arrest, a trial, the acquittal of innocence and punishment of guilt.

A NEW year, a fresh year, a year as unsullied as the snowflakes which usher it in. A closing up; a new beginning! But before beginning again, it will be well to do as the merchants do at this season—take an account of stock and strike a trial balance. How do we stand as against our condition a year ago, when some of us, at least, strongly resolved that we would make this twelve months more profitable for the Master? We have made some poor investments of heart and brain; let us see what they are, that we may not repeat those follies. At times we have withheld the means and the effort when the opportunity has been offered us for getting some splendid returns for Christ; let us make humble and penitent confession of our lack of zeal and consecration in these particulars. Now and then we have done what we could, and the increase has stirred our zeal and gratitude; let us devoutly thank our Lord for those experiences. As we go on, putting this on the side of profit and that on the side of loss, let not the heart fail unless it shows more loss than gain; and not even then, for this is a new year and a new beginning.—*Pilgrim Teacher.*

## Book Notices.

*The New Acts of the Apostles, or the Marvels of Modern Missions.* By ARTHUR T. PIERSON, author of "The Crisis of Modern Missions," etc., with an Introduction by the Rev. Andrew Thompson, D. D., F.R.S.E. Toronto and Chicago: Revell & Co., Publishers. Price, \$1.75.

Dr. Pierson, the accomplished editor of the *Missionary Review*, is possessed, as are few men, with a sense of the unspeakable importance and urgency of the early conversion of the world to faith in Christ. By tongue and pen he ceases not to urge this high commission. This series of eloquent lectures is like a bugle blast, summoning a lethargic Church to its privilege and duty. He recounts the glorious triumphs of this century of missions, the new Pentecosts, the new open doors on every side. He exults in the new apostolic succession, "the apostles of the anvil and the loom," the consecrated cobblers, who snered at and jeered at by wittlings and scoffers, have become the glory of the new era of missions. The new apostolate of woman is illustrated by many noble examples. The vision of the world-wide field, waving white unto the harvest, the voice of the Master loudly calling, the new lessons of the converting power and the ministry of the Spirit are strongly presented. The new signs and wonders, the miracles of grace, the new converts and martyrs, the new motives and incentives, the blessed hope and outlook of the future are all urged as reasons for a great missionary revival.

Accompanying the volume is a chromo-lithographic map of the world and chart, which show the prevailing religions of the world, their comparative areas, and the progress of evangelization. Golden stars studded through darkest Africa and sombre Asia, and among the islands of the sea, shine like heralds of the dawn. We wish that every school, Epworth League and Mission Circle would read this book and ponder this map, and then consecrate itself, as never before, to the blessed work of "telling out among the heathen what the Lord our God has done."

*Christ in Myth and Legend.* Curious Facts, Myths, Legends and Superstitions concerning Jesus, with an Historical Sketch of the False Christs of all Ages. By JOHN W. WRIGHT. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo, cloth. Frontispiece. 130 pages. Post-paid, 50 cents.

The current series of International Bible Lessons is concentrating the attention of Christendom upon the life and times of Jesus of Nazareth. Any author who has light to contribute upon a theme never more interesting or commanding more attention than now is sure of a wide reading. Mr. Wright is a

journalist, not unused to putting thoughts in type; and he has given us a most readable book. His object has been "to select from all sources the most characteristic and mysterious of the many scores of legends which all students of medieval literature know were woven around the true story of the obscure birth, conspicuous life, and stormy death of the Saviour of mankind." His accounts of some of the most prominent "sacred" relics, and of the false Messiahs who have arisen from time to time, are full of interest. Teachers and students of the Gospels will find it a helpful volume.

*Oliver Goldsmith.* A selection from his works. With an Introduction by E. E. HALE. And *Selected Essays of Joseph Addison.* With an Introduction by C. T. WINCHESTER, Professor of English Literature in Wesleyan University. New York, London and Toronto: Funk & Wagnalls Company.

It was a happy thought of the publishers to present judicious selections from these two English classics. Many persons who claim to be well-read, know them only by name; and in this busy age it is impossible to read the whole range of eighteenth-century literature, much of which has lost its value, in order to find the gems which it unquestionably possesses. Under the careful editing of Dr. E. E. Hale and of Professor Winchester, of Wesleyan University, these gems are selected and set before us. Professor Winchester's introduction is a model of judicious criticism. Dr. Hale paints a vivid picture of the life and times of that erratic genius, Oliver Goldsmith. He was pursued during much of his life by the twin demons, Drink and Debt. By these his life was shortened and his whole career embittered. Yet, though his poems are now little read, they are often quoted, and much of them is "familiar in our mouths as household words."

*Comfort to the Bereaved.* By WILLIAM E. MACLENNAN. Cincinnati: Cranston & Curtis. Toronto: William Briggs. Price, 25 cents.

This is an excellent little book to give to persons who have been recently bereaved. It is full of comfort and consolation, and realizes the saying, "A word fitly spoken, behold how good it is."

*The Kindergarten of the Church.* By MARY J. CHISHOLM FOSTER. New York: Hunt & Eaton. Toronto: William Briggs.

The child garden, as founded by Froebel, has almost revolutionized methods of instruction in our secular schools. It is now being applied to the Sunday-school. This book is a lucid explanation of its methods as applicable to both the church and the home. Nothing is more needed in our Sunday-school than improvement in teaching, and nothing, we think, will be more helpful to such improvement than a study of this book.

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*Christian Creeds and Confessions.* A short account of the symbolical books of the churches and sects of Christendom, and of the doctrines dependent on them. By G. A. GÜMLICH, Ph.D., Professor; translated from the German by L. A. WHEATLEY. New York and Toronto: Funk & Wagnalls Company.

The title-page of this book sufficiently explains its character. All students of Church history will find it exceedingly helpful for giving in brief what you may look for elsewhere through bulky books.

*Why Do You Not Believe?* Words of instruction and encouragement for all who are seeking the Lord." By Rev. ANDREW MURRAY. Toronto: Fleming H. Revell Company; William Briggs. Price, 35 cents.

These words of loving counsel by a pastor to the younger members of his flock, will be found very helpful to persons seeking the Saviour. In a time of religious revival such as we are blessed with at present, such a book will be a wise gift from a teacher to earnest enquirers after salvation.

*Illustrative Notes, 1895.* A guide to the study of the Sunday-school lessons, with original and selected comments, methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures, diagrams. By JESSE LYMAN HURLBUT and ROBERT REMINGTON DOHERTY. New York: Hunt & Eaton. Toronto: William Briggs. Price, \$1.25.

This, we think, decidedly the best help to the study of the lessons for the current year that we know. The illustrations are very numerous and very beautiful. The notes are carefully compiled by Drs. Hurlbut and Doherty, from the best authorities, 326 in number. With this and the BANNER the teacher will need no other apparatus for Sunday-school work.

A ZEALOUS Methodist of forty-four years standing, writes on a post-card from San Diego, California, on the borders of Mexico, as follows: "One of our grocers in San Francisco advertised some of his bacon as being from Mendocino County, and was fattened mostly on wind and dry leaves. That is the matter with our literature of to-day; it is too light and thin. It is *how to live* that our boys and girls are dying for. Our graveyards are full of the young because they were not taught how to live. Our prisons are full of even our educated young men, because there was no practical life taught them. To tell a child not to steal would border on the religion of God, and that must not be. So our nation is full of fraud, theft, petty thief criminals, bank robbers, train wreckers, drunkards, murderers," etc. We are glad to know that from personal observation that things are a great deal better in Canada in this respect than in California.

## Opening and Closing Services.

### FIRST QUARTER.

#### OPENING SERVICE.

- I. Silencè.
- II. Responsive Sentences. [Rom. 12, 10-15.]  
*Supt.* Be kindly affectioned one to another with brotherly love;  
*School.* In honour preferring one another;  
*Supt.* Not slothful in business; fervent in spirit; serving the Lord;  
*School.* Rejoicing in hope; patient in tribulation;  
*Supt.* Continuing instant in prayer;  
*School.* Distributing to the necessity of saints; giving to hospitality.  
*Supt.* Bless them which persecute you; bless, and curse not.  
*School.* Rejoice with them that do rejoice, and weep with them that weep.
- III. Singing.
- IV. The Ten Commandments, or the Apostles' Creed.
- V. Prayer, followed by the Lord's Prayer in concert.
- VI. Scripture Lesson.
- VII. Singing.

#### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson by Pastor or Superintendent.
- V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]
- VI. Announcements (especially of the Church service and week-evening prayer-meeting.)

#### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences. [Psalm 119, 33, 34.]  
*Supt.* Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end.  
*School.* Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.
- III. Dismissal.

# INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: LESSONS FROM THE LIFE OF OUR LORD.  
(Continued.)

A. D. 27 or 28.] **LESSON I. JOHN THE BAPTIST BEHEADED.** [Jan. 6.]

**GOLDEN TEXT.** Fear not them which kill the body, but are not able to kill the soul. Matt. 10. 28.

### Authorized Version.

**Mark 6. 17-29.** [*Commit to memory verses 26-28.*]

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for Her-ro'di-as' sake, his brother Philip's wife; for he had married her.

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

19 Therefore He-ro'di-as had a quarrel against him, and would have killed him; but she could not:

20 For Her'od feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Her'od on his birthday made a supper to his lords, high captains, and chief estates of Gal'i-lee;

22 And when the daughter of the said He-ro'-di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

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

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

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 exceeding 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 took up his corpse, and laid it in a tomb.

### Revised Version.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for the sake of He-ro'di-as, his brother Philip's wife: for he had married her. For John said unto Her'od, It is not lawful for thee to have thy brother's wife. And He-ro'di-as set herself against him, and desired to kill him; and she could not; for Her'od feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Her'od on his birthday made a supper to his lords, and the high captains, and the chief men of Gal'i-lee; and when the daughter of He-ro'di-as herself came in and danced, she pleased Her'od and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

**TIME.**—A. D. 27 or 28. **PLACES.**—Herod's palace was in Tiberias; John was imprisoned in the castle of Machærus, east of the Dead Sea. **RULERS.**—Herod Antipas, tetrarch of Galilee and Perea; Pontius Pilate, procurator of Judea. **PARALLEL PASSAGE.**—Matt. 14. 1-13. **DOCTRINAL SUGGESTION.**—Human depravity.

### HOME READINGS.

*M.* John the Baptist beheaded. Mark 6. 14-29.  
*Tu.* The witness of John. John 1. 19-27.  
*W.* John's teaching. Luke 3. 7-14.  
*Th.* Christ's testimony. Matt. 11. 7-15.  
*F.* Fear and fearlessness. Luke 12. 1-12.  
*S.* Martyrs for God. Heb. 11. 32-40.  
*S.* The crown of life. Rev. 2. 8-11.

## LESSON HYMNS.

No. 343, New Canadian Hymnal.

Sing to the great Jehovah's praise!

No. 188, New Canadian Hymnal.

Am I a soldier of the cross?

No. 195, New Canadian Hymnal.

Stand up! stand up for Jesus!

## QUESTIONS FOR SENIOR STUDENTS.

## 1. John's Testimony, v. 17-20.

What Herod was this, and how was he related to the other Herods of the Bible?

Whom did Herod believe Jesus to be? (Verse 14.)

Why did he feel troubled when he heard of Jesus? (Verse 16.)

For what sin had John rebuked Herod? (Verse 15.)

For whose sake did Herod bind John in prison?

What purpose had Herodias concerning John?

Who was Herodias?

How did Herod regard John?

Did he do as John urged him to do?

How did his conduct illustrate Ezek. 33. 32?

## 2. John's Death, v. 21-29.

What took place on Herod's birthday?

For whom was this birthday a "convenient day?"

Who danced before Herod?

What promise did he make to her?

Read his oath. (Verse 23.)

What elements of folly were in this promise?

Of whom did Salome ask advice?

What was Herodias's answer?

What may we learn of her character from this?

[Get the scholars to specify as many traits as possible in answer to this and the next question.]

What may we learn of Salome's character from her conduct?

What does our Lord command concerning fear? (GOLDEN TEXT.)

What is a charger?

How did King Herod feel about his promise?

Why ought he not to have kept it?

Why did he keep it?

Why were his two reasons absurd?

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 sin brings a sense of guilt?
2. That guilt fears goodness?
3. That guilt hates goodness?

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. John's Testimony, v. 17-20.

Where was John at this time?

Who had put him in prison?

What testimony had John borne against Herod?

What law had Herod broken by his marriage? (Exod. 20. 14.)

Who was angered by John's plain speech?

What would Herodias have done if she could?

Why could she not secure John's death?

Why did Herod fear John?

What was the real ground of Herod's fear? (Matt. 14. 5.)

Whom did Herod afterward mistake for John? (Verses 14-16.)

## 2. John's Death, v. 21-29.

On what occasion did Herod make a feast?

Who were his guests?

What performance greatly pleased the ruler?

What promise did he make the dancer?

What limit did he make to her asking?

What other woman had a similar promise? (Esther 5. 3.)

Who told the girl what to ask?

For what was she told to ask?

Did she do as she was told?

How was the king affected by the request?

Why did he keep his promise?

What command did he give?

What was done with John's head?

What was done with his body?

What then did John's disciples do?

Whom only should a Christian fear? (GOLDEN TEXT.)

## Teachings of the Lesson.

Where in this lesson are we shown an example of—

1. Courage in doing one's duty?
2. Weakness in resenting rebuke?
3. Cowardice in keeping a promise?

## QUESTIONS FOR YOUNGER SCHOLARS.

How may we think of John the Baptist?

What kind of a man was he?

Is it right to rebuke sin?

Was this the King Herod who killed the babies?

**No; this was that king's son.**

Whom did he marry ?  
 What law did he break in doing this ? **God's**  
**law.**  
 Who rebuked him ?  
 Who became very angry ?  
 Why did not Herod kill John ?  
 What party did Herod give ?  
 Who danced before him ?  
 What did he promise to do ?

Who told her what to say ?  
 For what did she ask ?  
 How did the king feel ?  
 Why did he grant her request ?  
 Did God forget his servant John ?

**Remember—**

“ Prisons would palaces prove  
 If Jesus would dwell with me there.”

**EXPLANATORY AND PRACTICAL NOTES.**

**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 damsel to grant her any request, even at the cost of half of 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 in 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 entering 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 ! ”

**Verse 17. Herod.** Herod Antipas, one of the sons of Herod the Great ; he had become by inheritance “ tetrarch ” of Galilee and Perea. He was just now hard beset in a war with King Aretas of Arabia ; for Herod had cast aside his lawful wife, the daughter of Aretas, to take Herodias in her place, and the Arab king in hot blood had avenged this insult by invading Perea, and an alarming number of Herod's subjects sympathized with the enemy. **Laid hold upon John.** He hardly dared to leave him at liberty, for John had fearfully denounced Herod's crime. **Bound him in prison.** This had been done just before the opening of Jesus's Galilean ministry. The “ prison,” as we learn from Josephus, was in Machærus, a fortress on the edge of Herod's country. It was a huge building within whose grim, sturdy walls were not only barracks for soldiers and arsenals of weapons, but beautiful palaces for court festivities, and festering dungeons so remote from all public life that prisoners of state might be there securely kept. In its ruins may still be seen two cells with holes in their walls where staples of wood and iron were fixed. In one of these John lay. It is likely, though not

certain, that Herod's birthday party was held in Machærus, and that there Salome danced. **For Herodias' sake.** Herod has been called the Ahab of the New Testament, and in John he had to deal with the New Testament's Elijah. Like Ahab, Herod repented when the truth was powerfully preached, but like Ahab, he surrendered his soul to a bad woman ; he was a weak man and, morally, did more drifting than steering. **His brother Philip's wife.** The circumstances of Herod's crime greatly aggravated it. His claim to the tetrarchy had been vigorously disputed in the early days ; he hurried to Rome to urge his cause before the senate, and became the guest of his brother Herod Philip I (who must be carefully distinguished from the Herod Philip who built Caesarea Philippi, whom Luke calls Philip the tetrarch, and who is usually known as Herod Philip II). He repaid his brother's hospitality by enticing away his wife and daughter. **He had married her.** While trampling on great moral principles he tried to be scrupulous about the letter of the law. (1) *Sins do not walk singly.*

**18. John had said unto Herod.** Had repeatedly said. We are left in the dark as to

whether John strode into the court unsummoned, or whether his public position led the tetrarch to request a private interview. Matt. 14. 5 shows that deep as was the impression John made on the guilty king, there were moods in which Herod would have killed him before, but for his fear of public opinion. The rebuke was evidently given directly to Herod, and was not a denunciation of him in his absence. **It is not lawful for thee to have thy brother's wife.** Herodias was Herod's own niece, being the daughter of Aristobulus, who was his half-brother, so that to marry her would break the law of Lev. 18. 11; then, too, she had become the wife of another half-brother, so that to marry her would break the law of Lev. 18. 16. Another man's divorced wife might have been taken, but never the wife of a brother; besides, we have no reason to suppose that Herodias had been divorced.

**19. Herodias had a quarrel against him.** "Set herself against him;" cherished her hatred. **Would have killed him.** Better, "willed to kill him." This was not strange; she was an impenitent sinner, and could not have forgiven a man who denounced her sin. She was unpopular, and his words increased the general hatred of her; for though popular-ideas of divorce were then very lax, the royal pair had shocked the moral sense of the Jews. (2) *Note the settled antagonism between the good and evil character.* But Herodias was at least logical in her resolve. She saw clearly that if Herod long listened to John she would be dethroned and deserted. Either John or herself must be destroyed. **She could not.** Herod's arrest of John took him out of her power.

**20. Herod feared John.** But not half so much as he feared him after he killed him. (3) *Sin always fears righteousness.* **He was a just man and a holy.** He was "square" with men and devout before God. **Observed him.** Better, "kept him safely." Anger may have been one of the causes which led him to put John into prison, but he doubtless justified keeping him there by his own dread of the relentless Herodias. **When he heard him.** During the war Herod had his headquarters at Machærus. **Did many things.** Better, "was much perplexed;" between the calls of his conscience and the wiles of his wife. **Heard him gladly.** Dean Chadwick profoundly says, "This guilty man, disquieted by memory and conscience, found it a relief to hear stern truth, and see from far the beautiful light of righteousness. He would not reform his life, but he would fain keep his sensibilities alive. So Italian brigands maintain a priest; so fraudulent modern merchants sustain churches. Such men less often wear a mask to deceive others than a cloak to keep their own hearts warm. They should not be quoted to prove that religion is a deceit,

but to prove that even the most worldly soul craves as much as he can assimilate."

**21-23. Convenient day.** Convenient for Herodias. **Herod on his birthday made a supper.** Herod's celebrations of his own birthday were famous, and Persius, a Roman poet, tells how years afterward, at one of them, a fish in a red clay porcelain dish reminded him of the blood-stained head in the charger, and his remorseful terror became a proverb. **Lords.** Court officials. **High captains.** Chief military officers. **Chief estates.** Rich landowners. **The daughter of the said Herodias.** "The daughter of Herodias herself." A most astonishing thing that a princess should turn herself into a dancing girl. Her name was Salome. **Danced, and pleased Herod.** Rich Jews delighted in having dancing girls at their feasts. These formed a class by themselves in the ancient social world, like the nautch girls of India, and the measure of the pleasure of the coarse men thus entertained was too often the shamelessness of the dancer. The fact that on this occasion a princess was willing to dishonor 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.** (4) *How much will a sinner barter away for a moment's pleasure!* (5) *There are many who give not only half, but all they possess for the pleasures of sin.*

**24, 25. Said unto her mother.** (6) *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 ardor might cool and his vow be withdrawn. **By and by.** An expression which once meant "immediately," but does not now represent the meaning of the original, which the Revised Version 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! (7) *It is better to follow conscience than popular opinion.* **An executioner.** "A soldier of his guard" (Revised Version). **Be-headed him.** He whom Je-sus 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 the 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.

### INDUCTIVE NOTES.

This lesson is connected with Herod's statement that Christ was John the Baptist risen from the dead. This was a very remarkable statement from Herod, for he was a Sadducee, a sect which professed not to believe in a resurrection. The reports concerning Jesus which agitated the king were accounts of the success of the apostles in miraculous healings. Instead of rejoicing over the relief of human suffering, he was terror-stricken over the person accomplishing it. Why he should think this person was John the Baptist this lesson explains.

