



CONTENTS.

If We Could See	i
Light on the Lessons	ii
The Story-book in Our Sunday School Libraries	ii
Methodist Magazine and Review for January	iv
New Teacher's Bible	iv
Book Notices	v
New Sunday School Books	vi
Young Leaders With Empty Books	vii
Order of Services—First Quarter	vii
International Bible Lessons	74
Primary Teachers' Department	111

SIXTY CENTS
A YEAR

*
Montreal:
C. W. COATES

TORONTO:

WILLIAM BRIGGS

... Publisher ...

SINGLE COPIES
TEN CENTS

*
Halifax:
S. F. HUESTIS

2 1/2 times cover

A TIMELY HINT

**SUNDAY SCHOOL SUPERINTENDENTS
TEACHERS AND LIBRARIANS**

It will doubtless occur to you that the winter season is a good time to make the school a gift of a new Library, or, at any rate, a substantial supplement to the existing Library. Our Fall Importations of new, bright Sunday School Books are unsurpassed. Take advantage of the splendid range of choice offered by the well-filled shelves. Write for catalogues and prices. Our prices will be found satisfactory. We have a grand stock of attractively bound volumes for

PRIZE OR GIFT BOOKS

Look through the subjoined list and note the numbers of new books, and especially the excellent books by our Canadian writers. We can give you every satisfaction.

In His Steps. "What would Jesus do." By Charles M. Sheldon. Cloth.....\$0 35

Not Yet. A page from a noble life. (New). By Annie S. Swan. Cloth..... 0 50

Pathfinding on Plain and Prairie. (New). By Rev. John McDougall. Illustrated. Cloth 1 00

Trevelyan's Little Daughters. By Virna Sheard. Illustrated. Cloth..... 1 00

Dwellers in Gotham. By Annan Dale. Cloth 1 25
Rev. J. E. LANCRELY writes: I read this book. I read it all. That means something, for I soon tire of a shallow story. It is a living picture of the dwellers in a large city.

Domitia. By S. Baring Gould. It deals with early Roman life, and is a thrilling picture of those turbulent times. Illustrated. Cloth... 1 25

Harutime: or, Lights and Shadows in the Orient. By Rev. H. S. Jenanyan. Fully Illustrated. Cloth..... 1 25

A Splendid Series of 35c. Books
Handsomely Bound in Cloth. Illustrated

The Claremont Tales. A story for boys and girls. By A. L. O. E.

A Wreath of Smoke. Or a wedding in a London Fog. By A. L. O. E.

Grace Vernon. Or Christian Love and Loyalty. By A. L. O. E.

Christian Conquests. A collection of stories, by A. L. O. E.

Pomegranates From the Punjab. A series of stories, by A. L. O. E.

The Lake of the Woods. A Tale of the Backwoods. By A. L. O. E.

Tales Illustrative of the Parables. A collection of stories, by A. L. O. E.

Little Bullets From Bataha; or, Indian stories by A.L.O.E.

Seven Perils Passed. A series of stories by A.L.O.E.

The Battle of Life; or, What is a Christian? Stories by A. L. O. E.

The Wondrous Sickle; and other stories by A.L.O.E.
The King's Highway. Stories on the Commandments. By Rev. Dr. Newton.

The Safe Compass; and How it Points. By Rev. Dr. Newton.

The Giants, and How to Fight Them; and Other stories. By Rev. Dr. Newton.

Burtie Corey. The Fisher Boy's A Temperance Story. By S. G. Goodrich.

Old Carroll's Will; or "Takecare of 'Number One.'" By S. G. Goodrich.

The Pilgrim's Progress. By John Bunyan. Illustrated. With notes and 16 Illustrations.

The Mysterious Basket; or the School of Life. A Temperance Story. By G. N.

WE PAY POSTAGE

WILLIAM BRIGGS,

Wesley Buildings,

TORONTO, ONT.

C. W. COATES, MONTREAL

S. F. HUESTIS, HALIFAX.



ALMA THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN
Address: Principal Warner, St. Thomas, Ontario

**For Over Fifty Years
MRS. WINSLOW'S
SOOTHING SYRUP**

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

SUNDAY SCHOOL BARRER

for

TEACHERS

AND

YOUNG PEOPLE.

