



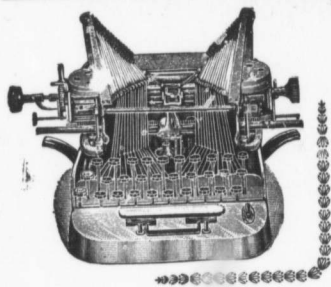
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Vol. X

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIV.

JUNE, 1900.

No. 6.

## A Hymn for Ascension Day.

BY THE REV. JOSEPH PASCOE.

From Olivet, 'midst glories bright,  
Did Christ the Lord to heaven ascend;  
A cloud received him out of sight,  
While men in white did him attend.

His loved disciples saw him rise,  
Ascending to his home above;  
He rose before their ravished eyes,  
He, who redeemed the world by love.

He mounted high above the skies,  
For him the heavenly gates gave way;  
"Lift up your heads," the angel cries,  
The victor comes with regal sway.

He mighty has in battle been,  
"The King of Glory" is his name,  
Behold the glad, triumphant scene,  
Angels his victory loud proclaim.

Behold! "The King of Glory," now  
Ascendeth to his native heaven;  
Cherubic hosts before him bow,  
And many crowns to him are given.

Behold him seated on his throne,  
As "King of Glory" evermore!  
Behold! earth's kingdoms are his own,  
And he shall reign from shore to shore.

Let us give thanks to him, and sing  
The praises of his wondrous love;  
Let us rejoice that he is King,  
Our Saviour, God, who reigns above.

Pettitcodiac, N.B.

## Methodist Magazine and Review for May.

This is a thoroughly patriotic Queen's Birthday number. A fine sketch of the Queen, by Mrs. Oliphant, with two portraits; "The Queen's Visit to Ireland," with four engravings; Ian Maclaren's patriotic sermon, "Comfort for England"; "India in Famine Time," illustrated; "The Problem of Race and Population in Canada," by C. C. James, M.A., Deputy Minister of Agriculture; "Some Canadian Poets," illustrated; "George Muller," and "Lord Shaftesbury," with several engravings, are all articles of special interest. Professor Chant writes on "Marconi's Wireless Telegraphy," with portrait and diagrams. The war in its political, religious, and missionary aspects is treated, with numerous engravings, and a Canadian story, racy of the soil, give the number a thoroughly Canadian flavour. The Magazine is steadily growing in influence and popularity.

Toronto: William Briggs. Montreal:  
C. W. Coates. Halifax: S. F. Huestis.  
\$2.00 a year; \$1.00 for six months.

There is an old lady now living who loves to tell her friends that she knew Thackeray, and held many interesting conversations with him. "He was a great writer," she says, "a very great writer. When I last visited him he wrote out for us the whole of the Lord's Prayer on a threepenny bit. We've got no writers like that now."

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## Sunday School Banner.

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

TORONTO, JUNE, 1900.

### The Sunday-school Library.\*

BY WM. THOMPSON.

Without a well-chosen library a Sunday-school is not fully equipped for its great work of character building. Papers for scholars and teachers have their useful purpose, but should not wholly displace books. The exclusive reading of papers or magazines gives but a smattering or incomplete knowledge of subjects or of literature, and want of thoroughness is a crying evil. But while good reading awakens desire for knowledge, imparts information and introduces the youth to the world's best literature as such, these are but secondary objects. The library should be an aid and an ally to the officers and teachers in school management in Bible study,

should emphasize and illustrate true principles, the evils of sin, the merit and reward of virtue, and help the youth to a higher and better life. Reading is not merely for recreation—too often another name for mental dissipation—but to train the faculties of an immortal mind for service, how to think straight and how to think pure.

MATTHEW ARNOLD

says of study, it is "to enhance the excellence of the nature and to render an intelligent being yet more intelligent in order that he may leave the world better and happier than he found it." By reading we get inspirations from lofty ideals and become associated with the good and great characters of this and other ages, and associations mould character. Through the inspired volume, and books that have grown out of it, we know the life of Jesus better than the people of Samaria or Bethlehem ever did.

Some localities may require a library more than others, but in very many the Sunday-school furnishes the bulk of the reading that enters many homes, barring the newspaper. Besides attracting adult scholars especially, a good library will help to arouse and sustain the interest and support of parents often when they do not attend the school. There is very grave danger that if good reading is not furnished boys and girls they will get what is of doubtful value—and if doubtful probably useless—or positively bad. "I would gladly cut off my right hand," said a man, "if I could blot out of my mind the consciousness of a glance into a vile book." Reading largely determines thinking and

"AS A MAN THINKETH SO IS HE."

If you desire a Divine precedent of the value of books as an agency in uplifting men and women, I point you to the Bible itself. Therefore I conclude that the Sabbath-school cannot well afford to neglect this duty and opportunity.

When, however, we consider the appalling number of books now printed, the task of selection becomes most serious because you may make or mar a neighbourhood by your choice. There never was so much good literature printed as to-day, and perhaps never so much trash. By way of suggestion I would say,

1st.—Appoint a committee of four or five of the best informed persons in the school on the subject of suitable books, one being the minister of the church,

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because we look to him to be posted on the best literature, new and old.

2nd.—Allow plenty of time; three or six months is not too long to establish a library. Make careful inquiry about every unknown book proposed. Have it read if possible. Pass no book unless personally vouched for by one or more of the committee. Guard against loose expressions or teachings.

3rd.—Don't try to start a big library. Your funds may not permit, and its value depends on quality, not size. Fifty books well chosen are better than one hundred and fifty, many of which may prove doubtful or worse. By requiring books not to be out over two weeks, and no more than one or two in a family at a time, you can manage to go round the school with a less number than you have of teachers, officers and scholars on the roll.

4th.—Let the committee next appoint a secretary, secure catalogues of books used in other good schools, and from such publishers as the Methodist Book Rooms, Toronto, Montreal, Halifax, London, and New York. With these and the personal knowledge of the committee make up a specific list, putting down the titles, author, publisher, and retail price (from which a discount of from twenty-five to thirty-three and a third per cent. is usually allowed off). Make a couple of extra copies of your list and send it to these Book Rooms, asking them to return you the list with net quotations on each book separately. In this way you can order according to your cash, and I think get a better lot of books than by picking them out haphazard at a book-store or from a lot of books which publishers will send you to make selections, returning those not chosen. In such cases the school must pay the freight on those sent, but the publisher will pay on those returned. Always order from Canadian publishers, avoiding trouble on account of duty and extra charge for carriage. The committee can sometimes spend part of a day profitably in a good local book store, where, especially in the fall of the year, large numbers of new volumes are received from the Old Country houses. You may thus be able to secure some of your chosen list and add others to advantage. But from the large publishers you will probably get better terms on a large lot of books.

5th.—In asking for prices or buying, insist on books well bound in cloth, on good paper, and printed from type large enough not to try the eyes of old or

young, keeping in view the idea that the library is to be permanent. The idea that it is to be permanent, not to be exchanged with other Sunday-schools, will lead to better care of the books, to greater thoroughness in the reading, and consequently to more wholesome and enduring effects. When the older scholars do not care to read a book again, it need not be discarded, there are others growing up to the book. A child may not be able to read a certain book this year, but next year will be much interested in it. Good pictures add to the interest of books for juveniles.

6th.—Provide variety, books for boys and for girls, for adults as well as the young. Begin with half a dozen, especially for the officers and teachers on Sunday-school management and teaching, and for reference. Include some good books on travel, natural history, biography, poetry, works that inculcate temperance, kindness to dumb animals and the missionary spirit, as well as wholesome stories. Do not omit the works of some of our Canadian authors.

7th.—When the library has been finally secured, have a complete list made out as before described, and kept for future reference, and appoint a good, careful young man or woman as librarian.

8th.—Do not disband the committee when the books are bought, but with the librarian keep a look out for good additions by watching book reviews, etc., in such papers as your own church papers, and others. Try to add a dozen fresh books each year. In this way by degrees you will get a better selection and sustain interest in the library.

9th.—Teachers will enhance the value of a library by questioning their classes about the books they read, or suggesting good points in certain books to their attention. And in the home, how much better to think and talk about good books than neighbourhood gossip.

10th.—in making your selections,

#### AIM AT LITERARY EXCELLENCE.

Good literature, whether it be biography, travel, poetry, religion, philosophy, or fiction, whatever else it means must be a vivid expression in elevated and correct language of the writers' vision of truth. In an article on the making of a journalist which I read the other day the writer, after recommending the works of half a dozen great authors whom young men should read to improve their literary style, said, "If you can't afford all these, read the Bible and Robinson Crusoe, for you are not likely ever to

equal what you will find there." To get really good, wholesome literature in books for juveniles is not an easy task when so much of the latter is required, but it can be found. On the one hand steer clear of books so "dry" that no one will read them at all, and the dime novel or weak "goody, goody" type on the other. You make a good investment if only two or three of your teachers read and get inspired with such a work as, "A Man's Value to Society," by Dr. Hillis, or Dr. Lee's "Making of a Man." It is no proof of merit that everybody is reading some new book. There are fads and fashions in books without any better reason than there was for the big hoop skirts, bustles, or the

flashy yard and a half neckties worn by young dudes during the past summer.

In conclusion, let me say that some of the old books are still the best books, and, more than that, a book that is not worth reading twice is hardly worth reading once.

By way of suggestion to others, and without saying that it is a model list, or that a better could not be made up of the same number, I have jotted down the titles of some seventy-five books selected on the plan outlined, that might be useful to others in undertaking the work of selection. Those for teachers and officers being more expensive, it may be necessary to choose but five or six of them to begin with:

**FOR TEACHERS.**

A Manual of Sunday-school Methods  
Hints on Child Training. . . . . Trumbull.  
Yale Lectures on S. S. . . . . Hillis.  
Teachers and Teaching. . . . .  
Practical Primary Plans. . . . . Black.  
The Land and the Book. . . . . Thompson.  
Sunday School Society. . . . . Wells.  
Man's Value to Society. . . . . Hillis.  
The Making of a Man. . . . . Lee.  
Ways of Working. . . . . Schaffter.

**FOR SCHOLARS.**

Our Sisters in India. . . . . Stoddard.  
Transformation of Hawaii. . . . . Bell.  
John G. Paton (1 vol for young people)  
"No"—(When to Say) Koss Terry. . . . . Cook  
Ten Nights in a Bar-room T. S. Arthur  
Pilgrim's Progress. . . . . Bunyan  
Two Little Pilgrims' Progress. . . . . Burnett  
The Starling. . . . . Norman McLeod.  
The Highlander from the Brae. . . . . Ayall.  
Robinson Crusoe. . . . . Defoe.  
Uncle Tom's Cabin. . . . . Stowe  
Old Town Folks. . . . .  
Heroes and Heroines of the Scottish  
Covenanters. . . . . Dryers.  
Lion the Mastiff. . . . . Savigny.

Black Beauty. . . . . Sewell  
Beautiful Joe. . . . . Saunders  
Snap-Shots from a Boy's Life. . . . . O'Hara  
Andersen's Fairy Tales. . . . .  
Alice in Wonderland. . . . . Hans Andersen  
Tropical Africa. . . . . Drummond  
Pathfinding by Plain and Prairie. . . . . McDougall  
Saddle, Sled and Snow Shoe  
The Circuit Rider. . . . . Edward Eggleston  
Nansen's Life and Explorations. . . . . Sain  
Walter Gibbs, the Young Boss. . . . . Thompson  
Etchings from a Parsonage  
Veranidian. . . . . Mrs. Graham  
Clipped Wings. . . . . Mrs. McAllister  
The Twentieth Door. . . . . Sheldon  
In His Steps. . . . .  
Robt. Hardy's Seven Days. . . . .  
Birds and Bees. . . . . Burroughs  
Barbara Heck. . . . . Withrow  
An American Hero (Garretson) . . . . . Cooke  
Paul Meggitt's Delusion. . . . . Jackson Wray  
Andy's Friend. . . . . Florence Henderson  
The Lemplighter. . . . . Mrs. Cummings  
Stepping Heavenward. . . . . Mrs. Prentiss  
Uarda. . . . . Ebers  
Too Late for the Tide Mill. . . . . Rev. E. A. Rand  
The Home at Greylock. . . . . Prentiss

We Girls. . . . . Mrs. Whitney  
The Other Girl. . . . .  
Little Women. . . . . Louise M. Alcott  
Little Men. . . . .  
Thorneycroft Hall. . . . . Mrs. Worboise  
Joan Carisbroke. . . . .  
Rhoda Roberts. . . . . Lindsay  
At the Back of the North Wind. . . . . McDonald  
The Wise Woman. . . . .  
In His Name. . . . . Hale  
Hans Brinker, or the Silver Skates. . . . . Dodge  
Romance of Commerce. . . . . Oxley  
Stories of Invention. . . . . Hale  
Florence Nightingale. . . . . Pollard  
St. Winifred. . . . . Farrar  
Little Susie's Six Birthdays. . . . . Prentiss  
Alice's Tea Party. . . . . Stewart  
Katie, a King's Daughter. . . . . Gilmore  
Old Fashioned Girl. . . . . Alcott  
Aunt Jane's Hero. . . . . Prentiss  
Irish Wigmans and Northern Cousins. . . . . E. R. Young  
Fires. . . . .  
Tom Brown's School Days. . . . . Hughes  
Probable Sons. . . . . Amy La Fleur  
Songs of the Great Dominion (choice  
Canadian selections) . . . . . W. D. Lighthall  
Favourite Poems (selected English and  
American) . . . . .  
Dick Downey. . . . . Patterson  
Mackay of Uganda. . . . . His Sister

**Review Methods.**

The preparation of each quarter's review should be begun with the first Sunday, and be steadily continued till Review Sunday. Most of the suggestions that follow are equally adapted for use by the teacher and by the superintendent; but, whichever method is chosen, as much preparatory work as possible should be done, Sunday by Sunday, through the quarter.

The Map.—Ask the scholars to guide your pointer to the places which appear prominently in our lessons, such as Bethlehem, Nazareth, Jerusalem, Bethabara, the wilderness, the Jordan, Jacob's well, Capernaum. Use a great wall map, or a tiny map such as any of our "helps"

furnish, or, preferably, a map made by one of the scholars with charcoal on manilla paper, or with chalk on the blackboard; trace the journeys of Jesus as shown in our lessons. "A very satisfactory method in the use of a large map is to call for the places which have been mentioned in the lessons. Pointing out each place, pin over it its initial letter cut out of bright-coloured paper, and then call for connected facts."—Sunday-school Times.

Candles and Pins.—The Lesson Illustrators suggests that the superintendent provide tiny candles such as are used to illuminate Christmas trees, and by means of sharpened pieces of tin or wire fasten them in the map over the places where Jesus, the Light of the world,

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glorified humanity by living and teaching. The tin or wire should be long enough to prevent the possibility of setting fire to the map. Light the candles in order, as places and incidents are noted, and show how Jesus lighted up in turn Bethlehem, Nazareth, the wilderness of Judea, the banks of the Jordan, Samaria, and Capernaum.

Word Pictures.—Draw a very brief word picture of each event, as, for instance, "Lesson III: A man with shaggy garment and intense earnestness, preaching to a crowd in the wilderness," etc.

Let the scholars tell what is described, giving date, place, and moral or spiritual teaching. Or, better still, let each scholar describe the incident.

Review by Golden Texts, making each service a peg on which to hang the spiritual or moral teachings of the lesson.

Review by Blackboard Exercises.—Redraw one for each lesson on eleven sheets of heavy brown paper. Bright-coloured chalks and crayons may be used. As each is presented draw from school the spiritual lessons already learned.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. April 1.—THE BEATITUDES. Matt. 4. 25 to 5. 12. *Commit* vs. 3-9. (Read Matt. 6. 1 to 6. 18. Compare Luke 6. 17-36.) GOLDEN TEXT: Blessed are the pure in heart: for they shall see God. Matt. 5. 8.
- II. April 8.—PRECEPTS AND PROMISES. Matt. 7. 1-14. *Commit* vs. 7, 8, 13, 14. (Read Matt. 6. 19 to 7. 29. Compare Luke 6. 37-49.) GOLDEN TEXT: Whosoever ye would that men should do to you, do ye even so to them. Matt. 7. 12.
- III. April 15.—THE DAUGHTER OF JAIRUS RAISED. Mark 5. 22-24, 35-43. *Commit* vs. 39-42. (Read Mark 5. 25-34.) GOLDEN TEXT: Be not afraid, only believe. Mark 5. 36. Or, EASTER LESSON, Matt. 28. 1-15. *Commit* vs. 4. GOLDEN TEXT: He is risen, as he said. Matt. 28. 6.
- IV. April 22.—THE CENTURION'S SERVANT HEALED. Luke 7. 1-10. *Commit* vs. 9, 10. (Read Matt. 9. 27-34; Mark 2. 23 to 3. 19; John 5.) GOLDEN TEXT: Like as a father pitieth his child, even so the Lord pitieth them that fear him. Psa. 103. 13.
- V. April 29.—JESUS AND JOHN THE BAPTIST. Luke 7. 18-28. *Commit* vs. 22, 23. (Read Luke 7. 11-35.) GOLDEN TEXT: He hath done all things well. Mark 7. 37.
- VI. May 6.—JESUS WARNING AND INVITING. Matt. 11. 23-30. *Commit* vs. 28-30. (Read Isa. 23.) GOLDEN TEXT: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11. 28.

- VII. May 13.—JESUS AT THE PHARISEE'S HOUSE. Luke 7. 36-50. *Commit* vs. 44-47. (Read Matt. 18. 23-35.) GOLDEN TEXT: Thy faith hath saved thee. Luke 7. 50.
- VIII. May 20.—PARABLE OF THE SOWER. Matt. 13. 1-8, 18, 23; Luke 8. 1-3. GOLDEN TEXT: The seed is the word of God. Luke 8. 11.
- IX. May 27.—PARABLES OF THE KINGDOM. Matt. 13. 24-35. *Commit* vs. 31-33. (Read Matt. 13. 24-53; Mark 4. 21-29.) GOLDEN TEXT: The field is the world. Matt. 13. 38.
- X. June 3.—THE TWELVE SENT FORTH. Matt. 9. 35 to 10. 8. (May be used as a lesson for Pentecost.) *Commit* vs. 36-38. (Read Matt. 9. 35 to 11. 1; Mark 4. 35 to 5. 21.) GOLDEN TEXT: It is not we that speak in you. Matt. 10. 20.
- XI. June 10.—DEATH OF JOHN THE BAPTIST. Mark 6. 14-29. (May be used as a lesson for Pentecost.) *Commit* vs. 21-24. (Read Dan. 3. Compare Matt. 14. 1-12.) GOLDEN TEXT: He is not drunk with wine, wherein is excess; but is filled with the Spirit, Eph. 5. 18.
- XII. June 17.—THE FEEDING OF FIVE THOUSAND. John 6. 5-14. *Commit* vs. 9-12. (Compare Matt. 14. 13-21; Mark 6. 30-44; Luke 9. 10-17.) GOLDEN TEXT: Give us this day our daily bread. Matt. 6. 11.
- XIII. June 24.—REVIEW. GOLDEN TEXT: Thy kingdom come. Matt. 6. 10.

Order of Services.—Second Quarter.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (1 Cor. 13. 1-7, 13.)  
SPT. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.  
SCHOOL. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.  
SPT. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.  
SCHOOL. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;  
SPT. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;  
SCHOOL. Rejoiceth not in iniquity, but rejoiceth in the truth.  
SPT. Beareth all things, believeth all things, hopeth all things, endureth all things.  
SCHOOL. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.
- LESSON SERVICE.
- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings).

- CLOSING SERVICE.
- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 89. 1, 5, 6.)  
SPT. I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations.  
SCHOOL. All the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.  
ALL. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

III. SINGING.

## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: STUDIES IN THE LIFE OF JESUS.

## LESSON X. THE TWELVE SENT FORTH.

[June 3.]

**GOLDEN TEXT.** It is not ye that speak, but the Spirit of your Father which speaketh in you.  
Matt. 10. 20.

## AUTHORIZED VERSION.

[May be used as a lesson for Pentecost. Read  
Matt. 9. 35 to 11. 1; Mark 4. 35 to 5. 21.]  
**Matt. 9. 35 to 10. 8.** [*Commit to memory verses*  
36-38.]

35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Si'mon, who is called Peter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother;

3 Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the son of Al-pher'us, and Leb'be-us, whose surname was Thad'de-us;

4 Si'mon the Ca'naan-ite, and Ju'das Is-car'i-ot, who also betrayed him.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not:

6 But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

**Time.**—Late in A. D. 28, or early in A. D. 29. **Place.**—Somewhere in Galilee.

## Home Readings.

- M. The Twelve Sent Forth. Matt. 9. 35 to 10. 8.  
Tu. Forewarned. Matt. 10. 9-20.  
W. Promise of deliverance. Matt. 10. 21-38.  
Th. All for Christ. Matt. 10. 34-42.  
F. The Lord's touch. Jer. 1. 7-19.  
S. Into all the world. Mark 16. 14-30.  
S. The Spirit given. Acts 2. 1-12.

## REVISED VERSION.

35 And Je'sus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Si'mon, who is called Peter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother; Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the son of Al-pher'us, and 4 Thad'de-us; Si'mon the Cananean, and Ju'das Is-car'i-ot, who also betrayed him. These twelve Je'sus sent forth, and charged them, saying,

Go not into any way of the Gen'tiles, and enter not into any city of the Sa-mar'i-tans: 6 but go rather to the lost sheep of the house of Is'ra-el. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

## Lesson Hymns.

New Canadian Hymnal, No. 171.

Go labour on; spend and be spent,  
Thy joy to do thy Father's will;  
It is the way the Master went,  
Should not the servant tread it still?

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*New Canadian Hymnal*, No. 173.

"Call them in"—the poor, the wretched,  
Sin-stained wanderers from the fold;  
Peace and pardon freely offer;  
Can you weigh their worth with gold?

*New Canadian Hymnal*, No. 175.

Lo! the fields are white for harvest,  
Ready is the golden grain;  
And the Master's voice is calling,  
Calling oft, alas! in vain.

### QUESTIONS FOR SENIOR SCHOLARS.

1. *The Needs of the Common People*, v. 35-38.

In what respect were these multitudes like the ripened harvest?

What was their danger, unless laborers were sent forth?

By what had they been prepared for spiritual ingathering?

Who were to be the reapers that the Lord of the harvest would send forth?

Why were the twelve, or the disciples close at hand, to pray for laborers?

What should be the effect of prayer on those who utter it?