**Verse 17. For Herod himself had sent forth and laid hold upon John.** From the time of the baptism of Jesus John had continued preaching repentance, the kingdom of God is at hand, and the presence of the Lamb of God which taketh away the sin of the world. He continued to denounce wickedness, both publicly and privately. He reproved Herod for marrying Herodias, his brother Philip's wife. This seems to have exasperated Herodias more than it did Herod, and she became the bitter, unrelenting enemy of John. She probably instigated his arrest as well as his death. **And bound him in prison.** The prison was connected with the castle, or fortress, of Macherus, in Perea, about twelve miles east of the Dead Sea. It contained elegant apartments for royal occupants, as well as strong and dark dungeons for prisoners. Modern excavations have outlined its gloomy cells. **For Herodias' sake.** Her malice toward John would hardly permit him to enjoy comfort or liberty. He was bound in shackles, and only by the kindness of the guards was permitted to receive and send messages to his disciples.

**18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.** Three laws were violated in this union: (1) Herod's own wife was living; (2) Herodias's husband was living; (3) Herodias was Herod's niece, and therefore the marriage was incestuous (Lev. 18. 11).

**19. Herodias set herself against him.** She would not listen to any explanation or plea in behalf of John. She would have had him slain when he was first brought to the prison, but Herod was hardly equal to this demand. She seems to have feared that Herod might yield to the declara-

tion of John and use it as a pretext for casting her off. When enraged by jealousy she was like unto Jezebel in her cruelty.

**20. Herod feared John.** Herod was not an atheist. He believed in God and in the prophets of God. While he had obtained his office from a Roman emperor, he was a Jew in his education and temperament. His father was Herod the Great, and his mother was Malthace, a Samaritan. His half-brother Aristobulus, the father of Herodias, was the son of Mariamme, of the house of the Maccabees. His half-brother, Philip, the legal husband of Herodias, was the son of Marianne, daughter of Simon, the high priest. With such family connections it was natural for Herod to be well informed in Jewish history. He knew that it was a dangerous thing for a ruler to do harm to one of the Lord's prophets (1 Chron. 16. 21, 22). He had been deeply impressed by the courage and piety of John and the clearness and force of his preaching. **And when he heard him he was much perplexed.** The Authorized Version, "he did many things," is the literal translation of the Greek, but the Revised Version gives the import. He quickly changed from praise to blame, or from dislike to admiration, according to the emotion at the moment controlling him. His better judgment convinced him that John was a divine prophet proclaiming great truths, but he was not strong enough to side with him against the influences of a corrupt court, his own lust for luxury and power; and especially the bitter opposition of his frivolous and intriguing wife. **And he heard him gladly.** When Herod was in the presence of John he was much affected by his mysterious personality, his thorough conscientiousness, and the holiness of his utterances. It often happens that weak and vacillating natures greatly admire a consistent and resolute character.

**21. Herod on his birthday made a supper to his lords.** Some writers, Grotius, Lange, etc., think that this banquet was suggested by Herodias, as part of her scheme to bring about the death of John. She imagined that Herod's birthday would be "a convenient day" for a royal party, and by some strategy through ambitious civil, military, or social leaders, she could bring to pass the great desire of her heart, the removal of this bold and troublesome preacher.



**22. When the daughter of Herodias herself came in and danced.** Previous dancing had been done by maidens employed for that purpose, but now the princess, as an amateur *danseuse*, enters and dances as a special favor to royal guests. Her dancing may have been much less artistic than that of the trained dancers, but because of her relationship to the king and queen the gay and corrupt courtiers would be most prodigal in applause and compliments. **The king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.** Probably intoxicated by strong wine and still more intoxicated by the flatteries of his guests, the king did not know the real meaning of his words.

**23. And he swore unto her.** An excess of emphasis is often a sure evidence of a lack of thought. **The half of my kingdom.** A mere phrase or, possibly, a quotation from Alasuerus (Esther 5. 3). In the lips of Herod the expression was so called only by courtesy. His true title was "tetrarch"—governor of a fourth part. The four political divisions of Palestine—Judea, Samaria, Galilee, and Perea—were not governed by four separate rulers, still the title "tetrarch" was applied to the rulers of any one or more of these provinces. Herod Antipas was the tetrarch of Galilee (Luke 3. 1), but Perea was subsequently included in his government. He had no power to change the boundaries of his provinces without the consent of the Roman emperor, much less to give any part of them away. His rash promise to Salome seems to have been a vain boast in drunken revel.

**24. She went out, and said unto her mother, What shall I ask?** To counsel with a mother is a redeeming trait in any life. It is probable that the daughter supposed the mother would suggest an elegant gift in jewels, apparel, or some other treasure of a pleasing nature.

**25. The head of John the Baptist.** If Herodias had been plotting against her enemy, or if an unexpected opportunity for his destruction was presented, she was equally prepared to answer her daughter's question. Being "set against" John, her revenge made her quick to discern any possibilities of his death. **She came in straightway with haste unto the king.** Notice the recurrence of words indicating hurry and excitement—"straightway," "haste," "forthwith," "immediately." The deed was soon done.

**26. For the sake of his oaths.** The Jews, more than any other nation, insisted that an oath or a vow must be kept even if made under mistaken conditions (Lev. 19. 12; Num. 30. 2). **And of them that sat at meat.** Very likely they cheered when Salome made her request. They were amused at the surprise of the king. They, too, had been annoyed by the plain preaching of John, and joined with Herodias in her

scheme for his death. Herod was too weak to resist their clamor, and, fearing the ridicule of his guests, he cowardly ordered the execution of the man whom he could not help but respect and admire.

**27. The king sent an executioner.** No tarrying to send messengers or officers of justice. John was awakened by the unexpected call of the headsman. No time for explanations, no thought of a trial. "The king's business requires haste." Not even a moment for prayer or a message to his disciples or to his Master, but after the manner of oriental beheadings, while in a sitting posture, by a furious stroke of the scimiter, or broadsword, the head was severed from the body. Thus in the midst of royal revelry the great "voice" was hushed which had proclaimed "the kingdom of heaven is at hand." Such a murder shows how much the old kingdoms of iniquity and cruelty needed to pass away, and how much the new kingdom of peace and righteousness needed to come.

**28. The damsel gave it to her mother.** What a ghastly scene, as contrasted with the refinement and affection of a modern Christian home! If mother and daughter in a palace could cooperate in such brutality, it is not surprising that the world was full of woe.

**29. When the disciples heard thereof they came.** It is much to their credit that they did not become alarmed for their own safety and hasten away. They had probably received from John something of his spirit, so that they were not as reeds shaken by the wind. **Took up his corpse, and laid it in a tomb.** The body had been left by the executioner, and would probably have been treated with the greatest indignity had not the disciples cared for it. To give decent burial to the body of a relative or friend was regarded as a most sacred duty (2 Sam. 21. 12-14; Psalm 72. 2). When the revelry of the feast was over and Herod realized what he had done, he was filled with remorse and terror. The report of the success of Jesus and his apostles excited in him many painful conjectures as to who Jesus might be. In his alarm he seized upon that which to him was the most distressing idea of all, namely, that John had risen from the dead.

### The Lesson Council.

**Question 1.** Was John's career prematurely cut off by Herod, or had he accomplished his work?

We are not of those who believe that "a man is immortal till his work is done," and yet we do believe that God has a special care for the lives and well-being of his workers. This care does not, however, lead him always to interpose to preserve endangered lives. Two views of the case may be suggested: 1. No doubt John might have done much more work had his life been preserved. In this view



of the case his career was prematurely cut off. No doubt God saw that he could make the martyrdom of John work for the good of Christianity. He had other workers to commission. In this view John had gloriously accomplished his work. —G. E. Ackerman, D. D.

**Question 2.** *Why did Jesus allow John the Baptist to die thus by a violent death?*

The reason is not given, but is a matter of inference. Man on earth is in a state of probation. He must suffer if he would enter into conflict with evil, and for a season may be vanquished. But suffering for the truth strengthens character, and the martyr's death means the martyr's crown. Then, too, the example of a martyr inspires other men to heroism, and so the human race moves upward. The triumph of wrath is for a little season only, for time favors justice, and God will reward him who through love works and suffers in his righteous cause.

**Question 3.** *To what extent should religious teachers denounce the sins of individuals? Would it be right for a minister to speak to his congregation as John spoke to Herod?*

No minister has any right to make a man's private sins the subject of public rebuke. It is never courteous to denounce a man when he has no opportunity of talking back; it is like kicking a man when he is down. If a minister has in his congregation a notorious sinner, he is justified, in private, in using the greatest plainness of speech. If the man refuses to change his life, there is a way open to save the Church from his bad influence, to which the faithful minister will not hesitate to resort.

## Analytical and Biblical Outline.

### Three Characters.

#### I. THE PROPHET.

- Courage.** *John had said.* v. 18.  
Made thy face strong. Ezek. 3. 8.
- Righteousness.** *A just man.* v. 20.  
Keep his commandments. Eccles. 12. 13.
- Godliness.** *An holy.* v. 20.  
More than a prophet. Matt. 11. 9, 10.

#### II. THE KING.

- Injustice.** *Bound him.* v. 17.  
Judge righteously. Prov. 31. 9.
- Rashness.** *Ask of me.* v. 22.  
Death and life....tongue. Prov. 18. 21.
- Cowardice.** *For their sakes.* v. 26.  
Fear of man....snare. Prov. 29. 25.

#### III. THE QUEEN.

- Sensuality.** *Philip's wife.* v. 17.  
Works of the flesh. Gal. 5. 19.

- Hatred.** *A quarrel.* v. 19.  
Hateth....a murderer. 1 John 3. 15.
- Cruelty.** *The head.* v. 24.  
Out of the heart. Matt. 15. 19.

## Thoughts for Young People.

### The Lessons of John the Baptist's Death.

- It shows that duty is to be done, even though self-interest, liberty, and life itself must be sacrificed. (Verse 18.)
- It shows that crime is no less, but greater, wickedness in a ruler than among common people. (Verses 18, 19.)
- It shows that one crime is always sure to lead to other and greater deeds of guilt. (Verses 19, 26.)
- It shows that when men put themselves under the domination of evil influences they cease to have control of their own conduct and its consequences. (Verses 17, 20, 22, 27.)
- It shows that both men and women are often controlled by their passions rather than by principles. (Verses 19, 22.)
- It shows that a rash word may lead to terrible results. (Verse 22.)
- It shows that a guilty conscience will give a man no rest. (Verse 17.)

## Lesson Word-Pictures.

### A cell in the old prison!

Those old prisons were ugly places, but I don't know that there is light enough coming into the cell to let you see much of its ugliness. You would, though, like to see the prisoner. Look into this hole. Can you see anybody or anything? A figure you make out leaning against the wall in one corner, as if it were some poor creature hunted through valley and over hill, across the plains, along the water courses, and he has run in here, cornered at last.

Cornered? Can you not catch the flash of his dark eyes, the light of a soul strong, noble, commanding? That is the bold preacher whose cry, "Repent," rang up and down the Jordan valley, bringing men to baptism in great masses. He was tumbled into this hole because he told Herod it was not lawful to marry his brother's wife, Herodias. And Herod is afraid of him. Herod respects his fearlessness and his integrity. John the Baptist might be out again and in safety, but a she-wolf is at the door lying in wait for his blood. The she-wolf is Herodias. She has been waiting and waiting. Will she ever have the chance to throttle him?

Feasting is going on, not in the prison cell—

they don't feast there—but it is a banquet in the palace! It is the king's birthday. Can you not see him in his royal robes reclining at the feast? There are his nobles, too, lords and high captains and big rulers of Galilee. How the vessels of gold and silver shine! How the wine flashes in the goblets! Hear the careless laugh, the merry jest, the clatter of the dishes, the clink of the goblets! And look! Who glides into the banquet hall, begins to dance, everybody applauding her giddy whirls! It is the child of the she-wolf. The king begins to express his pleasure at the dance. Look out, Herod! How much wine have you drunk? Say nothing. Let her go. No, you foolishly promise to give her—what? The nobles are looking at you to hear what you will say. You will give unto the—half—of your—kingdom! Are you not drunk to say that? Half of your lands, half of your gold, half of your towns—what will she ask for? What costly thing must you surrender to her, rash promiser!

She is gone away; to think the matter over? No, but to get another's thought, to ask an old she-wolf what she would advise.

Salome is back again.

There she stands in her beauty, grace, and devilry. The nobles are looking at her. The king waits to hear what kind of a "half" she wants. Will it be "lands," "houses," "gold?" Speak it out, Salome! Clear, bell-like, her voice rings out, "I will that thou give me by and by in a charger"—how they all look at her, and how they listen! What beautiful thing, heap of gold, or precious stones to lie on this charger? Hold! She is speaking! "*The head of John the Baptist!*" Did an arrow smite suddenly the heart of Herod? He is ghastly pale. His goblet drops to the floor. His voice will not come to him. "The head of John the Baptist!" The king refuses? No; for the sake of a bad promise and the convivial crowd about him, the king assents. A man with a grim face and a sharp sword starts for John the Baptist's cell.

Night in the old prison.

The moon is trying to look into the cell to see if an awful deed has been wrought there. You may look in! You see a figure crouching in the corner. Do you catch the light of a brave soul looking out of eyes dark and deep? Gone now! There is an old she-wolf gloating and a gory charger in her room.

And out into the night, over the hills of Galilee, across the blue waters of its lake, down along the Jordan valley, where gathered such crowds to be baptized, goes the cry,

"John the Baptist is dead!"

So many are in tears because John the Baptist is dead. And a little band of loving followers come to the prison, take up the poor, useless body, and bear it tenderly, reverently away.

## Orientalisms of the Lesson.

*Verses 20.* "Herod feared John, knowing he was a just man and a holy." Oriental monarchs are absolute rulers, and the only restriction on their exercise of power was found in the religious priest or teacher, a sort of monitor, at all times accorded the privilege of telling the ruler of his crimes or misgovernment, and accorded immunity from harm in so doing. This was a check on bad monarchs. It was natural, either from a disturbed conscience or from political dread, that Herod should fear John as the representative of this independent religious order of society, but he would not touch him, as people revolted when a monarch struck at this agency of defense against wrong. Salome and her mother knew that if John were to be slain, they must invent a device by which the king could justify himself before the people. This they obtained by getting him to commit himself by an indefinite promise under excitement of admiration of Salome's dancing. This was also oriental, as professional dancing women are a common source of entertainment in oriental courts. They are uniformly lewd women. The Jews were greatly shocked that any princess should be found disgracing herself and nation by performing in this Roman licentious dance. The nauteh girls, or lewd dancing girls, form a part of the social structure of India, devoted to this life in childhood and trained to rhythmic voluptuous motion. The writer has known villages in which every girl born was sold to this sort of life, and taken to distant cities for training.

## By Way of Illustration.

*Verses 17-20.* Contrast John and Herod. When Pope Paul IV heard of the death of Calvin he exclaimed with a sigh, "Ah, the strength of that proud heretic lay in—riches? honors? no; but nothing could move him from his course. With two such servants our Church would soon be mistress of both worlds." Well might Herod tremble under the faithful reproof of the bold-hearted John.

*Herod.* A young fellow who prided himself on his success as a notorious sinner was naming the qualifications necessary to a perfect debauchee. A good man present added: "You have omitted the two most important ones, namely, an excessively weak head and a thoroughly bad heart."

*Verses 24 and 25. Woman's power.* Napoleon feared Madame de Staël more than an army of one hundred thousand men. Said he, "She car-

ries a quiver full of arrows that would hit a man though seated on the rainbow."

Women have been in conspiracies in Italy, in Poland, in Spain, in Russia. They have figured in history not only as great queens, like Zenobia, Elizabeth, Catherine of Russia, Louisa of Prussia, and Victoria of England, but in every variety of position. They have displayed a heroism, a passion of self-abnegation, a devotion to ideals, a fearless contempt of death, which men have never excelled. On the other hand, they have displayed a ferocity, an implacability, a bigotry and vindictiveness, a greed for blood and cruelty, which only Turks and fiends could surpass. It was Cathrine de Medici who persuaded feeble Charles to the blood bath of St. Bartholomew, which reddens yet the soil of France; it was the Pompadour who beggared her country to wreak a woman's spite upon Frederick of Prussia.

—Professor C. J. Little.

*Verses 26-28.* Agassiz experimented with the flounder to show its aptitude for quickly changing color. Placed on the white sand, it was almost white; moved to black tiles, it was as dark as they; transferred to seaweeds, it assumed a greenish hue. Many men like Herod take their color from their surroundings—a sign of weakness all ways.

*Verses 29.* Matt. 14. 12 says: "And his disciples came and took up the body, and buried it, and went and told Jesus." It is as natural for Christians to turn to Christ in their sorrow as for a hurt child to run to its mother. Other hands may be outstretched to help the child, but instinctively it knows that mother's comfort is best. "As one whom his mother comforteth, so will I comfort you," is His message to us. In every time of trouble the voice of the Master may be heard saying, "Come unto me."

### The Teachers' Meeting.

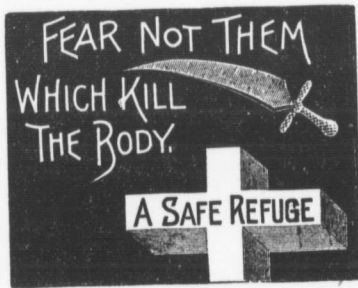
The persons of the lesson—Herod, John, Herodias, Salome—their lives and characters.... The facts of the lesson: (1) The king's fear; (2) The king's feast; (3) The king's folly.... Or, (1) A holy prophet; (2) A weak king; (3) A foolish girl; (4) A wicked mother.... The traits of character in the lesson.... 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.

### References.

FREEMAN'S HANDBOOK. Ver. 21: Birthday feast, 75. Ver. 23: Extravagant promises, 659.

### Blackboard.

BY J. T. HARTNAGEL, ESQ.



FEARLESS IN RIGHT DOING.

JOHN THE BAPTIST.

CHARACTER:	DEEDS:
JUST,	REBUKES SIN.
HOLY.	PREACHES CHRIST.

A FEARLESS FAITHFUL MONITOR. MESSENGER.

BE, THEN DO.

BEING DOING RIGHT

COST

TO JOHN	TO ME
LIFE.	SACRIFICES, STRUGGLES.

RESULT.

INCORRUPTIBLE UNDEFILED ETERNAL INHERITANCE.

DOES IT PAY?

## Primary and Intermediate.

BY MARTHA VAN MARTEE.

A new year word with the primary teacher :

"Come, let us live with the children!  
Earnestly, holily live,  
Knowing ourselves the sweet lessons  
That to the children we give;  
Fresh from the kingdom of heaven  
Into this earth-life they come,  
Not to abide : we must guide them  
Back to the heavenly home."

LESSON THOUGHT. *Giving for Jesus' Sake.*

**Blackboard.** [A prison door; a chain; a sword; a crown. Cover separately until needed.]

**The Lesson Introduced.** What am I making, children? A house? No; what do we hang on the walls of our rooms to look at? Yes, pictures. This is the frame of a picture, and you must make the picture in your own mind while I talk.

[Picture in simple words John the Baptist, the crowds hastening from the city and towns over the hills, down into the valley, where he stood by the Jordan. Picture the coming of Jesus with the rest, the baptism in the Jordan, and the strange thing that followed. Let the children tell who the strange looking preacher is, and who is the holy One whom he baptized.]

Who ever saw a prison door? [Uncover cut.] Good people are sometimes put into prison. The good man who baptized Jesus was in prison now. Had Jesus then forgotten him? O, no; he remembers us when we are in trouble, and he knows the way out for us.

[Tell why he was a prisoner. Make the children understand that it was because John was not trying to please himself that he displeased Herod and his wife. Show that he loved the right, and wanted others to love it-too.]

Do you think it was a hard way for John to go to heaven? [Uncover sword.] He was a young man, and life looked sweet to him, no doubt. But the God whom he loved and served knew the best way. He was a faithful servant. He did

not put self first, but God and truth and right. And now his work was done! God took him by a quick, sure way to himself. What a beautiful change from the dark dungeon to the bright home where Jesus is!

[Show the crown, and teach that a conqueror's crown is waiting for every unselfish, faithful servant of the Lord.]

**John a Giver.** Was John a rich man? No, he was poor in this world's riches. You know he lived on locusts and wild honey. He wore very

plain, coarse clothes. He did not try to please himself in the way he lived. He tried to please God, and so he worked for him. He gave all he had to God. Let us think of some things John gave: His time, his friends, his will, his freedom, and at last his life! Do you know why he did this? He loved God more than he loved himself. When we truly love we give.

[Sing one verse of "I gave my life for thee."] God wants his little children to give. What can they give? Who will tell me what Jesus gave for each one of us? Yes, he gave his life on the cross. [As you talk make a cross on the board.]