Vol. XXXIII.

FEBRUARY, 1899.

No. 2.

If We Could See.

BY WILLIAM R. WOOD.

If we could see beneath our brother's
frown,
Beneath the look, the hasty word, the
deed,
That veils the inner, hidden, brother
heart,
The toiling, struggling, oft-defeated
heart,
The weary, harassed life-discouraged
heart,
Perchance less answering frown our
brows would bear.

If we could know the longings, strivings,
prayers,
That throb unceasing in its voiceless
beat,
The fair ideals cherished, lived for,
prized
More dear than life, but never, never
reached;
If we could mark that failure's bitter
pain,
Perchance the cutting phrase would die
unsaid.

If when we look upon the worldling's
course,
And view the madness of his race for
gold,
Or pleasure's gleaming bauble, or the
wreath
Twined by the heartless mob, and
labelled Fame,
We then could note his empty, anguished
heart,
Perchance our hearts would pity more
than blame.

If we could feel, with them who have
not won
In life's great inner conflict, all the pain,
The deep, unutterable, ceaseless pain,
Of life's defeat, the emptiness, the woe
Of looking back on life misspent and fled,
Perchance our sympathy would quench
our scorn.

If with the eye of love our hearts could
gaze
Upon the white soul of the little child,
That we erewhile for childish fault re-
proved,
And see the battles in its child life
fought,
Its strivings for the true, the pure, the
fair,
Perchance our very hearts with shame
would blush.

If we could know how still the Father's
heart
Yearns o'er his erring children in their
wrong,
If we could know the prodiga's unrest,
And half-acknowledged longing for his
home,
Perchance our love with clearer flame
would shine,
And oft we'd bless where now we only
blame.

Riverbank, Ont.

Give the first question in the Old Testa-
ment and the first in the New.
Answer.—The first in the Old Testa-
ment—to Adam—"Where art thou?"—
God seeking the sinner. The first in
the New, "Where is He?"—The sinner
seeking Christ.

OUR PERIODICALS.

The best, the cheapest, the most entertaining
the most popular.

	<i>Yearly Subscription</i>
Christian Guardian, weekly.....	\$1 00
Methodist Magazine and Review, monthly.....	2 00
Magazine and Review, and Guardian or Wesleyan.....	2 75
Magazine and Review, Guardian and Onward.....	3 25
The Wesleyan, Halifax, weekly.....	1 00
Sunday-school Banner, monthly.....	0 60
Onward, 8pp. 4to, weekly, under 5 copies.....	0 40
5 copies and upwards.....	0 50
Pleasant Hours, 4pp. 4to, weekly, single copies.....	0 30
Less than 20 copies.....	0 25
Over 20 copies.....	0 24
Sunbeam, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Happy Days, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Dew Drops, weekly.....	0 07
Per quarter.....	0 02
Berean Senior Quarterly.....	0 20
Berean Leaves, 100 copies per month.....	5 50
Berean Intermediate Quarterly, 100 copies per quarter.....	6 00
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.....	0 50

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,

Methodist Book and Publishing House,

TORONTO.

C. W. COATES,
2176 St. Catherine St.,
Montreal, Que.

S. F. HURSTIS,
Meth. Book Room,
Halifax, N.S.

Sunday School Banner.

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

TORONTO, FEBRUARY, 1899.

Light on the Lessons.

There has been quite active inquiry for the new "Harmony of the Gospels," and several persons have taken agency for its sale. It is one of the most valuable helps to the comprehension of the lessons for six months of this year, and the whole of 1900, which are upon the life of our Lord. The following is the testimony of an English review upon this kind of harmony, or monotessaron, as it is called. (Price, 50 cents. Write Rev. Dr. Withrow, Toronto, for special rates to agents.)