On what other occasion had Jesus said, "The fields are white to the harvest?"

Did the harvest which Jesus had in mind end with his life?

What fact in the early history of the Church shows that this was a true saying of our Lord?

2. *Power Given to the Twelve Apostles*, v. 1-4.

By what title are the twelve generally known? Why?

How did Jesus prepare for their selection? Luke 6, 12.

How many pairs of brothers were there among the twelve?

How many, and who, are known by two names?

How many, and who, were from Judea?

Why was one called "the Canaanite?"

By what other name is "the Canaanite" known?

What name does Luke give to Lebbeus?

How many lists of the twelve are there? How do they differ?

3. *Our Lord's Directions to Them*, v. 5-8.

Where were the twelve forbidden to go?

Why was their mission confined to the Jews?

What message were they to proclaim?  
What good works were they to do?

### Teachings of the Lesson.

1. Every disciple should be an apostle—one sent. Each has a mission and commission. Go. Go where you are sent. Go in God's name. Go to do God's work. Go to declare God's message.

2. Give freely; that is the divine order. Give from a full heart, gladly, generously, unstintedly. Give love, give time, give labor, give money, give self. The last includes all else. (See 2 Cor. 8, 5.)

3. God's command is pledge of success. He sends none on a forlorn hope. Read your orders; obey faithfully; expect success.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Needs of the Common People*, v. 35-38.

What Teacher went about the cities and villages of Galilee?

In what labors did he engage?

What was the theme of his preaching?

What miracles did he perform?

What sight stirred his compassion?

What were the people like?

What contrast was there between the harvest and the laborers?

For what were the disciples commanded to pray?

2. *Power Given to the Twelve Apostles*, v. 1-4.

Whom did Jesus call to him?

What power and authority did he give them?

By what general title were the twelve known?

What two pairs of brothers were chosen? Who are the three pairs next named?

Why was this second Simon called the "Canaanite?"

Why was Judas called "Ischariot?"

From whom were the twelve chosen? Luke 6, 13.

How did Jesus prepare for this appointment? Luke 6, 12.

3. *Our Lord's Directions to Them*, v. 5-8.

Where were the twelve forbidden to go? To whom were they sent?

What good news were they to declare? What is the GOLDEN TEXT?

What good works were the disciples to do?

How were they to bestow their gifts?  
Did Jesus at this time not desire the salvation of the Gentiles?

Had he any prejudice against the Samaritans?

Why would it have been improper at this early stage to preach the Gospel to every creature?

After what great events did Jesus give that command?

### Practical Teachings.

Where in this lesson are we taught—

1. That God's work needs human helpers?
2. That power to do good is God's gift?
3. That the Gospel is God's best news to man?

### QUESTIONS FOR YOUNGER SCHOLARS.

What work was Jesus doing? *Preaching and teaching.*

What made him sad? *To see so many people who did not know God.*

What did he say about the "harvest?"

What about the "laborers?"

Who is the "Lord of the harvest?"

What may we ask him to do? *Send laborers into the harvest.*

What does this mean? *Send good people to teach others to be good.*

What is an apostle?

Whom did Jesus call to be apostles?

What did he tell them to do?

To whom did he say they should go first?

Who are "lost sheep?" *People far from God.*

What did Jesus tell the disciples to preach?

What did he tell them to do?

How could they do these wonderful works? *He gave them power.*

What does Jesus ask us to do? *Go where he sends us, and do what he tells us.*

### THE LESSON CATECHISM.

(For the entire school.)

1. How did Jesus feel for the multitudes of people who were without teachers? *He was moved with compassion.*
2. What did he say of the harvest of souls? *"The harvest truly is plenteous."*
3. What did he tell his disciples to pray to God? *To send forth laborers.*
4. Whom did Jesus send out to preach to the people? *His twelve apostles.*
5. What is the GOLDEN TEXT? *"It is not ye," etc.*

### NEW CHURCH CATECHISM.

37. What is sanctification?

Sanctification is that separation from sin and consecration to the service of God, which is wrought by the Holy Spirit in the believer at regeneration and continued in his growth in grace.

1 Peter i. 2.

### THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

#### Requisites for Gospel Work.

#### I. ACTIVE ZEAL.

*Went about all the cities.* v. 35.

Must work...the night cometh. John 9. 4.

My meat is...his work. John 4. 34.

#### II. HUMAN SYMPATHY.

*Moved with compassion.* v. 36.

Ye know the grace. 2 Cor. 8. 9.

His love and...his pity. Isa. 63. 9.

#### III. PRAYER.

*Pray ye...the Lord.* v. 37, 38.

Pray for us...free course. 2 Thess.

3. 1.

Give ourselves...to prayer. Acts 6. 4.

#### IV. TRAINING.

*Called...his twelve disciples.* v. 1.

That they should be with him. Mark 3. 14.

Have continued with me. Luke 22. 28.

#### V. VARIED GIFTS.

*The names of the twelve.* v. 2-4.

Diversities of gifts. 1 Cor. 12. 4-6.

Members in one body. Rom. 12. 4-6.

#### VI. CONCENTRATED AIM.

*Go...to the lost sheep.* v. 5, 6.

To the Jew first. Rom. 1. 16.

First...spoken to you. Acts 13. 46.

#### VII. DIVINE POWER.

*Heal the sick...raise the dead.* v. 7, 8

Endued with power. Luke 24. 49.

Receive ye the Holy Ghost. John 20

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## EXPLANATORY AND PRACTICAL NOTES.

The scene of our lesson is somewhere in Galilee; the time, late in A. D. 28 or early in A. D. 29. Between the narration of the parables of the kingdom (studied last Sunday) and the sending forth of Galilee; the relief of the Gadarene demoniac; the raising of Jairus's daughter from death; and the cure of the two blind men and the dumb demoniac. So amply has the ministry of Jesus been set before us by the lessons of March, April, and May, that we can understand in part the astonishment it aroused. Since the beginning of time no man had lived and taught after this fashion, and, though it is much easier to imitate than to originate, no man since has duplicated his career. He "went everywhere" healing and teaching, and declaring the principles of that kingdom of heaven of which he quietly assumed to be the King. And by all his miracles, as really as by his parables, did he teach spiritual truths. This was the first time that God's life had ever been lived under human conditions, and as there was no precedent, everybody started a series of expectations concerning Jesus's future, all of which were doomed to disappointment. No man at the age of thirty had ever raised such brilliant hopes in the minds of so many, and he was to dash them all, because his kingdom was not of this world. The wild enthusiasm with which his coming was hailed by the common people, who were eager to set him at the head of an impromptu rebellion, he repressed; the growing opposition on the part of the religious leaders he boldly met. While thus misapprehended alike by foes and friends, he had twelve chosen friends in training for the task of preaching the Gospel to every creature. To these he now commits unusual powers, while leading them forth in an evangelizing tour, more comprehensive than any other yet undertaken—the "third circuit of Galilee." The lesson shows the needs of the Galileans not only, but points to the needs of the common people in all lands and all ages; and shows with what blessings we in Christ's stead should succor them.

**Verse 35.** *Jesus went about.* Most of the cities and villages visited were in the heart of Galilee, although during this tour the apostles probably visited Perea also and Decapolis. Solitary houses are unknown in Palestine. Countrymen gather into hamlets for self-protection from the robbers, who in all centuries have infested the country. The Jews, even the worst of them, were intensely religious, and were so constant in their attendance on *synagogues* that a man who habitually visited those places would by turn meet nearly the entire population. For our Lord's habit of worshiping "in the synagogue on the Sabbath day" two good reasons can, therefore, be given: 1. "Thus it became him to fulfill all righteousness." 2. Thus could he reach the most people amid the most sacred surroundings. He went about...preaching the Gospel of the Kingdom. Proclaiming this good news—that the kingdom of heaven was at hand. That phrase has a conventional sound to us; its startling novelty is gone; but those who heard it for the first time were thrilled to their marrow. Oppressed as they were by the heathen empire of Rome, unbounded hope thrilled through this announcement of the coming of the kingdom of heaven. *Healing every sickness (illness) and every*

*disease (debility).* Wherever a sick person is restored to health it is God that works the cure—a truth ignored by some good people. He has stored nutritive power in the corn plant and curative power in the wild cherry, but the effective application of each to the needs of man is by his immediate power. But our Lord's cures were different in kind from any thus wrought by God's blessing on natural means. He used means very seldom, and when he did it was to assist the feeble faith of the sufferer. No limit to the range of his cures is indicated; neither malformation nor death were beyond his control. No science or philosophy was pressed upon the attention of the sufferers. And the motive of the miracles was not merely immediate benevolence; they were object lessons; they were parables in action; they showed forth the principles of the kingdom of heaven as clearly and even more vividly than did his preaching.

**36.** *The multitudes* seem to have increased so that Jesus could not reach them all. It is notable that he never healed by the wholesale; individually each sufferer and sinner came to him. (The ten lepers were not exceptions to this.) *He was moved with compassion.* Every human need arouses

God's sympathy. Many instinctively shrink from others' pain; but those who most closely follow Jesus are readiest to bear burdens for suffering humanity. *They fainted*, or, as the Revised Version has it, "were distressed." The verb applies to the shepherdless sheep, mentioned in the next clause, who would have their fleece torn and perhaps be killed by wild beasts. Some of the "beasts" that preyed on these multitudes were personal sin, prevailing poverty, and bad government. *Sheep having no shepherd.* The moral guides to these men had misguiding them.

**37, 38.** *The harvest truly is plenteous.* The opportunity for reaching the masses and winning them to the Gospel. It is even more plenteous to-day than when the Lord spoke. *The laborers are few.* Those who are at once willing and qualified to garner souls for the Master. Our Lord had had his twelve disciples with him for many months, and was now to set them to work, as they had not yet worked, in the harvest field. *Pray ye therefore.* One would suppose he would say, "Go ye therefore," but he who prays most will be best fitted to go. *The Lord of the harvest.* He to whom the souls of men are a peculiar treasure.

The four verses we have just studied are a pathetic picture of the needs of the common people to-day. In pagan countries far away, in the neglected portions of our own lands, in the slums of our cities, close about our doors, there are people by the hundred, by the thousand—more pathetic still, *one by one*—who are in abject need of Christ, to whom the good news of the kingdom of heaven has never sympathetically and directly been brought. The Church of Christ is the salt of the earth. But its healing influences are limited by lack of earnestness, by lack of that godly sympathy which our Lord felt when he said, "The harvest truly is plenteous." Let us pray the "Lord of harvest" to send more laborers forth, and we may be sure that he will answer our prayers by sending us.

**1.** *His twelve disciples* are called in the next verse "twelve apostles." An apostle is a man with a mission; a disciple is a learner. These men were both. In fixing the number of the apostles at twelve our Lord seems to have had the patriarchs and the tribes of Israel in view. He was modeling his Church to some degree on the familiar plan of the ancient Jewish Church. *He gave*

*them power.* A power which, according to the remainder of the verse, was almost as comprehensive as that which he exercised himself. Like his own healing power, it included acute and chronic disease, illness, debility, and the expulsion of demons. That similar power is given to all Christians is neither taught nor denied in this passage; but that Christians, as a class, have not begun to recognize the power of prayer over all forces, physical and mental as well as spiritual, is one of the most evident facts of modern life. Prayer "moves the Arm that moves the world."

**2-4.** There are four catalogues of the apostles given in the New Testament, one in each of the first three gospels, and one in Acts. The order of names is not exactly the same, but they are uniformly divided into three groups. The **FIRST GROUP** in each catalogue consists of *Peter, Andrew, James, and John* (but in Mark and Acts the name of Andrew is the fourth). The **SECOND GROUP** is *Philip, Bartholomew, Thomas, and Matthew*; (in Mark and Luke Thomas is made the fourth in this quartet; in Acts, the second). It is usual to assume that Bartholomew was the same as the Nathanael of John 1, 46; Bartholomew is not a name, but means "Son-of-Tolmai." Thomas means "Twin;" Didymus, which he is sometimes called, has the same meaning. The **THIRD GROUP** begins in all four lists with *James the son of Alphaeus*. Assuming that there are three persons of the name of James mentioned in the New Testament (James the brother of John, James the son of Alphaeus, and James the Lord's brother), and assuming that James the Lord's brother was the author of the Epistle of James, nothing more is known concerning James the son of Alphaeus, who is generally distinguished in theological literature by being entitled "James the Less." Matthew (Revised Version) and Mark give the other three names of the third group as *Thaddeus, Simon the Cananean* (or *Zenot*), and *Judas Iscariot*. Luke gives Simon the *Zenot* (Zelotes), Judas the brother of James, and Judas Iscariot. Acts follows Luke, but drops Judas Iscariot. As the fashion of having two names was common among the Jews, it is conjectured that Judas the brother of James and Thaddeus were the same person. Iscariot is generally understood to mean "of Kerioth," a small town in Judea. The first four apostles mentioned

were all brothers; is conjectured were brothers; was a brother; the mother were first; appear, Al Judas, and thew, was who was si Salome, the possibly Th cousins. B probabilities at first reject apostles were rabbin nor I men of men education for ceptionally p to follow Jes 5. *Jesus se* "sent forth" "apostles" is instructions wh continue to t only by Matt tiles would i tries, but pag For the sake Jews the Savi of the Gost ed upon its l into any city not. Our Lor breadth of so preaching in Sa sion was to the Israel." The S bered, were ha barbarians who sria had settled When wild bes they turned to

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were all fishermen. Peter and Andrew were brothers; James and John were brothers; it is conjectured that Matthew and Thomas were brothers. If Salome the wife of Zebedee was, as is supposed, the sister of Mary the mother of Jesus, then James and John were first cousins of Jesus. And if, as would appear, Alphaeus, the father of James and Judas, and possibly also the father of Matthew, was the husband of a second Mary, who was sister of the Virgin Mary and of Salome, then those three apostles also, and possibly Thomas too, were our Lord's first cousins. But these are, at the very most, probabilities; and we know that Jesus was at first rejected by his own household. The apostles were men of the common people, not rabbis nor Herodian aristocrats; they were men of mental force, and evidently of good education for their times; they were not exceptionally poor, except as they left their all to follow Jesus.

**5. Jesus sent forth.** The verb translated "sent forth" is that from which our word "apostles" is derived. *Go not.* The instructions which begin with these words and continue to the end of verse 8 are given only by Matthew. *The way of the Gentiles* would include not only foreign countries, but pagan cities in Palestine as well. For the sake of Gentiles as well as of Jews the Saviour came; but the universality of the Gospel message hereafter depended upon its limitation for a little while. *Into any city of the Samaritans enter ye not.* Our Lord had already shown his breadth of sentiment and principle by preaching in Samaria, but his personal mission was to the "lost sheep of the house of Israel." The Samaritans, it will be remembered, were half Gentiles, descendants of barbarians whom an ancient king of Assyria had settled in deserted Hebrew towns. When wild beasts ravaged their settlements they turned to "the god of the land" for

protection, and as this God was Jehovah, they formally adopted the Hebrew religion. But barbarous and semi-pagan they remained through the centuries. The Jews' hatred of them was not strange, and it was returned with interest.

**6. Go rather to the lost sheep of the house of Israel.** No others were yet ready for the Gospel.

**7. As ye go.** On your journey. *Preach.* Proclaim, advertise, make known. *The kingdom of heaven is at hand.* Not yet fully come.

**8. Heal the sick, cleanse the lepers, raise the dead, cast out devils.** From some of the best old manuscripts "raise the dead" is omitted, and there is no record of such a miracle during this tour; but a few years later the apostles of Christ "raised the dead." Lepers, because of the awfulness of their malady, are classed by themselves. Of the devils (or demons) Mark states that the disciples cast out many (Mark 6, 13). The entire sentence is a direct commission to the disciples of supernatural power. *Freely ye have received, freely give.* "Freely" means gratuitously. Their power was a free gift, and it should therefore be exercised without fee or reward. The man who attempts to sell divine power, or takes money in return for its exercise, is guilty of the awful sin of simony, and probably guilty also of heartless fraud. That the man who gives his time to the work of the Gospel should receive a comfortable support from the Gospel—that in sacred as well as in secular work "the laborer is worthy of his hire"—the New Testament plainly teaches; but those who teach that "the gift of God may be purchased with money" have "neither part nor lot" in true Christianity, and to all such the apostle Peter speaks through the centuries, "Thy heart is not right in the sight of God."

## CRITICAL AND HOMILETICAL NOTES.

### THE EVOLUTION OF THE APOSTLES.

The time of the sending forth of the twelve was near the close of the second year of Christ's ministry. It was fully six months after the choosing of the twelve, in connection with the Sermon on the Mount. It was probably a year after the calling of some four or five of the disciples at the sea

of Galilee (Luke 5, 1-12), the point from which they became his constant followers. Their first though partial attachment to him took place nearly a year earlier, at the Jordan, when John first pointed him out to them. Five of them are mentioned in this first case, and one additional (James) at the second calling, by the sea, and a sev-

enth (Matthew) two or three months later (Luke 5, 27, 28). When the other five first became disciples we do not know; but it was previous to the ordaining of the twelve, for they were chosen out of the then existing company of disciples. Mark (3, 13, 14), in his account of this ordination, says he selected them "that they should be with him, and that he might send them forth to preach." Hence he called them "apostles," for the name signifies "sent forth." Through these men, and the thirteenth apostle whom he should afterward choose, Jesus purposed to effect ultimately the universal extension of his kingdom. We have seen them thus far in preparation, in process of evolution; now they have reached a stage which warranted the Master in sending them out on a limited mission, which was to be also a further part of their education. A year more of time with him, with the great teachings of his last days, the great events of the crucifixion, the resurrection, the ascension, and the coming of the Spirit, was necessary for their full apostolic development.

#### COMPASSION THE HEART OF MISSIONS.

Whatever may have been Christ's ultimate purpose in sending forth the twelve, the immediate impulse which prompted him was pity. Read verse 35, and see how Jesus himself was employed just before sending them out, and read back over the whole year of his Galilean ministry, and see how constantly almost he had been occupied in alleviating the miseries of the people. Then read verse 36, and see how his heart was stirred with compassion as he saw the pitiful multitudes yet unrelieved, "because they fainted [were distressed, flayed, harassed, for so the original word means], and were scattered abroad, as sheep having no shepherd." His heart ached for the wretchedness and hopelessness which he saw. He could not reach all, for he worked under limitations. Therefore he would multiply himself in his disciples and send them forth to minister where he could not go. Christ's own ministry was a ministry of pity. His miracles furnished proofs in support of his authority and high claims, but he did not perform them for evidential purposes, but out of compassion. With him the master motive was not logic, but love. And he was educating his disciples into his own spirit. The first thing necessary was that

they should feel compassion for men. And first of all compassion for physical wretchedness; afterward they would see and feel for the deeper spiritual wretchedness of the world. But a recent writer (Matheson, in his *Studies of the Portrait of Christ*) has well called Christ's first organization of his disciples "The League of Pity." And pity is at the heart of all genuine missionary work. And we are not to forget this, that the awakening of the spirit of pity is perhaps more important than the alleviation of suffering and want. The saddest thing in the world is not sick and ignorant and oppressed people, but the spirit of inhumanity that cares nothing for their sickness, ignorance, and oppression. The man who becomes pitiful is himself saved.

#### THE LITTLE AND THE LARGER FIELD.

We are struck with something of surprise on first reading the restrictions which Jesus put upon his disciples in sending them forth. They were forbidden to go to the Gentiles or to the Samaritans. They were to go only to "the lost sheep of the house of Israel." That seems inconsistent with the universality of Christ's aims. But we are to remember that these disciples on this trip were but "apprentice missionaries." They lacked as yet the knowledge and training necessary for the larger work. They were not yet in possession of the elements of the Gospel which were to be potent in the evangelization of the Gentiles. They would doubtless have quarreled with the Samaritans had they gone among them. Besides, Jesus throughout adhered to his plan of laying the foundations of his conquering work among the Jews. He afterward said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15, 24). Salvation was of the Jews, that is, through the Jews. They had been providentially prepared for that end. But this was but the little and temporary circle. The bigoted and provincial Jew could not see beyond it. But Jesus saw the larger horizon, which included the whole earth. And so while for the time he was content to begin at the beginning and work at the center, he gave intimations of larger things. His conversation with the woman of Samaria already had shown how he disregarded national prejudices. He intimated to the woman a time when the worship of the Father would be universal. Read the whole of his dis-

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course to his disciples, in the tenth chapter, and you will see how much wider was his larger outlook than the little trial trip of missionary work upon which they were being sent forth. Much of what he said to them had application only to the work upon which they entered, after the day of Pentecost, in obedience to his command, "Go ye into all the world."

#### MIRACLES AT MAXIMUM, TEACHING AT MINIMUM.

The twelve whom Christ sent forth were given great miracle-working power, and charged with a very limited message as teachers. "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." That was their commission of power. But their proclamation was very simple: "As ye go, preach, saying, The kingdom of heaven is at hand." Unlimited power could operate through them, for it was God's power for which they acted only as media of conveyance. But they were not yet qualified for anything but the simplest teaching. Knowledge cannot be imparted like power; it must be acquired, and the teacher cannot teach beyond his own understanding. As time went on, the proportion was reversed—the power to work miracles was gradually decreased and withdrawn, while knowledge for teaching was increased. When Jesus came to give his last great commission (Matt. 28, 19, 20), he said nothing of miracles, but he laid great emphasis upon teaching. The world was to be saved not by healers of disease, but by preachers of truth. Yet some even now vainly hold to the contrary.

#### Thoughts for Young People.

##### How to Work for Souls.

1. *We should be like Christ in devotion to the work of saving souls.* As he made it his supreme object, so should we, even though we may be compelled to give a part of our time to other business (verse 35).

2. *We should be like Christ in caring for the bodies as well as the souls of men.* Though we may not be able to heal the sick, we can visit and comfort them; and through the body we may reach the soul (verse 35).

3. *Like our Master, we should have sympathy with the sorrows and troubles of men.* Let us count their burdens to be ours, and,

feeling for them, strive to help them (verse 36).

4. *We should look at the world as a harvest field of souls.* There are more than enough to look for opportunities for making money and gaining honor; let us watch for the opportunity of doing good (verse 37).

5. *We should pray as well as work, and pray over our work, and pray while we work.* Prayer will strengthen the hand for toil and the tongue for testimony (verse 38).

6. *We should work with direct purpose,* seeking those to whom God sends us, whether Jews or Gentiles, Samaritans or heathen, white or black, believers or infidels (verses 5, 6).