It is not always easy to give. Jesus wants us to give our time to him, so that we will always be ready to do his errands. One day mamma asked Freddy to carry some flowers and jelly to an old lady who was sick. But Freddy wanted to play, and was not willing to go. He had not learned to give his time. If Freddy had only thought how much Jesus gave for him, he would have given a little time, I am sure, "for Jesus' sake."

A little girl named Ada would not learn her lesson one day. She pouted and cried, and at last ran away from school. She had not given her will to Jesus. [Print in the cross "My Time," "My Will," and "My Love," developing the last upon similar lines.]

Who wants to be a little giver for Jesus' sake?

I must tell you that some one will try hard to hinder you! It is the evil spirit, Satan, who tries to find a home in every heart. Satan wants your time, your will, your heart, and he will put his chain of self-will around you if you let him! [Show chain.] There is a way by which you can win a crown as John did. That is, by learning to give as he did your time and all you have, even if you do not like to do it. That will be your little cross to bear for Jesus' sake. Let us say together:

"There's not a child so small and weak,  
But has his little cross to take,  
His little work of love and praise,  
That he may do for Jesus' sake."

## OPTIONAL HYMNS.

## No. 1.

Abide with me.  
All unseen the Master walketh.  
Sun of my soul.  
The Lord's my Shepherd.  
Though troubles assail.

## No. 2.

Jesus, Saviour, pilot me.  
The great Physician.  
The Rock that is higher than I.  
Vain, delusive world, adieu.  
It is from him.

## 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 Herodias.**
6. What is the GOLDEN TEXT? **"Fear not,"** etc.

## CATECHISM QUESTION.

1. What does this new commandment mean?

That we should show special love to all the disciples of Christ, by whatever name they are called.

**A. D. 28.] LESSON II. FEEDING THE FIVE THOUSAND. [Jan. 13.]**  
**GOLDEN TEXT.** He hath filled the hungry with good things. Luke 1. 53.

## Authorized Version.

**Mark 6. 30-44.** [Commit to memory verses 41, 42.]

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

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

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 was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And 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:

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, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

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

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 when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

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.

## Revised Version.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever

31 they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as

32 to eat. And they went away in the boat to a

33 desert place apart. And the people saw them going, and many knew them, and they ran

34 there together on foot from all the cities, and

35 outwent them. And he came forth and saw a great multitude, and he had compassion on

36 them, because they were as sheep not having a shepherd: and he began to teach them many

37 things. And when the day was now far spent, his disciples came unto him, and said, The

38 place is desert, and the day is now far spent:

39 send them away, that they may go into the country and villages round about, and buy

40 themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And

41 they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them

42 to eat? And he saith unto them, How many loaves have ye? go and see. And when they

43 knew, they say, Five, and two fishes. And he commanded them that all should sit down by

44 companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

45 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and

46 brake the loaves; and he gave to the disciples to set before them; and the two fishes divided

47 he among them all. And they did all eat, and

48 were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes.

49 And they that ate the loaves were five thousand men.

**TIME.**—A. D. 28. **PLACE.**—On the northeast shore of the Sea of Galilee, near Bethsaida-Julias. **RULERS.**—Herod Antipas, te-

trarch of Galilee and Perea; Pontius Pilate, procurator of Judea. **PARALLEL PASSAGES.**—Matt. 14. 13-21; Luke 9. 10-17; John 6. 1-14.

**CONNECTING LINKS.**—Mark's story of the death of John, which we studied last week, is told parenthetically; this narrative connects directly with the account of Herod's belief that Jesus was John. **DOCTRINAL SUGGESTION.**—The all-sufficiency of Christ.

#### HOME READINGS.

- M.* Feeding the five thousand. Mark 6. 30-44.  
*Tu.* Four thousand fed. Mark 8. 1-9.  
*W.* A lad's store consecrated. John 6. 5-14.  
*Th.* The widow's morsel. 1 Kings 17. 8-16.  
*F.* Enough and to spare. 2 Kings 4. 38-44.  
*S.* God's usual providings. Psalm 104. 14-28.  
*S.* Satisfied. Psalm 107. 1-9.

#### LESSON HYMNS.

No. 411, New Canadian Hymnal.

God will take care of you. All through the day.

No. 148, New Canadian Hymnal.

My Father is rich in houses and lands.

No. 349, New Canadian Hymnal.

Called to the feast by the King are we.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. Need, v. 50-56.

Upon what errand had the disciples been absent?

What was the character of their message?

What report did they bring?

To what place did Jesus lead them, and why?

[Find Bethsaida-Julias on the map and the other Bethsaida; then make a little sketch-map, marking each.]

What showed the popularity of Jesus?

What were the causes of that popularity?

What were Christ's feelings toward the multitude?

Why were they like "sheep without a shepherd?"

Wherein was Jesus "the good Shepherd?" (See John 10. 1-17.)

##### 2. Abundance, v. 37-44.

State the facts of the miracle as here narrated.

What additional facts are given by the other gospels? [See Parallel Passages; and let each student make a little "harmony" for his own use.]

Find miracles in Old Testament history which resemble this miracle.

Jot down four or five characteristics of this miracle.

What attributes of divinity did it show?

Why were the fragments gathered afterward, and what did they show?

#### Practical Teachings.

Notice the example of Jesus as given in this lesson—

1. Jesus never ignores what talents, little or big, people have on hand.
2. Jesus, with all the power of infinity, practiced economy with the remains of the feast.
3. Jesus carefully observed external forms of religion, "Giving thanks," etc.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Need, v. 30-36.

What company came to Jesus?

What report did the disciples make?

What did Jesus tell them to do?

Why did they need to seek retirement?

By what means did they depart?

Who saw them going away?

What did the people do?

How can you account for the great multitude? (John 6. 4.)

How did the sight of the people affect Jesus?

What did he do for them?

What did the disciples say about the people's need?

What did they advise him to do?

What question did Jesus ask Philip, and why? (John 6. 5, 6.)

##### 2. Abundance, v. 37-44.

What did Jesus bid his disciples to do?

What was their answer?

What supply had they on hand?

What were the people commanded to do?

How were they grouped when seated?

What did Jesus do with the loaves and fishes?

How many of the people ate of the food?

What was Jesus's command about the fragments? (John 6. 12.)

How much was left over?

How many men were thus fed?

Who were there besides these men? (Matt. 14. 21.)

What did the men say? (John 6. 14.)

What Scripture was thus fulfilled? (GOLDEN TEXT.)

#### Teachings of the Lesson.

Where are we taught a lesson of—

1. Sympathy with human need?

2. Helpfulness to those in need?

3. Thankfulness for divine supply?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go to rest?

Who went with him?

Who followed them?

Why did they follow Jesus?



What did Jesus do all day?  
 What did the disciples want to do at night?  
 What did Jesus say?  
 How many were there to be fed?  
 Did the disciples have money enough to buy food for so many? **No; Jesus and the disciples were poor.**  
 What had Andrew seen a little boy have?  
 What did Jesus do?  
 Who passed the food to the people?

Did all have enough?  
 How much was left over?  
 Who gives us all the food we eat?  
 Why do we call this a miracle? **Because it is not the way we get our food now.**

**Remember—**

That Jesus cares about all our wants.  
 That Jesus said, "He that cometh to me shall never hunger" (John 6. 35).

**EXPLANATORY AND PRACTICAL NOTES.**

**General Statement.**

While the disciples of the slain prophet of the wilderness tell Jesus their sorrowful story, the twelve apostles return from their mission, bearing the glad news of eager multitudes listening to the Gospel, and of 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 or 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 the 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's command twelve baskets full of fragments are gathered, as an object lesson that God's people may not waste the bounty so richly bestowed.

**Versé 30.** Mark's narrative, which had been interrupted by the parenthesis relating to John the Baptist, studied last Sunday, is now taken up. **The apostles.** They returned from their tour of preaching very soon after the news of John the Baptist's death had come. **Told him all things.** They gave him a detailed account of their mission, **what they had done** (both miracles and ordinary deeds), **and what they had taught;** nothing could be more important than this first statement of Gospel doctrines. (1) *Christ takes notice of the toils and troubles of his people.* (2) *It is good to foster confidential relations with our Master.*

**31. Come ye yourselves apart.** To get the rest they could not have in the crowd, and to receive fuller private instruction. Our Lord always tenderly cared for his followers. **A desert place.** A solitude. (3) *"Solitude and society should be duly blended by the godly."*—Bengel. **Many coming and going.** A graphic phrase. The returning apostles doubtless brought with

them uninvited followers, and the whole country side was in bustling preparation for the outset to the passover. **No leisure so much as to eat.** These seven words shed much light on the environments of Jesus. They show something of the intensity and strain of his life; they indicate the prominence which he had already secured, and more clearly still they point to the mournful and hopeless turbulence of Jewish life at this juncture. The people were growing wild in their unrest under the injustice of their rulers, and pressed around every new teacher with a ferocious interest, hoping to find a successful leader against their hated political masters.

**32, 33. They departed into a desert place by ship privately.** They went away in a body to a solitude apart. This "desert place" was near to "the city called Bethsaida," and as there were two places called Bethsaida, and as the boat would take Jesus away from the Bethsaida of Galilee, this "desert place" must have been near to the town of that name, which stood north-



east of the Sea of Galilee. The plain called Butaiba, which is broad and beautiful even in these modern days of desolation, is identified with this place. Bethsaida means "fish town," and a large share of the population about the Sea of Galilee were engaged in the fishing industry, some as fishermen, some in preserving the fish. Dr. Thomson is emphatic in his identification of the site of this place with Butaiba. They sailed across the head of the lake from Capernaum to the plain east of the Jordan. Christ's Galilean ministry was now concluded; from this time on he has less to say to the general public and more to his apostles. **Ran afoot.** Running around the curve at the head of the lake. **Out of all cities.** The towns around the margin of the lake; hamlets and villages of all sizes from two to ten miles from Bethsaida. **Outwent them.** (4) See the eagerness of those who have seen Jesus to see and know more of him. **Came together unto him.** (5) The love of Christ infolds all his lovers, and those who come to Jesus inevitably "come together." The distance by land from the place where they started would be about twenty miles.

**34. When he came out.** When he stepped ashore. **Saw much people.** Our Lord had left these inconsiderate people to secure the rest so greatly needed; but when he saw them waiting for him, instead of irritation, he was 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.** No animal needs guidance and protection so much as a sheep. Chrysostom observes that the scribes were not so much pastors as wolves, because by teaching errors, both by word and example, they perverted the minds of the simple. **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" (verse 47) was at sunset, which is followed by darkness, with scarcely any interval of twilight. **Disciples came.** Previously (John 6) Jesus had asked Philip how the multitude 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" (Revised Version). **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.** (6) "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 two hundred dollars

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 colors 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. (7) *Christ's kingdom is a world of order.*

**41, 42. Looked up.** Recognizing thereby the food as a gift from God. **And blessed.** (8) *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 honor upon the twelve, and illustrating the principle that (9) *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. 27-50). (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 traveling. **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. (10) *Those who give to Christ's cause have no lack.* **Five thousand men.** One loaf sufficed for five 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.) No one need to go spiritually hungry. A botanist discourses of the characteristics of seed, while the farmer eats and sows, and sows and eats. So with the Gospel. A critic dissects it; to him the letter is dead; he neither lives on it nor feeds his neighbors; he neither eats nor sows. To the disciple of Jesus the word is both bread and seed.

## INDUCTIVE NOTES.

**Verse 30. And the apostles gathered themselves together unto Jesus.** From the seventh to the thirteenth verses of this chapter we have an account of the sending forth of the apostles and their successful work. In the tenth chapter of Matthew a very full account is given of Christ's directions to the apostles respecting their mission, but no account is given of any plan for their return. The expression, "gathered themselves together," suggests that there was no previous understanding as to where and when they should reunite with the Master. Time and effort were consumed in getting all together again. **They told him all things whatsoever they had done.** They had passed through strange experience, and had gained great victories, and it is an evidence of the genuineness of the gospels that no account is given of their adventures, and no detailed statement of their miracles. They preferred to tell all to the Master, and then to say nothing to the world, in order that Christ might appear as "all and in all" (Col. 3. 11).

**31. Come ye yourselves apart.** Jesus tenderly sympathized with his apostles in the perils and hardships they had suffered, and he was much pleased with their faithfulness. It was a beautiful expression of his appreciation of their work when he kindly said, "Come ye yourselves apart into a desert place, and rest a while." **There were many coming and going.** The preaching and the miracles of Jesus and his apostles had produced great commotion among the people. As there were no designated hours for interviews or sermons, the crowds would come and go as they had opportunity. **They had no leisure so much as to eat.** Most men labor in order to eat, but the Son of man could not turn from a sufferer needing healing or a benighted soul needing light in order to give proper attention to the body.

**33. They went away in a boat.** From Capernaum to a region east of the Sea of Galilee. **To a desert place.** The Greek word translated "desert" means a solitary or lonely place. It does not necessarily mean a sandy or sterile waste, but rather an untilled field or mountain pasture where they could be alone. **And the people saw them going . . . and ran there together on foot.** The distance was less than five miles, and as the boat was easily in sight during the journey the excited crowds could run along the shore and reach the landing ahead of the boat. **From all the cities.** All the many villages on the shores of Galilee. The multitudes were largely increased by traders traveling to and from Damascus, and by many Jews on their way to Jerusalem to attend the passover.

**34. He had compassion on them.** Even those who were not diseased were ignorant and sinful. Possibly some were frivolous, and their rude jests and impious oaths were expressive of a spiritual destitution which to the discerning eye of the Master revealed a low and wretched life. **Sheep not having a shepherd.** They were not only utterly incompetent to care for their own interests, but they were without friendly protection and guidance. No institution benefited them. The state oppressed them, religious teachers misled them, their own habits were foolish, wicked, and ruinous. Like sheep, they gathered in crowds and went here and there, scarcely knowing any motive or any purpose. Here they were assembling in great numbers in a place remote from food or shelter, apparently without any consideration of the emergency in which they were placing themselves. **He began to teach them many things.** They were so ignorant and prejudiced, and moved by such trivial curiosity, that it was not an easy task to teach them. Still Jesus began. In the congregation were attentive hearers who learned great things as well as many things from the Divine Teacher. Such a scene brings to mind the lesson of the sower and the seed (Matt. 13. 1-23).

**35. And when the day was now far spent.** After sunset, and the shades of night were coming on. **His disciples came unto him.** They too were moved with pity for this unhappy throng, already destitute, and in danger of suffering from hunger.

**36. Send them away.** The disciples did not anticipate the miracle. This was therefore a humane request. From the account given by John (6. 5-14), we learn that Jesus decided to feed the multitudes, but continued the conversation with the disciples, especially with Philip, "to prove him," and to see whether any of them would have the faith to propose that he produce a supply of food by divine power. As they knew of the supply of wine at Cana, it would seem reasonable that they should expect a similar miracle now.

**37. Shall we go and buy two hundred pennyworth of bread?** The Greek word *denarion*, translated penny, is the name of a common silver coin of the Romans. It took its name from having the value of ten "as." It was the day's wages of a laborer in Palestine (Matt. 20. 2, 9, 13). It varied in value, but in the time of our Saviour was worth about seventeen cents of our money, but its purchasing power was much greater.

**38. How many loaves have ye?** The disciples were led to note many details which would not only assist them in giving a correct account

of the miracle, but would also enable them to derive practical lessons from each particular incident. This question suggests that divine omniscience does not disregard very limited human resources in accomplishing a great work. **Five, and two fishes.** Five little coarse barley cakes or biscuits and two cured fishes. The art of preserving fish by salting and drying was well known in ancient times. It is frequently represented in the sculptures of Lower and Upper Egypt. It was a great industry on the shores of the Sea of Galilee, which was very prolific in fine fish. Two villages in this region, one not far from the scene of this miracle, were called Bethsaida, which means "house of fish." The loaves and the fishes were poor and cheap, but they were neither disdained nor forgotten.

**39. And he commanded them that all should sit down by companies.** Literally, all should recline *sumposia, sumposia*, that is, in the order of a banquet table, one hundred on each side and fifty at the farther end, the end nearest the Master being left open for the waiters, the disciples, to pass in and out. This arrangement would allow two hundred and fifty persons in each symposium, and twenty symposia would make the number five thousand.

**42. And they did all eat, and were filled.** They ate with relish, not simply because they were hungry, but because the food was palatable. The same power which made "the good wine" (John 2. 11) out of water could make the most delicious feast out of the coarse loaves and the dried fishes. Thus all the plain things of this life are transmuted into treasures better than gold when they are devoted to the service of Christ.

**43. And they took up of the broken pieces twelve basketfuls.** In the Greek there is a different word for "basket" in the account of the feeding of the four thousand (Mark 8. 1-10) from that used in this narration. When Jesus referred to the two miracles he observed this distinction in the terms (Matt. 16. 9, 10). When the four thousand were fed the basket used was the *kophinos*, a Bœotian measure of about two gallons; in this miracle the basket was the *spuris*, most likely a fisherman's creel, varying in capacity from several gallons to more than a bushel. It was similar to a modern hamper, and made to carry on the back like a soldier's haversack. Why was more food produced than the people ate? (1) To afford ample evidence that the supply was miraculous. (2) To show the fullness of spiritual blessings for the needs of all varieties of human nature. Why were the fragments taken up? (1) To give the best evidence that the supply had been abundant. (2) To teach lessons in cleanliness, economy, and thoughtfulness for the interests of others. The

same thoughtfulness indicated in placing the multitude in companies, in using the scant supply of loaves and fishes, in taking up the fragments, would lead to the best use of the remnants of the feast. They were probably given to those most destitute, or those having the longest journeys to make in returning home, or sent to the sick or destitute not able to be present.

### The Lesson Council.

**Question 1.** *If Jesus intended to be with the multitude, why did he thus retire to the desert? Did he on this, or on any occasion, change his plans?*

Jesus was God. God knows the end from the beginning. Jesus was man. Man knows not what a day may bring forth. We must not, in thought, strip our Saviour of either his divinity or his humanity. Hence arises the difficulty in answering such questions as the second of these. We cannot affirm that God died on the cross, but the God-man died. We cannot affirm that God was ever tempted, but the God-man was tempted in all points like as we are. Our opinion is that God never changed his plans; our opinion is that the God-man did sometimes change his.

**Question 2.** *Possessing such power of helpfulness, why was Jesus so often filled with pity as his prevailing feeling for the people?*

His pity was like himself, infinite, and there was then, as there is to-day, infinite need for it. His miracles were to attest his divine character and mission, and they had to be limited in number. As it was there was danger of the crowd following him, not through love of the truth, but to "eat of the loaves" (John 6. 26), and such a selfish motive degrades. The pity of Christ prompted him to die for men and to save, but his miracles were not first of all to relieve the hunger of the people, or even his own (Matt. 4. 3, 4).

**Question 3.** *Was "all power" given to Jesus before his resurrection? If not, where were the limits fixed?*

On the divine side of his nature Christ had from eternity the same power. On the human side of his nature power with Christ, as with other human beings, was a development. He had less power as a child than he had as a man, and naturally less before the crucifixion than after the resurrection. His glorified body was able to move anywhere through space to spite the resistance of material objects, and independent of the medium of the atmosphere necessary to the movements of other bodies. We shall be like him when we awake in his likeness.

## Analytical and Biblical Outline.

## Aspects of Christ.

## I. HIS HUMAN SYMPATHY.

*Come ye . . . and rest.* v. 31.  
I will give you rest. Matt. 11. 28.  
Ye shall find rest. Jer. 6. 16.

## II. HIS ATTRACTIVENESS.

*Ran . . . came together.* v. 33.  
Will draw all men. John 12. 52.  
Shall come from far. Isa. 60. 4.

## III. HIS DIVINE COMPASSION.

*Moved with compassion.* v. 34.  
Touched with the feeling. Heb. 4. 15.  
Borne our griefs. Isa. 53. 4.

## IV. HIS WISDOM.

*Began to teach.* v. 34.  
People were astonished. Matt. 7. 28, 29.  
Never man spake. John 7. 46.

## V. HIS SUFFICIENCY.

*Give ye them to eat.* v. 37.  
All power is given. Matt. 28. 18.  
Supply all your need. Phil. 4. 19.

## VI. HIS REVERENCE.

*Looked up . . . and blessed.* v. 41.  
Giving thanks to God. Col. 3. 17.  
With thanksgiving. 1 Tim. 4. 4.

## VII. HIS GRACIOUSNESS.

*Gave . . . to his disciples.* v. 41.  
Laborers . . . with God. 1 Cor. 3. 9.  
Not I, but . . . God. 1 Cor. 15. 10.

## VIII. HIS POWER.

*Did all eat.* v. 42.  
I shall not want. Psalm 23. 1.  
Able to make . . . abound. 2 Cor. 9. 8.

## Thoughts for Young People.

## Christ the Bread of Life.

1. There is a hunger in men's hearts which only Christ can satisfy. (Verse 33.)
2. Christ as the bread of life willingly bestows himself upon men. (Verse 34.)
3. The bread of life is provided while men are in ignorance of the divine plans. (Verse 37.)
4. The bread of life is given to men with calmness according to the divine order. (Verses 39, 40.)
5. The bread of life must be broken before men can partake of it. (Verse 41.)
6. The bread of life is given to men through the appointed ministers of Christ. (Verse 41.)
7. The bread of life is abundant, sufficient to satisfy all mankind.

## Lesson Word-Pictures.

It is good to get back to Jesus. The apostles have seen so much, heard so much, done so much, they have been so welcomed and so scorned, so beloved and so hated, and their

labors have taken them into such a busy, bewildering world, they are glad to be back with Jesus, to tell him all about it, receive his approbation, his sympathy, his blessing. You can see the disciples, eager-eyed, animated, anxious to tell Jesus everything. And as they are wearied it is good to have him bid them come apart into a desert place and rest a while. A quiet stay with Jesus, how welcome! To get rid of this crowd too, with their aches and their sorrows, with their ignorance and their prejudice—will not that be a boon? Yes, as soon as possible, farewell to the crowd! A boat is secured, they embark, the sail is hoisted, the prow cuts the water, and they are off for the other side and that quiet place, that secluded, restful nook!

And the crowd is left behind! How regretfully they all watch that departing boat! If they could only go too! But no, they are left behind, and the disciples perhaps are congratulating themselves that the restless, insatiate crowd is left on that fast dwindling shore.

Galilee is crossed. The desert place is reached. Such a quiet nook! Nothing but sunshine and shadows and stillness here! All is well! The hills rise up as if in welcome, and the very winds murmur, "Peace!" Up one of these hills Jesus goes with his disciples, while the crowds from the other side of the lake gather below. Blessed is this retreat, this isolation with Jesus! The day passes. There are frequent conferences with the Master. There are little picnics with one another. Morn and noon have slipped away, and so quietly. Afternoon is here, and all so still! Then Jesus comes forth and sees the great company gathered, and is moved with compassion. He looks upon them as sheep without a shepherd. The old crowd has come again, all so eager to get something from Jesus, perhaps lugging along their sick folks—how they swarm into this quiet place! And Jesus pities them. They have followed him, found him out, and now gather about him. That does not displease him. He pities them. It is so much like a huge, rambling flock of sheep, all without a shepherd. What can he do for them? He begins to talk to them, to say words of comfort, help, and rest.

The sun is going down the western sky, painting doors of tempting color and opening into great, unseen palaces. Night is coming, the disciples are thinking. Time this crowd was off! "Such a hungry looking set," some disciple may have said. They brought no food, they came any way, they are just sponges. However, the disciples will get rid of them! They go to the Master with a proposition that the hungry crowd be sent away, that they go into the villages and "buy themselves bread," for they have nothing to eat. What does he say? "Give ye them to eat!"

How astonished they look! What, the disciples feed that crowd, the swarm that is always ready to eat, that is just one big mouth, just a hungry stomach! Feed them? How? Where is the money? They tell Jesus it would take two hundred pennyworth of bread. What does he ask? "How many loaves have ye? Go and see!" They look over their stock and say, "Five, and two fishes." He tells them to seat the multitude. They obey, but does Jesus expect their "five" and their "two" will feed the greedy crowd? Jesus goes on, whatever they may think. O wonderful scene! Those lighted eyes of Jesus, those raised hands to heaven, and then that hour of blessing, the hurrying disciples going among the hungry throng and taking out the divine bounty! O lesson for our lacking faith, pressed upon and bewildered by the hungry multitude all about us!

### Orientalisms of the Lesson.

*Verse 31.* That the disciples "had no leisure so much as to eat" is matched over and over in the experience of missionaries and other travelers in Asiatic countries. Europeans are a curiosity of course, but in some way the oriental always has plenty of time, and crowds will leave anything, however important, to learn of some new thing. Missionaries in their itineraries are often obliged to talk by turns to keep up the instruction demanded of them by the crowds, and it is sometimes difficult to get them to go away long enough to get any sleep. There is nothing like it in our Western civilization, or certainly nothing of similar extent. In our country we are taught the value of time, and competition makes us husband minutes, while orientals will needlessly squander hours and days on the slightest occasion; and in a densely populated district, as northern Galilee, it was easy to assemble "five thousand men, besides women and children," who would even wander far from their homes into the less populated country places.

*Verse 33.* The five loaves were, according to John 6, 9, barley loaves. This makes the scene more emphatic, for it is added they were all "filled." Barley was not relished, nor considered likely to be a satisfying portion; besides, it was esteemed as food for horses and asses. The Talmud has a conversation like this: "There is a fine crop of barley." The rejoinder is, "Tell this to the horses and asses." One of the indignities of a Roman soldier who had quitted his ranks was that he was allowed only barley loaves, not wheat. Among Hebrews one of the marks of degradation of a woman taken in adultery was that her offering must be of barley, while others offered wheat, because her deeds were those of animals.

There were two little fishes. This gives to this

narrative a localization and a time environment that has force as a mark of the genuineness of this narrative, and accentuates the miracle. The distinction was a common one. Peter drew a net full of great fish; but Christ gave them to eat the "little fish" (John 21, 9, 10, 13). The word is *opsarion*, the term for dried or pickled fish eaten with the head like sardines, or pickled herrings in Holland. The Talmud prescribes that these "little fish" may be eaten without cooking, and recommends them as a healthful article of diet. Thus Jesus would not have to perform the added miraculous touch of making the great raw fish palatable; nor offend Jewish ritualistic order, which required the larger species of fish to be cooked before eaten. Moreover, this "little fish" fits into the facts of nature as well as custom, for the "little fish," the *terith*, abounded in the lake of Galilee, millions being caught, dried, and salted, and they constituted the relish or "savory" of the fishing population.

*Verse 41.* Another delicate distinction of the text is that it specifies that Christ gave thanks over the loaves. Why not over the fishes? The extremest ritualistic prescription was followed by Christ, and as there is no reason to suppose it was by accident, it emphasizes the question of the Jews: "Whence hath this man wisdom?" or knowledge of the ritual and traditions, never having learned as a rabbi. At any rate he proceeded according to the Mishna rule. If bread and "savory" are eaten, it would depend on which was the main article as to which the thanks should be named for; only one benediction should be named, and here it was the bread, because that was the chief ingredient of the miracle. The Talmud said: "He that enjoys aught without thanksgiving is as though he robbed God." Jesus blessed and brake the loaves. "Grace before meat" by this act passed over to the Christian Church. It was allowed under Jewish law to say "grace" not merely in Hebrew, but in any language, "because," says the Talmud, "it is proper the person should know to whom he gave thanks." One Jewish formula was: "Blessed art thou, Jehovah, our God, King of the earth, who causes to come forth bread from the earth." This practice became common in the early Church. In the liturgy of the "Benediction of Loaves," the priest still takes one loaf in his hand, and says: "O Lord Jesus Christ, our God, who didst bless the five barley loaves in the desert, and didst feed five thousand men, do thou bless these loaves."

*Verse 43.* The baskets were doubtless the small wicker provision baskets commonly used by Hebrews to carry their food when they were likely to go where they could not get bread ceremonially, or clean, as was, for instance, apt to be the case in going through Samaria.

### By Way of Illustration.

**Verses 30-32.** Christ loved the gentle courtesies of life. He rebuked the Pharisee for not giving him water for his feet. He rebuked the disciple who begrudged the expenditure of the alabaster box of ointment. Our duty is to nourish the gentle and Christian art which make all at ease around us. We ought to promote the subtle courtesies of love, the tender watchfulness which sees, as Christ did, the shade of weariness upon the disciples' faces, and said, "Come ye into the wilderness and rest a while."—*Rev. Stopford A. Brooke.*

**Verses 33 and 34.** "Seek and ye shall find." It is the applicant who comes again and again, and with earnest words presses his claim, who obtains the position. It is the caller who says, "I must see the governor," who is admitted. It was the importunate widow who won her cause from the unjust judge, and which Christ used as an illustration to show how much more readily God would answer an earnest seeker.

**Compassion.** The word "compassion," like the word "sympathy," means "suffering with," nothing less. Human sympathy is blessed and beautiful, but when we compare it with divine sympathy it is like comparing the trickling of a shallow fountain with the limitless, unfathomable ocean.—*Becher.*

**Verses 36 and 37.** "Send them away." "Give ye them to eat." The world says of the submerged tenth, "Send them away; put them on the back alleys; export them to Africa; put them out of sight." Christ and his followers seek to provide for them. Is it not the Christian Church which looks after the neglected districts and dark corners? The followers of Christ feed the hungry. College settlements carry out this command of Christ. It is the Christ spirit in our day which seeks to do good to the bodies as well as the souls of men. Hospitals and asylums are in Christian countries, and the product of Christian civilization.—*Rev. T. B. Shepherd.*

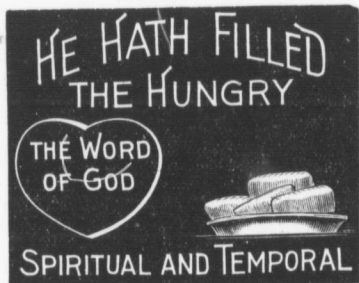
**Verses 38-44.** Christ's blessing on our littleness brings marvelous increase. Moody's little barley loaf of talent with God's blessing gave to the world a great evangelist. Wesley's gifts in the midst of universal darkness seemed very small. Joined with God's help they gave to the world a great Church. General Booth had neither wealth nor social position, but his small gift linked on to God's power has been the greatest modern agency for uplifting the degraded.

**Bread multiplied by distribution.** A city grows rich by receiving and giving forth. A desert neither receives nor gives, and it always remains barren and poor. Every heart that receives and gives forth grows rich in holiness and love.

When the members of the Massachusetts Legislature were discussing the granting of an act of

incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for exporting religion, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported, the more we had left. We get the best fire by throwing it open, that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others.—*Hastings.*

### Blackboard.



### A COMPLETE MINISTRATION.

**JESUS**  
MINISTERING TO THE MULTITUDE  
BY  
WORD AND WORKS.  
**FOOD**  
FOR THE  
**SOUL. | BODY.**

THEY DID EAT AND WERE FILLED.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

### OUR WORK TO-DAY.

**MINISTERING**  
TO THE  
**SOUL. | BODY.**  
**TEACHING. | CHRISTIAN**  
**TESTIMONY. | CHARITY.**

"Whoever will be great . . . let him be your minister."



### The Teachers' Meeting.

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. . . . Christ as the bread of life. . . . 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.

### References.

FREEMAN. Ver. 41: Thanks at meals, 670. Ver. 43: Baskets, 671.

### Primary and Intermediate.

LESSON THOUGHT. *Helping God Work.*

*Blackboard.* [An open Bible, "Bread of Heaven" printed on it; above print "God offers." A heart and open hand, "Ready to do my part."]

*Review.* Who did we learn was killed in our last lesson? How? By whom? Why? What did John give? Bring back the thought that it was because John did not try to save his own life that God saved it for him in heaven.]

After John was killed his friends took his body and buried it. Then "they went and told Jesus." Do you think it made him sorry? He was teaching and preaching in one of the cities on the lake shore. Just then the twelve apostles, who had been away preaching, came back. They wanted to tell Jesus where they had been and what they had done, and so Jesus said they would go across the lake together to a quiet spot where they could think and talk and pray with no one to hinder them.

How do you think they would cross the lake? Yes, in a boat; but the people were watching, and very soon a crowd was running along the shore to see where Jesus was going. They wanted to be with him. They were at the upper end of the lake, and the crowd hurried around, and got to the place where they saw the boat was going to land before Jesus and the disciples were there.

Do you think Jesus would send the people away? O, no! he never did, and he never will send any away who want to be near him. He was tired and needed rest, but his loving heart pitied the poor, ignorant, sinful people.

Yes, they were hungry, too. They wanted something, and so they came to Jesus. That was just right. Do you come to him when you want help?

[Tell how Jesus taught them all day, and how

the disciples wanted him to send them away to get food.] Why did they not buy food for the people? Jesus and the disciples were poor; they had not money enough to buy food for so many. There were five thousand men, besides the women and children.

Jesus said, "Give ye them to eat," and Andrew said there was a boy among them who had five loaves and two small fishes. It was his little lunch, for the loaves were very small, but he was willing to give it all.

[Tell how the multitude sat down, and how they were fed.]

Did you ever see wheat growing? [Tell how the wheat is first put into the ground and lies a long time. Then it grows, and when it is ripe it is cut, and the wheat grains are separated from the chaff. After this the wheat is made into flour, and then the flour can be made into bread. But Jesus made the bread grow in the hands of his disciples! He could do it because he is God. It is God who makes the wheat grow through the long winter night. If he wishes he can make it grow in an hour, as he did that day so long ago. Jesus wanted the people to see that he was really the great God, who could feed both the body and the soul.

Does God feed your little body? Yes; he gives the air and sunshine and good bread and water, which all help us to live and grow. Now, how does he feed the soul?



[Show the Bible, and teach that this is full of the true bread of heaven, and that God offers it to us. He has enough for everyone, and he wants everyone to have it. Show the heart and open hand, and teach that our part is to take what God offers.]

What do we call this great work that Jesus did that day? Yes, it was a miracle. Do you know who helped him? The disciples; yes, and the little boy who gave his lunch. That little boy, even whose name we do not know, helped God work that day. He gave what he had, and that is what we can do. Maybe you have faith. Give it, and God can make it grow and bring forth fruit.

Little Lucy's mamma went to heaven, and Lucy went to live with Aunt Clara, who did not love Jesus. One day the little girl wanted something very much, and she said, "I'll ask Jesus to let me have it." "Do you think that will make any difference?" said Aunt Clara. "Why, yes, it makes a difference. I know I'll have it if it's best. Besides, I always ask him about everything. Don't you?" Lucy gave her faith to auntie, and God made it grow, so that auntie soon became a Christian.



## OPTIONAL HYMNS.

## No. 1.

O, for a thousand tongues to sing.  
All hail the power.  
Bread of life.  
Feast of blessing.

## No. 2.

Thou, who earnest from above.  
Come, sinners, to the Gospel feast.  
Jesus calling.  
O what amazing words.  
I am the way.

## 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.**

5. How many people did he feed with five loaves and two fishes? **Five thousand men.**

6. What is the GOLDEN TEXT? **"He hath filled the hungry,"** etc.

## CATECHISM QUESTION.

2. What more has our Lord taught us concerning the moral law?

In the Sermon on the Mount, He plainly declares that it must be observed to the end of time.

A. D. 29.]

## LESSON III. CHRIST THE BREAD OF LIFE.

[Jan. 20.]

GOLDEN TEXT. He gave them bread from heaven to eat. John 6. 31.

## Authorized Version.

John 6. 25-35. [Commit to memory verses 33-35.]

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi, when earnest thou hither?

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

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

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

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

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

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

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

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

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

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

## Revised Version.

25 And when they found him on the other side of the sea, they said unto him, Rab'bi, when earnest thou hither? Je'sus answered them and said, Verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 26 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Je'sus therefore said unto them, Verily, verily, I say unto you, It was not Mo'ses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Je'sus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

**TIME.**—Probably about April, A. D. 29.  
**PLACE.**—Capernaum, where Tell Hum now is.  
**RULERS.**—Herod in Galilee; Pilate in Judea.  
**CONNECTING LINKS.**—Jesus hastened from the multitude he had miraculously fed into solitude. His disciples started across the lake. A great storm arose. Jesus walked toward them over the sea, and seeing their terror, said, "It is I; be not afraid." He stepped aboard, and immediately the ship was at the head of the land whither they went. The crowds came back around the head of the lake in search of the wonder-working Teacher, and at last found him in Capernaum, where this conversation was held. **DOCTRINAL SUGGESTION.**—The divine authority of Jesus.

### HOME READINGS.

- M.* Christ the bread of life. John 6. 25-35.  
*Tu.* Misunderstood. John 6. 36-46.  
*W.* Bread from heaven. John 6. 47-55.  
*Th.* Spiritual teaching. John 6. 56-63.  
*F.* Christ the water of life. John 4. 7-14.  
*S.* The manna. Exod. 16. 11-18.  
*S.* Eternal life by faith. 1 John 5. 9-13.

### LESSON HYMNS.

No. 218, New Canadian Hymnal.

Come, thou Fount of every blessing.

No. 221, New Canadian Hymnal.

"There shall be showers of blessing."

No. 210, New Canadian Hymnal.

Guide me, O thou great Jehovah.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. Earthly Bread, v. 25-31.

From what scene had these people come?

Read carefully the account of the miracle on the lake which was wrought between the last lesson and this.

What is the meaning of rabbi?

Why did Jesus say the people had searched for him?

What is the meaning of "the meat which perisheth?"

What is the meaning of "the meat which endureth?"

What is the meaning of "sealed?"

Gather from Old Testament history three or four instances of the use of the seal as an authentication of a document.

What question did these people ask concerning work pleasing to God?

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

Why did they ask him for a sign?

Why was not the miracle they had just witnessed sign sufficient for them?

Write down three ways in which Jesus had been authenticated to the Jews.

What did the Jews hope that Jesus would do as Moses had done?

Find and read the account of the manna of Moses.

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

#### 2. Heavenly Bread, v. 32-35.

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

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

Who was the Bread of God?

In what sense did he come down from heaven?

Was the prayer of verse 34 an intelligent prayer?

Did they receive the bread they asked for? If not, why not?

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

Can you and I partake of this bread of life? Have we done so? If not, why not?

### Practical Teachings.

Find evidence in this lesson—

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

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Earthly Bread, v. 25-31.

Why did Jesus escape from the people? (Verse 15.)

How did he and the disciples reach Capernaum? (Verses 16-21.)

What question did the people ask Jesus?

What reason did he give for their seeking him? For what did he tell them to labor?

Who would give them enduring good?

What question did the people then ask?

What is the work of God?

What did they ask about a sign?

What did they say about their fathers?

How did God provide for their need? (GOLDEN TEXT.)

**2. Heavenly Bread, v. 52-55.**

- Who had given the people bread from heaven?  
 Who is the true bread of God?  
 What did the people ask?  
 What did Jesus in reply say of himself?  
 Who should never hunger?  
 Who should never thirst?  
 Who murmured over Jesus' sayings? (Verses 41-52.)  
 How did he explain the true bread? (Verses 53-56.)  
 What effect had this teaching on the disciples? (Verse 66.)  
 What says Isaiah about those who hunger and thirst? (Isa. 55. 1.)  
 What invitation does Jesus give? (John 7. 37.)  
 Who gain in this gracious invitation? (Rev. 22. 17.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. What we should seek for first?
2. Who only can give us the bread of life?
3. How we may nevermore hunger?

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Where did the people go to find Jesus?  
 How did he get there? **He went across the sea.**  
 Why did the people follow him?  
 Did he know what was in their hearts?  
 Does he speak to us in this lesson?  
 What did Jesus tell them to seek for?  
 What question did they ask him?  
 What answer did Jesus give them?  
 What did they want Jesus to show them?  
 What did they say about manna?  
 What do you know about manna? (Exod. 16.)  
 Who is the true bread from heaven?  
 Can our bodies live without food?  
 What must we do about it? **Take and eat food.**  
 How can we take Jesus so that he will feed us?  
**By believing and obeying his words.**  
**Remember—**  
 That God loves to give bread to his children. Matt. 7. 11.  
 That he teaches us to ask for it. Matt. 6. 11.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

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

**Verse 25. When they had found him.** He had landed on the plain of Gennesaret, a few miles south of Capernaum, and wrought a number of miracles, and then went on to the city. **On the other side.** The other side from the place of the miracle. The same expression in verse 22 and here refers to opposite sides of the sea. **Rabbi.** Meaning "Master," or "Teacher," a title of respect. **When camest thou hither?** They were surprised to meet at Capernaum the one who had fed them on the previous day be-

yond Bethsaida, when they saw no means by which he could have made the journey.