7. *We should work in our Master's name, and deliver his message.* We are not responsible for the message, but we are responsible for its faithful delivery (verses 7, 8).

#### Teaching Hints for Intermediate Classes.

1. Read verses 35, 36. Comparatively few of our younger pupils know much about the nature and habits of sheep; but most of them are acquainted with dogs. Did you ever see a dog that had lost his master and did not know where to find him—how disconsolate and helpless and wretched that dog was? Well, it is much worse with "sheep having no shepherd;" for the sheep is a stupid creature compared with the dog, who can find his way, if there is any way. Every soul without Christ, or without some one to point him to Christ, is as a sheep without a shepherd. The sheep depend upon their shepherd to show them the way, to protect them from danger, to supply them with food. Just so, we need Christ.

2. Read verses 37, 38. Of course, Jesus could not go everywhere in Palestine, and his time was short. He saw the people eager for his teaching and for his works of mercy. They were ready for the Gospel, just like a rich field with yellow grain. When the grain is ripe it needs men to harvest it. Unless the harvesters are ready the crop will be lost. If the world needed workers then, how much more it needs them now! Think of India, where millions are ready for the Gospel! Think of Japan, where a nobleman who had obtained by accident a copy of the New Testament sent

two hundred miles for a teacher to explain it! The world needs workers for Christ—who will go? Every Sunday school ought to send out at least one of its members as a worker for Christ as a minister or a missionary.

3. Read verses 1-4. Jesus knew that soon he should end his ministry as a public teacher, and should leave his work to be carried on by his apostles. To give them a preparation he sends them out for a time, while he is still with them. See who these men were, and what you can find about them. Notice that they are arranged in pairs, for they were sent out "two and two," that is, two men together. We know a little about some of these men, and nothing about others. Tell about Peter, or draw out from the class his traits of character—ardent, impulsive, hasty, but loyal to Christ. Andrew brought people one by one to Jesus, as we find three times in his history: John 1. 40-42; 6. 8, 9; 12. 20-22. James was the first of the twelve to die as a martyr (Acts 12. 2). What book did John write? From what town did Philip come? (John 1. 44.) Bartholomew was the same as Nathanael—what is said of him in John 1. 47? What do we know about Thomas? about Matthew? These were men of very different traits, because Jesus needs different kinds of men for different kinds of work.

4. Read verses 5-8, and notice two kinds of people whom they were not to seek, though they should seek them later; what people they were to seek; and five things they were told to do. Why cannot preachers do these things now? Because these miracles are no longer needed as proofs of the Gospel, now that we have greater proofs in saved men as witnesses to the Gospel's power.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Compassion on the multitude.* Lord Shaftesbury, who was identified with more societies for the uplifting of humanity than any man who ever lived, said at the close of his long, busy life, "I know that I am an old man and must soon die, but I cannot bear to die and leave this world with so much misery in it." He was like his Master, and never looked on the multitudes without being filled with compassion and a desire to relieve them.

*Verses 38.* A Sunday school superintendent who had been remarkably successful in getting teachers for his school was asked how he did it. He said, "I used to worry and fume about it, and often failed to get those I wanted. One day this verse in Matthew (9. 38) came to my attention: 'Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.' I realized that I had not prayed for workers for this branch of the Lord's vineyard. Since I have followed that verse I have become more successful."

*Twelve common men.* There is a legend of an artist who long sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece. So men will find the sandalwood out of which to carve Madonnas, while far more lovely Madonnas than they dream of are hidden in the common logs of oak they spurn with their feet in the wood yard.—*J. R. Miller.*

*Judas Iscariot.* One was a bad man. If a bad man was one of the apostles, when Christ was at the door to open and shut, can we expect to keep evil men out of the Church? In a box of oranges sent me from Florida two were decayed. I did not therefore say that all oranges were worthless. The story of Judas Iscariot has another lesson. No good influence and teaching will save men who cherish some secret sin. Judas was one of the Saviour's personal friends, but a secret sin ruined him (John 12. 6). I once tried to row a boat, but with all my strength at the oars, and with the wind in my favor, I made no headway. Out of sight was an anchor I had forgotten to pull up. Such an obstacle to Christian character is a secret sin.—*Bishop Cheney.*

*Verses 5, 6.* The apostles were not fitted as yet to carry the message of the Gospel outside of Judea. If I had a fierce prejudice against the people of India, I would not be a good messenger to send there with the relief funds raised in Canada or Great Britain. As yet, the apostles despised all Gentiles, and therefore were to begin with Jews. If scarlet fever prevailed in the city, and I had an infallible remedy, I ought to use it first in my household. But I would be

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*Verse 8.* A part of their equipment was miracle-working. If a dozen men claimed to be sent to bear a message from Queen Victoria or any other sovereign to me, I should hardly believe them without a certificate with the seal of the writer, showing that they were what they pretended to be. So a dozen fishermen and peasants, professing to bring a message from God, had to show proof of their commission. And miracles were like a great seal upon some document sent by a king.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

This is a most instructive lesson for the Christian worker's careful study. As in all the lessons of this course, we see here the identification of Jesus with his people. "As the Father hath sent me, even so send I you." He shows us the true motive, spirit, and reward of service. A heart of pity for the needs of men is the Christlike motive. "When he saw the multitudes, he was moved with compassion." No compulsory "sense of duty" set him at work for poor, sick, sinful humanity. No: "'twas love, 'twas wondrous love!" Duty wearies; love never faileth.

Helpers were needed in the ever-whitening field, and he said, "Pray ye the Lord of the harvest" to send them forth. When have we ever tested the full power of prayer in getting Sunday school teachers, missionaries, or any other workers so greatly needed? Before Jesus chose the first twelve laborers in his harvest field he spent a whole night in prayer to God (Luke 6. 12, 13). Then he selected doubtless the best he could find, but they were very imperfect instruments. All of them tried his patience and grieved his love; one of them got so far astray from the Master that he proved a traitor. Very plainly the power to do good service was not in the disciple himself, but in the Lord, who promised to go with him wherever he was sent.

They were not to be unduly careful about their own comfort, but to be self-respectful in receiving proper return for their services. "The workman is worthy of his meat." St. Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Neither

were they to be overanxious about the visible results of their work. They were faithfully to give the message; the people were responsible for the way it was received.

It was not to be always easy work; there were blessed trials waiting for them! Only so could they keep in fellowship with Jesus.

"Trials make the promise sweet,  
Trials give new life to prayer;  
Trials bring me to His feet,  
Lay me low, and keep me there."

It is enough for the disciple that he be as his Master.

They were not to be nervous or frightened when they had to give a testimony or a message for God in any company or place, because they were to remember that it was not they who were speaking, but the Spirit of their Father which spoke in them. What a rebuke to the self-consciousness which makes us afraid to open our lips for Christ; and to our made-up prayers which mean nothing at all because we forget that real prayer is the Spirit making intercession within us. They were not to be afraid of anything but sin. They were to be brave and truthful, knowing that the heavenly Father cared for them far more than for the little birds, not one of which could fall to the ground without him.

They were not to be discouraged by seeming failure. Strife and trouble would often come where they hoped for peace, but that was not their concern. To do the work was their business; the outcome was wholly with the Lord of the harvest. And how blessed the fellowship! "He that receiveth you receiveth me." Not even the smallest service could lose its reward. Just a cup of water given to a little one for Jesus' sake is remembered. He may say, "I never knew you," to some of the conspicuous people who in his name have done many wonderful works, but to the true disciple, however humble, who serves in any sphere with the motive and the spirit taught in this lesson, Jesus says, "Verily I say unto you, he shall in no wise lose his reward."

### The Teachers' Meeting.

It might be well to open with a map of the Saviour's journeys during his ministry in Galilee. Each journey began and ended at Capernaum. 1. Eastern Galilee. 2. To the

feast at Jerusalem. 3. To the mount of the sermon (at this time the disciples were called). 4. Through southern Galilee (raising the young man at Nain). 5. To Gergesa. 6. Through central Galilee (our lesson). 7. To Bethsaida (feeding the five thousand).... It would be well to have the class memorize the names of the twelve apostles, for they were the founders of the Christian Church.... Tell what is known of the history and character of each apostle.... Distinguish between the disciples' first following Christ, their call to apostleship, and their being sent out to preach.... Find five duties in this lesson for every follower of Jesus.... Doubtless Jesus Christ might have secured our salvation without human helpers. Wishing human helpers, he might have chosen great men. But as his fellow-workers he chose ordinary men. From this lesson we learn that, 1. Workers for Christ are needed. 2. Those who are to work for Christ need the spirit of sympathy. 3. They should have a divine call to the work. Jesus calls all men to be disciples, but not all to be apostles. All of his followers will have some work to do; some of them should give their whole time to the work of saving souls. 4. Special workers for Christ should receive special training. 5. The work of Christ needs men of varied endowments. 6. But though they have many gifts, they have but one work—"Go, preach." Their miracles were to aid their preaching. 7. For this work they have an endowment of power.

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BY REV. S. G. AYRES.

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### OPTIONAL HYMNS.

Take my life.  
Dare to do right.  
I love to tell the story.  
Give me some work.  
Far and near the fields are teeming.

All for Jesus.  
Lift up the gospel banner.  
Christians, lo! the fields are whitening.  
Lo! the harvest field is bending.  
Hark! the voice of Jesus calling.

### Blackboard.

BY THOMAS G. ROGERS.



Every follower of the cross has a mission to fulfill. The Gospel of the kingdom must be spread abroad, and souls must be won for Jesus. North, south, east, and west the cross points to a plenteous harvest, ready for the

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toil of the laborer. The Master's command is just as personal as when spoken to the twelve disciples long ago, and we who are

his witnesses must faithfully obey, proclaiming by the aid of the Spirit, in word and deed, the good news of salvation.

### LESSON XI. DEATH OF JOHN THE BAPTIST.

[June 10.]

**GOLDEN TEXT.** Be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. 5. 18.

#### AUTHORIZED VERSION.

[May be used as a Temperance Lesson. Read Dan. 5. Compare Matt. 14. 1-12.]

Mark 6. 14-29. [*Commit to memory verses 21-24.*]

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

15 Others said, That it is E-l-i-as. And others said, That it is a prophet, or as one of the prophets.

16 But when Her'od heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip'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 swore 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.

14 And king Her'od heard thereof; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore

15 do these powers work in him. But others said, it is E-l-i'jah. And others said, It is a

16 prophet, even as one of the prophets. But Her'od, when he heard thereof, said, John,

17 whom I beheaded, he is risen. For Her'od himself had sent forth and laid hold upon

18 John, and bound him in prison for the sake of He-ro'di-as, his brother Phil'ip's wife: for

19 he had married her. For John said unto Her'od, It is not lawful for thee to have thy

20 brother's wife. And He-ro'di-as set herself against him, and desired to kill him; and she

21 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

22 was much perplexed; and he heard him gladly. And when a convenient day was

23 come, that Her'od on his birthday made a supper to his lords, and the high captains,

24 and the chief men of Gal'i-lee; and when the daughter of He-ro'di-as herself came in and

25 danced, she pleased Her'od and them that sat at meat with him; and the king said unto the

26 damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her,

27 Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And

28 she went out, and said unto her mother, What shall I ask? And she said, The head of

29 John the Baptist. And she came in straightway with haste unto the king, and asked, say-

30 ing, I will that thou forthwith give me in a charger the head of John the Baptist. And

31 the king was exceeding sorry; but for the sake of his oaths, and of them that sat at

32 meat, he would not reject her. And straightway the king sent forth a soldier of his guard,

33 and commanded to bring his head: and he went and beheaded him in the prison, and

34 brought his head in a charger, and gave it to the damsel; and the damsel gave it to her

35 mother. And when his disciples heard thereof, they came and took up his corpse, and laid it

36 in a tomb.

**Time.**—Early in A. D. 29. **Place.**—  
The Castle of Machærus.

### Home Readings.

- M.* Death of John the Baptist. Mark 6. 14-29.  
*Tu.* Reproof of sin. Luke 3. 15-29.  
*W.* The martyr roll. Heb. 11. 32-40.  
*Th.* The crown of life. Rev. 2. 7-11.  
*F.* Belshazzar's feast. Dan. 5. 1-7, 25-31.  
*S.* Sinful feasting. Isa. 5. 8-13.  
*S.* Wise walking. Eph. 5. 6-21.

### Lesson Hymns

*New Canadian Hymnal*, No. 195.  
Stand up! stand up for Jesus!  
Ye soldiers of the cross!  
Lift high his royal banner;  
It must not suffer loss.

*New Canadian Hymnal*, No. 253.  
"Forever with the Lord!"  
Amen! so let it be!  
Life from the dead is in that word,  
'Tis immortality!

*New Canadian Hymnal*, No. 297.  
A few more years shall roll,  
A few more seasons come;  
And we shall be with those that rest  
Asleep within the tomb.

### QUESTIONS FOR SENIOR SCHOLARS.

- Herod's Terrified Conscience*, v. 14-16.  
What Herod was this, and how was he related to the other Herods of the Bible?  
Whom did Herod believe Jesus to be?  
Why did he feel troubled when he heard of Jesus?  
On what grounds were the various opinions concerning Christ?
- Herod's Earlier Desire to Reform*, v. 17-20.  
For what sin had John rebuked Herod?  
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?
- The Snare Herodias Laid for Herod*, v. 21-25.  
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 is a charger?

4. *Herod's Murder of John*, v. 26-29.

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.

### Teachings of the Lesson.

How does this lesson show—

- That sin brings a sense of guilt?
- That guilt fears goodness?
- That guilt hates goodness?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Herod's Terrified Conscience*, v. 14-16.  
What two provinces of Palestine did Herod govern? *Galilee and Pera.*  
What was his title? *Tetrarch, but by courtesy he was called king.*  
By what name is he known in history?  
*Herod Antipas.*  
Was he related to the Herod who tried to kill the infant Jesus? *He was his son.*  
Whom did Herod Antipas fear that Jesus was?  
Why was he afraid of John when John was dead?  
Had Herod ever seen Jesus?  
Did he ever see him?
- Herod's Earlier Desire to Reform*, v. 17-20.  
What had Herod done to John? Why?  
How had Herod felt toward John? Verse 20.  
Did he do as John urged him to do?  
How does his conduct illustrate Ezek. 33. 32.  
How did Herodias feel toward John?
- The Snare Herodias Laid for Herod*, v. 21-25.

What did Herod do on his birthday?  
For whom was such an occasion convenient?

What foolish promise did Herod make, and to whom?

What was the proper name of this dancing princess? *Salome*.

What did the girl ask?

Who advised her to make this request?

What traits does Herod show in this transaction?

What does Herodias show?

What does Salome show?

4. *Herod's Murder of John*, v. 26-29.

How did King Herod now feel about his promise?

Why ought he not to have kept such a promise?

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.*

Was the life of John a failure?

Would Herod have committed this crime if he had not been a slave to his passions?

Were court banquets of ancient times seasons of moderation and temperance?

Is a man morally responsible for what he does when he is drunk or in a passion?

How can we avoid the evils of drunkenness?

**Practical Teachings.**

How does this lesson show—

1. That the wicked are troubled by a guilty conscience?

2. That the wicked fear the good?

3. That the wicked hate the good?

4. That the root of all wickedness is intemperance, physical and mental?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who put John the Baptist in prison?

What for?

What was the name of the prison in which he was shut up? *The Castle Machaerus*.

Which Herod was this? *Herod Antipas*.  
Had John been long in prison? *About a year*.

What kind of a woman was Herodias?

How do we know people? *By their acts*.  
Do you know of any good thing she had done?

What do we know of Salome? *Only one thing, and that an evil thing!*

In whose honor was the birthday party?

Who came and danced before the guests?

What foolish promise did the king make?

What made him say such an unwise thing?  
*He had taken too much wine*.

How did he feel when Salome asked for John's head?

Did God forget John that he let him die in this way? *No; God never forgets!*

**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? *"Be not drunk," etc.*

**NEW CHURCH CATECHISM.**

38. What is entire sanctification?

Entire sanctification is the attainment of fully consecrated believers upon the exercise of faith in Christ as Saviour from all sin, and consists in loving God with all our heart, soul, mind and strength, and our neighbour as ourselves.

**THE LESSON OUTLINE.**

Three Characters.

I. JOHN THE BAPTIST.

1. *Courage*. *John had said*, v. 18.

Made thy face strong. *Ezek. 3. 8.*

Quit you like men. *1 Cor. 16. 13.*

2. *Righteousness*. *A just man*, v. 20.

He that walketh righteously. *Isa. 33. 15.*

Whatsoever things...just. *Phil. 4. 8.*

3. *Godliness*. *An holy*, v. 20.

More than a prophet. *Matt. 11. 9. 10.*

An holy people unto the Lord. *Deut. 14. 2.*

II. HEROD THE KING.

1. *Injustice*. *Bound him*, v. 17.

Condemneth the just. *Prov. 17. 15.*

The highest regardeth. Eccles. 5. 8.

2. *Rashness.* Ask of me. v. 22.

Death and life. . . tongue. Prov. 18. 21.

Be not rash with thy mouth. Eccles. 5. 2.

3. *Cowardice.* For their sakes. v. 26.

Fear of man. . . snare. Prov. 29. 25.

Fear not them which kill. Matt. 8. 28.

### III. HERODIAS THE QUEEN.

1. *Sensuality.* Philip's wife. v. 17.

Works of the flesh. Gal. 5. 19.

The lust of the flesh. 1 John 2. 16.

2. *Hatred.* A quarrel. v. 19.

Hateth. . . is a murderer. 1 John 3. 15.

Wrath. . . be put away. Eph. 4. 31.

3. *Cruelty.* The head. v. 24.

Habitations of cruelty. Psa. 74. 20.

Tender mercies. . . cruel. Prov. 12. 10.

## EXPLANATORY AND PRACTICAL NOTES.

The third lesson for January presented John as the witness of Jesus in his opening ministry. The second lesson for June presents John as a martyr for Jesus—a faithful witness, sealing his testimony with his blood. This is a lesson full of sharp contrasts—Herod and John, Herodias and John, Salome and John. 1. The career of JOHN had been remarkable from many points of view. It closely fulfilled certain notable prophecies (Isa. 40. 3; Mal. 3. 1; Matt. 3. 3), and had been announced by an angel (Luke 1. 11-30). Of priestly pedigree, of pious parentage, John had come as a faithful preacher of righteousness. He was a man of abstinent habit, of large spiritual endowment, of heroic courage, and of lowliest humility. 2. HEROD ANTIPAS is almost as plainly set forth in the gospels as is John. For his history we must turn to other authorities, but the glimpses of him given by the sacred writers make plain certain characteristics. He had a knowledge of and respect for truth; he revered-enced justice and integrity. But he had a guilty conscience, which had been aroused by John's bold statements. He had a superstitious dread of consequences—knew that to live in sin was to bring down wrath and ruin. He tried at first to conciliate both John and his own conscience by "doing many things;" but the ruling force of his life mastered him. With all his superstitious fear and his reverence, his ideal goodness, and resolutions, and occasional attempts at right living, he was a slave to luxury and licentiousness. Herod's murder of John and his own ultimate ruin were fruits that grew from his selfish character. 3. HERODIAS was a wicked woman, licentious and unscrupulously ambitious; but this at least can be said in her favor—she did not desert Herod at his downfall. 4. SALOME was a flippant, senseless pet of a degenerate society.

**Verse 14.** *King Herod heard of him.* Herod Antipas, the tetrarch or king of Galilee and Perea, heard of Jesus, who, as we learned in our last lesson, was now traveling throughout Galilee. One of Herod's capitals was Tiberias, on the Sea of Galilee, and since our Lord's name was spread abroad rumors of his words and works came thither to Herod's court. Herod Antipas was a typical Eastern despot of great pretension, small ability, weak will, and lavish expenditures—a "bundle of petty vices." *He said.* To his courtiers. (See the account in Matthew.) *That John the Baptist was risen from the dead.* Herod had murdered John, and was haunted by remorse. (See note on verse 21.) *Therefore mighty works do show forth themselves in him.* Revised Version: "Therefore do these powers work in him." Herod imagined that John had come back to life clothed with new and dreadful powers. No wonder he was terrified. Herod was a Sadducee, and denied the existence of the soul after death; but a guilty conscience is stronger than a creed.

**15. Elias.** The Greek form of Elijah, whose return to earth had been foretold by Malachi. John had fulfilled this prophecy. *It is a prophet.* A third explanation. Jesus must be a new prophet sent from God after a silence of four hundred years. *Or as one of the prophets.* A miracle worker whose powers rivaled the great prophets of the past. All these various explanations appear to have been made to quiet Herod's conscience, but that was not so easily done.

**16. It is John, whom I beheaded; he is risen.** The ingenious suggestions of the courtiers all fail to allay the pangs of a conscience which was "a thousand swords."

**17. Herod himself.** For personal reasons, without the complicity of priests or Pharisees. *Bound him in prison.* Thrust him into a huge building—fortress, dungeon, and palace in one. *For Herodias' sake.* Herodias desired John's death because he had censured her sinful relations with Herod. Partly to appease her and partly to preserve John's life Herod had imprisoned him. Mark writes with the inexorableness of

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Truth. Herodias was Herod's queen, but in the sight of God she was still *his brother Philip's wife*. Herod Antipas had married her. Herodias had first been married to her uncle Philip—an act which was itself contrary to Jewish law. To their home came Herod Antipas (who was also her uncle) as guest. He induced Herodias to desert Philip and become his queen (her daughter Salome came to Galilee with her). Meanwhile Herod had abandoned his lawful wife, and had, as a consequence, been drawn into war with her father Aretas, an Arabian king.

18. John had repeatedly said, *It is not lawful for thee to have thy brother's wife*. A Jewish king, even though he owed his dignities to the Romans, was expected to keep the Jewish law. How this law bore on Herod's acts may be seen from Lev. 18, 11, 16. If John wished to reform the morals of the nation, he dared not neglect the vices and crimes of the national leaders. Herod's sin, with the war it had brought on, would bring inevitably much suffering to thousands, and such sin a faithful minister of God must reprove.

19. *Herodias had a quarrel against him*. Or, as the Revised Version has it, "Set herself against him." *Would have killed him*. "Willed" to kill him. She could not forgive the man who had denounced her; besides, John's attack on her was a very serious affair. Her whole prosperity was conditioned on his downfall. The Galileans had never liked her; but they revered John. If Herod long listened to John, she would be dethroned and deserted. She saw clearly that either John or herself must be destroyed. *She could not*. Herod, feeble as he was, thought too highly of John to allow him to fall into Herodias's clutches, although in certain moods he had himself been tempted to kill him.