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

**27. Labor not for the meat which perisheth.** This does not mean that people should give up secular employment and live in idleness, trusting in God to support them, for that

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was the very sin for which Christ was rebuking the people. It means that our first thought should be for the spiritual nature and its needs, not for the physical, for which most men live. **That meat which endureth.** The food of the soul, which is divine truth, apprehended not by the intellect, but by the spiritual nature. **Unto everlasting life.** Revised Version, "eternal life." Eternal life is more than an endless life. It is the life of God, in which men may share, becoming partakers of the divine nature. It is the life in Christ, the real life which endures when time shall be no more. **The Son of man shall give.** Christ, as the Son of man, or the complete representative man, the man in communion with God, is the channel through whom this life comes to men. **Him hath God the Father sealed.** Set apart to his work, and approved by miracles as a divinely appointed worker.

**28. What shall we do?** This is the first question of every inquiring soul. The answer which Jesus gave drove many from him. They expected to have some Pharisaic forms prescribed, some outward works set before them. (1) *How many ask this question, but go no further in the way of salvation!*

**29. This is the work of God.** They ask about "works," and Jesus tells them that the true work is "faith." **That ye believe on him.** This is the primal requirement, to accept Christ as our Master, to rest upon him implicitly as our Saviour, to believe his words as our Teacher. He who does this will do the works of God, for he will do what Christ, who is God, wills him to do. (2) *The sum of all the gospels is believing in Christ.*

**30. They said therefore.** Take notice that some of these who were now asking Jesus for a sign were the very men who had eaten of the "five loaves" on the day before, and the rest were people who had heard of the miracle. **What sign showest thou?** The miracle of yesterday was to them a "dinner," and signified nothing beyond

physical comfort. **That we may see, and believe.** Just so (3) *there are many who now querulously demand "the evidences of Christianity," when there are abundant evidences before them in the lives of Christians.*

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

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

**34. Lord, evermore give us this bread.** They spoke without hypocrisy, but without understanding the meaning of their own words. They did not desire spiritual blessings, but temporal; earthly, not heavenly; bread was in their minds. Just so the Samaritan woman said, "Give me this water;" but she went on to clearer insight, while they remained blind. So, too (4), *there are many who say, "I would like to be a Christian," while in their inmost hearts they reject the Gospel.*

**35. I am the bread of life.** He is to the soul what bread is to the body; he is needed by all; he is adapted to all; he supplies all; he gives eternal life to all. **He that cometh to me.** He who comes to Christ, who seeks him with the sincere purpose of believing on him. **Shall never hunger.** For he shall find the springs of life in Christ. (5) *One may be very poor in this world's goods, but rich in Christ; very hungry for physical food, but have a feast in one's Saviour.*

### INDUCTIVE NOTES.

The miracle of feeding the five thousand prepared the way for the doctrines of this lesson. The people excitedly disensed all the incidents of the miracle, and could not be induced to believe that such an abundant supply of such delicious food could come by any evil power (Matt. 12. 24). This sermon was delivered at Capernaum, about five miles southwest of the scene of the feeding of the multitude, and on the day following that event.

**Verse 27. Work not for the meat which perisheth.** When the crowds gathered about Jesus at Capernaum they began to ask him how and when he came. But he disregarded their

trivial questions, and led them to more important and personal interests. He often did this (Luke 13. 23; John 3. 3; 4. 10). He knew their hearts. They cared nothing for the spiritual significance of the miracles, but they sought the temporal benefits. Better than a feast was the lesson that they should not work for the carnal and the perishing, but seek the spiritual and the enduring. **The Son of man shall give.** The great feast on the loaves and fishes was not pay for work, but a free gift to the needy. So to those hungering for truth and righteousness the Son of man will give more abundantly (Matt. 5. 6; John 10. 10).

### For him the Father, God, hath sealed.

To give eternal life to as many as receive him is the especial prerogative of Christ. As an ambassador from heaven, he bears as fully the authority of God as if it had been written on parchment, signed and sealed. But instead of writing on parchment, there are signs and wonders.

**28. What shall we do?** A hopeful question. Doubtless they thought only of rites and forms, but it was encouraging to find in them an impulse toward obedience. However feeble or mistaken, it might be the beginning of a new life and a glorious destiny.

**29. This is the work of God.** The Master quoted the expression, "the work of God," from the lips of his inquirers. **That ye believe on him.** Ye only work, but, instead of work, ye are to believe. When works are attempted as a substitute for faith they are in vain, but when they are the fruit of faith they are precious (Gal. 2. 16; James 2. 17). In all education first principles are most important and often most difficult. The first step in training the soul for the kingdom of heaven is that we believe on Christ who is to serve many relations to us in addition to that of teacher (1 Cor. 1. 30).

**30. What then doest thou for a sign?** If the former question was hopeful, this was quite otherwise. It indicates an impulse of perverseness. Christ had wrought many signs, and in all of them he showed that he was sent of God.

**31. Our fathers ate manna in the wilderness.** Thou gavest us one feast yesterday, but Moses gave his people a steady supply for years. That was a sign that God was with him. Now if thou canst give us food continuously we will accept it as a sign that thou art from God, and we will believe thee.

**32. It was not Moses that gave you the bread,** but the same One who gave you the bread yesterday. **My Father giveth you the true bread.** If man were a creature of the flesh only, his needs would not rise higher than bread for his body, but since he is an immortal spirit he must receive truth and grace for his larger life. The miraculous supplies of bread, whether of the manna or of the loaves, are typical of the supplies for the higher needs of the soul. Considering the supreme interests of a human life, the true bread is the truth of God.

**33. For the bread of God is that.** The Revised Version gives the strictly grammatical reading, "is that," but the Authorized Version gives the logical reading, "is he." **Giveth life unto the world.** The truth of Christ is not for the fathers or for the Jews only, but for all the world. No sane man can doubt that the Gospel gives a higher soul life to every true believer. It must, therefore, as an all-the-world religion, be a universal and perpetual life giving power.

### 34. Lord, evermore give us this bread.

This response was worthy of a hearer whose heart was like a soil producing a hundredfold. As if he had said, "It is not the part of Jesus to feed our bodies with bread, but it is his power and his pleasure to feed our souls now and evermore with his holy truth, the true bread of heaven."

**35. I am the bread of life.** If Jesus were ever embarrassed, it was when he bore witness to his own greatness. Light and shallow natures love to boast of what they are and what they do, but great and strong men are inclined to be silent about their own merits. But Christ, as an ambassador, must be true to his mission. Therefore he must fully state what he is and what he can do for all who believe in him. One thing is sure, he will not overstate. He surely is "the bread of life," and our spirits "can feed on him by faith with thanksgiving," and become strong in his strength (Isa. 63. 1). **He that cometh**—as one enlisting under a new leader—**shall not hunger.** He will be by his obedience more fully under the providence of the Father, who will supply his temporal needs (Psalm 34. 10; Matt. 6. 32, 33). Much less shall he lack that which shall nourish and sustain his spiritual nature (1 Peter 2. 2, 3). **He that believeth**—having a firm and increasing faith—**shall never thirst.** He shall never be yearning for he knows not what. A very common form of unrest and depression even with intellectual people who are occupied with only worldly cares and pleasures. The poor suffer less for water than the rich for satisfying truth. The Christian enjoying soul-growth in righteousness finds increasing delight in his fellowship with Jesus (1 John 1. 3, 7; John 4. 14).

### The Lesson Council.

**Question 1.** *Why did Jesus open such depths of spiritual mystery to a crowd of people so ignorant and so sensual?*

No matter how ignorant and sensual a soul may be, there are somewhere within his inmost soul aspirations after the spiritual. The Light came to illumine the soul-darkness of mankind. His great loving soul yearned after the very lowest of men with indescribable desire. He knew that some trophies would be won even from that hard crowd. Nor was this his only reason. He was the first great teacher-preacher of Christianity, and was instructing all those who would come after him, by example as well as by precept, to go to the down-trodden and the outcast with the Bread of Life.

**Question 2.** *How is it true that they who come to Jesus do not hunger, and they that believe on him never thirst?*

Hunger and thirst are cravings of the body

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known as all, and bread and water assuage these cravings for a little time only, and then they return. There is a restless craving of the soul, which is spoken of as hunger and thirst. The soul, conscious of sin, craves peace, and Jesus says, "My peace give I unto you;" it is conscious of error and desires him who exclaims, "Come unto me," and who also declares, "I am the truth." Peace abides and truth does not die, and the soul, which really has these two gifts, has them as a permanent possession, and need not daily crave them.

**Question 3.** *Is it more meritorious (verse 26) to seek the satisfaction of the higher natural desires than of the lower? Is it more unselfish?*

We soon come to imagine that the things nearest to us and with which we become the most familiar are the most important and desirable. Whatever appeals directly to our senses seems to have the most attraction for us. It takes years of earnest living before we can fully realize that "the things which are seen are temporal, but the things which are not seen are eternal." The grandest achievement possible to man is to turn the bent of his nature from its downward to an upward tendency. It must therefore be more meritorious and unselfish to seek the gratification of the higher natural desires.

**Analytical and Biblical Outline.**

**The Bread of Life.**

**I. EARTHLY BREAD.**

*The meat which perisheth.* v. 25-27.

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

Take no thought. Matt. 6, 25.

**II. ETERNAL BREAD.**

*Meat which endureth.* v. 27.

Hunger no more. Rev. 7, 16.

Hath the Son, hath life. 1 John 5, 12.

**III. PARTAKEN BREAD.**

*Believe on him.* v. 28, 29.

Saved through faith. Eph. 2, 8.

Believe on the name. 1 John 3, 23.

**IV. HEAVENLY BREAD.**

*True bread from heaven.* v. 30-33.

Word was made flesh. John 1, 14.

The Lord from heaven. 1 Cor. 15, 47.

**V. LIFE-GIVING BREAD.**

*Giveth life unto the world.* v. 33.

Eat the flesh. John 6, 53.

Christ liveth in me. Gal. 2, 20.

**VI. SATISFYING BREAD.**

*Shall never hunger.* v. 35.

Abundantly satisfied. Psalm 36, 8.

Will give you rest. Matt. 11, 28.

**Thoughts for Young People.**

**Spiritual Hunger.**

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

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

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

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

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

**Lesson Word-Pictures.**

Jesus is at Capernaum. Around him are the disciples. People from Capernaum have gathered about this central band, but where is the great crowd so often thronging his steps, and that recently swarmed about him on the other side of Galilee and wanted to make him king? Look up and look off! Can you not see those boats coming across the lake? What a fleet there is of them! Blow, blow, wind upon wind! Wave after wave, lift and hasten forward! They would find Jesus.



Bring them swiftly forward!  
 The sea is soon crossed.  
 The shore is reached.  
 The people disembark.  
 How the crowd press upon him!  
 They eagerly accost him. They must all know how it was that he anticipated them and crossed the sea. They cry, "Rabbi, when camest thou hither?" They look eagerly and listen carefully. He reminds them of the feeding of the multitude. O that scene of the great feast! It comes before their minds. There is the big crowd, rank upon rank. There are the disciples waiting to serve. The voice of Jesus reverently is rising to heaven. In his outstretched hands is the bread. Then comes the wonderful feast.

Jesus now tells that they seek him, all his multitude in those winged boats, not on account of the divinity in the miracle, but just because they had had something to eat! How his voice rings out, bidding them labor for the bread that is imperishable!

Now they would question him.

What can they do? What work of God can they work out? Jesus tells them. It is to believe, believe, believe, on the Christ from God. Is that a work of God? They look at one another. They question with their eyes. O that they would accept this and ask no more questions! What a change it would make! What beauty and strength is the work of this angel of Faith! What a difference it would make if that drunkard before Jesus would believe on him! Can you not see his haggard face, bleared eyes, trembling limbs? What a curse he is to his family! His home is poor, his children are in rags. No bread is on the table, no song on the lips of his wife. If he would only "believe!" Health would then come to his body, strength to his hands, the sparkle of hope to his eyes. His children would be clad. Bread would be heaped on the table, Jesus's gift of food again be witnessed.

And hark! How like the song of a lark rises the song of his happy wife!

Now look at that man next to the drunkard. He does not drink, lie, nor steal. He is correct in his outward morals. But watch his spirit. O, how selfish it is, shutting out God and shutting out man. He is a prayerless, stingy, shriveled soul. But let him believe on Christ, and how his life would open and grow toward God in prayer, in psalm, in sacrifice! Toward man, what a flowing out of his life in love and kind deeds, a fountain whose streams would make all the waste places about him beautiful!

The crowd, though, do not accept this. How they clamor for a "sign" from Jesus! There was the manna, God's sign to their fathers.

Listen! Jesus is speaking.

The scene of the desert-bread from heaven re-

turns, but, lo, God can give the true bread, even life.

The people cry for it: "Lord, evermore give us this bread!"

Lo, this majestic, tender proclamation by Jesus, "I am the bread of life!"

Who will hear and believe and be fed?

This poor soul on the ground before Jesus, looking up with such big, hungry eyes, will. This woman in the want of sin, of sorrow, of fear, hungering for the bread time and earth can never give, will she accept him? O, that this day she might come, believe, receive, and never hunger more!

### Orientalisms of the Lesson.

The name "manna" is ascribed to some products of the Arabian desert, which are condiments rather than food, stimulating and purgative rather than nutritious. An Arabian physician says, "Manna is a dew which falls on stones or bushes, becomes thick like honey, and can be hardened so as to be like grains of corn." Burkhardt says it drops from the thorns on the sticks and leaves with which the ground is covered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, and keep it in leathern bottles for many years. He found in the valley of the Jordan manna like gum on the branches and leaves of a tree, *gharrob*, where it appears like dew on the leaves. There are many seeming similarities between these various substances found in Arabia, Persia, Palestine, and elsewhere and the manna of the Scriptures, but they are little more than in name like that of the Scriptures. None of them is produced all the year round, nor in quantities like the fifteen million pounds a week which the Hebrews gathered for forty years consecutively, omitting one day in seven, and amounting to double the usual quantity the day previous. (See *Smith's Dictionary* and other works of similar character.)

Manna has occupied a large place in Jewish and Christian thought. The Jews called it "angels' food, distilled from the upper light," "dew from above," miraculously suited to the taste of every person, whatever the age of the person, if he were a Jew, but to the Gentiles it tasted bitter. The Messiah was to bring this manna again from heaven. A newly discovered (1863) fresco in the catacomb of St. Cyriaca, occupying the entire side of the crypt, represents manna falling like snow or hail. Two of Bosio's plates represent Moses pointing to four or seven baskets of manna in the wilderness. The Jews had wondered at the miracle of the loaves, and were at first flush disposed to think Jesus must be the Messiah. Their next thought was that Moses was greater than Jesus, for his miracle continued through forty years. And though their fathers ate this bread they died.

Why should this man, who gave bread for one day only, promise them bread which will keep them from dying? Jesus thus had occasion to put a totally new interpretation from all the current conceptions as to what the original manna miracle symbolized. It was not so much bread from heaven as heaven's bread, or spiritual life, which would survive life and be eternal. Jesus said he was this spiritual bread, and those who believed on him would experience the other miracle, that their spiritual longings and aspirations should be absolutely satisfied, and they thus never hunger nor thirst any more.

One must come into an intimate acquaintance with the extreme poverty of the masses of people of Asia to understand the power of any hope of absolute plenty. It is not extravagant to say that millions of people in India never know what it is to have enough to eat. They exist in a state of semi-starvation. One full meal in a day would seem a state of luxury to these poor creatures. This rhetoric of the removal of the sense of insufficiency in food speaks volumes to such peoples.

### By Way of Illustration.

*Verses 25 and 26.* As the magnet cannot attract wood, so we may be so material that the spiritual shall fail to attract us. When a famous mathematician went to hear a famous musician, he relieved the tedium by counting the number of times the bow was drawn across the instrument; he never heard the beautiful melody.

I am not afraid of the materialism of Germany and Herbert Spencer. The materialism I fear is that which loves and trusts in the things of this world—the materialism which makes a man worship his bank account and his business, and which makes a woman give entire thought and time to decoration and pleasure.—*Cuyler.*

*Verses 27.* Over the triple doorways of the cathedral of Milan are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "That which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "That which troubles us is but for a moment." But beneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal."—*Christian Age.*

*Verses 28 and 29.* Great workers have been great believers. Men of faith have been men of action—Luther, Wesley, Müller the orphans' friend; Moody, Bishop Thoburn, Chaplain McCabe, and the host of Christian leaders. Our action is the sequence of our belief. Let us believe that the house in which we are sitting is afire and we act promptly on that belief. How important that we

believe the truth!—Columbus's action, upon which so much depended, was founded on his belief in an unknown world.

*Verses 30-33.* "Him hath the Father sealed." When most people could not read it was necessary to use signs and seals. Thus the ancient hotels for names had picture signs, as, "The Boar's Head," "The White Horse." For the same reason seals were used instead of written signatures. Thus God authenticated Jesus to us as his Son and our Saviour by signs which all can understand.

*Verses 33-35.* All human longings are typified in hunger and thirst, and Christ is sufficient to satisfy them. "Thou hast made us for thyself, and we can never find rest until we find it in thee," was a wise man's prayer. Give toys to a hungry child and he will not be satisfied. He must have bread. Christ alone can satisfy the soul's hunger.

There is no food for soul or body which God has not symbolized. He is light for the eye, sound for the ear, bread for food, wine for weariness, peace for trouble. Every faculty of the soul, if it would but open its door, might see Christ standing over against it and asking, "Shall I come in unto thee?"—*Becher.*

The dying words of Charles Wesley were: "Satisfied; satisfied."

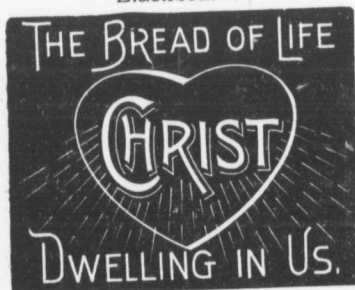
### The Teachers' Meeting.

Draw the map, and show Bethsaida, Capernaum, Tiberias, the route of Jesus, and that of the multitude seeking him. Show the carnal aims and desires of the people, and how they are illustrated in the conduct of many now.... See the following on verse 27: "It is noteworthy that it was the remembrance of this verse which made Henry Martyn persevere in preaching to poor Hindoos at Dinapore in India. He had found they only came for temporal relief, and cared nothing for his preaching, and he was on the point of giving up in despair. But this verse came across his mind. "If the Lord was not ashamed to preach to mere bread-seekers," he thought, "who am I that I should grieve over it in disgust?""—*Ryle*.... Look through the lesson, select its strong passages, like verses 27, 35, read them carefully to the class, and make them the center of teaching thoughts.... Find in this lesson seven facts about the bread of life: 1. It is not always sought sincerely (verses 25, 26). 2. It is often unappreciated (verse 27). 3. It is obtained from Christ (verse 27). 4. It is partaken through faith (verses 28, 29). 5. It is abundantly satisfying (verse 35). 6. It is for all men (verse 35). 7. It gives everlasting life.... Show why Christ is spoken of as the bread of life, and in what way we may partake of him.

## References.

FREEMAN. Ver. 27: Sealing, 797.

## Blackboard.



## THE WORK OF GOD.

**BELIEVE** ON THE **SENT ONE.**  
**SAVIOUR.**  
**ON OF MAN.**

## JESUS'S QUESTION:

**WILL YOU BELIEVE?**

"As many as received him, to them gave  
 he the right to become the  
**SONS OF GOD."**

## SPIRITUAL FOOD.

**JESUS**  
**THE BREAD OF LIFE.**

**TRUE**  
**LIVING BREAD.**

"If any man eat of this bread he shall live  
 forever."

**WHY NOT BELIEVE NOW?**

## Primary and Intermediate.

**Lesson Thought.** *The Bread that Gives Life.*

**Review.** [Recall the miracle of the loaves, teaching that it is truly God who gives food for the body. But there is a better kind of food that we must have if we are to go on in happy life after the body dies. That is the soul food of which this lesson teaches us.]

**Introductory Story.** A deaconess whose work

was to help the poor found a mother and three little children one day, all sick and pale with hunger. There was no food to eat, and no money to buy food. The father was dead, and the mother could not find work. The deaconess saw that they would all die soon if they did not have bread. She carried some to them, and they ate like starving creatures. As they ate the color came back to their cheeks and the light to their eyes. The bread gave them life. Was it life for the soul or body that this bread gave? Did God give it? Yes, he gives food for both soul and body. Do we thank him for it?

**Golden Text.** Let us all say it together. A great while ago God gave a wonderful object lesson about bread. His people, the Israelites, were taking a long journey through the wilderness. They were afraid that they would be left to starve, and they complained. Then God showed how he could take care of his children. He sent them bread from heaven, fresh every morning.

[Tell how the manna looked, where it was found, etc.]

This was the emblem of the soul bread Jesus came to bring.