20. *Herod feared John*. With a fear that was more than reverence, and for which there were at least three reasons: 1. John was the most popular of living Jews. What he said they accepted without argument. What despot could but fear the denunciations of such a man? 2. John represented God; and how many angels waited on him, what supernatural powers had been intrusted to him, Herod did not know. Without spiritual religion Herod had spiritual superstition, and did not dare to fight the Unknown. 3. With all Herod's infirmity of will and selfishness of purpose, he had a

Jewish admiration of moral goodness, and recognized holiness when he saw it. *John was a just man and a holy*, and Herod could not but reverence him. *Observed him*. "Kept him safe." His anger at John made him glad that he was shut away from the multitudes; his reverence for John made him glad to have him safe from Herodias. *When he heard him, he did many things*. The Revised Version, following most ancient authorities, renders this "he was much perplexed." His sense of right and his love of wrong, the influence of John and the wiles of Herodias, make him uncertain what course to take. *Heard him gladly*. He wanted to obey his higher nature, but could not because of the strength of his lower nature.

21. *A convenient day*. Convenient for Herodias. Her evil purpose had long been cherished. *Herod on his birthday made a supper to his lords*. Herod was famous for his birthday suppers. Persius, a Roman poet, speaks of him as sitting years after at the table, surrounded by his friends, assembled in honor of his birthday. Before him in a red porcelain dish was a tunny fish. Suddenly in that fish, with the red porcelain about it, he saw the head of a murdered man, and became sick with remorse. *Lords, high captains, and chief estates*. Nobles, army officers, and wealthy men.

22, 23. *The daughter of the said Herodias came in, and danced*. The Revised Version brings out more strongly the astonishment of the people to see a princess dance. Some of our pupils will need to be reminded that social dancing was and is unknown in the East, but professional dancers, who form a class by themselves, by graceful and sensuous movements delight the men who assemble at the feasts. That a Jewish princess should dance before the drunken men at this dinner was a shocking thing to the people at large. *Ask of me whatsoever thou wilt, and I will give it thee . . . unto the half of my kingdom*. Herod was only called king by courtesy. What little power he had was delegated. He could not have kept such a wild promise if he would.

24. *What shall I ask?* The story (dramatic and sensuous up to this point) suddenly becomes loathsome. That a girl, led by her mother into shameless conduct probably for the purpose of obtaining a favor from a corrupt man, should go to that mother to ask for guidance, and be guided to the crime of murder, is one of the most horri-

ble things that history brings to our notice. *The head of John the Baptist.* Herod might do many things—hear John gladly and indulge in bacchanals by turns—but his implacable wife through all the months had one plan in her mind, and that was for John's earthly ruin.

**25. *Straightway.*** Immediately, with haste; for if Herod had time to become sober, he might not keep his word. *A charger.* A large plate or platter. She coveted not only her enemy's life, but reveled in his pains.

**26. *The king was exceedingly sorry.*** Annoyed, exasperated, worried, but not penitent. It hurt his conscience to kill this good man; it endangered his cause with the people to offend them by killing their favorite; it endangered his interests in Rome to commit such flagrance and injustice; besides, what unknown spiritual friends might not this holy prophet have? *For his oath's sake.* This word should be plural possessive. He had sworn over and over again. The Jews more than any other nation insisted that an oath or vow must be kept, even if made under mistaken conditions. There were many

of those which sat with him, doubtless, who were almost as eager for John's life as was Herodias.

**27. *The king sent an executioner.*** A soldier of his guard.

**28. *Brought his head in a charger.*** Bringing the head to the person who commanded the death was not very strange; such things have been done repeatedly. Putting it into a charger as if it were an article of food was a horrible sarcasm. Jerome says that Herodias pierced his tongue with a hairpin. *The damsel gave it to her mother.* Accustomed to sensuality and deeds of blood, this girl thought little of doing a deed that the worst modern criminal would recoil from.

**29. *His disciples.*** John's disciples. *They came and took up his corpse.* A statement which shows that some favors had been shown John; otherwise his disciples could not have come. Besides, men who had suffered capital punishment often were treated in death with great indignity. *Laid it in a tomb,* and then, as we are told by Matthew, "went and told Jesus."

## CRITICAL AND HOMILETICAL NOTES.

### A TRAGIC INTERLUDE.

While the twelve apostles were absent on their mission of preaching and healing on which Jesus had sent them forth news was brought to him of the death of John the Baptist. There can be little doubt that the murder of the great forerunner took place during that interval. The sad news was brought to Jesus by some of John's disciples, for Matthew (14, 12) adds the pathetic fact that when they had buried the body of their master they "went and told Jesus." Not unlikely they were the same two whom John some half year before had sent to Jesus with the question, "Art thou he that should come, or do we look for another?" (Matt. 11, 3.) The news seems to have reached Jesus at about the time of the return of the twelve. It cannot be certainly determined how long they had been absent, but inasmuch as it is stated (Luke 9, 6) that they "went through the towns, preaching the Gospel, and healing everywhere," they must have been absent several weeks, possibly months. If Jesus gave any expression concerning John on receiving the news of his death, it is not recorded. Something for the consolation of the afflicted disciples who brought the word he may have said, but nothing for history.

He had while John was yet alive expressed his high estimate of his character and work (Luke 7, 24-28). To those words it was not necessary that he should add anything now that the stern voice of the wilderness was silenced. That his wearied disciples might rest, and perhaps for the solace of his own heart, he withdrew with them privately into a desert place.

### ANTECEDENTS OF THE TRAGEDY.

Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman, had many years before married the daughter of Aretas, the Arabian Emir of Petraea. But during a visit to Rome he had become infatuated with Herodias, wife of his half-brother Philip, and had, his first wife still living, married her. The marriage was doubly illegal, for Herodias was not only Herod's sister-in-law, but his niece also. This scandal was denounced by John. He who had spoken so plainly to all classes who came to his baptism did not hesitate to rebuke sin in this high quarter. The account seems to imply that there was a personal meeting between Herod and John, and that the tetrarch was rebuked to his face. But John's arrest and imprisonment were at

the instigation of the king's wife, Herodias, who was the daughter of Aretas, the Arabian Emir of Petraea. Herodias was a Samaritan woman, and she had married Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman. Herodias was a Samaritan woman, and she had married Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman. Herodias was a Samaritan woman, and she had married Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman.

There are many instances of the same kind of infatuation with a woman of another race, and the result is often a tragedy. Herodias was a Samaritan woman, and she had married Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman. Herodias was a Samaritan woman, and she had married Herod Antipas, who was the son of Herod the Great, and whose mother was a Samaritan woman.



the instigation of Herodias, whose hate was unappeasable until she had secured the death of the man who had denounced her sin. Matthew (14, 5) states that Herod would at the beginning have put John to death but for fear of the people, who held him in high esteem as a prophet. Mark (6, 19, 20) states that Herodias would have killed him but that he was shielded by Herod, who stood in awe of him. The two statements are compatible. Herod would at the beginning have yielded to his wife's vengeful demands but for politic considerations. Later, to this motive was added a moral fear produced by John's imperial personality. The rugged, fearless prophet of the wilderness, who was conscience incarnate, and whose voice was a call to judgment, exercised a sort of hypnotic mastery over the irresolute, voluptuous, unprincipled nature of Herod; and so for a year the only moral stimulus to which Herod responded came from the cell of his prophet-prisoner.

#### A WICKED MAN'S WEAKNESS.

There are characters which are strong in righteousness—strong in principles of duty definitely and unconditionally adopted, to be obeyed at all hazards and all cost. Such characters are fixed and persistent in rectitude. Then there are characters which are strong in wickedness. They have definitely and deliberately adopted wrong principles, and resolved to adhere to those principles under all circumstances. They are not arrested or deflected from their purposes by any qualms of conscience. They have determined to do wrong, and they do not allow any inner hesitancy to weaken them in the execution of their designs. Of the first of these classes Daniel and his three friends are examples. Of the second class Jezebel, and Shakespeare's Lady Macbeth, and Milton's Satan are illustrations. But in contrast with these opposite types of strong character there is the weakness of irresolute goodness. There are those who wish to do right, but who do not irrevocably will to do right. They intend to be loyal, but they keep up a correspondence with the enemy, and go out occasionally to hold conferences with him. They wish to stay in the service of God, and are forever contriving to get their names on the pay roll of the devil. Such was Balaam. His was the weakness of irresolute goodness. But there is also the weakness of irresolute wickedness. The irresolutely good are tempted often to do evil; the irresolutely

wicked are tempted frequently to do good. Such people are wicked, but they are not persistently and consistently wicked. They are liable to occasional lapses into virtue. They are subject to occasional right impulses, and under those momentary impulses often do some very commendable things. Like a stream that in its windings sometimes even flows back toward its source, but whose general course is maintained, such people for a little time may have right moods and promptings, but they continue, with a few checks and deflections, on their dominant course of wickedness. Herod Antipas was such a character. He was irresolutely wicked. His moral drift and habit were corrupt and criminal; but he had his moments of moral hesitancy. Under the tonic of John's presence and words his almost completely atrophied moral nerves occasionally thrilled; and so it is said that during that year "Herod feared John, knowing that he was a just man and a holy; and when he heard him, he did many things, and heard him gladly." But it was only the weakness of his wickedness, his falls upward, so to say, from which he soon recovered out of John's presence. And when he murdered John he murdered all that remained of his better nature. Through no other lips would God ever again speak to him. When, a year later, the Son of God stood before him, though Herod plied him with many questions, "he answered him nothing" (Luke 23, 9). Henceforth for Herod God's oracles were dumb.

#### A MATERIALIST'S SUPERSTITION.

Herod, if he admitted of classification in any of the Jewish sects, was a Sadducee. (Compare Matt. 16, 6 and Mark 8, 15.) Jesus declared (Luke 12, 1) that the leaven of the Pharisees was hypocrisy. The leaven of the Sadducees was unbelief. They were the materialists of their times, who denied the resurrection and the existence of spirit (Acts 23, 8). Nevertheless, when Herod heard of Jesus and his mighty works, his guilty conscience counteracting his skeptical philosophy, he said, "It is John the Baptist risen from the dead." John was Herod's Banquo's ghost; only, unlike Macbeth, he did not say, "Thou canst not say I did it." In Luke's account (9, 7-9) Herod is not represented as saying that John was risen, but simply that he heard that as the popular talk. In Matthew (14, 2) and Mark (6, 16) he is represented as accepting that popular

gossip as his fixed conviction. Luke (9, 9) states that when Herod heard of Christ's works "he desired to see him." This desire is referred to in connection with the trial of Jesus (Luke 23, 8). But neither Herod's superstition concerning John nor his curiosity concerning Jesus had any moral depth or value.

### Thoughts for Young People.

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

1. It shows that duty is to be done, even though self-interest, liberty, and life itself must be sacrificed (verse 18).
2. It shows that crime is no less, but greater, wickedness in a ruler than among common people (verses 18, 19).
3. It shows that one crime is sure to lead to other and greater deeds of guilt (verses 19, 26).
4. 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).
5. It shows that both men and women are often controlled by their passions rather than by principles (verse 19).
6. It shows that a rash word may lead to terrible results (verse 22).
7. It shows that a guilty conscience will give a man no rest (verse 17).

#### Teaching Hints for Intermediate Classes.

1. Read verses 14-16. Who was this King Herod? Call attention to the three Herods of the New Testament, each a slayer—Herod the Great, who slew the children of Bethlehem (Matt. 2); this Herod Antipas, who slew John the Baptist; and the King Herod Agrippa of Acts 12, who slew James the apostle. Over what part of Palestine was this Herod ruling, and what was his exact title? (Luke 3, 1.) Have a map drawn on a tablet or pad of paper by a scholar to indicate the "Five Provinces" of Palestine at this period, and write across Judea and Samaria "Pilate," the name of their governor; over Galilee and Perea, "Herod:" and over the Bashan district, east of the Sea of Galilee, and north of the river Hieromax, "Herod Phillip." Who did this Herod, ruler of Galilee, say that Jesus was? Why should he think this? His conscience was aroused and brought his own guilt to mind. He was a murderer, and could not forget his crime.

Application: Keep your conscience clean, if you would have happy memories.

2. Read verses 17-20, about the imprisonment of John the Baptist. What wicked thing had Herod done? What had John the Baptist said to him about it? It took courage for John to say that, for Herod had power to kill him; but John was a brave man, bold in the right. Call attention to the sentence, "Herod feared John." We should rather expect it to be the other way, "John feared Herod." Why? But a bad king, for all his power, is always afraid of a good man. See how Herod tried to please John (verse 29) in everything except where his own passions were involved. Where was John a prisoner? At Machærus, east of the Dead Sea. Indicate the place on the map. Who do you suppose was the happier of these two, and why—Herod in his palace or John in his prison? John knew that God was caring for him, and it made little difference whether he was on earth or in heaven.

Read verses 21-23. In the dancing of those times men and women never danced together, but "dancing girls" performed before companies of men. This young woman's name (not given here) was Salome. Was that a sensible promise made to her by Herod? Promises made at a carousal, and wine and dancing, are apt to be foolish. Application: Be careful in making promises; value your word, if you would have others respect you.

Read verses 24-29. What a horrible picture of hate in the mother and coldness of heart in the daughter we see here! We have no account of John's last words, or how he met his fate; but we need none, for we know what his life had been; and a living testimony is better than a dying one. Does some one ask, "Why did not Jesus use his power to save John's life?" Well, to answer that question we must take more than one world into our view. Do you suppose that John in the eternal glory would choose to come back to earth?

By way of review, call out the traits of character shown by four people in this lesson: Herod, Herodias, Salome, and John the Baptist.

#### By Way of Illustration.

*Herod's troubled conscience.* The World's Fair was a picture of "Cain fleeing from the presence of God." Cain with a face of abject terror was running, and look-

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ing up at a dark cloud as though he expected the eye of God might appear at any moment.

Macbeth the murderer declares:

"My conscience hath a thousand several tongues,

And every tongue brings in a several tale,  
And every tale condemns me for a villain."

Lady Macbeth walking in her sleep tries to rub the spot of blood from her little hand.

Richard III sees a vision in his sleep just before his first battle. When those whom he has murdered appear, rehearse the crimes he has committed upon them, and cry, "Let me sit heavy on thy soul to-morrow." Richard III cries out, "Conscience is a thousand swords."

Verse 18. In 1572 news reached Edinburgh that Coligni, Admiral of France, was murdered by the order of Charles IX. He was an old friend of John Knox. Then came news of the general massacre of French Protestants on the black day of St. Bartholomew. This produced the utmost horror in Scotland. John Knox was carried to the pulpit, and summoning his failing strength, he thundered, "The vengeance of heaven against that murderer and traitor, the King of France." "Go," he said, addressing the French ambassador, whom he saw in the crowd, "Go tell your master that sentence against him is pronounced. Divine vengeance will nevermore be lifted from his house. No son of his shall enjoy his kingdom in peace, and his name shall be execrated to posterity." This prophecy was fulfilled.—*Dodge.*

*A kingdom for a dance.* It is well known that sometimes the owners of property to be sold at auction treat the customers to intoxicating liquors, because they are more likely to make higher bids. They lose their good judgment. An auctioneer in Connecticut said, "I have often in this way got more than ten times the value of the drinks which I have furnished." Gamblers, horse jockeys, and commercial travelers often furnish alcoholic drinks for similar purposes.—*Julia Colman.*

Verse 24. This illustrates a mother's influence for good or ill. A girl whose mother was thoroughly worldly became interested in a Sunday school and attended very regularly. One Sunday there was a prayer meeting in the Sunday school, and the girl was greatly impressed. She went home to her mother

and told her she would like to be a Christian. Her mother exclaimed: "My daughter a fanatic? Impossible! I beg you stop such nonsense and enjoy life while you can." The girl soon left the Sunday school. She led a pleasure-seeking life for several years, and at length became an opium eater, and died a suicide.

*John's life was a success.* It seemed to be a failure, just as Christ's life, ending in crucifixion, seemed to be a failure. A Moravian missionary named George Smith went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. Livingstone was not the first man to die on his knees praying for Africa. They found this man dead one day. He had died praying for the Dark Continent. Failure? And yet when they celebrated the one hundredth anniversary of the founding of that mission they learned that a company accidentally stumbling upon the place where he had prayed had found the copy of the Scriptures he had left, and found one aged woman who was his convert. They sought to sum up his brief life, and reckoned more than thirteen thousand living converts that had sprung from that life which seemed such a failure.—*A. J. Gordon.*

### Heart Talks on the Lesson.

Herodias and Jezebel are companion pictures. They show the demonlike possibilities of a woman's soul when given over to jealousy and resentment. It seems as if their horrible deeds could not be possible in our times nor in this country of Christian light and sentiment. But it is as true in this age and country as in any other that the heart is "deceitful above all things and desperately wicked," and the morning papers sometimes startle us with revelations of crimes committed, even by women, as essentially satanic as this of Herodias. All outward wickedness comes from the same root—sin in the heart. No one can foresee what circumstances may foster its growth, or what temptations develop its strength. We are safe only when the root itself is destroyed within us by the overcoming life of the Spirit of God.

A marked symptom of the evil age in which Jesus was born into this world was the character of its women. The Roman court was full of beautiful, attractive, cor-

rupt creatures whose influence was an index of the universal moral decay. The hope and glory of the present age is the character of its Christian womanhood. I wish I could thrill the soul of woman the world over with my own enthusiasm in view of their possibilities and power, and make them hate the selfishness and sin which in any measure hinders these.

Herodias had an inward grudge against John because he had expressed a fearless, honest opinion of her character. Truth cuts a sinner much more keenly than a lie told against him. What a terrible thing a secret grudge may grow to be! She dwelt upon it, cherished it, let it grow, until John, whom even the wicked Herod knew was a just man and holy, seemed to her the most hateful being in the universe. When her opportunity came she was so full of this spirit that she needed no time to consider what request her daughter should make of the king. Instantly she said, "The head of John the Baptist."

And what a terrible thing it is to tamper with conscience! Herod once had conscience enough to appreciate the goodness of John, and to be afraid of him. Now, overcome by his excesses at the birthday supper, although he was sorry, he was more afraid of the jealous woman than of the pure, true man. And later when Pilate sent Jesus to him for trial, he had lost all dread and all shame. Character is rapidly demoralized when conscience is not obeyed. "If the light that is in thee be darkness, how great is that darkness!"

While the man who sinned against conscience finally met a miserable death, what of the man who suffered martyrdom for conscience' sake? He was young—only about thirty; it must have been a shock to see the executioner enter his prison cell when he, full of life, was looking out with eager expectation toward freedom and work in the kingdom which he believed was at hand. But life is not measured by years. That one act of fearless loyalty to truth when he rebuked Herod counts more for righteousness in the world than years of weak compromise with evil.

Perplexed and sorrowful, the little company of his friends carried his body to the grave. What a mystery! Why should this brave, true young man die, and the wicked, cowardly, brutal Herod live? Hearts in such perplexity have only one place to go,

"They went and told Jesus." Whatever the trouble, go and tell Jesus; and however dark the hour.

"Wait thou his time, so shall this night  
Soon end in joyous day."

### The Teachers' Meeting.

I. The facts of the lesson: (1) The king's fear; (2) The king's feast; (3) The king's folly. . . . II. The characters of the lesson: (1) The holy prophet; (2) The weak king; (3) The foolish girl; (4) The wicked mother. . . . III. The warnings of the lesson: (1) Against licentious passion; (2) Against hatred; (3) Against indecision; (4) Against rash promises. . . . IV. After the facts of the lesson have been made plain the leading characters, John, Herod, Herodias, and Salome, might be ignored, and in their stead the effects of their acts on others studied: (1) The gossipers about John's popularity; (2) The courtiers who sought to quiet Herod's conscience; (3) The disciples who did not desert John even in prison; and (4) The executioner who (perhaps unblamably) committed the awful crime. . . . V. Herod and John may be contrasted *outwardly* and *inwardly*: 1. Outwardly. Herod was a king; John was a subject, Herod had courtiers and an army; John had disciples. Herod lived in a palace and swayed a scepter; John sat in a lone cell and clattered his chains. Herod feasted at a banquet; John ate coarse prison food. Herod was the murderer; John was the victim. Herod continued in his course of sin; John was carried by angels to heaven. 2. Inwardly. Herod was a weak man; John was strong. Herod feared Herodias, feared John, feared the multitudes, feared them that sat with him, feared what he believed to be John's ghost; John never feared. Herod was a man of pleasure; John was a man of principle. Herod's question was, "What will give me enjoyment?" John's question was, "What is right?" Herod was without God; John was a man of God.

### OPTIONAL HYMNS.

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

JOHN 1  
the lesson  
MACHES  
pages 405  
of Jesus 1  
Mommson,  
vol. ii, p.  
Geography  
570, Geik  
page 157.

HERODIA  
the New  
Works (no  
161-163, 17  
the Roman  
Andrews,  
Ewald, *His  
sq.*; vol. vii  
Jers., vol. 1  
Testament 1

HEROD A  
under Roman  
pages 92-11  
Roman Emp  
History of  
277, 278,  
Sacred Biog

John 6, 5-14.

5 When Je's  
a great compar  
Phil ip, Whene  
may eat?

6 And this h  
self knew what  
7 Phil ip ans  
worth of bread  
every one of the  
8 One of his d  
brother, saith u  
9 There is a

[Compare Mar

Jesus, Saviour, pilot me,  
O sometimes the shadows are deep,  
Vain, delusive world, adieu,  
The Lord he is my strength,  
Breast the wave, Christian.

## Library References.

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lish, *Scripture Characters*, page 123. Robinson, *Scripture Characters*, vol. iv, page 224. Stalker, *Trial and Death of Jesus*, page 58.

## SERMONS ON THE LESSON.

Verses 15, 16.—Horne, J., *Works*, vol. iii, page 70.

Verses 19, 20.—*The Treasury*, vol. vii, page 30.

Verse 20.—*The Metropolitan Pulpit*, vol. ii, page 306.

## Blackboard.



How marked is the contrast between John—a just man and a holy, outspoken in his denunciation of wrong, and noble in his martyrdom—and Herod in his sin and shameful revelry. For one night of dissipation he had bartered away his manhood, and murdered the faithful reprover whose disciple he might have been. Under the influence of strong drink a man is open to receive and ready to carry out any suggestion of evil. Surely wine is a mocker!

## LESSON XII. THE FEEDING OF FIVE THOUSAND.

[June 17.]

GOLDEN TEXT. Give us this day our daily bread. Matt. 6. 11.