**Lesson Story.** After the miracle Jesus went away to Capernaum. The people were so excited and pleased that they wanted to take him and make him a king. Perhaps they thought it would be very nice to have a king who would give them all the food they wanted!

Jesus knew that he could not be that kind of a king. "My kingdom is not of this world," said he.

These people came "seeking Jesus," not because they wanted to know him and do as he said, but because they wanted what he could give them in this world. Jesus knew it. He knows when little children come to Sunday school to get a present at Christmas or to have fun. He knows, too, when they come to learn of him so that they may grow like him.

Jesus told these people to look for the food that makes the soul grow.

The bread that makes the body grow is good, and God wants us to have it. But he does not want us to think so much about this kind of bread that we will forget the bread for the soul.

Then Jesus told them what the real bread of God is, and what it would do for them if they would only seek it.



**Blackboard.** [Print, "Give us this bread."] This is what the people said to Jesus. Then Jesus said, "I am the bread of life." This is the way to get bread for our souls which will last forever—to come to Jesus.

"I don't know how to come to Jesus," said a

little girl to her teacher. "Suppose your mamma says to you," said the teacher, "Eva, if you will obey me and try to please me, I will teach you and help you to be good and happy." What would you say?" "I'd say, 'Course I will, mamma,'" said Eva. "Well, this is what Jesus says to you, dear child. All you have to do is to try to please him, and let him teach you and lead you. Think that you are Jesus's little girl, just as you think that you are mamma's little girl, and try to grow to be like him, as you try to grow to be like your dear mamma."

This is what it is to take the bread of life—to come to Jesus, and obey him, and be his little child.

[Change "us" on the board to "me." Add, "Then I shall never hunger."]

What made the children of whom I told you sick and pale? Yes, they were hungry for the bread that gives life to the body.

So the people who do not have bread for the soul are sick in their spirits. They are hungry, and do not know what they need. Here is a little hymn-prayer, which we may learn:

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but thou art mighty;  
Hold me with thy powerful hand.  
Bread of heaven,  
Feed me till I want no more."

#### OPTIONAL HYMNS.

##### NO. 1.

Come, ye sinners.  
Come to the Fountain.

The Gospel call.  
Guide me, O thou great Jehovah.  
When the king comes in.

#### NO. 2.

The precious love of Jesus,  
I bring my sins to thee.  
The joyful sound.  
Ho! ex'ry one that thirsts.  
The water of life.

#### The Lesson Catechism.

[For the entire school.]

1. Who sought Jesus? **The multitude that he had fed.**
2. For what did Jesus hope to reprove them? **For not hungering and thirsting after righteousness.**
3. What did Jesus say would enable them to "work the works of God?" **Belief in Christ.**
4. Who is the "Bread of God?" **The Lord Jesus Christ.**
5. What is the GOLDEN TEXT? **"He gave them bread from," etc.**

#### CATECHISM QUESTION.

3. How does He explain the Ten Commandments? By teaching us that they forbid sin, not only in outward actions, but also in the thoughts and purposes of the mind.  
Matthew v. 21, 22.

### A. D. 29.] LESSON IV. THE GREAT CONFESSION. [Jan. 27.

**GOLDEN TEXT.** Thou art the Christ, the Son of the living God. Matt. 16. 16.

#### Authorized Version.

**Matt. 16. 13-23.** [Commit to memory verses 13-16.]

13 When Je'sus came into the coasts of Cæsa-re'a Phil-ip'pi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, E-li'as; and others, Jer-e-mi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the

#### Revised Version.

- 13 Now when Je'sus came into the parts of Cæsa-re'a Phil-ip'pi, he asked his disciples, saying, Who do men say that the Son of man is?
- 14 And they said, Some say John the Baptist; some, E-li'jah; and others, Jer-e-mi'ah, or one of the prophets. He saith unto them, But who say ye that I am? And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God. And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'nah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Pe'ter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on

kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

21 From that time forth began Je'sus to show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Je'sus to show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

**TIME.**—A. D. 29. Summer. **PLACE.**—Near Cæsarea Philippi. **RULERS.**—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Pera. **PARALLEL PASSAGES.**—Mark 8. 27-9. 1; Luke 9. 18-27. **CONNECTING LINKS.**—From Decapolis, the region east and southeast of the Sea of Galilee, Jesus went in succession to Dalmanutha, on the southwest of the Sea of Galilee, to the eastern Bethesda, and thence to Cæsarea Philippi, the seat of this lesson. **DOCTRINAL SUGGESTION.**—The divinity of Christ.

#### HOME READINGS.

- M.* The great confession. Matt. 16. 13-23.  
*Te.* Another confession. John 6. 66-71.  
*W.* The chief corner stone. 1 Peter 2. 1-8.  
*Th.* Peter's witness for Christ. Acts 4. 5-12.  
*F.* Cost of confessing. Matt. 10. 32-42.  
*S.* Believing and confessing. Rom. 10. 1-11.  
*S.* Confessing and enduring. 2 Tim. 1. 1-12.

#### LESSON HYMNS.

No. 48, New Canadian Hymnal.

Jesus, thou Joy of loving hearts!

No. 45, New Canadian Hymnal.

Jesus, Lover of my soul.

No. 44, New Canadian Hymnal.

Rock of Ages, cleft for me.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Christ**, v. 13-20.

Where was Jesus at this time?

What question did he ask, and for what purpose?

What were the various opinions of the people concerning Christ?

What was his further question, and how was it answered?

What was the meaning of this reply?

How did it show strong faith?

What is said of such confession in 1 John 4. 15?

From what source did such a faith spring?

How is this stated in Eph. 2. 8-10?

What did Christ declare to Peter?

What is meant by "this rock"?

How is Christ's Church built upon this confession of faith?

What honor was given to Peter, and why?

Why did Jesus forbid the disciples to tell others of his Messiahship?

2. **The Cross**, v. 21-23.

What did Jesus tell his disciples, and why?

Why did Peter rebuke him?

What was Christ's answer to Peter, and why was it so severe?

Give four reasons for believing that Christ's suffering was an essential part of his work.

Give four illustrations of this truth from his life.

#### Practical Teachings.

What does this lesson teach—

1. Concerning believing in Christ?

2. Concerning confessing Christ?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Christ**, v. 13-20.

Near what city were Jesus and his disciples?

What question did Jesus ask the disciples?

What was their reply?

What then did he ask them?

Who answered for the disciples?

What was Simon's reply? (GOLDEN TEXT.)

Who had told Simon this truth?

What did Jesus say about building the Church?

What about its security?

What authority would Peter have?

What were the disciples charged not to tell?

2. **The Cross**, v. 21-23.

What four things did Jesus tell his disciples?

- Who protested against these things?  
 What did Peter say to Jesus?  
 What answer did Jesus make?  
 What was God's thought about the cross? (John 3. 14-16.)  
 What is demanded of all Jesus's followers? (Verse 24.)  
 What gain must prove a great loss? (Verse 26.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus was the promised Messiah?
2. That it was necessary for Jesus to die?
3. That Jesus is the defender of the Church?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- What did Jesus ask his disciples?  
 What did they tell him?

- What more did Jesus want to know?  
 Who answered for all?  
 What did he say?  
 Did this please Jesus?  
 For whom were the Jews looking at this time?  
 What did they think he would be?  
 Did the disciples think so?  
 What did they hope?  
 What did Jesus begin now to show them?  
 Where did he say he should go?  
 What did he say would happen to him?  
 Who could not believe this?  
 What did he say to Jesus?  
 Why was Jesus displeased?  
 What must we always think of first? **God's will.**

#### Remember—

- That Jesus lives to-day for us.  
 That because he lives we shall live also.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Seven months had passed since the sermon from Peter's boat on the seashore. The Jewish leaders had changed their attitude toward Christ, from scornful criticism to open opposition, and the ardor of the masses had cooled as they saw him making no preparation for revolt from Rome. He had journeyed through Galilee once again teaching his Gospel, but the crowds of the earlier days no longer followed him. The shadows of the cross were stretching toward him. It was needful that his apostles should receive higher instruction concerning his nature and his plans of redemption. He led them away from the scenes of his ministry to a city far in the north of Galilee, on the foothills of Mount Hermon, where they could find opportunity for quiet conference. Here he asked the twelve to tell him, what he knew already, the drift of popular sentiment concerning himself. They gave various answers, but none could say that the people regarded him as the Messiah. Then he asked the more important question as to who they themselves deemed him to be. Peter, the spokesman of the twelve, at once declared, "Thou art the Messiah, the Son of the living God!" Thus was the foundation principle of Christianity proclaimed. Now that their faith in him is assured, he forewarns them of the scenes of trial awaiting at Jerusalem. But Peter, so forward in confession, is unwilling to surrender his visions of a temporal kingdom, and receives a rebuke, while all are warned that the path to the crown lies only through the cross, and that earth is not for one moment to be weighed against heaven. They are encouraged to believe that, despite the dark future near at hand, some of them shall yet live to witness the full success of Christ's kingdom on the earth.

**Verse 13. Coasts.** The borders, or vicinity. **Cæsarea Philippi.** This place is to be distinguished from another Cæsarea (Acts 10), which was situated upon the seashore. Cæsarea Philippi was the ancient Dan or Laish, the northern limit of Palestine; afterward called Panias; enlarged and beautified by Herod Philip, who named it Cæsarea in honor of the emperor. It stood on the side of Mount Hermon, near the source of the river Jordan. It is now called Banias. **Asked his disciples.** He had gone to this secluded place for rest and retirement before entering upon the closing events of his ministry. **Whom do men say.** He wished to lend the disciples up to a confession of their faith in him as the Messiah. **The Son of man.** A name applied by Christ to him-

self, and implying the perfection of his human nature.

**14, 15. John the Baptist.** This was the opinion of the conscience-stricken Herod, by whose command John had been slain. **Elias.** Elijah, who was expected to return in person at the coming of the Messiah. **Jeremias.** The people were ready to regard Jesus as one of the old prophets risen out of his grave, but not as the promised Messiah, since he had disappointed their expectations in not assuming royalty and casting off the Roman yoke. **Whom say ye?** In the original, emphatic, "You, whom do you call me?"

**16. Simon Peter.** Originally named Simon, but called by Christ Petros, "a rock" (Hebrew, Cophas or Kephass). He was a fisherman on the



Sea of Galilee; perhaps the oldest, as he was one of the earliest called, of the disciples; a man of impulsive and ardent temperament, a leader though not the ruler of the apostles. **Thou art the Christ.** "The Anointed One." Not one of God's sons or followers; but the Son, possessing the divine nature of his Father; a confession of Christ as King and God. (1) *If Jesus be not a deceiver, he must be divine.*

**17, 18. Bar-jona.** Hebrew for "son of Jonas." **Flesh and blood.** An expression designating "man" in distinction from God. **Hath not revealed.** (2) *The knowledge of Christ is not the result of human study, but of divine revelation.* **Thou art Peter.** Literally, "Thou art a Rock, and on this rock I will build my Church." Among the many views of this much-discussed passage, the following seems preferable: that by "this rock" is meant the great truth of the Messiahship of Jesus, which Peter had just proclaimed for the first time, and which is indeed the foundation stone of Christianity. **Gates of hell.** Rather, "gates of death." Representing death as a city, through whose gates armies march forth, the gate being the place of rule and authority. (3) *Death, which conquers all the earth, is overcome by the power of Christ.*

**19. I will give.** Notice that the promise is of the future, "I will give," implying that Peter should have special privilege in the new dispensation. This was accomplished in his leadership on the day of Pentecost (Acts 2), and on his opening the door of the Gospel to the Gentiles. **The keys of the kingdom.** Oriental keys were large and heavy, carried upon the shoulder, and regarded as the symbol of authority. **Whatever thou shalt bind.** This does not refer to persons to be excluded from or admitted to the kingdom at Peter's will (according to the Romanist notion), but to things. It was simply a warrant given to Peter, and afterward to the apostles collectively (Matt. 18. 18), to enact laws for the government of

the Church. (4) *Not even Peter, but Christ alone, has power to forgive sins or admit to heaven.*

**20, 21. They should tell no man.** Because the people were not yet prepared to receive this truth, the proclamation of which might lead to political results far different from Christ's plan. (5) *Those who preach the Gospel must exercise wisdom in presenting its truths.* **From that time forth.** He had previously given obscure intimations of his passion and death (Matt. 10. 33; John 3. 14), but now he began to speak plainly on the subject. This was necessary to give the disciples a true understanding of his kingdom, and to guard them against Jewish errors. **Must go.** Not by the compulsion of circumstances, but by his own will, to suffer as man's substitute. **Elders.** A general term for the leaders of the Jewish people. **Chief priests.** The heads of the priestly order. **Scribes.** Rabbins or teachers of the law. These three classes constituted the Sanhedrin before which Jesus was tried and by which he was condemned. **Killed . . . raised.** (6) *He who foresees his own death foresees also his triumph over death.* (7) *So the disciple may look beyond the grave unto the resurrection.*

**22, 23. Peter took him.** "Took him aside, or by the hand." **Be it far.** "Mercy be to thee," literally. **This shall not be.** His love could not bear the thought of his Master's death, and his pride over the commendation just received made him forgetful of duty. **Get thee behind me, Satan.** He calls Peter "Satan," because he sees that Satan prompted Peter's utterance. (8) *Would that we could discern the evil one as readily as our Lord!* **Offense.** "A stumbling-block." (9) *He who is at one moment a rock may in the next become a stone of stumbling.*—Abbott. Peter's language recalled Satan's temptation, to possess the honors of the world without the shame of the cross. **Thou savorest.** "Thou regardest;" that is, "You echo the desire of the world for a temporal prince, not God's plan for an atoning Redeemer."

#### INDUCTIVE NOTES.

**Verse 13. Now when Jesus came into the parts of Cæsarea Philippi.** Some very interesting events took place between our last lesson and this one. An account of them is given in the fifteenth and first half of the sixteenth chapters of Matthew. Jesus came from the southeastern coast of the Sea of Galilee, moved northward on the east side, and at Bethsaida healed a blind man (Mark 8. 22-26). He then went almost due north for about twenty miles, and came, as Mark states, "into the villages of Cæsarea Philippi." It seems that he did not enter the city, but preached in its vicinity. It was a populous and prosperous region, and the people were not under the influence of the scribes and Pharisees as much as they were further

south. It was a good soil for the truth. **He asked his disciples.** Questions are often asked to awaken attention and prepare the mind for important truths. Jesus was about to teach his disciples more definite views of his nature and their own responsibilities in representing him. They could never forget the great lessons received in this journey. **Who do men say that the Son of man is?** Jesus well knew that a great variety of characterizations had been made of him. The Pharisees had denounced him bitterly (Matt. 12. 24), others had appealed to him reverently (Mark 5. 22; Luke 7. 6), but the larger number had referred to him as a great mystery (Matt. 13. 54-56). An allusion to the various opinions held about the

Son of man would prepare the apostles for an authoritative statement of his true nature.

**14. John the Baptist.** This theory originated with Herod, for reasons given in the last lesson. Even an unpopular king would be quoted in a question like this, and as it was the first saying mentioned it probably had been accepted by many. **Elias.** It was a prevalent belief among the Jews that as Elijah had not died he would reappear with the Messiah (Mal. 4. 5). But John the Baptist was the messenger of whom Elijah was the type (Matt. 11. 14). Others thought that Jesus was the prophet typified by Elijah, and that the Messiah would come after him (Mark 6. 15). **Jeremiah.** Jeremiah was the youngest of the prophets in the beginning of his ministry and the oldest at its close. He was held in great honor among the Jews on account of his fervent patriotism as well as his deep piety. Like Jesus, he bewailed the sins and calamities of Jerusalem (Jer. 14. 16, 17; 15. 5; Matt. 23. 37; Luke 19. 41), and referred to himself as a sheep led to the slaughter (Jer. 11. 19; John 10. 11; Acts 8. 32). But the most striking resemblance was in their pity for the poor and the suffering. It has been said of Jeremiah, "He has an irresistible sympathy with the miserable, which finds utterance in the most touching descriptions of their condition." Christ's sympathy found utterance in acts of healing, supplying their needs, and forgiving their sins (Luke 23. 43).

**15. But who say ye that I am?** The Greek makes the pronoun very emphatic, "But ye yourselves say who?" Their conviction should not be what others say, but what they knew after all these months, yea, years, of observation and instruction.

**16. Thou art the Christ, the Son of the living God.** Said by Peter, but believed by all. The confession is full-orbed and glorious. This was a moment of delight to both Master and disciples.

**17. Blessed art thou, Simon.** Blessed is anyone who has a true understanding of Christ and lives consistently with it. **Bar-Jonah.** Many explanations have been suggested respecting this name. That of Alford seems the best: "The name is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing which follow." **Flesh and blood hath not revealed it unto thee.** It had not been obtained from what "men say" or other human source. **But my Father.** In answer to Peter's faith and obedience the Holy Spirit had assisted his understanding.

**18. And I also say unto thee.** Thou hast made a great confession unto me, now I also make a great statement unto thee. **Thou art Peter.** Fulfilling the prediction which Jesus made when Peter was first brought to him by Andrew (John 1. 43). **Upon this rock.** Four opinions have

been current as to the meaning of this expression: (1) That it referred to Peter personally, and that he was made the official primate of the Church; (2) That it referred to the confession of Peter. The word in the Greek, in this clause, for "rock" is *petra*, feminine, and not *Petros*, masculine, as in the preceding sentence; (3) That at the time Jesus said this he pointed to himself to indicate that he was the rock upon which the Church is founded; (4) That it referred to Peter as representing in his faith the characters constituting the Church, but not to indicate his official supremacy. Each of these views has been supported by distinguished scholars. The first is generally regarded as the Romanist view, but, according to Lange, the second was supported by "many Church fathers, including several popes." The fourth has been maintained by such eminent critics as Alford, Meyer, DeWette, Olshausen, Whedon, and Schaff. **My church.** The Church militant. With all its imperfections, the Church on earth is very dear to Christ (Eph 5. 25; Rev. 21. 1, 9). **The gates of hell.** Hades is often represented as a prison having gates (Job 38. 17; Psalm 107. 18; Isa. 38. 10). In ancient cities the assemblies and courts were often held at the gates as the most convenient place for those who must go out to labor in the fields and those who came to the city on public business. The word "gates" is therefore often used in the sense of power and authority (Psalm 118. 19; Prov. 31. 23; Jer. 14. 2). All the forces of evil shall not prevail against the Church.

**19. I will give unto thee the keys of the kingdom of heaven.** An allusion to the ceremony of inducting one into an office involving the care of property. Jesus rebuked the lawyers who took away "the key of knowledge" (Luke 11. 52). They had been unfaithful to the treasures of spiritual wisdom. Associated with the duty of preaching Christ was the duty of gathering into the fold, the Church, all who believed in him. The expression implies the figure of the shepherd or the watchman who keeps the fold.  **whatsoever thou shalt bind on earth shall be bound in heaven.** The idea that this refers simply to the power of legislation in the Church is entirely too limited. Its meaning is much more serious. It is not said to indicate the method of salvation so much as to apprise the apostles of their responsibility. Those received into the Church on earth shall be received into the Church in heaven. If any are excluded from the Church, they shall also be excluded from heaven. This is the rule. The Church must administer discipline in the most careful and loving spirit. If mistakes are made they will not escape the correction of Christ, the Head of the Church and the Judge of the world.

**23. Said unto Peter, Get thee behind me, Satan.** It was an impulse of kindness which led Peter to say, "Be it far from thee, Lord," when

Jesus had said that he must suffer many things and be killed. But unconsciously he was putting a stumbling-block in his Master's way, the very thing Satan would gladly have him do. Nothing could be a greater joy in the kingdom of darkness than for Jesus to fail, whether by threats of enemies or persuasions of friends, to go to Jerusalem and meet his adversaries, suffer their persecutions, and then triumph in his resurrection, ascension, and perpetual reign. Peter was startled to find that he had become a messenger of Satan. A similar incident occurred as they were going to Jerusalem (Luke 9. 51-56). **Thou mindest not the things of God, but of men.** Human affection and worldly prudence, although of an exalted character, had usurped, for the time, the place of faith in the presence and guidance of God.

### The Lesson Council.

**Question 1.** *To what extent is a right opinion about Christ—who and what he is—essential to salvation?*

"As a man thinketh in his heart, so is he." The Christian Church is founded on Christian testimony. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Notwithstanding all this, multitudes who have held erroneous opinions concerning Christ have doubtless been saved. The popular outcry against creeds has neither logic nor history in its favor. A greater or more dangerous error seldom finds currency than, "It makes no matter what a man believes if he be sincere." If, then, in the lesser matters of our Christianity, right opinions are essential, how much more essential in the greater—yea, the greatest—Christ himself, the believer's only hope!