## AUTHORIZED VERSION.

[Compare Matt. 14. 13-21; Mark 6. 30-44; Luke 9. 10-17.]

John 6. 5-14. [Commit to memory verses 9-12.]

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

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

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

8 One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him,

9 There is a lad here, which hath five barley

## REVISED VERSION.

5 Je'sus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: 10 but what are these among so many? Je'sus said, Make the people sit down. Now there

loaves, and two small fishes: but what are they among so many?

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

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

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

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

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

**Time.**—Probably March or April. A. D. 29. **Place.**—Galilee, near to Bethsaida.

### Home Readings.

*M.* The Feeding of Five Thousand. John 6. 5-14.

*Tu.* Four thousand fed. Mark 8. 1-9.

*W.* Dull of understanding. Mark 8. 10-21.

*Th.* The widow's meal. 1 Kings 17. 8-16.

*F.* Enough and to spare. 2 Kings 4. 38-44.

*S.* The hungry filled. Psa. 107. 1-9.

*S.* Blessing makes abundance. Mark 6. 30-44.

### Lesson Hymns.

*New Canadian Hymnal*, No. 58.

Thou my everlasting portion,  
More than friend or life to me,  
All along my pilgrim journey,  
Saviour, let me walk with thee.

*New Canadian Hymnal*, No. 71.

Thy ceaseless, unexhausted love,  
Unmerited and free,  
Delights our evil to remove,  
And help our misery.

*New Canadian Hymnal*, No. 136.

When peace, like a river, attendeth my way,  
When sorrows like sea-billows roll;  
Whatever my lot, thou hast taught me to say,  
It is well, it is well with my soul.

### QUESTIONS FOR SENIOR SCHOLARS.

1. *The Multitude, and Its Great Need*, v. 5-7.

By whom was Jesus surrounded when the multitude met him?

What great feast was approaching?

Where was that feast held?

How was the multitude that followed Je-sus greatly increased?

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

Whose advice did Jesus ask?

What did Philip answer?

was much grass in the place. So the men sat 11 down, in number about five thousand. Je'sus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as 12 they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be 13 lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto 14 them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

What was Jesus's purpose in asking him this?

How much is two hundred pennyworth?

2. *The Miracle*, v. 8-11.

When do we first hear of Andrew in the gospels?

What fact did Andrew bring to the notice of Jesus?

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

What did Jesus direct?

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

How many men were there?

Did this include the women and children?

What did Jesus always do before he partook of food?

In what is this an example for us?

3. *The Results of the Miracle*, v. 12-14.

What direction did Jesus give concerning the fragments?

How much was saved by obeying this order?

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

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

What conclusion did all reach who saw this miracle.

### Teachings of the Lesson.

Notice the example of Jesus as given in this lesson:

1. Jesus never ignores what a person has on hand.

2. Jesus, with all the power of infinite God, practiced economy with the remains of the feast.

3. Jesus carefully observed the external forms of religion—giving thanks, etc.

### QUESTIONS

1. *The Multitude*.

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Verse 3.

What

Verse 4.

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2. *The Mirac*

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14. 21.

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3. *The Resul*

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### P

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1. To have

others?

2. To obey

3. To guard

### QUESTIONS

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What did J

I. ATTRACTIVE.

Saw a great

Will draw

Shall come

II. COMPASSIO

Whence shall

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Multitude, and Its Great Need*, v. 5-7.  
Where were Jesus and his disciples? Verse 3.  
What Jewish feast was soon to occur? Verse 4.  
What question did Jesus ask Philip?  
Why did he ask this question?  
What was Philip's answer?
- The Miracle*, v. 8-11.  
Who made a suggestion to Jesus about food?  
What question did Andrew ask?  
What command did Jesus give?  
How many were there in the company?  
Who were there besides these men? Matt. 14, 21.  
What did Jesus do with the loaves and fishes?
- The Results of the Miracle*, v. 12-14.  
What command was given about fragments?  
What amount was gathered up?  
What shows that the people had been satisfied?  
What did the people say about Jesus?  
To what promise did they refer? Gen. 49, 10; Deut. 18, 15.

#### Practical Teachings.

Where in this lesson are we taught—

- To have sympathy with the needs of others?
- To obey Jesus's commands?
- To guard against needless waste?

### QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus often preach?  
Where did he take his disciples now to rest?  
What did the multitude do?  
What did Jesus do for them?

How long did he keep on helping them?  
Do you like to work for others when you are tired?

What did the disciples ask him to do?  
Do you think Jesus cares when we are tired and hungry?

What had Andrew seen a little boy have?  
How much was that? *About as much as two tiny fishes and five large crackers.*

How many were to be fed? *Five thousand men, not counting the women and children.*

What did Jesus do?  
Did the people have enough?  
How do we know? *Because so much was left.*

Why do we call this a miracle? *It is something no man could have done.*

Why did he use the child's lunch? *To let us see that the children may help.*

### THE LESSON CATECHISM.

(For the entire school.)

- Who followed Jesus across the sea of Galilee? *A great multitude.*
- How much money's worth of bread did Philip say would be required to feed them? *Two hundred pennyworth.*
- How many were there to feed? *Five thousand hungry people.*
- What small quantity, carried by a lad, did Jesus turn into enough to feed them all? *Five barley loaves and two small fishes.*
- What is the GOLDEN TEXT? *"Give us," etc.*

### NEW CHURCH CATECHISM.

39. How is the law of love to God and man set forth in the Scriptures?

The law of love to God and man is set forth in the Scriptures in the Ten Commandments given to Moses, in their exposition in the life and teaching of our Lord, and especially in his Sermon on the Mount.

Matthew v. 17.

### THE LESSON OUTLINE.

#### The Saviour with the Loaves.

#### I. ATTRACTIVE.

- Saw a great company.* v. 5.  
Will draw all men. John 12, 32.  
Shall come from far. Isa. 60, 4.

#### II. COMPASSIONATE.

- Whence shall we buy bread?* v. 5, 6.

- Moved with compassion. Mark 6, 34.  
Shall feed his flock. Isa. 40, 11.

#### III. CONSCIOUS OF POWER.

- Know what he would do.* v. 6.  
All power is given. Matt. 28, 18.  
Supply all your need. Phil. 4, 19.

## IV. REVERENT.

When he had given thanks. v. 11.  
Giving thanks to God. Col. 3. 17.  
With thanksgiving. 1 Tim. 4. 4.

## V. GRACIOUS TO DISCIPLES.

Distributed to...disciples. v. 11.

Laborers...with God. 1 Cor. 3. 9.  
Not I, but...God. 1 Cor. 15. 10.

## VI. ABUNDANT.

1. As much as they would. v. 11.  
Able to make...abound. 2 Cor. 9. 8.  
2. Twelve baskets...fragments. v. 13.  
Above all that we ask. Eph. 3. 20.

## EXPLANATORY AND PRACTICAL NOTES.

The disciples of John hasten to Jesus with their sorrowful story. His own apostles return from their mission, elated by their power over demons. Throngs follow them, for it is the passover season, and all Galilee is journeying toward Jerusalem. So great is the pressure of the crowd that to Jesus and his company there is no time left for food or rest. So he and the twelve enter a little boat and cross the lake. But the crowd is persistent for more parables and more miracles. They run along the shore keeping the little boat in sight; and, although the road around the northern end of the lake is much longer than a sail across it, they reach Bethsaida, and press toward the hillside where the Master sits before he or his disciples have much benefit from their retirement. The hunger for truth shown by the multitude touches his heart, and he teaches them. But as the day hastens toward its close the weariness of the people increases, and Jesus foresees the physical hunger from which they must soon suffer. Turning to Philip, he tests his faith by asking how so many people are to be fed. The question and its answer led the disciples to urge the dismissal of the crowd before dark. But our Lord's reply is a command: "Give ye them to eat." Up comes a little boy whose scrip holds five small cakes of barley bread and two dried fishes. These Jesus takes into his hand, first bidding the disciples arrange the people in order for the meal. As they recline upon the grass, their variegated garments make them look like flower beds with green borders. With upturned face the Saviour stands a moment in prayer. He breaks the bread and gives it to the twelve. As each apostle in turn breaks off a piece for the one nearest, the bread is multiplied, until five thousand men, besides women and children, are supplied. Then by our Lord's direction twelve baskets full of fragments are gathered.

**Verses 5, 6.** When Jesus then lifted up his eyes. On a hill overlooking the plain of Butaiha Jesus and his disciples are seated, conversing on holy things. Looking up, he sees a great company which had come on foot around the lake. He saith unto Philip, who was a native of this region, and would know who kept food for sale, Whence shall we buy bread, that these may eat? This question is asked to prove Philip, to test his faith and good training, for Jesus knew what he would do.

**7, 8.** Philip answered him, and his answer reveals his character. It will be found not unprofitable to guess what Peter or Thomas or John or Judas would have said if this question had been asked of one of them. Philip was neither an enthusiast nor a doubter nor a man of spiritual insight nor a traitor. He was a plain, practical man, whose point of view was not unlike that of a modern business man. We can imagine him carefully observing the crowd and estimating its numbers. He knew the price of food, and replied that two hundred pennyworth (\$34) would be a comparatively small amount of bread, hardly enough so that

every one of them may take a little. This in spite of the fact that money had much greater purchasing power then than now. Luke and Mark together give us here an interesting passage of conversation which John omits. The apostles said, "Send the multitude away, that they may go into the towns and country roundabout, and lodge, and get victuals." Jesus said, "Give ye them to eat." The apostles said, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Jesus said, "How many loaves have ye? Go and see." Andrew, Simon Peter's brother, was, with John, the first of the twelve to follow Jesus. He had probably gone at once to see how many loaves there were, and his suggestion was made because of the manifest meagerness of the disciples' supply to meet so large a demand.

**9.** There is a lad here, which hath five barley loaves and two small fishes. The loaves were thin flat cakes or crackers like our pilot biscuit; and barley was the cheapest and poorest cereal food of Palestine. The fishes were smoked or pickled, like the herrings of Holland, or preserved in oil, like

ardines. I fishes to feed are they and

**10.** Make ends all that as the Lord pires first at respectful Dr. Moulton paratively fe To us there Lord's words Looking abo command is v hest. Our I itual bread— he till they the first step at their way

**11.** Given meals was h should follow what he has g formula. Dist in was a para gives to his pe their follow-me n, by making they would, there is enough "It is hardly v ton, "to mentio eredibility of nowadays to be a considerable which the gener them to bring (in everything

A C Bruce, in his says: "The sixth marvels. It tells enthusiasm, a great apostasy and fidelity endure, indeed, the important crisis and the religious—a crisis in the great final of more than a year famous miracle greater popularity; by a more comple



ardines. Five such crackers and two such fishes to feed five thousand people! *What are they among so many?*

**10. Make the men sit down.** "Men" includes all the people; but in the East men, as the lords of creation, would take their places first, while the women and children, at respectful distance, would wait their turn. Dr. Moulton guesses that there were comparatively few women and children present. To us there is a pathetic symbolism in our Lord's words that he may not have intended. Looking about us, we plainly see that this command is what the men of our time should heed. Our Lord would feed them with spiritual bread—the bread of life—but how can he till they "sit down?" Calm reflection is the first step which most people have to take on their way to becoming Christians.

**11. Given thanks.** Thanksgiving before meals was habitual with Christ, and we should follow his example. "May God bless what he has given us!" is the usual Eastern formula. *Distributed to the disciples.* Herein was a parable of the Gospel which Christ gives to his people, and they in turn give to their fellow-men. Our Master greatly honors us by making us his coworkers. *As much as they would.* God's gifts are abundant; there is enough for all at his heavenly feast. "It is hardly worth while," says Dr. Moulton, "to mention the lines of attack on the credibility of the miracle. We are asked nowadays to believe that the people had to a considerable extent brought private stores which the generosity of the disciples induced them to bring out. When such able and (in everything but doctrine) Christian

writers as Dr. Edwin Abbott can put their names to explanations of this sort, we may be forgiven for thinking the old-fashioned miracle much the easiest theory to believe."

**12. Gather up the fragments.** Not what was left by the people, but the pieces remaining in the disciples' hands at the close of the meal. *That nothing be lost.* From this we may fairly assume that the food afterward was used by the twelve. Our Lord did not maintain apostles by miraculous intervention.

**13. Twelve baskets.** Wicker baskets, such as ancient Jews carried while traveling, one for each apostle.

**14. Those men.** "The people." *Had seen the miracle that Jesus did.* It reminded them of the giving of manna by Moses. *That prophet.* The prophet foretold by Moses in Deut. 18, 15, often identified with the Messiah. (See Acts 3, 22, 23; 7, 37.) *That should come into the world.* One of the most popular names of the promised Messiah was the Coming One. Here was a young man directly descended from David, pure in character, kind to his fellows, speaking as never man spoke, and doing deeds that made all the world wonder. Up in Tiberias, or in some other capital if Tiberias was not yet rebuilt, was old Herod of Antipas, licentious, murderous, tyrannous, and feeble. Why not hurl the old tyrant from his throne and crown Jesus of Nazareth, the one true Galilean who was a descendant of David, in his stead? So ready were the twelve to second this misdirected enthusiasm that Jesus had to "compel" them to return by water while he calmed the excited crowd.

### CRITICAL AND HOMILETICAL NOTES.

#### A GREAT CHAPTER.

Bruce, in his *The Training of the Twelve*, says: "The sixth chapter of John is full of marvels. It tells of a great miracle, a great enthusiasm, a great storm, a great sermon, a great apostasy, and a great trial of faith and fidelity endured by the twelve. It contains, indeed, the compendious history of an important crisis in the ministry of Jesus and the religious experience of his disciples—a crisis in many respects foreshadowing the great final one, which happened a little more than a year afterward, when a more famous miracle still was followed by a greater popularity, to be succeeded in turn by a more complete desertion, and to end in

the crucifixion, by which the riddle of the Capernaum discourse was solved and its prophecy fulfilled."

#### CULMINATION OF CHRIST'S POPULARITY.

The event of the lesson marks the culmination of the popularity of Jesus. This popularity had been growing steadily during the year preceding. The center of Christ's activities had been Capernaum. There his great and multiplied miracles of healing had created almost a mania of popular enthusiasm, so that whenever his presence there became known the multitudes overwhelmed him in their eagerness to hear him and to bring to him their sick. The stress of this

popular pressure at the time of the incident of the lesson is indicated in Mark's account (6, 31). In addition to his work at Capernaum Jesus had already made several circuits through Galilee, preaching and healing everywhere. The extent of his fame even more than six months before this time is indicated by the multitude from every quarter gathered at the time of his delivery of the Sermon on the Mount (Matt. 4, 24, 25). The irrepressible, popular enthusiasm concerning him at the time of the present lesson is shown by the crowd which followed him on foot around the lake when they saw him crossing over by boat: this general enthusiasm was so intensified by his miracle of multiplying the loaves and the fishes that they proposed to take him by force and declare him their king (John 6, 15). Jesus was not for a moment deceived by this enthusiasm. He knew how superficial and effervescent it was; and the misdirected impulse to make him a temporal king must have affected him sadly, knowing as he did how unready they were to submit to his kingship in the only sense in which he sought to be a king. On the next day he searched the hearts of this clamorous multitude, and made it evident how utterly lacking in spiritual value their enthusiasm had been.

#### THE STORY MOSAIC.

The importance of this miracle is shown by the fact that it is narrated by all four of the evangelists. It is the only one of the thirty-three miracles which has this fourfold record. This miracle and the one immediately following it, that of Christ walking on the sea, are the only ones which John gives that are related by any of the other three evangelists. Its epochal importance, as marking a turning point in the ministry of Jesus, and as furnishing the basis for the discourse on the bread of life, doubtless influenced John to make it an exception to his rule not to describe miracles already described in the earlier gospels. Each of the accounts, taken alone, gives a very distinct picture, and they are all in agreement with regard to the principal features of the event. But each account gives some facts or phases not contained in the others, and the complete picture must be constructed as a mosaic out of the materials of the four narratives. No better subject is given in the gospels for a comparative study than this, and teachers will do well to write out a list

of the facts and features which are common to all the accounts and which are peculiar to each one. The following is a combination of the chief factors:

The time was near the passover season, in April, and it was in immediate connection with the return of the twelve, and Christ's reception of the news of John the Baptist. They were at Capernaum, and sought to take a boat privately to go to a retired place east of the sea of Galilee, that the disciples might rest. The people discovered their departure, however, and followed on foot, some outgoing them and arriving before Jesus and the disciples landed. The place to which they went was a desert spot near the sea, close to a mountain, belonging to the city of Bethsaida Julias. Jesus, seeing the multitude that had followed, was moved with compassion, and spent the day in teaching them and in healing their sick. He occupied a place on the hill or mountain near by with his disciples. The day was thus spent. In the evening the disciples advised him to send the people away to the villages in the vicinity, that they might buy bread. Jesus declared it was not necessary for the people to depart, and commanded the disciples that they should give them to eat. Philip estimated that it would cost more than two hundred pennies to buy sufficient bread; and Andrew reported that a lad was present having five loaves and two small fishes. Jesus commanded the disciples to have the people seated in companies of fifty on the grass. He then took the loaves and the fishes, and, looking up to heaven and giving thanks, he broke and distributed to the disciples, who served the people until all were satisfied. At the close of the meal twelve baskets of fragments were taken up. John says nothing of the number who were fed, but the other evangelists agree that there were five thousand men, besides women and children. According to Jewish custom, the women and children would stand or be seated apart from the men. These also were of course fed. Only John speaks of the effect upon the people of the miracle. He tells us that they began to say, "This is of a truth that prophet that should come"—by which they clearly meant that he was the Messiah. So stirred were they that they would have forcibly made Jesus their king. But he, sending his disciples away in the boat, and dismissing the multitude, retired

alone into continued watch of the sea, he went storm.

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alone into the mountain to pray, where he continued until near morning, "the fourth watch of the night," when, walking on the sea, he went to them in their peril from the storm.

#### THE MOTIVE OF THE MIRACLE.

A spiritual contrast, as to motive, must be noted between this miracle and the feeding of the four thousand a few months later (Matt. 15, 32-39). In both cases Jesus expressed his compassion for the multitude, but the ground of compassion differs. In this case it was for their spiritual condition, and the misery represented in their sick. He "was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." But in the case of the four thousand his compassion was for the hunger and physical faintness of the people. "They have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way" (Mark 8, 2, 3). In the case of the five thousand Jesus taught and healed because of compassion; but he multiplied the loaves for a higher purpose. The people could have gone away and obtained food without great suffering. But Jesus was looking on to the morrow, and in his miracle he laid the foundation for the sermon he was then to preach on the bread of life. As Bruce says: "It was a symbolic, didactic, critical miracle. It was meant to teach, and also to test; to supply a text for the subsequent sermon, and a touchstone to try the character of those who had followed Jesus with such enthusiasm."

#### 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.

#### Teaching Hints for Intermediate Classes.

1. *The connection.* Let the teacher write four Scripture references, each on a slip of paper, and distribute them to the scholars, to be read when called for: Mark 6, 29 (last verse of last week's lesson), Luke 9, 10, Mark 6, 32, John 6, 4. Let another pupil draw the well-known map of the Sea of Galilee, and locate on it Bethsaida, at the northern end. The last verse of our last lesson (read Mark 6, 29) tells us that the disciples of John the Baptist came and told Jesus of his death. From Luke 9, 10 (read it) we learn that immediately after receiving this news Jesus led his disciples to "a desert place near Bethsaida," perhaps for rest after their labors, perhaps out of respect to the memory of John the Baptist. Show the place on the map, and call attention to Mark 6, 32, telling that they sailed thither by ship. But the roads everywhere were full of people going up to the feast of Passover at Jerusalem (read John 6, 4), and they were eager to see Jesus; so they followed the course of the ship around the lake, and found him. Now describe the scene: the lake, the meadow, the disciples, the multitude, and the Master in the midst.
2. *The preparation* (verses 5-9). Of which disciple did Jesus ask a question? What question? Why did he ask it if he knew what he was going to do? Jesus was always teaching his disciples; especially at this time he would teach them faith. What did Philip answer him? How much would "two hundred pennyworth" (or shillings' worth) be? (See notes.) Philip seems to have been a plain, practical sort of man. He looks over the crowd, estimates the number, and tells what the meal would cost. I imagine that John, the beloved disciple, would have given a different answer. Now comes another disciple who has made a discovery. Who was the disciple? and what was the discovery? That disciple was always finding people and bringing them to Jesus. I am glad that there was one miracle, and that one of the greatest, in which a boy had a part! Perhaps his mother had the forethought to give him a lunch that morning. How do you suppose he felt when he came home and told the story how he had

helped to feed the multitude? You can be like that boy in giving what you have to Christ, and in helping his work.

3. *The miracle.* Read verses 10, 11. Mark tells us (Mark 6, 40) that they sat down "in ranks," and the word used means "like beds in a garden." In their variegated oriental garments, arranged in regular squares, they looked like beds of flowers. What did Jesus do that we should always do before eating a meal? Let us never forget who gives all things to enjoy. Who distributed the food for the Master? Why was this? He wanted the disciples to have a part in the work, to show them that they were his helpers.

4. *The fragments.* Read verses 12, 13. Why was this done? Perhaps to make the reality of the miracle all the more evident—five loaves, twelve baskets; perhaps to teach order and carefulness in the use of God's gifts.

5. *The effect* (verse 14). What was the effect on the people? They said: "This is just the king that we want—one who can give us food without our working for it. Let us crown him our king!" But that was not Christ's plan for a kingdom, so he sent them away, and went up to a mountain for prayer. Christ's kingdom is not one of eating and drinking, but of working for his cause.