**Question 2.** *How much did Peter mean by this confession?*

All the disciples knew that Jesus was "the Son of man," that is, a human being, but the confession of Peter implied two things: that he was the Messiah, the Son of David, the anointed King; and that in him was sonship; that is, something of the divine nature which could be affirmed of no other human being besides. The confession contained the Jewish idea of the Messiah, a man chosen by greatness of soul to establish a kingdom, and more than that, a man whose nature partook of the divine. As truth is progressive, we are able to see a fullness of meaning in the statement of Peter which he could see but dimly.

**Question 3.** *What did Jesus mean by the keys to the kingdom of heaven, and to what extent did he give them to Peter?*

Some understand by the keys church legisla-

tion; others, doctrine and discipline. We prefer to think of the keys as representing such truth as is essential to salvation. Christ has commissioned his followers to proclaim his truth. Whoever receives the truth into a good and honest heart thus becomes fit for the kingdom of God on earth or in heaven. The person who proclaims the truth is an agent in the forgiveness or the retention of sins. This would be true whether the person instrumental in the salvation of another were the Pope of Rome or the humblest child in the slums of New York.

### Analytical and Biblical Outline. Jesus Revealed.

#### I. AS MAN.

*I, the Son of man.* v. 13.  
Likeness of men. Phil. 2. 6, 7.  
To call us brethren. Heb. 2. 11.

#### II. AS GOD.

*The Son of . . . God.* v. 16.  
My beloved Son. Matt. 3. 17.  
Thou art my Son. Heb. 1. 5.

#### III. AS SAVIOUR.

*Thou art the Christ.* v. 16.  
I . . . am he. John 4. 25, 26.  
Thou hast said. Matt. 26. 63, 64.

#### IV. AS HEAD OF THE CHURCH.

*Will build my Church.* v. 18.  
Head over all. Eph. 1. 22.  
One body in Christ. Rom. 12. 5.

#### V. AS PROPHET.

*Began . . . to show.* v. 21.  
Raise . . . up a Prophet. Deut. 18. 18.  
Spoken unto us. Heb. 1. 1, 2.

#### VI. AS SACRIFICE.

*Suffer . . . and be killed.* v. 21.  
Blood of Christ. 1 Peter 1. 19.  
Christ died for us. Rom. 5. 8.

### Thoughts for Young People.

#### The Church of Christ.

1. *The Church has for its Head one who is both Son of man and Son of God.* (Verses 13, 16.)
2. *The Church has for its foundation stones faith in Christ.* (Verse 18.)
3. *The Church has a divine authority for its legislation and a divine sanction upon its enactments.* (Verse 19.)
4. *The Church on earth sustains a close relation with the Church in heaven.* (Verse 19.)
5. *The Church is spiritual only, and disowns all temporal honors.* (Verses 21, 23.)

#### Lesson Word-Pictures.

O Cæsarea Philippi, thou art honored in thy name, honored in thy situation, honored in thy structures, honored in thy privileges. But a

grander honor is in store for Cæsarea Philippi! A confession of greatness, an acknowledgment of sovereignty, will be made that will confer on Cæsarea Philippi an imperishable distinction.

But how and when? Who will come? Some Cæsar of the noble line after whom the city was named? Will a roll of royal chariot wheels be heard? Will a conqueror's procession file through the streets? How very different the reality! Along the dusty road wearily toil twelve men, surrounding one to whom they pay deference as master. They are humbly dressed, and some of them look like those who swing nets down into Galilee's waters. Though the Master is plainly clad, yet with what an air of majesty he walks!

There have been wonderful works wrought by him. Over in Galilee people everywhere have been talking about him and honoring him. The twelve have heard the tributes men have lavishly brought to the feet of Jesus, and now he challenges his disciples, Who do men say that he is?

They look at him. Their thoughts go back to one who gathered great crowds by Jordan's hasty current, and they cry, "John the Baptist." Then their thoughts go farther back to another courageous, consecrated one, and it is Elias now. They think, too, of that hero who kept his word to God, though Jerusalem tried to crush him, Jeremiah.

But stop, stop!

Jesus stills them with his hand.

"But who say ye that I am?"

Who shall speak for the band? Who is always ready to give an opinion? It is Simon Peter. A thought burns within him. It flashes from his eyes. He looks up. He speaks reverently:

"Thou art the Christ, the Son of the living God!"

Listen, O Cæsarea!

Never again wilt thou hear confession like that in the presence of any great one honored! No tetrarch, no king, no emperor, no Cæsar will ever wear a crown so bright as this of the Son of the living God. How the confessor was honored for the confession! What words like coronet of priceless pearls came from Christ! Now let the truth be proclaimed to Cæsarea by a herald's golden trumpet, This is the Christ! Let the people come from every land to honor him!

No!

What does he say?

"Tell no man!"

How strange! What self-renunciation!

Again the twelve take up their weary journey along the dusty highway.

And now which way, toward what end, do all words and plans and action tend? Toward a throne at Rome for the anointed of God? Toward a vast army? Toward earthly honors? Toward fortresses and navies? No, toward persecution

and indignity at Jerusalem; and rising up amid the shadows, its arms reaching out as if to bless the world that rejects and crucifies, I see a cross, and Jesus hangs upon it. Far from Jerusalem to-day, safe, honored, the anointed One, he points out that cross to his disciples. Their faces are in shadow. They wonder. They frown. Is the Master in his right mind? Peter steps forward promptly. He lays a hand on the Master's shoulder. The man at whose waist jingle the keys of the kingdom of heaven rebukes Jesus. To be martyred? It cannot be. It shall not be, Peter chides. O, what a reproof Christ administrators to Peter! Satan is nigh! Avaunt! Ah, Peter, if the keys of the kingdom of heaven be at your waist, earth is under your girdle. Only mortal, only human, Peter!

### Orientalisms of the Lesson.

*Verse 14.* Dr. Hanna says it was "the popular belief of the period that prior to Messiah's advent one or other of the prophets was to rise from the dead." It was this that made the explanation easy that Christ was John the Baptist risen from the dead; and in an age when belief in the supernatural was easy, Herod might easily conclude, under the misgivings of his conscience, that death had not ended all in the case of John.

Besides this popular interpretation was another, that Jesus might be Jeremiah, who hid the ark and the sacred vessels in Mount Nebo, who had appeared now to reveal these anew, preliminary to the inauguration of Messiah, for it must be ever borne in mind that the thought of anything superseding Judaism was well-nigh impossible to the Hebrew mind.

Still another popular thought was that Elijah, who had never died, and therefore could not be raised from the dead, might be the prophet designated to appear before the coming of the Christ; and many supposed that he had appeared in John the Baptist.

*Verse 18.* The gates of oriental cities were often forts, and hence came to stand for the city or kingdom and all its power. Even Egyptian temple gates in later times became places of public defense, if not the principal fortifications. In rhetoric the idea of the gate has greatly ramified, as in the case of the Sultan of Turkey, spoken of as the "Sublime Porte," and thus has both offensive and defensive characteristics; "gates" may prevail or be prevailed against. They are symbolic of the political power. The splendid gateways at the entrance of the Alhambra at Granada have on one hand and on the other a key, and the traditional saying was that this meant those "gates" should never be prevailed against till that hand should reach out and take hold of that key.

"I will give unto thee the keys of the kingdom of heaven" is memorialized in early art. It is represented in the bas-reliefs on sarcophagi, and in fresco, in the catacombs, and in wood cuts. In the Church of St. Cecilia it is represented; also in the great vaults of St. Peter's, and in St. Maria, in Ravenna. There is also a memorial in a Greek manuscript in the Vatican representing Peter with three keys on a large ring.

The key is the natural emblem of authority in all early civilization. Among Romans, after a marriage, the bride, on being taken to her husband's house, saluted him with distaff and spindle, after which she was placed on a sheepskin, and the husband delivered to her the keys of the household. The chamberlain of Frederick the Great wore a badge which bore a key as the insignia of his office. In oriental houses of the great and wealthy, and in king's houses, the steward bore a key on his shoulder as the symbol of his position. The rabbins said that God reserved four keys to himself, not even intrusting them to the angels—those of the rain, the grave, fruitfulness, and barrenness. Plumptre says the scribes of Israel were thought of as stewards of the treasure of divine wisdom, and Jesus charged them (Luke 11. 52) with infidelity in not unlocking the real truth of God as it was in the Scriptures, either for themselves or for the people. The "key of knowledge" among the scribes, which was to unlock the treasures of the Scriptures, was necessary to admit them to the "house of the interpreter," the Beth-Midrash of the rabbins. Christ had been training his disciples to be interpreters of what he taught, and gave Peter this key to his divine wisdom. He might lock or unlock that truth according as he properly or improperly expounded that teaching. The kingdom of heaven is said to be a "treasure" (Matt. 13. 44).

### By Way of Illustration.

*Verses 13-17. Christ the Son of God.* A boy lies in the hospital on the Potomac, and letters come from home. He treasures them and puts them beneath his pillow, and reads them many times. Soon a nurse appears and says: "I have come here from your native village, sent by your mother to care for you." And she is more to him than any other nurse because she has come from his father's house. But one morning he wakes from his troubled sleep and feels a hand upon his brow, and looking up sees his mother herself looking down into his face. More sacred than the letter, more sacred than the messenger, is the mother who has come to him. The Bible brings us some word of God, and the prophets and apostles bring us some word of God, but the glory of the Christian religion is this: that the Father-God

and the Mother-God come to our fever-stricken couch and nurse us back to life and love again.—*Lyman Abbott.*

*A great confession before a great crisis.* Luther was offered the position of a cardinal if he would be quiet. He answered, "No, not if I might be pope. Let me be counted fool on anything, so I be not found guilty of cowardly silence."

Said a young man to his pastor: "I have accepted Christ, but I do not wish it known by anyone. I am willing to have Christ for a 'silent partner,' but nothing more." To which the pastor replied: "My Saviour will not consent to such a place. He will not enter any heart where he is not confessed as well as believed." If we wish Christ to acknowledge us we must be willing to acknowledge him as our Saviour, the Son of God.

*Verses 18 and 19. The divinity of Christ the foundation of the Christian Church.* This is a doctrine of supreme importance. If we would know whether men can come to God except through Christ, we must ask the nations unto whom there has been no Christ-revelation. No nation and no religion has ever believed in the Fatherhood of God except the Christian nation and the Christian religion. Confucius knows no God; primitive Buddhism knew no God. Brahmanism knows a God indeed, but dwelling in perpetual unconsciousness, unmanifested. Mohammedanism knows nothing but incarnate law. This is the glory of our Christian faith. The divine Christ brings the divine Father close to us.

*Verses 21-25. Man is slow to believe that salvation comes by suffering.* Isa. 53. Isaiah's gradual illumination concerning the mystery of suffering is so logical we will do well to follow it. At first he was bewildered by this suffering of the servant of God—"Who hath believed our report?" Then he thought it contemptible—"we esteemed him not." Then forced to seek a moral reason, he called it a punishment for his sin—"stricken, smitten of God, and afflicted."

Finally he grasped the truth that the suffering was vicarious, that he was suffering for others. "He was wounded for our transgressions, he was bruised for our iniquities." And then comes the climax: the suffering was not only vicarious, but redemptive. His chastisement brought us peace, his stripes brought us healing, his death brought us life eternal.

The cost of redemption is beyond our power to understand. We only know that all precious things cost much. The crmine covering which wraps the shoulders of the rich cost some one terrible battles with polar cold and storm. Measured alone by what it cost, our redemption is a precious thing.



Blackboard.

THOU ART  
THE  
**CHRIST**  
THE SON OF  
THE LIVING GOD

OUR  
SAVIOUR

A GREAT CONFESSION.

OPINIONS ABOUT JESUS.

PEOPLE'S.

JOHN the Baptist.  
ELIAS.  
JEREMIAS.  
A PROPHET.

PETER'S.

"Thou art  
the Christ."

WHAT THINK YE OF JESUS?

BELIEVE AND CONFESS.

"With the heart man believeth unto right-  
eousness; and with the mouth confes-  
sion is made unto salvation."

BEGINNING LIFE.

CHRIST CONFESSED

BRINGS TO

PETER  
COMMENDATION.  
CHARGE.

ME  
LIFE.  
LIBERTY.

CONFESS HIM AND BE FREE.

WHEN? TO-DAY!

The Teachers' Meeting.

Sketch the "Connecting Links."....The cir-  
cumstances of the lesson....Its two events....  
Draw again the map showing the journey of Jesus,  
and sketching the incidents at Decapolis (feeding  
four thousand); Dalmanutha ("sign from heav-

en"); Bethsaida (blind man, "as trees walking,"  
Mark 8. 22-26); Caesarea Philippi (Peter's confes-  
sion)....Notice in this lesson (1) the inquiry  
(verse 13); (2) The answer (verse 14); (3) The  
confession (verses 15, 16); (4) The blessing (verses  
17-19); (5) The charge (verse 20); (6) The predi-  
ction (verse 21); (7) The temptation (verses 22, 23).  
....Notice what this lesson teaches concerning  
Christ's kingdom; concerning Christ....What it  
shows of Peter's character....Requirements of  
discipleship: (1) Faith in Christ; (2) Confession  
of Christ; (3) Obedience to Christ; (4) Bearing the  
cross for Christ; (5) Renunciation of the world.

References.

FREEMAN. Ver. 18: The gate, 199. Ver. 19:  
The keys, 592; Binding and loosing, 678. Ver.  
21: Chief priests and elders, 717; the scribes,  
648; mode of reckoning time, 868.

Primary and Intermediate.

LESSON THOUGHT. *Christ Our Rock.**Blackboard.* A rock; on its face a cross.

*Review.* [Talk about bread for the body and  
bread for the soul. Let some child tell how Jesus  
fed the multitude. Another may tell why he  
would not let the people make him a king; and  
still another may tell how bread once fell from  
heaven, and what true heavenly bread is now.]

Did you ever play on the seashore? Lena and  
Arthur lived near a rocky coast, and used to play  
on the sand a great deal, watching the waves come  
and go, and hunting shells and stones. [As  
you talk, with flat crayon make a hint of a  
coast, with rocky points, and the waves beyond.]  
One day they were so interested in their  
play that they forgot the tide, and when they  
started to go around the rocky point the water was  
coming in so fast that they had to run back and  
climb upon a rock. Lena was frightened, but  
Arthur said, "We'll climb up to that big rock  
where the waves can't touch us;" and so they  
did, and were safe. What would have happened  
if no friendly rock had been there? Yes, the  
cruel waves would have swallowed them up! But  
suppose they had not climbed upon the rock? If  
they had gone on playing, and said, "There's  
time enough yet," they might have been drowned,  
even though the rock was there.

[Sing one verse of "On  
Christ, the solid Rock, I  
stand."]

Jesus and the disciples  
were at a city called Cæsa-  
rea Philippi. It lay at the  
foot of Mount Hermon, and  
the country all about was  
beautiful. [Let some child  
Jesus had come here away



find it on the map.]



from the crowds to talk with the disciples, for he had something to tell them which he knew would make them feel very troubled.

He wanted them to know about his death and resurrection!

But first he asked, "Whom do men say that I am?"

Can you think of anything Jesus had done to show that he was more than man? [Help children to recall some of his wonderful works.]

The people, even the Jews who hated Jesus, knew that he was more than man. Some thought he was John the Baptist, whom Herod had killed a little while before. Some said he was one of the prophets come back from the dead—Isaiah or Jeremiah—who lived hundreds of years before.

But Peter said, "Thou art the Christ." [Drill on the Golden Text.] Jesus was glad because the disciples knew him. He said God had taught them this truth. Then he told them how he must suffer and die and rise again. They were alarmed to hear this, and Peter said, "This shall not be!" Jesus rebuked Peter for his unbelief, and told him that he did not talk like one of God's men, but like one of the world's men.

[Print "Christ" on the rock.]

Just as the children on the seashore were safe when on the rock, so we are safe on the rock Christ. [Print "Safety" on the rock.] Do you not think the children were happy when they were out of reach of the waves? So we are glad when we get out of Satan's reach. [Print "Joy."] The children on the rock were safe for this time, but if we get on the rock Christ we are safe forever. [Print "Eternal Life."]

When may we get upon this Rock? Now, this very day. Jesus died on the cross so that no one need be afraid to come to him. He gave all that he had to show his great love for us. What shall we give to him?

[Make several little hearts, printing the names of children inside.]

These little hearts all belong to Jesus. Satan wants to have them, and will get them if he can. We will have to fight Satan if we really give our hearts to Jesus to keep. But if we do this we shall be on the rock, safe from harm, and safe forever.

#### OPTIONAL HYMN.

##### NO. 1.

All for Thee.  
I will sing for Jesus.  
Just a word for Jesus.  
I love to sing the story.  
Stand up for Jesus.

#### NO. 2.

5. Sing his praise.
9. Jesus, thou everlasting king.
28. Sweet is the work, O Lord!
73. How to love Jesus.
118. Of him who did salvation bring.

#### The Lesson Catechism.

[For the entire school.]

1. What question did Jesus ask of his disciples? "**Whom say ye that I am?**"
2. Whom did Peter declare that he was? **Christ, the Son of the living God.**
3. Where did Christ say that he would build his Church? **On the rock of this truth.**
4. What did Jesus tell his disciples? **That he must suffer at Jerusalem.**

#### CATECHISM QUESTION.

4. Who is our neighbour, whom we are commanded to love as we love ourselves?

Our Lord has taught us by the parable of the good Samaritan that every man, of every nation, is our neighbour; and that if any be in distress we are bound to help and relieve them

#### Kindergarten Hints on the Lessons.

BY MARY J. CHISHOLM FOSTER.

[These are hints, not formal statements of method. They are designed not only for the teaching on Sunday, but for the daily kindergarten, and for children from two to six years of age. A more complete treatment of the subjects will be found in a new periodical for teachers, *The Kindergarten of the Church—Leaflets and Hand Work*, of which samples may be obtained from the publishers

#### LESSON I.

JOHN THE BAPTIST. John 1. 6, 15, 22, 23, 27, 29, 30; Matt. 3. 3, 4.

GOLDEN TEXT. "Fear not, little flock" (Luke 12. 32).

AIDS TO THE KINDERGARTNER. Holy Bible; *Life and Words of Christ* (Geikie) pages 370-407; *Wilhelm Meister* (Goethe) Vol. III, page 72, "No religion that grounds itself on fear," etc. "Chaos in Moral Training," Professor John Dewey in *Popular Science Monthly* for August, 1894. "But who may abide the day of His coming?" "Every valley shall be exalted," Handel's *Messiah*. "Be not afraid, thy help is near," Mendelssohn's *Elijah*. Hear these sung if possible. If you are a musician, play them; if not, have some one play them for you. Study them.

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## OUTLINE.

*Sunday.* Attention Story and Golden Text.

*Monday.* John's appearance.

*Tuesday.* The country in which John lived.

*Wednesday.* His message.

*Thursday.* His courage.

*Friday.* Courage in right doing. Josh. 1. 6, 7, 9.

## ATTENTION STORY.

Once upon a time, many, many years ago, there lived a good man who thought and said much about some one who should come to this earth by and by, and who would do many wonderful things to help the people. The name of this man was Isaiah, and the One whom he said would surely come was Jesus.

Well, long, long after this another man lived who told the same wonderful story, and he told it in almost the same way, only he said it would be just a little while before Jesus would come, perhaps to-morrow. He spoke of the good man Isaiah, and his story was so like the story which Isaiah had told and had written down for the people that some of them thought this was the same man. It was not, though, for this man's name was John, and he was called John the Baptist, and he was a great teacher. God's word, this Holy Bible, tells us many beautiful things about him, and speaks even of what he wore and ate and did. Just listen! [Read John 1. 6, 15, 22, 23, 27, 29, 30; Matt. 3. 3, 4.]

Explain unusual words: "Bare witness—" said this was so. "Cried—" called out in loud tones clear and sure. "Preferred—" chosen. "Sayest of thyself—" what do you, John, say about yourself? "Latchet—" tie to fasten the sides of the shoe together. "Prophet;" "raiment;" "leathern girdle;" "loins."

**GOLDEN TEXT.** "Fear not, little flock." Let us make believe that we are little lambs.

Jesus called us lambs once when he was talking to Peter (John 21. 15; see also 1 Peter 5. 2).

Passages discouraging "fear" (Gen. 26. 24; Isa. 35. 4; 41. 10; 43. 5-13).