### By Way of Illustration.

*The compassion of Jesus.* Just across the Hudson River from New York is a high ridge of land from which is a wonderful view of the great metropolis and adjacent cities. A minister just entering on his work in the midst of this vast populace stood once on this ridge and looked off, east and north and south, on the homes of nearly three millions of people. He thought of the multitudes so near, of the joys and sorrows, the anxieties and needs, the burdens and sins of those who crowded these streets. He felt an unspeakable longing to help them. He then had some comprehension of the compassion of Christ for the multitudes.—A. P. Foster, *Jesus had care for the bodies as well as the souls of men.* Nowhere can a better proof of the divine origin of Christianity be found than in the story of its charitable institutions. This work is exclusively its own. Such things were never known in the most civilized heathendom, nor even in Israel, before He appeared who taught his people to

love their enemies, care for the poor, and seek after the sinner. In London alone fifty million dollars are annually expended on public and private benevolences, and one million people receive medical advice gratuitously every year.—*The Charities of Europe.*

Verses 5, 6. The Lord did not ask them "How," but "Whence," as if he would by that question lead them to think not so much of means as of source. But they did not see this and fell to thinking of "how." In our difficulties our first thought always ought to be as to the source of deliverance rather than the manner. First looking to Jesus, we may then discuss the means. Source first, and resource afterward, is the true movement of faith.—*Bible Studies.*

*The lad.* The Bible is unique among works of ancient times in its attention to childhood. There is but one child in the "Iliad"; there is none in most of the ancient books. The Bible gives us the childhood of many of its most eminent characters. Many important events depend upon the fidelity of a child, as in the case of the little maid who told Naaman how he could be healed, and Moses' sister, who secured her own mother to care for her own child. Jesus came into the world as a little child. He pronounced a beautiful benediction on children. It was like Jesus to take this lad into partnership with him in working this great miracle.

Verse 11. As the widow's oil increased, not in the vessel, but by pouring out; as here the barley bread multiplied, not in the whole loaf, but by breaking and distributing; and as the grain brings increase, not when it lies in a heap in the garner, but when scattered upon the ground, so we get by giving "There is that scattereth and yet increaseth."

Verse 14. A manifestation of power always makes an impression on people. Jesus might have talked all day without making as deep impression on the minds of these men as that which this miracle made. So now, one thorough conversion, one life turned from sin to godliness, is worth a thousand sermons.—*Dr. J. L. Hurlbut.*

### Heart Talks on the Lesson.

The Golden Text is the "prayer of contentment." Its true meaning is, Give us this day our needful, or sufficient, bread. It harmonizes with the prayer just preceding it, "Thy will be done." Give me, my loving Father, thou who knowest my need, my cir-

cumstances use thy needful

Our needs of knoweth It is a piety who of thought the imm wonderful could ha honor or that you Ghost wh and ye brought w in your h God's." assurancested in o us pray at Phil. 4, 6 everything thanksgivi known unt to make a ye, always may abou compassion nothing to away fasti He has not supplied br ple in Gall "Whatever You can lea care:

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circumstances, my opportunity, my power to use thy gifts, give me this day all that is needful for body, mind, and soul.

Our heavenly Father never forgets the needs of our bodies. "Your heavenly Father knoweth that ye have need of these things." It is an unscriptural and irrational sort of piety which regards the soul as alone worthy of thought or care. This tabernacle in which the immortal spirit dwells for a while is wonderfully made; none but the Infinite God could have designed it. It is a sin to dishonor or neglect it. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Nothing is more emphatic than the assurances in the word that God is interested in our temporal affairs and would have us pray about them. (Read Matt. 6, 25-33.) Phil. 4, 6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." 2 Cor. 9, 8: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Jesus had compassion on the people because they had nothing to eat, and would not send them away fasting lest they faint in the way. He has not changed since that day when he supplied bread for five thousand hungry people in Galilee.

"Whatever the need, if you ask it in prayer, You can leave it with Him, for you are his care:

You—you know."

But we know so little what is best for us when we pray for temporal blessings that we sometimes ask for more than our heavenly Father sees it wise or kind to give us: like a little friend of mine who, kneeling at her mother's knee, when she came to the words, "Give us this day our daily bread," looked up and, shaking her curly head, said, "No, no, mamma dear, biscuit with butter on it."

So, while it is a comfort to know that we may carry our temporal needs to our Father in prayer, sure of his sympathy and help, we must not forget the higher needs of our spiritual nature which are included in this prayer for daily bread. St. Paul, speaking of the danger of being too much taken up with material things, said, "I keep my body

under, and bring it into subjection." A little girl who was asked what the minister preached about replied, "He said I must keep my soul on top." It is a vital question, in this rushing, busy life, how to keep the soul on top. Jesus said when he would feed the multitude, "Make the men sit down." He could not feed them while they were wandering about or pushing each other in a wild attempt to get to the front. We have to sit down, spiritually, and be quiet once in a while, in order to be spiritually fed. Here is something to think about. Natural and spiritual law correspond. We cannot have good digestion, which promotes vigor and cheerfulness, unless we take time to eat proper food. We cannot have vigorous and cheerful spiritual life unless we take time to give our souls nourishing food. A few quiet moments each day of communion with God in prayer and in his word is the best way to get it. True, we are richly fed by sermons, books, companionships, and religious services; but to "sit down" with Jesus in the quiet of our own hearts, where he "sups with us" and we with him, is like the wholesome home meal eaten in the restful fellowship of the home circle.

"My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

### 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. . . . Christ as the bread of life. . . . Treat the event as showing the traits of Christ: 1. His attractiveness. Not only his mighty works, not only his wondrous words, but his divine personality to all men. 2. His sympathy. He felt the needs of the people before they themselves felt them. 3. His forethought. He not only foresaw the hunger, he provided for it beforehand. 4. His use of instrumentalities. 5. His all-sufficiency.

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PHILIP.—Vance, *College of the Apostles*, page 54. Reed, *Companions of the Lord*, page 183. Morris, *Sacred Biography*, vol. ii, page 356. Hadley, *Evangelists in the Church*, page 1.

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#### SERMONS ON THE LESSON.

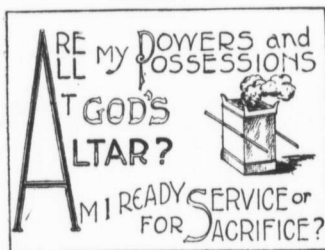
Verse 5.—Banks, L. A., *Christ and His Friends*, page 227.

Verse 10.—*The Homiletic Monthly*, vol. viii, page 684.

Verse 11.—Wiseman, *Sermons on the Blessed Virgin Mary*, page 82.

Verse 12.—Buckminster, J. S., *Sermons*, page 93. Arnold, Thomas, *The Christian Life*, page 221. Stanley, *Sermons in the East*, page 45. *The Treasury*, vol. iv, page 749. Macmillan, *Two Worlds Are Ours*, page 328. *The Homiletic Review*, vol. xxxiv, page 375. *The Preachers' Magazine*, 1896, page 337.

#### Blackboard.



Jesus honors his children by permitting them to engage in work for him. Five thousand hungry people were waiting to be fed, and to supply them he made use of a boy's lunch, and the disciples' ready hands to distribute the provision. So he wants us to

use all our powers and possessions for him, placing them upon the altar of sacrifice and in the place of service. Should he require us to perform some task for him, even in the face of seeming impossibility, let us engage to do it "as unto the Lord."

#### OPTIONAL HYMNS.

Break thou the bread of life.  
Blest are the hungry.  
All the way my Saviour leads me.  
In some way or other.  
Gather them in.

Thou, who camest from above.  
Come, sinners, to the Gospel feast.  
In from the highways.  
All the way the Saviour leads me.

### SECOND QUARTERLY REVIEW.

June 24.

#### Golden Text.

Thy kingdom come. Matt. 6. 10.

**Time.**—From the early summer of A. D. 28 to about April, A. D. 29, with the exception of Lesson VI, which is to be dated November, A. D. 29. **Places.**—Mostly in Galilee, with the exception of Lessons V and XI, which are in the Castle of Macherus, and Lesson XII, which is near to Bethsaida, northeast of the Sea of Galilee.

#### Home Readings.

- M. The Beatitudes. Matt. 4. 25 to 5. 12.  
Tu. Precepts and Promises. Matt. 7. 1-14.  
W. The Daughter of Jairus Raised. Mark 5. 22-24, 35-43.  
Th. Jesus Warning and Inviting. Matt. 11. 20-30.  
F. Jesus at the Pharisee's House. Luke 7. 36-50.  
S. Parable of the Sower. Matt. 13. 1-8, 18-23.  
S. The Twelve Sent Forth. Matt. 9. 35 to 10. 8.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 5.  
All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

#### REVIEW INT

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*New Canadian Hymnal*, No. 14.

How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

*New Canadian Hymnal*, No. 9.

There is no name so sweet on earth,  
No name so sweet in heaven,  
The name before his wondrous birth  
To Christ the Saviour given.

**REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.**

- I. Recall the TITLES and GOLDEN TEXTS of the lessons.
- II. Name one important teaching of each lesson.
- III. Draw an outline map of Palestine and locate the following places thereon:
  1. Galilee, Samaria, and Judea.
  2. Capernaum, Nazareth, and the Horns of Hattin.

3. Machærus and Bethsaida, near which the five thousand were fed.

IV. Name the parables which are told in this Quarter's lessons.

V. State (by the title) in which lesson is found the scene here indicated:

1. A headsman, sword in hand, going down stairs.

2. A gaudily dressed woman bitterly weeping in the midst of a company of refined gentlemen at dinner.

3. Six pairs of men starting out in six directions.

4. Women wildly wailing over a dead girl.

5. An army of officers sending a message to a rabbi at a distance.

6. A poor man fettered in the depths of a cell listening to wonderful accounts of a new prophet.

7. A number of farm hands rushing to their employer to give him bad news concerning his field.

VI. Make a list of the miracles recorded in the lessons of the Quarter.

VII. What is the principal lesson which you have learned from the studies of the Quarter?

**THE LESSON OUTLINE.****The King of the Heavenly Kingdom.**

(See Golden Text.)

**I. COMFORTING.**

*Blessed... poor in spirit.* Matt. 5. 3.  
Light in darkness. Psa. 112. 4.

Good tidings unto the meek. Isa. 61. 1.

**II. RIGHTEOUS.**

*Do ye ever so to them.* Matt. 7. 12.

The girdle of his loins. Isa. 11. 5.

Thy poor with judgment. Psa. 72. 2.

**III. LIFE-GIVING.**

*I say unto thee, Arise.* Mark 5. 41.

The Son quickeneth. John 5. 21.

Last enemy... death. 1 Cor. 15. 26.

**IV. GRACIOUS.**

*Jesus went with them.* Luke 7. 6.

Other sheep I have. John 10. 16.

Neither Greek nor Jew. Col. 3. 11.

**V. JUDGING GENTLY.**

*Tell... what... ye have seen.* Luke 7. 21. 22.

Gentleness of Christ. 2 Cor. 10. 1.

Kind one to another. Eph. 4. 32.

**VI. LOWLY.**

*I am meek and lowly.* Matt. 11. 29.

He humbled himself. Phil. 2. 7. 8.

Came... to minister. Matt. 20. 28.

**VII. FORGIVING.**

*Thy sins are forgiven.* Luke 7. 48.

Just to forgive. 1 John 1. 9.

Take away... sin. John 1. 29.

**VIII. NATURE-READING.**

*A sower went forth to sow.* Matt. 13. 3.

Invisible things... seen. Rom. 1. 20.

Heavens declare the glory. Psa. 19. 1.

**IX. FUTURE-SEEING.**

*Grow... until the harvest.* Matt. 13. 30.

Known... all his works. Acts 15. 18.

The only wise God. Rom. 16. 27.

**X. COMPASSIONATE.**

*Moved with compassion.* Matt. 9. 36.

Shall gather the lambs. Isa. 40. 11.

I have compassion. Matt. 15. 32.

**XI. FAMOUS.**

*His name was spread abroad.* Mark 6. 14.

He could not be hid. Mark 7. 24.

The light of the world. John 9. 5.

**XII. ALL-SUFFICIENT.**

*Knew what he would do.* John 6. 6.

The Spirit... upon him. Isa. 11. 2.

Hid all the treasures. Col. 2. 3.

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

No.	TITLES.	GOLDEN TEXTS.	QUESTIONS.	MY LESSON.
I.	The B.	Blessed are the pure in heart: for they shall see God.	Who spoke the Beatitudes? To whom? How many are there?	Truly blessed are they Who love and obey.
II.	P. and P.	Whatsoever ye would that men should do to you, do ye even so to them.	What is the Golden Rule? What is the narrow way? What is the broad way?	"They who love the Saviour true Will gladly serve each other too."
III.	The D. of J. R.	Be not afraid, only believe.	Who was Jairus? Why did he go to find Jesus? What did Jesus do for him?	"He who from sin our souls can save Can call our bodies from the grave."
IV.	The C's S. H.	Like as a father pitieth his children, so the Lord pitieth them that fear him.	What is a centurion? What was this one's trouble? What did Jesus do?	Love and pity full and free, Jesus feels for you and me.
V.	J. and J. the B.	He hath done all things well.	Where was John the Baptist? Whom did he send to Jesus? What for? How did Jesus answer?	The lame can walk, the blind can see, Since Jesus came our life to be.
VI.	J. W. and I.	Come unto me, all ye that labor and are heavy laden, and I will give you rest.	What works did Jesus do? Who believed and followed? Who may come to Jesus? What will he give them?	"Come unto me," I hear him say; Dear Saviour, I will come to-day.
VII.	J. at the P's H.	Thy faith hath saved thee.	Who invited Jesus to dinner? What did a woman do? Who loves Jesus most?	Love and live; hate and die.
VIII.	P. of the S.	The seed is the word of God.	Where was Jesus now? What is a parable? What is the seed? Who is the sower?	May seed of God grow in my heart!
IX.	P. of the K.	The field is the world.	Who is our great enemy? What will he sow in my heart, of the heart? Who can drive him out?	Good seed of love sow in my heart, That I may ne'er from Thee depart!
X.	The T. S. F.	It is not ye that speak, but the Spirit of your Father which speaketh in you.	What is an apostle? How many did Jesus send out? What did he give them to do?	We may help the Lord Forth to send his word.
XI.	D. of J. the B.	Be not drunk with wine, wherein is excess; but be filled with the Spirit.	Who had a birthday party? What good man was killed? What evil comes from wine?	"Look not upon the wine."
XII.	The F. of F. T.	Give us this day our daily bread.	Does Jesus care when we are hungry? How do we know? How many did he feed once? What did he use to feed them?	"Our souls must every day be fed With the true and living bread."

## Teaching Hints for Intermediate Classes.

LESSON I. When Jesus preached his Sermon on the Mount he began with nine blessings. See how many of them can be repeated by members of the class, without regard to the order of the "blesseds."

LESSON II. What did Jesus say in the Sermon on the Mount about the mote and the beam? What did he say about asking,

seeking, knocking? What Golden Rule did he give, telling us what we should do to others?

LESSON III. Let one member of the class tell what happened when a ruler, named Jairus, came to Jesus, asking him to come to his house and heal his little daughter. How old was the little girl?

LESSON IV. Let another pupil tell a story about a captain in the Roman army

who sent was dead had this humility? ty in this

LESSON in prison Jesus. V did Jesus say after say is gro

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who sent to Jesus to heal some one who was dear to him. What generous gift had this man made? How did he show his humility? What did Jesus commend greatly in this man?

**LESSON V.** When John the Baptist was in prison he sent two of his disciples to Jesus. What did they ask Jesus? How did Jesus answer them? What did Jesus say afterward about John? Who did Jesus say is greater than John the Baptist?

**LESSON VI.** There were two cities around the sea of Galilee where Jesus had wrought miracles, and one city where Jesus lived. Can you name those cities? What did Jesus say about them? What did Jesus say to those that labor and are heavy laden? What did he say about his yoke?

**LESSON VII.** Can you tell the name of a Pharisee who invited Jesus to dinner, but failed to show him the kindness due to a guest? What did a woman in that city do? What did Jesus say to the woman?

**LESSON VIII.** Where did Jesus sit when he taught the people by the sea? Can you tell what the first of Jesus's parables is called? How many kinds of evil were in it, and what became of the seed in each one?

**LESSON IX.** When a man had sowed good seed in his field, what did his enemy sow? What grew up together in the field? What did the master of the field say that he would do? Wherein is the kingdom of heaven like a grain of mustard seed?

**LESSON X.** How many of the names of the twelve apostles can you give? Who were fishermen? Who was a tax collector? Who was the traitor?

**LESSON XI.** Tell the story of the death of John the Baptist. Who put him in prison? Why was he put in prison? How was it that he was put to death?

**LESSON XII.** When Jesus saw a great company of people coming to him, what did he ask of one of his disciples? Who brought a boy to Jesus? What did the boy have? What did Jesus command his disciples to do? What did Jesus do before he broke the loaves? Who gave the food to the people? How many baskets of fragments were gathered up afterward?

### Heart Talks on the Lesson.

Our Golden Text prays, "Thy kingdom come." Our lesson at the beginning of the quarter showed us eight beautiful gateways into the kingdom. "Blessedness" is the promise over each gateway; all who enter through them are possessors of the kingdom and its unmeasured wealth. Have we entered? With a humble spirit; sorry for sin; teachable; hungry for righteousness; forgiving and merciful; sincere and loving; seeking peace with all; ready to bear any cross for Jesus, and never in any company ashamed of him or of his words? O happy heart, if this is true, the prayer is answered and you possess the kingdom! Now you must live with the dignity, grace, graciousness, and generosity of royalty. The possessor of a kingdom cannot afford to live like a lowborn child of poverty.

The laws of that kingdom are so good that we who understand them must make it our business to so observe them that others will want to come under their beneficent rule. Think of one who has found the blessedness of the kingdom forgetting that precept, "Whatsoever ye would that men should do to you, do ye even so to them!" What a practical, safe rule it is! It bears the stamp of heaven. The kingdoms of this world have no such laws; but they are coming to have them; and by and by it will seem an atrocious thing to have had a jubilee in the nineteenth century over a victory in war which cost the lives of thousands of brave men.

It is only the possessors of the kingdom who fully get the strong comfort of Jesus's word, "Be not afraid, only believe." Through him they are victors over death and all perplexing circumstances of human life. They reign, while those outside the kingdom are captives. If Jesus could bring the little maid back from the unseen world, and heal the centurion's servant with a word, we know that "he has vanquished death with all its powers," and we are no longer in the bondage of fear. The tempest quiets to a restful calm while we say, "He hath done all things well," and hear him calling in tones of tender pity and love, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Within the kingdom we understand the blessedness of a costly sacrifice for love's sweet sake; and we would rather take the place

of a penitent sinner at the feet of Jesus, pouring out love and gratitude for his forgiving grace, than that of the proud Pharisee who never knew his own heart, and never was moved to the least sacrifice of his own convenience to serve the Lord.

Within the kingdom we see the great world-field as God sees it, and we are eager to sow the good seed far and near. The life of the kingdom is not a selfish life. The spirit of heaven is love; and love cannot see a brother in need and not go to his help. And the comfort of our service is that we possess all the resources of the kingdom to accomplish it. We do not speak our own words; the Spirit of our Father speaketh in us. We do not work alone: "Lo, I am with you always." "All power is given unto me in heaven and in earth. Go ye therefore." Labor is rest when we work in the spirit of a possessor of the kingdom. Daily bread is given; all our need is supplied; royal bounty is at our command; we are heirs of God and joint heirs with Jesus Christ. With fervent longing we pray, "Thy kingdom come"—in my heart, and in all the world speedily.

### The Need of Preparation.

There was nothing very new in the remark of the Archbishop of Canterbury to his diocesan Conference that "no man can teach who has stopped learning," but it is a truism of great importance, and one which like many other truisms is apt to be forgotten because of its obviousness. Dullness, in sermons from the pulpit, or in the Sunday school class, springs oftener from want of preparation than might commonly be imagined; and the lack of interest displayed by an audience can frequently be explained by the simple fact that the preacher has not been sufficiently interested in his work to put brains into it. But if it is common for ministers to give up studying when they step finally out of college doors and get their first call, it is more common, we fear, for teachers to think that having received the essential qualification for their work in a changed heart, there is no need of any other learning.

Happily this pernicious idea, fatal to good teaching, is dying out by sheer force of stern experience, and a large number of teachers

devote as great pains to lesson preparation as would make a creditable sermon. When the majority of our teachers finally throw overboard the old idea, and set themselves to the best of their ability to gather for their class knowledge and help from every available source, when in addition to earnest religious zeal they put intelligent preparation into their work, the reform of the Sunday school will be an accomplished fact.—*Sunday School Chronicle.*

### Take Time for the Bible.

"As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, thoughts, aye, the books, which really command our attention? What do we read and leave unread? *What time do we give to the Bible?* No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—he they thoughts or books or teachers—which only belong to the things of time!"—*Canon Liddon.*

### The Teacher's Manner.

A TEACHER should study manner. He should cultivate cordiality and kindness of speech and tact. There are many scholars who have no other friend but their Sunday school teacher. Especially true is this in mission schools. A boy stood hesitating in the door of a mission chapel, looking about among the classes busily at work. The superintendent asked him if he would join the school. "Yes," said he, "if you will let me go into that class over there with the kind-looking teacher." Let your first greeting be a good hand-shake and a kind word. It is the shortest road into a child's heart.—*J. R. Pepper.*

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RESPONSIVE SERVICE FOR THE SECOND QUARTER.

*Superintendent.* Give Title and Golden Text of Lesson I.

*Officers.* The Beatitudes.  
*School.* "Blessed are the pure in heart: for they shall see God."

*Supt.* Lesson II.

*Officers.* Precepts and Promises.  
*School.* "Whatsoever ye would that men should do to you, do ye even so to them."

*Supt.* Lesson III.

*Officers.* The Daughter of Jairus Raised.  
*School.* "He is risen, as he said."

*Supt.* Lesson IV.

*Officers.* The Centurion's Servant Healed.  
*School.* "Like as a father pitieth his children, so the Lord pitieth them that fear him."

*Supt.* Lesson V.

*Officers.* Jesus and John the Baptist.  
*School.* "He hath done all things well."

*Supt.* Lesson VI.

*Officers.* Jesus Warning and Inviting.  
*School.* "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

*Supt.* Lesson VII.

*Officers.* Jesus at the Pharisee's House.  
*School.* "Thy faith hath saved thee."

*Supt.* Lesson VIII.

*Officers.* Parable of the Sower.  
*School.* "The seed is the word of God."

*Supt.* Lesson IX.

*Officers.* Parables of the Kingdom.  
*School.* "The field is the world."

*Supt.* Lesson X.

*Officers.* The Twelve Sent Forth.  
*School.* "It is not ye that speak, but the Spirit of your Father which speaketh in you."

*Supt.* Lesson XI.

*Officers.* Death of John the Baptist.  
*School.* "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

*Supt.* Lesson XII.

*Officers.* The Feeding of Five Thousand.  
*School.* "Give us this day our daily bread."

LESSON I.

*First Single Voice.*

The Beatitudes are the text of the Sermon on the Mount.

- Jesus pronounces a blessing on
- The poor in spirit.
- They that mourn.
- The meek.
- They that hunger after righteousness.
- The merciful.
- The pure in heart.
- The peacemakers.
- The persecuted.

The rewards promised to each are rewards of character, and not of any outward condition. They grow out of the characters to which they are attached, as naturally as fruit grows on a fruit tree.

LESSON II.

*Second Single Voice.*

We have in this lesson the law of judging others.

By the illustration of the mote and beam we are shown that we often judge harshly. We have the threefold praying:

Asking,  
Seeking,  
Knocking;

and the threefold answer:

Receiveth,  
Findeth,  
It shall be opened.

Here we find the Golden Rule, which alone can bring the Golden Age.

LESSON III.

*Third Single Voice.*

Jairus, a ruler of the synagogue, came to Jesus and besought him to heal his daughter. While he talked with Jesus there came a message that she was dead. Jesus told the father to fear not, and to the hired mourners he said:

"She is not dead, but sleepeth."  
Taking Peter, James, and John, and the father and mother, he went into the room where she lay and said:  
"Rise, my child;"  
and she arose and walked.  
And they were astonished with a great astonishment.

Jesus commanded that something be given her to eat.

LESSON IV.

*Fourth Single Voice.*

A certain centurion had a sick servant. And he sent the elders of the Jews to Jerusalem beseeching that he would come and heal him.

The Jews reminded Jesus that he was worthy, for he loved the nation, and had built them a synagogue.

When Jesus was near the house the centurion sent him word:

"Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed."  
Jesus answered that he had not found so great faith in Israel.

And they that were sent, returning to the house, found the servant whole.

LESSON V.

*Fifth Single Voice.*

John the Baptist is in prison.  
Jesus is working miracles of healing and blessing in Galilee.

The prophet is evidently discouraged, and he begins to doubt if Jesus is really the Messiah.

He seeks help from the right source when he sends to Jesus.

Jesus answers his doubt by showing that his miracles fulfill the prophecy of the Christ.

And then Jesus gives his testimony to the greatness of John.

LESSON VI.

*Sixth Single Voice.*

Jesus uses two great motives in urging men to a Christian life:

First, Warnings. If they refuse to repent, and the woes that result.

He pronounces woes against Chorazin, Bethsaida, and Capernaum, because they had seen his mighty works and had rejected them.

Second, Invitations. Those under a galling yoke and those under a heavy burden are invited to a light burden and an easy yoke, and to the rest which Jesus gives.

#### LESSON VII.

##### *Seventh Single Voice.*

In Lesson VII we have two types of sinners: Simon the Pharisee, and the woman that was a sinner.

Simon the Pharisee treated Jesus with cold indifference and neglect. The woman washed his feet with her tears and wiped them with the hair of her head, and anointed them with the ointment.

Jesus gave his parable of the two debtors and applied it to Simon and the woman.

And turning to the woman, he said:  
"Thy sins are forgiven. Thy faith hath saved thee; go in peace."

#### LESSON VIII.

##### *Eighth Single Voice.*

In the Parable of the Sower we learn about good seed. It falls

By the wayside, and is devoured by birds.

On rocky places, and withers away.

Among thorns, and is choked.

On good ground, and brings forth fruitage.

He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

#### LESSON IX.

##### *Ninth Single Voice.*

In this lesson we have the three parables of Jesus:

The Wheat and the Tares, in which we learn that the good and the bad will be found growing together until the harvest time, which is the end of the world.

The Mustard Seed, which teaches the small beginning and large growth of God's kingdom.

The Parable of the Leaven, which shows what marvellous inward transformations can be wrought by the coming of God's kingdom.

#### LESSON X.

##### *Tenth Single Voice.*

When Jesus saw the multitude he was moved with compassion. And he called his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness. He sent them forth to preach that the kingdom of heaven was at hand, to heal the sick and to raise the dead.

The names of the twelve disciples are:

Simon Peter.  
Andrew.  
James.  
John.  
Philip.  
Bartholomew.  
Thomas.  
Matthew.  
James, the son of Alphaeus.  
Thaddeus.  
Simon the Canaanite.  
Judas Iscariot.

#### LESSON XI.

##### *Eleventh Single Voice.*

John the Baptist had rebuked King Herod for his unlawful marriage, and Herod had cast him into prison.

Herod on his birthday made a supper to his lords, And when the daughter of Herodias danced before him, he promised to give her whatever she asked of him, to the half of his kingdom.

She consulted her mother, who advised her to ask for the head of John the Baptist.

The king was sorry, but for his oath's sake he demanded that John be beheaded and that the head be brought to the girl.

When Herod heard of Jesus and his wonderful works he said, "It is John, whom I have beheaded. He is risen."

#### LESSON XII.

##### *Twelfth Single Voice.*

Jesus and his disciples found themselves surrounded by a hungry multitude in a desert place.

To test Philip he asked him where bread could be bought for the people. And Philip answered that thirty-four dollars' worth was not sufficient for them.

Andrew called attention to a lad who had five barley loaves and two small fishes. "But what are they among so many?" he asked.

Jesus had the company sit down. He gave thanks and distributed to the disciples, who distributed to the multitude. The five thousand ate and were filled, and there was gathered up of the fragments twelve baskets full.

*Supt.* Give some important truth found in Lesson I.

*School.* The Beatitudes give us the portrait of the perfect man, Jesus Christ. They are his biography.

##### *Supt.* Lesson II.

*School.* The gate into God's kingdom is too narrow to admit us if we carry our sins with us.

##### *Supt.* Lesson III.

*School.* We have the assurance of the resurrection of ourselves and our friends from death to life.

##### *Supt.* Lesson IV.

*School.* When the centurion was in trouble he went to the right source for help.

##### *Supt.* Lesson V.

*School.* He that is least in the kingdom of God is greater in privilege than John the Baptist.

##### *Supt.* Lesson VI.

*School.* Jesus gives us solemn warnings as well as tender invitations.

##### *Supt.* Lesson VII.

*School.* We show our faith in Jesus as the woman did, by going to him, by penitence, and by acts of love and devotion.

##### *Supt.* Lesson VIII.

*School.* God's word is not mere moral teaching. It is a living seed.

##### *Supt.* Lesson IX.

*School.* We find the origin of evil in the verse which says, "An enemy hath done this."

##### *Supt.* Lesson X.

*School.* "Freely ye have received, freely give."

##### *Supt.* Lesson XI.

*School.* John the Baptist has part in all the triumphs of Christianity, for which he prepared the way.

##### *Supt.* Lesson XII.

*School.* Earthly arithmetic says, "Give and want." Heavenly arithmetic says, "Give and grow rich."

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## PRIMARY TEACHERS' DEPARTMENT.

### Children's Day.

WHAT a day it is! A day of sunshine and song, of love and light, of grace and giving. The children delight in it because it is their day, and because it is packed full of brightness and cheer. The older people love it because—well, because they love the children, and a good deal of the reflected brilliance falls upon their older and more subdued spirits.

Never, never should Children's Day be allowed to decline in interest. Make it increasingly a joyous festival. Let the little ones sing their loveliest songs, and delight their friends with sweet recitals, *if thereby self-consciousness be not promoted*. Never suffer a child who loves applause, nor yet one who is timid and shrinking, to take part in "exercises," and never permit any child to do so who is not first carefully taught that the one thing to remember is that the little part assigned is to help somebody to know and love Jesus better. It is better, far better, to admit no exercise in which single individuals appear. Rather, bring the children forward in groups, if at all, and carefully, painstakingly, and over and over teach them that whatever is done in God's house and on his day must be done for the glory of King Jesus, and so there can be no room for thoughts of self.

### Nature Study.

A BUNCH of flowers, wild from the valleys where the waters sparkle and sport, or a handful from the gardens in city nooks, and laid upon your desk by a loving scholar! This is your opportunity. Say something about the wonders of growth. Some Sunday you can illustrate it. Take a flower seed to school, and a stone looking like the seed. Call attention to both, and bid the children notice how alike they are. Plant the stone. It stays stone. Drop that which looks like it and seems as dead—drop the seed into the earth. And O, wonderful development! There is a mysterious stirring

within, an expansion, an expulsion, and lo, a shoot that becomes a banner, a green flag on a green stem! That issue from something that seemed dead as a stone was wonderful enough. But not closed is this marvelous chapter. In a little while there is a disturbance of the staff that carries the flag. Who would suppose that inside the staff there was any hidden beauty of color, and folded pattern of blossom? One day, though, the blossom lies on your desk, brought to you by an attached scholar, a blossom like a face pure, sweet, from the great flower world.

The blossom from country field or city garden teaches wisdom, power, love—God. Does it not instruct in something else? In the flower's growth there was obedience to laws followed closely. If the child follow God's laws, may it not expect that the same beneficence and wisdom will stoop down to it and encircle it? Why should the little one worry? Help it to find and recline upon the tender bosom of its heavenly Father.

### Dorothy.

(Recitation for Children's Day.)

BY MARY A. LATHBURY.

HER eyes were blue as flowers of flax  
Beneath her ruffled bonnet;  
Her face was like a fresh wild rose,  
With morning sunshine on it.

One arm was round her "Bible-book,"  
And one held fast her roses.  
I said, "Where are you going, dear,  
With all those pretty posies?"

"Why, don't you know it's Children's Day?"  
She said, with look of wonder.  
"And there's our church—that pretty one  
Beyond the elm trees yonder."

"Your day is beautiful," I said;  
"The Lord of children made it.  
He sent the roses for this day,  
And not a cloud to shade it.

"And will your friend, the children's Lord,  
Be in the church this morning?"  
She looked between the great green elms;  
Her smile was like the dawning;

"Why, yes—it is his house, you know;  
He wouldn't go away  
When we are bringing flowers to him,  
And it is Children's Day!"

I thought, as down the long church aisle  
With Dorothy I trod,  
"How blessed are the pure in heart,  
Who always see their God!"

## The Selection of Songs for a Primary Class.

BY JOSEPHINE L. BALDWIN.

### Part II.—Music.

HAVING decided upon a standard by which to measure the words of songs, the primary superintendent realizes that she has an element of even greater importance to scrutinize before the hymn as a whole can be adopted. Music has a power over the mind more subtle, deeper, and stronger than that even of oratory, and trenches itself so firmly and easily in the memory that it will retain these words which without the tune would soon be forgotten. Children are peculiarly susceptible to its influence, and by a hymn fitly chosen may be more easily brought into a proper mood for praise, prayer, contrition, or sympathy than in any other way. It is this great possibility which creates the teacher's responsibility to select wisely. If meaningless, lifeless music, or such as has a distinctly secular tone, is chosen, the children are not only affected adversely by it, but lose the lasting impressions for good which the right sort of reverent, sweet, or joyous tunes might have produced.

John Wesley, in a marvelous essay on "The Power of Music," takes up the question why modern music does not exert the power over the emotions that is predicated of ancient music, and says:

"The grand reason seems to be no other than this: the whole nature and design of music is altered. The ancient composers studied melody alone, the due arrangement of single notes; and it was by melody alone

that they wrought such wonderful effects. . . . It is true the modern music has been sometimes observed to have as powerful an effect as the ancient. . . . But when was this? Generally, if not always, when a fine solo was sung; when the 'sound has been an echo to the sense;' when the music has been extremely simple and unartificial, the composer having attended to melody, not harmony."

This undoubted superiority of melody over harmony as a means of swaying the emotions gives a great advantage to primary teachers who could not make much use of harmony if they desired to do so, but may command the sweetest and best of melodies.

Into the realm of individual taste this article does not, of course, attempt to enter. What seems a beautiful song to some will not be liked by others, and on general principles the one which a teacher likes best will do the children the most good, for the reason that they are quick to catch and reflect emotions. But in deciding for or against any composition certain broad principles may be given, and from the number of songs allowable under them there will still be room for the exercise of natural preference.

1. The music must be of a high grade; not necessarily "classic," but such as would be called good music.

2. It must be simple—that is, the intervals short rather than long, and the time easy.

3. It must always sing the sentiment that the words which are set to it say.

Under the first of these principles it may be said that children are quite as discriminating as their elders, and quickly tire of a characterless jingle, but will find keen enjoyment for years in frequent repetitions of a really good tune. There is one by Gounod set to the words, "Once in royal David's city" (*Sacred Songs for Little Singers*), which is of this sort. The melody is sweet and pronounced, while the harmony of the accompaniment moves with a grandeur of rhythm which suggests the majesty of the Christ-child's mission. One might think it almost too solemn to be attractive to little children, but they love it and sing it as they never do less worthy tunes.

Some really good music written for primary use is marred by the introduction of intervals too great for untrained and almost untried voices. Baby feet cannot take long strides, and baby voices should not be

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asked to do so. The child who attempts either will stumble, and if by long practice he accomplishes the vocal feat, he will of necessity concentrate all his thought upon the merely mechanical effort, and the music will do him no good. One really beautiful Easter piece issued for primary use this year has this defect, the combination of long intervals and rapid time making it almost a primary impossibility. Vocal gymnastics are not suited to the primary department. The children there should sing as easily as they breathe, and with no more consciousness of the process. Then and only then can their emotions be aroused, and they made to feel "the sweet compulsion that doth in music lie."

It is of the greatest importance that words and music should harmonize in sentiment. A teacher on taking charge of a primary class found them using as a closing number the Lord's Prayer set to a tune suggestive only of rollicking frivolity. The behavior of the children was in perfect accord with the sentiment of the music, but as their lips were uttering words of prayer the teacher thought at first that they were intentionally irreverent. The substitution of a genuinely reverent prayer song, however, proved that the class as a whole was not only innocent of a wish to be irreverent, but was peculiarly capable of feeling and expressing the true devotional spirit.

If there is a discord between the words and music, the children will feel it perhaps more keenly than they would a discord of notes, and the composition as a whole will never "wear well," though it may be taken up readily at first. Where the two do not harmonize the music will make the stronger impression.

Children of the primary age love to sing. If the words of selections chosen for them are simple and suitable and contain an important sentiment, and are set to music that is easy and excellent and expresses the same sentiment, there will be no trouble about "getting the children to sing" when once the songs have been presented and learned. But the method of presentation is very important, and this and the proper use of songs will receive treatment in a third article.

"SAVE the man in the boy.

"In the thought save the deed.

"Let the whirlwind uproot the grown tree if it can.

"Save the seed from the north wind."

## INTERNATIONAL BIBLE LESSONS.

### SECOND QUARTER.

#### LESSON X. (June 3.)

THE TWELVE SENT FORTH. *Mat.* 9.  
35 to 10. 8.

GOLDEN TEXT: "It is not ye that speak, but the Spirit of your Father which speaketh in you." *Matt.* 10. 20.

#### Primary Notes.

BY JULIA H. JOHNSTON.



*Introductory.* Little Mary got up one morning very cross indeed. I don't know what was the matter, but such things have happened with children before. You may have seen something like it. Mary

hardly knew what made her so fretful, but she grumbled while she was getting dressed, and grumbled about the breakfast, and afterward nothing seemed to please her, and she was very unpleasant to others and unhappy herself. She talked of nothing but herself and what she wanted and did not want, what she liked and did not like.

At last mamma, who had been quietly busy, said: "Mary, I am going down street now, and if you would like to help me in my errand, you may go too. There are three little children in Blake's Court, that poor place where all the houses are so wretched, that I'm going to gather up and take to the Children's Home. They have no one at all to care for them now, and have been scattered around among the poor neighbors, with no looking after and very little to eat and wear. I have some clothes for them, and you may carry some of the little bundles. I want a little helper; so run and get your hat."

While mamma was saying all this Mary forgot how miserable and cross she was, in thinking of the poor children, and now, when asked to be a helper, she felt quite pleasant, and hurried away for her hat. It was surprising how much there was for Mary to do before the morning was over. At last she had the pleasure of showing the smallest child the way from the car to the home, for she knew it well, and took the little one by the hand and led her, so she would not be afraid. After doing this helping Mary's

cross looks, words, and feelings were not to be found.

If you want to find out how this can be, try the helping in some way. This lesson tells how Jesus sent out his twelve friends and followers to be helpers. He looked about upon the crowds of people everywhere, and he said to his disciples that they were like

*Scattered sheep.* Sheep are very helpless when they have no shepherd to lead and care for them. When they are scattered about by themselves it is pitiful to see what trouble they are in. Those who are far off from Jesus are like this. They need him for a Shepherd far more than sheep need one. As Jesus, when on earth, went about the cities and towns preaching and doing good he saw the poor and sick and sinful everywhere, without a helper, and his loving heart was filled with pity for them. He healed the sick who fainted with pain and weariness, and he spoke loving words to all the tired, sorry, sinful ones. But the Lord did not choose to do all the helping himself. He might have done this. He might have gone to every sick and sad one of all who were like sheep without a shepherd, but he chose to send his friends to teach and to help some of them. He knew that this was the best way, and he chose it. He knew it would make his twelve friends more loving, and far happier and better every way, to have something to do in gathering in the scattered ones to their Shepherd. Jesus knew the blessing of helping. We will write this blessing across our circle of blessing to-day.

*The helpers sent.* Jesus called to him his twelve disciples (learners, followers), and gave them power to do his work. Then he sent them on their errands. They were now messengers, with a word to speak for Christ, and a mission, or something to do for him. They were called apostles now, which means messengers.

[It may be well here to teach the lines in which some one has rhymed these names:]

"These are the twelve apostles' names:

Peter and Andrew, John and James—  
Two pairs of brothers who fished by the sea,  
When Jesus said to them, 'Follow me.'  
Then James the less and Jude were called  
too.

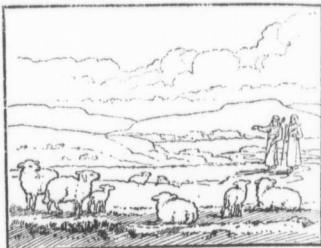
Phillip also, and Bartholomew.

Matthew, and Thomas, who doubted the  
word.

Simon, and Judas, who sold his Lord."

These Jesus sent to what he called the lost sheep, the wandering people, and to tell them that the kingdom of heaven was near them. They were to give their help, and freely as they had received.

We cannot be Jesus's apostles, as these men were. We cannot do a great work, as they did. But we can be little helpers and little messengers—run and do what Jesus sends us to do [specify what children can do]; and in pleasing him our own hearts will be made glad.



### Sub-Primary Hints.

BY JULIA E. PECK.

**GOLDEN TEXT:** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3, 16. "Freely ye have received, freely give." Matt. 10, 8.

We have an opportunity to teach a missionary lesson. A missionary leaves his happy, comfortable home, and goes to live among people who never heard of Christ. Why does he do it? Home missionaries teach Christ in lonely parts of our own country. Foreign missionaries teach Christ on the other side of the world. God sends them where he needs them most. It may be he will call some of us to carry his name across the ocean, or across the prairie, into a hot country, into a cold country. Who knows? Some of our home missionaries are teaching Indians and Negroes that Christ died for them. They are at work over there [pointing in the direction]. Others are over there (South Africa or Asia), among people living on the lonely mountains—people who have never seen a church, a book, a railroad, or a school-house. Other missionaries are teaching away up in the logging camps among the lumbermen. An item or two about the life here will be listened to with interest by the boys.

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We take a brief imaginary journey with a foreign missionary across the ocean, the desert, or we travel with him over unbroken roads on an ox team. First we inspire the children with eagerness to see these strange and wonderful countries, and then assure them that nothing but the love for Christ makes the hardships of a missionary's life endurable. Then give the assurance that his life is glorious and happy because of this love for Christ and the work.

Now a little about the pioneer work of the early century. The first missionaries had the hardest time. The task intrusted to them was to clear the way for the coming of Christ. Give an item or two of travel in an unexplored country, and encounters with savages and wild beasts. A few words about the progress of the work, and how the work of our missionaries is made easier by those who have gone before. Back numbers of missionary papers will furnish interesting items easily adapted to the sub-primaries.

The disciples of Jesus were learning how to become home missionaries. In their home country, the country where Jesus lived, John the Baptist had been their pioneer missionary. His message was, "Make the way ready for the coming of the Lord." Had John suffered any hardships?

At the time of which our lesson teaches the disciples were beginning to take short missionary journeys to teach of Christ, and coming back to him from time to time, to renew their courage and to learn more of him.

Why did their home missionary work begin before Jesus went back to heaven? While Jesus found many in his own country who loved and obeyed him, he had been turned away and driven forth from his old home in Nazareth (lesson for February 25), and in his adopted home here [showing Capernaum on sand-map] they had not been kind to him. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." How does Jesus feel toward those of his own land who close the doors of their hearts against him?

OUTLINE BIBLE LESSON.

When Jesus saw the people of his own land he pitied them because they were like sheep not having a shepherd. Then Jesus said to his disciples: "The harvest (of souls) is large; but the laborers are few. Pray the Father to send laborers to his harvest." And

he called his twelve disciples, and gave them power to cure sickness of mind and body. These twelve Jesus sent forth in his own country, and charged them to teach Christ to their own people. Jesus said: "Take nothing for your journey. The Lord's messengers are worthy of food and shelter. You must go among men as dangerous as wolves among sheep. Be wise as serpents and harmless as doves."

Food and shelter will be given the twelve as they teach from house to house. What will they say about Jesus?

They have seen his miracles. What will they say of his power? They have known his love. What will they say to those who are trying to live without that love?

What will they say to those who are sorry for their sins, and are crying, "Show us this Saviour?"

LESSON XI. (June 10.)

DEATH OF JOHN THE BAPTIST. Mark 6. 14-29.

GOLDEN TEXT: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5. 18.



*Introductory.* [Recall, as usual, the little lesson verse to tune "Webb" or "I want to be like Jesus:"]

A little time may be well spent in emphasizing the practical teaching of the little song. Verse 1.

"We come to learn of Jesus,  
The Saviour from above;  
His life was pure and holy,  
And full of deeds of love.  
He came to earth to save us,  
To take our sins away;  
O, may we love and trust him,  
And do his will to-day."

Review titles, texts, and the blessings written across the circle of blessing, drawn and kept upon the board. Take time for teaching Golden Texts and explaining them, fastening them also to the lesson. Brief lesson notes cannot enlarge upon this duty, but it is taken for granted that teachers will fix the Scripture words of the text in young hearts, and review constantly to make sure of the fastening. Children do not weary of repetition, either of Bible or hymn

words, as older ones do, and take pleasure in reciting what they know well.

In beginning this lesson use the common but effective illustration of a glass filled with water.