**NATURE WORK.** Stories of bees, locusts, camels.

**ART WORK.** Pictures of these, and something from the masters. Show only the best.

**HAND WORK.** For kindergarten, in sand-table let the river Jordan be marked by drawing the finger zigzag through the sand, with the Sea of Galilee and the Dead Sea outlined also, and let the children show "the wilderness" by cedar and fir twigs, pine cones, and rocks.

The **TRANSITION CLASS** will mark in colored crayon the words of the Golden Text, and show their kindergartner next Sunday.

**SCIENCE AT HOME WITH MOTHER.** Talks about bees, honey, the hives, and comb. These bees lived in the wilderness, and did not have pretty little wooden houses all painted for them, and men

did not own the bees. Their house was God's great beautiful "out of doors," and their hives were the trees and rocks where they put their honey. The winds and storms and sunshine painted these hives—all beautiful shades of green and gray.

## LESSON II.

## FEEDING THE FIVE THOUSAND. Mark 6. 30-44.

**KINDERGARTEN DEPARTMENT.** Mark 6. 30-44.

**GOLDEN TEXT.** "He hath filled the hungry with good things" (Luke 1. 53).

**AIDS TO THE KINDERGARTNER.** Holy Bible; *Popular Science Monthly* for July, 1894, with article on "Evolution of Fishes," by Professor Daniel Starr Jordan. Animals and people develop better, more perfectly, on continents than on islands, so fishes thrive and become perfected sooner in seas than in rivers. *The Kindergarten Guide* (Kraus), Vol. II, page 251, "Willful waste."

## OUTLINE.

*Sunday.* Attention Story and Bible lesson, with some general work.

*Monday.* They told Jesus all about themselves, and he wanted them to rest. He cares for us when we are tired.

*Tuesday.* He cares for people when they are hungry. Tell some instances where he spoke of food to build up the body.

*Wednesday.* Thankfulness.

*Thursday.* Economy.

*Friday.* Story of the Golden Text. God feeds not only people who are hungry, but also birds, bears, squirrels, and "every living thing."

## ATTENTION STORY.

Dear little children, John the Baptist told what was really and truly so, and one day, just while he was telling the people about Jesus, what do you think?—Jesus himself came and walked among them, and they saw him, and loved him, and followed him.

One day soon after this some men who liked to be with him wherever he went came to him and told him all about themselves, and Jesus saw that they were very tired, so he asked them to go away with him and rest in a nice place he knew about. Well, they did, of course they did, and they went in a little ship and sailed away, but the people there found out in some way that Jesus had gone; and they wanted so much to be with him that they ran round by the shore, and came to the very place where the little ship went, and so, when he came out of the ship, there he saw the people. I know just how they must have looked—do you?—tired and dusty and out of breath, for they had tried to "get there first." You know how little boys and girls do that, too, I am sure. When Jesus saw them he felt very sorry for them. Why? Not be-

cause they were tired, for they would be rested after a little while, but he thought that they seemed just like sheep without any shepherd. He saw that they had not had anyone to tell them what to do. They had never sung, as we do in Sunday school, "Thou art my shepherd." It was nearly night by that time, and Jesus knew that these people must be hungry, and some of the men who had come in the ship thought so too, and they said to Jesus, "Send them away, and let them buy bread for themselves." Do you think he did so? The Bible will tell us all about it.

Read Bible Lesson (Mark 6. 30-44). Explain unusual words: "Apart," "desert," "leisure," "privately," "afoot," "outwent," "compassion," "disciples," "fragments," "villages."

**GOLDEN TEXT.** "He hath filled the hungry with good things" (Luke 1. 53). This is a part of a song of praise which the mother of Jesus sang. She told of many wonderful things which God does. Children, did you ever think about the beasts and birds living far away from men, where no man can feed them, but God does? He feeds hungry people, so he feeds also the beasts and birds and fishes.

**NATURE WORK.** Talk each day about fishes, small (gold fishes, trout, etc.) and large (whales giving oil, cod, etc.).

Children and fishes are alike in some ways, they both grow better with light and warmth and plenty of room. It is said that in the warm, deep seas fishes are very happy.

**ART WORK.** Show the best picture of Christ feeding the five thousand.

**HAND WORK.** For kindergarten, children may model loaves of bread in clay, having some of them round like a sphere, and some like a cube of the second gift. Others may be made like a cube of the fourth gift, and the loaves may be divided into slices or sections as the fifth gift is divided in figure 12. With the cubes of the third gift make stoves, with little ovens where the bread may be baked; tables on which bread is put to be eaten. With the seventh occupation do the work of folding little bread pans and plates, and let the larger children have a free-cutting exercise of circles, squares, and oblong figures for fishes.

The **TRANSITION CLASS** will draw the outline of a shepherd's crook.

**SCIENCE AT HOME WITH MOTHER.** Talks about shape or form—round and square loaves of bread. How is bread made? In the country where Jesus lived they did not put yeast in the bread; in that day people had not little square yeast cakes such as you buy at the store. Talk of salt in bread. Where does it come from? Give the children paper to cut into little plates, and tell them how paper is made of rags. Teach them to save rags and not to waste anything.

### LESSON III.

#### CHRIST THE BREAD OF LIFE. John 6. 25-35.

**KINDERGARTEN DEPARTMENT.** John 6. 25-35.  
**GOLDEN TEXT.** "He gave them bread from heaven to eat" (John 6. 31).

**AIDS TO THE KINDERGARTNER.** The same as indicated in the last lesson; this is connected with it, and they may be called the bread lessons.

#### OUTLINE.

**Sunday.** Attention Story and the Bible lesson, with some general work.

**Monday.** Jesus told the people that they cared more for good things to eat than they did to learn what would make their minds grow, but that that was not the true way to live. He knew that they needed food to make their bodies strong, but they must have the mind strong too, for by and by they would be done using the body, but the real, the thinking part of them, they themselves, would last and live always (verses 25-27).

**Tuesday.** They wanted to know how they could please God. Jesus said by believing on him, because God had sent him to tell them what to do (verses 28, 29).

**Wednesday.** The people wanted to know what he did, and he told them a story about the manna which God sent to feed the bodies of his people, and now God has sent them the true bread from heaven (verses 30-32).

**Thursday.** Show that Jesus called himself the bread of God, for the same God who sent the manna to feed the bodies has now sent him to feed their minds and hearts; that means to teach their minds how to make their actions please him as they believe his words, and then obey them when he tells them to help other people to be good and to do good. Their hearts would thus love God and love all people too. They were so glad of that they wanted him to give them such bread always (verses 33, 34).

**Friday.** He told them that he is the bread of life. If people eat bread in the morning, they are hungry again before night; but if people love Jesus and think of his words and obey them, their minds and hearts are fed and made satisfied as their bodies are after they have taken food for their bodies, only it is not just like that, because they do not feel the need of anything more or of anybody else.

#### ATTENTION STORY.

It was because God loves everybody in the world very, very much that he sent his Son into this world many years ago. He saw that the people were "as sheep without a shepherd," and once upon a time some of the people were wandering for a long time in a wilderness. They were trying to find a path out of it,

just as frightened and do not know. Those people have not any stores of wheat, they could get it. Well, God knew that everybody—and them, just as our for the hungry people out of the ship that

**OUR GOLDEN TEXT** of last week to the gave them bread wonderful? That they awoke the people fallen from heaven all day, and just came here to show he said: "My work," and so when them just as God, and he wants us to feed them.

After Jesus had over to the other side him—that time in will know how Jesus they said they were they asked him. 25-35).

Explain unusual words, "perisheth," "sign," "showest."

**HAND WORK FOR LESSON II.** The Hand is a sewing card with

**SCIENCE AT HOME** in last lesson.

### THE GREAT C

**KINDERGARTEN DEPARTMENT.** John 1. 41; 4. 29, 43.  
**GOLDEN TEXT.** "I have seen and have touched the living God" (Matt. 9. 13).  
**AIDS TO THE KINDERGARTNER.** *Life of Christ* (Geikie), *Life of Christ in Modern Times* (Fairbairn).

**Sunday.** Attention with some general work.  
**Monday.** Talk of **EN TEXT** (Matt. 16. 1).  
**Tuesday.** Andrew, his life and love (John

just as frightened sheep run around in a pasture and do not know where to go or what to do. Those people wandered round where there were not any stores or fruit trees or any places where they could get things to eat.

Well, God knew it—he always knows all about everybody—and he saw them and felt sorry for them, just as our last lesson told us Jesus was sorry for the hungry people on the shore when he came out of the ship that time.

OUR GOLDEN TEXT joins the lessons and stories of last week to this beautiful lesson. It says, "He gave them bread from heaven to eat." Is it not wonderful? That means that every morning when they awoke the people saw the bread which had fallen from heaven, and there was plenty of it for all day, and just enough for the day. When Jesus came here to show us how to be helpful and good, he said: "My Father worketh hitherto, and I work," and so when he saw hungry people he fed them just as God, his Father and our Father, did, and he wants us now to be helpful to people and to feed them.

After Jesus had given food to the people he went over to the other side of the sea, and they followed him—that time in ships, and at another time you will know how Jesus went. When they found him they said they wondered how he went there, and they asked him. Here it is (Bible story, John 6. 25-35).

Explain unusual words: "Rabbi," "miracles," "perisheth," "endureth," "sealed," "sign," "showest," "anna."

HAND WORK for kindergarten as outlined in LESSON II. The HAND WORK for TRANSITION CLASS is a sewing card with outlines of a ship.

SCIENCE AT HOME with MOTHER. As indicated in last lesson.

#### LESSON IV.

### THE GREAT CONFESSION. Matt. 16. 13-23.

KINDERGARTEN DEPARTMENT. Matt. 16. 14-17; John 1. 41; 4. 29, 42; 7. 41 (first sentence); 11. 27.

GOLDEN TEXT. "Thou art the Christ, the Son of the living God" (Matt. 16. 16).

AIDS to the KINDERGARTNER. Holy Bible; *The Life of Christ* (Geikie), pages 239-243; *The Place of Christ in Modern Theology* (Townsend); *God-Man* (Fairbairn), pages 358-363.

#### OUTLINE.

*Sunday.* Attention Story and Bible lesson, with some general work.

*Monday.* Talk of Peter, who uttered the GOLDEN TEXT (Matt. 16. 16).

*Tuesday.* Andrew, Peter's brother; talk of family life and love (John 1. 41).

*Wednesday.* The woman who believed the GOLDEN TEXT, and wanted everybody to come and see Jesus (John 4. 29).

*Thursday.* The people at a great party (feast) who said what Peter had said (John 7. 41).

*Friday.* A woman who was in trouble, but who knew that Jesus was the Son of God (John 11. 27).

#### ATTENTION STORY.

In our lesson of last week we talked, you remember, of Jesus being on the other side of the sea from where he had fed the people, and he just talked to them about bread in that second bread lesson. Let me tell you how he went over there. I said I would tell you.

The men who loved him and who went about with him went in a ship, but when it was evening he walked on the sea to where their ship was, and went into it with them. You never knew anyone who could walk on the water, did you? The reason Jesus could do it was that he was God, and had all power to do anything. He did many, many things that no one else has ever done. When you are big boys and girls you will know about those things, for we are making a beginning only, and all the days while we are growing we will learn of Jesus. The people all knew that he was not a man like other men, and they said so. A little while after he had talked to them about the bread the people were telling each other who he was; listen to what they said:

BIBLE LESSON (Matt. 16. 14-17; John 1. 41; 4. 29, 42; 7. 41, first sentence; 11. 27). These different words were said by men and by women, and by and by we shall see how even the little children knew that Jesus was different from anybody else.

Explain unusual words: "Jeremias," "prophecies," "Simon Bar-jona," "revealed," "findeth," "Messias," "interpreted."

GOLDEN TEXT. "Thou art the Christ, the Son of the living God." The man who first said this was Peter, and he lived by the sea.

NATURE WORK. Talk of fishermen and of sea birds.

ART WORK. Pictures of fishermen (Raphael's cartoon of miraculous draught of fishes).

HAND WORK. For kindergarten, children may use Froebel's tenth and twelfth gifts, and with sticks and threads make the forms of fishes and nets. They may also make a square house with cubes of the fifth gift, and make believe it is Peter's house.

SCIENCE AT HOME with MOTHER. Talks about the sea and its wonders; also of some good things it gives us to eat. Oysters, clams, and different kinds of fish are good for food. Talk of sailors who live in ships all the time.

## How to Enjoy Sunday-school Work.

No man ever does his best work under the whip. Immense results come with only sternest duty as a motive; but the very best is done with gladness. How does the joy of work come? How can the laggard steps be made eager? How turn the routine slave of conscience into an inventive enthusiast?

The superintendent and the pastor must be stirring the fires until they blaze; everybody knows that. How can the teacher set his own blood a-going?

*Resolve to be a success.*

We commit ourselves to a certain amount of time. We give one hour a week. We simply spend it, oftentimes kill it; then, we want to yawn our duty off our hands, the ghost of the murdered hour haunts us. Now turn the whole matter around; resolve to do something far better than run the machine. Sunday-school work, as we are always calling teaching, can never be done under contract. The resolve to succeed, in an intelligent Christian heart, is sure to bring a measure of success. Success itself is sweet; it educates one rapidly; it suggests new means and methods, and develops latent power.

The teacher, long negligent, will find in the first Sabbath after a diligent, prayerful preparation of the lesson, a strange interest in it himself. Prompt, tender, alive to every interest of class and school, the work will rapidly grow to a new importance and dignity. That taste of success brings visions of a larger class, and more ready response in their hearts, conversion of scholars, and warm friendship between pupil and teacher. The investment of heart and brain-power becomes precious.

Then comes the swift move of the teacher's heart to claim the privilege of real spiritual success. The load on the shoulders becomes a staff in the hand; responsibility becomes a privilege; the chain has become a silken cord. The narrow pathway the feet trod once a week is merged in the pathway of life; all the activity leads to the Sunday-school. The relations has become vital instead of formal.

With joy the artist transfers to canvas the bit of nature that charms his eye; and the brilliant and swift-moving scenes of inner life in the Bible pages are transferred to the sensitive canvas of a child's soul with a delight that has all the æsthetic joy of the artist and the moral and spiritual triumph of a prophet. This creative element in teaching bringing together the truths of the Word of God, and putting them in one's own words, adapting them to the wants of a special mind, and then urging with the will-power the acceptance of them, is a deep joy that only earnest teachers ever know.

Workers with God have a joy that is sweeter than the conveyance of truth to a soul.

Sunday-school teaching ought to be the acme of public influence. The child leaves home with the mother's words in its ears, fresh in spirit, a hallowed sense of the Sabbath and sacredness of the Church impressing it as it joins the cheering songs of praise—a half-hour then for a teacher who has been with Jesus is priceless. Failure before such privileges fills the soul with shame; self-chastisement follows, often desertion of the post of duty altogether. But once claim success as a conveyer of truth, a soul-winner guided by the Holy Spirit, and the work once dreaded becomes a joy to the heart and a continual feast to the soul.—*West Adv.*

## Retarding the Work.

A SUPERINTENDENT can retard the work his school by:

- Fussing.
- Using tobacco.
- Banging his bell.
- Not being prompt.
- Making long speeches.
- Failing to pray for his school.
- Not having a teachers' meeting.
- Not knowing where the lesson is.
- Granting the whim of every scholar.
- Forgetting the names of his scholars.
- Failing to have records properly kept.
- Failing to greet his scholars pleasantly.
- Coming without a prepared programme.
- Attending theatres and other places of evil.
- Always having the same kind of programme.
- Permitting classes to be disturbed during lesson study.—*Kentucky S. S. Union.*

In a recent article on Coffee and Cocoa, the eminent German chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action and aromatic flavour. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsaleable but for the supplementary addition of artificial flavours by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes or artificial flavours are used in it.

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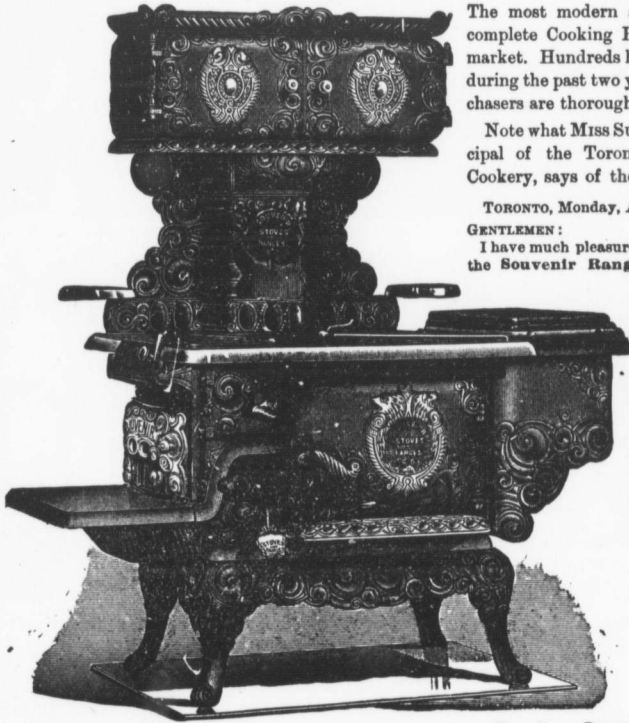
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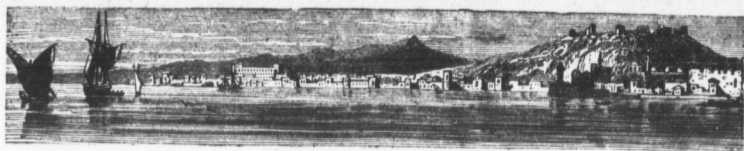
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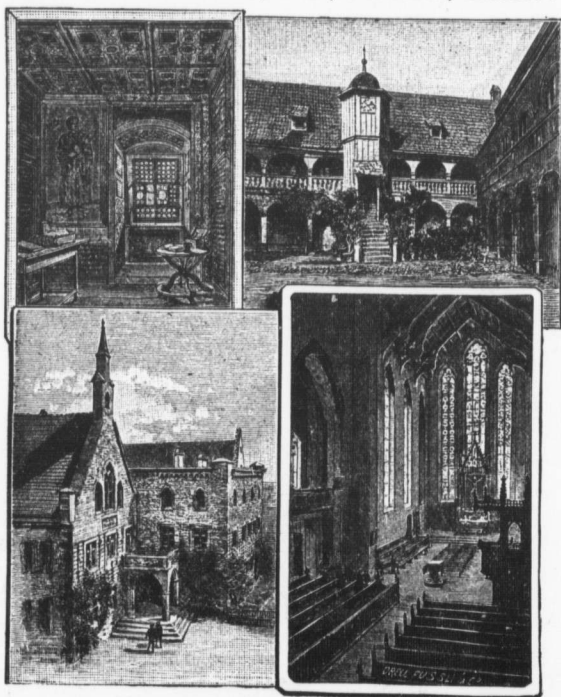
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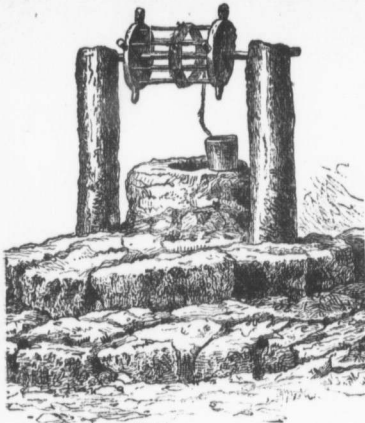
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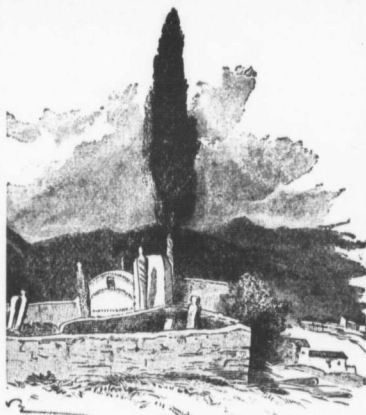
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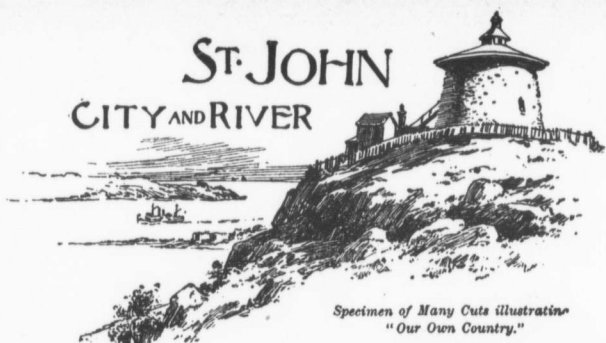
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