Is there room in this glass, which brims over, you see, for a bottle of ink? Is there room for a bottle of whisky, either? No, it is full, and that means that nothing more can be put in. If it were empty, it might be filled with something else, but now the pure water crowds out anything black, anything poisonous. Suppose you had a peck measure full of ripe wheat, could you fill it with stones or with thistles? But as long as any cup, glass, or measure is empty there is a chance to fill it with what is bad. What is the best way, then, to keep the bad from getting in? Why, fill it up quick with what is good, of course.

Our Golden Text tells us what to be filled with—the Holy Spirit of God. If he is filling our hearts, there will be no room for what is sinful. But those who are drunk with wine, in which is always excess or too much of sin, too much of trouble, of sorrow, selfishness, pain, and every wrong thing, have no room for God's blessed Spirit. They are not temperate, but intemperate, which means going too far, especially in wine drinking. The only way not to go too far, or to excess, is not to touch strong drink at all. We will put the blessing of "Temperance" on our circle. The lesson to-day tells of one who was not filled with the Spirit, but who sat at a great feast, and must have been filled with wine, or he would not have gone so far wrong.

*The lesson story.* King Herod was the ruler over the land where Jesus lived, when the Lord was here. This king was not a good man. He did many wrong things, and among others took his brother's wife, which, of course, was against God's law. John the Baptist bravely told the king that this was sinful. Herod was angry, but the woman, Herodias, was more angry still, and wished John killed at once. Herod was unwilling to do this, for he felt that John was a good man. But when Herod's birthday came he made a great feast for his chief men. It is quite certain that they were not temperate, either in eating or drinking, and that there was what the text calls "excess" or too much of both.

When they were all merry the daughter of Herodias came in and danced to amuse

them, something she ought never, never to have done. It was not the place for a young girl. But the drunken men were amused, and Herod offered to give her anything she would ask for, if it was half his kingdom. The girl went to her mother to know what she should ask, and the answer was, "The head of John the Baptist." How wicked this was! And, though the king was sorry, he thought he must keep his bad promise, that should never have been made and would better be broken, and he gave it to her.

But think of John's change of the prison for heaven! The king could have his head cut off, but could not keep his soul from going to be with his Father in heaven.

The friends of John and of Christ took up the poor body and laid it lovingly in the grave, and then went and told Jesus all about it.

*Our duty.* What are we to learn from this lesson? What are we to do? We must be filled with God's Spirit, first of all, and then we shall not be filled with wine or strong drink or anything that goes too far and is wrong.

Let us go and tell Jesus about those who are hurt by others that drink wine or sell it, and let us do for them all we can. If our hearts are full of pity and love, our hands will find some way to help.



Sub-Primary Hints.

**GOLDEN TEXT:** "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Psa. 23. 4.

After reviewing the lesson on the mission of the twelve we get our connecting link by teaching that the name of Jesus was thus becoming known through the land. Stories of his wonderful works had at last reached the ears of Herod Antipas, troubling and

disturbing her the name of the story of clause, "The young child Herod's son when he learns that

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disturbing him. The children may remember the name "Herod" in connection with the story of the flight into Egypt, with its clause, "They are dead which sought the young child's life." We explain that it is Herod's son, Herod Antipas, who is troubled when he hears of the miracles of Jesus, and learns that crowds follow him.

He had been troubled before this by knowing of the crowds of people who followed John the Baptist. "What if this man is John the Baptist come back to life?" he asks. His conscience makes him afraid of these men who work wonders in the name of the Lord.

We left John the Baptist in prison, and have not heard of his death until now. Let us go back a little, to explain how it could happen that a good man, the Lord's messenger, should be put in prison. Because he had the courage to give God's message, a stern reproof, to Herod Antipas. John knew that he risked his life when he spoke thus truthfully to the king.

Would this certain danger make a real hero careful to tell a polite lie by keeping back part of the truth? We picture the striking scene in which the prophet, clad in his desert dress, comes boldly to the king, calling him a lawbreaker, commanding him to forsake and be sorry for his terrible sins.

There were heroes before John's day who chose to obey God and die rather than to disobey and live. There have been such heroes since John's time. No doubt there are faithful souls now who are willing, if God commands, to choose the right whatever the cost. In your teacher's "morning talks" (baby history and biography lessons) at kindergarten you have heard of such men. After speaking for a moment of these brave men who were willing to die for a cause we teach that the disciples of Jesus were equally brave and faithful.

Herod ordered his soldiers to put John in prison on the pretense that he was stirring up trouble among the people. Faithfulness in delivering God's message, even when the king would not hear stern reproof, was the real reason.

John's prison, a fortress on a high hill, we indicate on our sand-map, showing the place where Jesus was teaching at this time. In imagination we enter John's prison with his disciples, and hear him ask them to seek Jesus and learn of him positively whether he is the Christ, or not.

Still reviewing Lesson V, with the aid of our sand-map, we take the journey back to John, and bring the comforting assurance from Jesus: "The blind receive their sight, the dead are raised. There is none greater than John the Baptist."

This brave soul can wait patiently in his prison, knowing that he has carried the Lord's message faithfully, and has turned many people from their sins, and brought them to the Lord.

The king has not forgotten John, but visits him in his prison from time to time. John's message disturbs Herod Antipas a good deal, but he wants to talk it over, and seems interested. Herod does not mean that any hurt shall come to John.

The king had a great feast on his birthday; and in the midst of wine, song, and foolishness the king was persuaded to give word that John the Baptist should be put to death.

Many noble souls have given life because they were true to Christ the Lord, and would never deny him in the face of danger and death. This is the Bible promise to such faithful souls: "Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life" (Rev. 2, 10).

Peter, Matthew, John, and the disciples of Jesus knew all about John's imprisonment and death. They knew that the same perils threatened them in all their work for the Master. Would that prevent them from carrying the name of Christ into dangerous places, and spending their whole lives in this work, for the sake of those for whom Christ said, "The good shepherd giveth his life for the sheep?"

### LESSON XII. (June 17.)

#### THE FEEDING OF FIVE THOUSAND.

John 6, 5-14.

GOLDEN TEXT: "Give us this day our daily bread." Matt. 6, 11.

#### Primary Notes.

*Introductory.* Were you ever hungry? How many here have ever been hungry—real hungry? How does it feel? What do you mean by hunger? Hunger is a great longing for something—wanting it so



much that it seems as if one could not do

without the thing longed for. We do not always long for the same things. Perhaps it is bread and meat—something to eat—at one time, and something very different at another. If our bodies are hungry, it means that nothing but something to eat will do us good. If you should offer a poor starving child a pretty plaything, that would not feed him. But suppose a little child who has no friends, no one to care for him, to speak lovingly to him, comes to you. Would it make his heart happy just to offer him cake and candy, without a kind word or look? The heart can be hungry for kindness and love just as the body may hunger for bread. And how often do we need bread? How often do we need love? Every day. There is but One who can give us enough to eat, and who can give us all the love we long for, and he bids us ask for it daily. [Drill on text.] Daily bread is a great blessing. We must have it. Let us write it on our blessing circle.

Jesus feeds people now by making wheat grow for bread, and other things grow for our eating, but one time when on earth he fed five thousand by a miracle, which is something God alone can do, and which he does not do every day, as he makes wheat grow. All these people followed him one day across the Sea of Galilee, and there they were, away from home or any place to get supper, and the day was going away. The people were tired and hungry, and Jesus was sorry for them. He might have turned stones or grass into bread, or brought it down from heaven in angel hands, but there was a better way. He knew what he meant to do, but he wanted others to do their part. He asked Philip what to do, but Philip could only wonder and say that two hundred pennyworth of bread would not go round. He knew they had no money, and he did not know what could be done. But now we have

*Andrew's part* in this matter. He had no bread himself, but he found some one who had. It was not much, to be sure, and Andrew did not think much of it, for he said, "What are they among so many?" but at least he found out what there was in all the company.

*The lad's part.* The only one who had bread was a lad who had brought his luncheon. It must have been his mother who thought about it and made it ready; so the mother had a part in feeding the five thousand, but the lad's part was to bring what he had to

Jesus, to give it into the Saviour's hands. It was but little—five barley loaves, or flat cakes, big crackers we would call them perhaps, and two small fishes. But he did not say, "I'll keep my own lunch;" he gave it up and gave it all. He could do nothing more.

*Jesus's part.* The Lord's part was greatest of all. He received the little store, blessed it, broke it, gave it to the disciples, and made it grow as they gave it into enough for all—not just a taste, but plenty and more than enough. And he is just as able and willing to-day to give us bread and everything we need, and to use the little things we bring to him.

*The disciples' part.* The twelve could not make bread, nor make it more, but they could hand it around to the hungry men seated on the grass, all comfortably as Jesus commanded. And afterward they could gather up the twelve baskets full of broken pieces, as Jesus said, so that they should not be wasted. They could give out and gather up what Jesus gave.

*Our part.* We have something to do now and here, though we were not with Christ that day beside the sea. First, we must pray for daily bread for ourselves and for others. No matter how he sends it, Jesus gives it and says we must ask for it.

Then, what we have we must be ready to share with others, whether it is food or clothes or playthings or good times or love and kindness. If that boy had kept his loaves, think how much he would have lost. We would not have heard of him to-day, and he would never have helped in that great work.

We must let Jesus use what we have. If



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bless them first, and they will go a long way, and help many. What Jesus gives us we can give to others who are hungry in their bodies and in their hearts.

We must waste nothing. Never throw away what you cannot use if it would do anyone else any good. Food, clothes, toys, picture papers, anything, everything that is useful, must be used.

Here is our part in one sentence which we must write on our hearts: Ask everything, give everything, do everything for Jesus' sake.

### Sub-Primary Hints.

**GOLDEN TEXT:** "The Lord is my shepherd; I shall not want." Psa. 23. 1. "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4. 19.

The twelve had returned from a missionary journey [suggesting points in Lesson X], and were telling Jesus all about their work of healing and preaching. They told him where they had failed and were driven away, and where they were treated kindly. This was the first time they had tried to use the great gift of healing which Jesus had given them. They must have been tired and excited after all their dangers, failures, successes, and encouragements. Jesus must have listened patiently, teaching them where they made mistakes, where they did exactly right, and giving them new courage and strength to use on their next journey.

John the Baptist had gone home to heaven [referring to our last lesson]; and many people who felt that they had lost their preacher were seeking Jesus.

Jesus and his twelve missionaries wanted to find a quiet place among the hills where they could rest a while, and talk over this great work of healing and preaching. On our sand-map we show where they crossed to the other side of the lake (northeastern shore of the Sea of Galilee), thinking to find rest here among the hills. We show, using picture of fishing boats, where the crowds followed in boats and where others went on foot around by way of land.

Jesus with perfect unselfishness gave up his plan for a quiet resting time, and devoted himself to these fathers, mothers, and children who had followed him for many miles, unwilling that he should go out of their sight.

There were no houses or stores within many miles of these hills. There was nothing growing here in the way of fruit, grain, or vegetables. At dinner time the people were so eager to stay longer with Jesus that they would not go home, though they were hungry. At supper time they were not yet ready to go. "What shall we do with all these hungry people?" thought the disciples. "They will faint on their long journey home." Jesus knows what he will do. He will not let the people go home hungry and tired. "Yet what can he do?" the disciples ask. "We have no money to buy food for this great company." "How much food have you?" Jesus asks. "A boy here has five small loaves of bread and two small fishes. What is that among so many?" That would not be enough to satisfy even the children.

Jesus asked them to call the boy who had brought this luncheon, and to make the men sit down in orderly groups on the grass. When all were seated quietly Jesus took the loaves and fishes, asking God's blessing, and broke generous pieces from the loaves and fishes, which the disciples gave to the hungry groups.

Then the five thousand guests could go home strengthened and satisfied. They had seen a wonderful miracle. They had seen the disciples busily gathering the abundance of food remaining. They could carry away the words of Jesus which were as wonderful as the miracle of the loaves and fishes.

### SUGGESTIONS FOR APPLICATION.

If the Sunday school is held at the noon hour, the children are hungry, and are thinking of the comfort awaiting them at home. Our appeal to them to acknowledge the source of their supply, to give thanks for daily bread, is timely. You will soon go home and have something to eat. Will you think of this Bible story while you are eating bread? Will you think of it to-night when you pray, "Give us this day our daily bread?"

Recall the text, "While the earth remaineth, seedtime and harvest . . . shall not cease" (Gen. 8. 22). Speaking of the fine white flour in our daily bread, we try to impress the children with the wonderful process of growth and change in the tiny seed, the blade, the ear. The sunshine and rain speak to us of the Father's promise of love and care. The wild berries and seeds that grow in the

woods and are food for hungry birds speak of the Father's care for his creatures.

God gives us promise of daily food for our souls. Did we know that our souls were hungry—hungry to be made better? hungry to know the Father? hungry to have forgiveness for sin? hungry to have our Father say, "Well done," when we have tried faithfully, against great discouragement, to do right? Have we any promises that our hungry souls shall be fed? "The Lord is my shepherd; I shall not want." "My God shall supply all your need."

### LESSON XIII. (June 24.)

#### REVIEW.

GOLDEN TEXT: "Thy kingdom come," Matt. 6. 10.



*Introductory.* What is a kingdom? We have had the word often this quarter, and ought to feel sure about the meaning. A kingdom is what belongs to a king, what is ruled over by a king.

The people in a kingdom are called the subjects of the king. A subject means one who is willing to obey. Now suppose a king had a great country belonging to him, and millions of people, yet the people hated him and refused to obey him. Would the kingdom really be his? It would be filled with rebels; that means disobedient ones instead of subjects. Unless the hearts of the people truly belong to the king he is not really king over them, though he may punish them and make them do what they do not wish to.

God's kingdom is in the hearts of people. It has to come in—that is, God's love and God's word must come into the heart and rule there. When we pray "Thy kingdom come" we ask that this dear love and the word of the Lord and his power and help and everything good may come into our hearts, and into others' hearts all over the world. When we ask this we must also be ready to work for this, doing what we can to let others know what a good king Jesus is, and helping them to choose him.

*The Kingdom of God.* What is it like, this heavenly kingdom? We have been finding out all this quarter. It is a kingdom

of blessing. We have had a circle of blessing all these weeks. It has no beginning or end, but always goes on. God's blessings are like this.

First, we have "The Beatitudes" and the blessing of purity. "Blessed are the pure in heart; for they shall see God." Then we find that it is a kingdom of love, with its "Precepts and Promises," all so loving and true, and its Golden Rule to measure by. It is a kingdom of faith, and we have the blessing of believing. We cannot see love, but we can see and trust what love does and obey the text "Be not afraid, only believe."

It is a kingdom of pity, and the blessing of pity is very great. If Jesus were not sorry for us and if no one was ever pitiful, it would be a sad world to live in. In the lesson "The Centurion's Servant Healed" we learn of our Lord's pity, and that "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Then we learn of "Jesus and John the Baptist," and of the blessing of power. "He hath done all things well," and showed his great power in love. Sometimes men who have great power show it by hurting others, but Jesus helps by his great might.

In "Jesus Warning and Inviting" we have the blessing of rest. There was never so sweet an invitation as "Come unto me, all ye that labor."

"Jesus at the Pharisee's House" is a lesson that shows us the blessing of gratitude. The poor woman who loved much was forgiven much, and Jesus's word to her was, "Thy faith hath saved thee."

The "Parable of the Sower" teaches us that "The seed is the word of God," and we have the blessing of the word. If God had never said anything to us, how hard it would have been!

In the "Parables of the Kingdom" we learn that "The field is the world." We have the blessing of harvest to look forward to. Are we getting ready for it?

"The Twelve Sent Forth" teaches the blessing of helping and that "It is not ye that speak."

The blessing of temperance is taught in the sad "Death of John the Baptist," and here is the command, "Be not drunk with wine."

"The Feeding of Five Thousand" and the prayer "Give us this day our daily bread" teach us the blessing of daily bread—how to ask, what to do.

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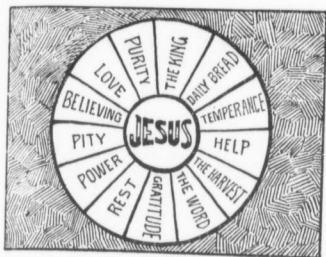
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Now we will draw a line from these blessings on the circle to the center, and write there the name of the One to whom everything good goes back and from whom every good gift comes—Jesus.



### Sub-Primary Hints.

**GOLDEN TEXT:** "This is indeed the Christ, the Saviour of the world."

When we announce, "This is review Sunday," we hope that the children's minds will run back to the first lesson of the quarter, recalling that as our starting point. The children's ideas of time, even of recent events in their own experiences, are extremely vague. "I don't know days," replied a child of six, when asked when her father returned. As the father had returned some time within forty-eight hours, this incident is a fair illustration of a child's vague notions about time. Taking into consideration that our children "don't know days," we review entirely by suggestion; but at times the suggestions will come unexpectedly from the children.

We naturally expect the children to recite most perfectly the lessons to which they appeared to give closest attention. Appearances in the sub-primary class are sometimes deceitful. We may be prepared for surprises. The child who appears entirely absorbed in contemplating his new shoes during the Easter lesson managed in that time in some unaccountable way to fix his attention on both shoes and lesson, and now astonishes his teacher by his ability to recall the very lesson which he appeared not to hear.

Children who appeared to listen attentively may surprise us by giving our illustrations in minute detail; but the point for

which these illustrations were used has entirely escaped them. They were intensely interested; but what did they learn by the means?

Have some concrete thing in sight which should recall each lesson; yet all these pictures, objects, etc., should not be in sight at the same time, for this would be too confusing. Having previously arranged lesson topics with some order and continuity and armed ourselves with a carefully written outline or list, we produce one object or picture at a time, as the lesson in which it was used is reviewed.

We begin with our Easter lesson, for this time of special celebration is most easily recalled, and attention arrested at the start. Have in sight some of the most beautiful flowers used on that occasion. Reproduce their arrangement if possible. Have in sight the Easter pictures, and sing Easter songs. The words of our Easter songs almost retell the story. The flowers and pictures help much in the suggestion. Was our glorious celebration for this one year only, or are we to celebrate every year as long as we live? Why are we to celebrate?

The Easter lesson naturally leads us to speak of the power of Jesus in raising the dead and healing the sick. While the children hold in turn the pictures of the raising of the daughter of Jairus, the healing of the centurion's servant, and the feeding of the five thousand they easily recall these miracle lessons.

In our next step, as the subjects are more abstract, the recitations will not be quite so clear. Jesus gave power to his disciples. We produce all the pictures used in teaching Lesson X, which we used as a missionary lesson. The disciples had power to do what? Where were they to go? What must they take on their journey? What must they teach? Could they return again to Jesus? If the class has helped some missionary during this quarter, we refer briefly to his work, as related to the work of the first missionaries; and then pass on to our next step, the mission of John the Baptist. We dwell briefly on his imprisonment and death, but review more fully his preparation and actual work and his meeting with Jesus. If our sand-map is used, we begin with the bare, smooth sand, and let the map grow with each lesson under the children's hands.

We recall the teachings of Jesus (topical lessons). The children recite the Golden

Rule, telling what it means by drawing illustrations from their own experiences in breaking or keeping it. What of our Master's example in keeping the Golden Rule?

We next recall Lesson I, with its text, "Blessed are the merciful," in which we tried to inculcate precepts of kindness to animals. We have on hand some very attractive pictures of domestic animals, and we let the children give their concrete experiences in carrying out our plan and pledge to protect and defend all harmless creatures.

We speak next of literal sowing and reaping (Lesson VIII), showing specimens of wheat and corn, and reciting our Bible promises of harvest blessings. We draw our parallel lesson on figurative sowing and reaping, recalling the thought in Gal. 6, 7-9.

We close with our lesson about the kingdom of heaven within us, and of the mansions which Jesus has gone to prepare for us, and of his sure promise, "Because I live, ye shall live also."

### Whisper Songs for June.

#### TENTH LESSON.

I would be thy little lamb,  
Shepherd of the holy flock.  
Lead me gently with thy hand  
To the shadow of the Rock.

#### ELEVENTH LESSON.

Keep thy little ones from harm,  
Holy Saviour, night and day;  
Gather them within thine arm,  
Bear them safely in thy way.

#### TWELFTH LESSON.

Heavenly Shepherd, feed thy flock  
In the pastures of thy word;  
Break the children's bread, that we,  
Even we, may know the Lord.

#### THIRTEENTH LESSON.

When the evening shadows fall,  
And the Shepherd calls us home,  
We shall hear his gentle voice,  
Know the fold, and gladly come.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

*Teacher.* This is the day which the Lord hath made:

*Class.* We will rejoice and be glad in it.  
*T.* Let the children of Zion be joyful in their King.

*C.* Serve the Lord with gladness.  
*T.* Come before his presence with singing.

RECITATION (in concert).

"The day we love best!

The brightest and best of the seven,  
The pearl of the week, and the light of our way:

We hold it a treasure, and count it a pleasure  
To welcome its dawning and praise Him to-day."

SINGING (a familiar song of praise).

PRAYER (preceded by the following, softly whispered after teacher):

"Jesus, Master! yes, we love thee,  
And, to prove our love, would lay  
Fruit of lips which thou wilt open  
At thy blessed feet to-day."

OFFERING (with appropriate exercise).  
MOTION EXERCISE.

"One little mouth and tongue,  
Sweet and true to be.  
Two little eyes and ears  
Ready, Lord, for thee,  
[*Raise hands.*]

"Two little feet and hands  
[*Hands outstretched.*]  
To do our Master's will.  
One little heart and soul  
[*Hands on heart.*]

To love and praise him still.  
"Five little soldiers,  
Ready there they stand.  
[*Right hand raised, fingers spread.*]  
Ten little soldiers  
To work at his command.

[*Left hand raised.*]  
"Christ Jesus is our Captain,  
[*Hands on heart, looking up.*]  
We cheerfully obey;  
For all true Christian soldiers  
Please Jesus every day."

LESSON TAUGHT.

ECHO PRAYER.

CLOSING EXERCISE (class, standing, forms a "ring"—in small groups if class is large. All sing):

"Blest be the tie that binds  
Our hearts in Christian love."

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Have you thought what your DUTY, in this respect, is to the School?

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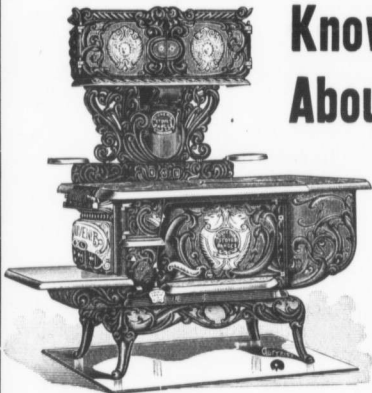
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