"It is just simply an arrangement of the matter contained in the four Gospels into one consecutive modern narrative. The author has really edited the sacred narratives, and, without using a single word of his own, has reconstructed the life and teaching of our Lord. Nothing new, of course, is added, and nothing

vital is omitted, but the incidents and details given in one Gospel and omitted in another are here brought together in a new way. They are not exhibited side by side, as in a Harmony of the Gospels, but woven into one consecutive narrative, as if there had been originally but one Gospel, and that one including the whole four. The work excels the ordinary Harmony in giving, more naturally and compactly, the total testimony of the evangelical writers. The objection to the ordinary 'Lives of Christ,' even the best of them, is that they are purely human productions, and seldom satisfy the taste, imagination, and reverence of the Christian reader. The present work is wholly free from that objection, inasmuch as it is entirely composed of the words of the sacred narratives themselves. We have here, then, a new life of Jesus Christ, given wholly in Scriptural language, yet quite modern. We have thus the life of Jesus Christ, given in the form of a modern biography, yet told entirely in the words of Scripture. So modern and attractive is its form, that one can imagine that many would read this who would not read the Gospels themselves."

The Story-book in Our Sunday-School Libraries.*

BY H. BONIS.

(Principal Vienna High School.)

As everyone who has had experience with Sunday-school libraries knows, the class of books known as "story books" is by all odds most in demand among the scholars. It is also perhaps the class in the choice of which most care is required in order to prevent the introduction into the library of unsuitable books. Here, also, we shall meet the greatest differences of opinion among well-meaning persons as to what kinds of stories should, and what kinds should not, be admitted to the library. Some will be found to condemn in toto all works of this class, on the ground that they are not usually true, and hence are liable to give wrong impressions in regard to human life and God's dealings with man. The danger here can

*From a paper read before the Elgin Anglican Sabbath-school Convention, 1898.

scarcely be denied, and is one of the strongest objections to the indiscriminate reading of literature of this kind. Yet most will be ready to admit that the danger in this direction may be, if not entirely removed, yet minimized, by selecting those authors only whose works, judged by the standards of the most enlightened experience and of the Word of God, commend themselves to us.

In favour of the story form of conveying truth it may be said that this is the method adopted by the Great Teacher in the parables of the New Testament, that all minds, and particularly youthful minds, are more readily influenced by accounts of personal experiences than by abstract truths; and that the story gives room for expansion and the introduction of details, showing the application in particular cases, in dealing with religious questions. The plot of the story, too, awakens an interest and makes palatable, in a way otherwise unattainable, the discussions on these questions which it is desired to bring before the reader.

While admitting, then, that the story-writer's method of teaching moral and spiritual truth is open to objection in some points, just as all other human agencies are, the arguments in favour of its use in this way are so strong that the majority of thinking persons have come to give it a qualified endorsement. That is to say, they require that the story be not only within the bounds of probability, if not of actual experience, but also that a moral and spiritual purpose may pervade the book; also that the author display a certain amount of reserve in speaking of evil, bearing in mind Pope's adage on this point, in which, speaking of vice, he says, "We first endure, then pity, then embrace."

I believe that many of our Sunday-school story books fulfil these requirements admirably, and are powerful influences for good. Such books as the Pansy series, in which, while unfolding the plan of her story, the author discusses, or rather makes her characters discuss, in an intelligent and fair-minded way, the various problems which meet young people of to-day in their social and religious life, must exert an incalculable influence for good. Books of this class, however, need no recommendation; they are found in every Sunday-school in the land, and highly prized by teachers and scholars alike.

But there are other kinds of story books found more or less in nearly all

libraries, whose usefulness for the purpose for which they were intended, is very doubtful. Most people recognize the rule that books should be adapted to the period of life at which the reader has arrived. A book may be permitted and prove useful to one who has reached the age of twenty, or over, which would be injurious in its influence at the age of fifteen, and yet how often do we see this principle violated in our libraries! Sensational reading is one of the crying evils of the day. In its ultimate analysis this kind of literature is found to consist largely of appeals to the passions, often to the strongest and fiercest of them. This is the decision of the psychologist—the man who has made a special study of the workings of the human mind. Surely, then, we should be careful, lest in our desire to please our scholars, we be found pandering to that which they have been taught to renounce—the world, the flesh, and the devil.

I quote from a work by Louisa Alcott, the well-known writer of Sunday-school books, some sentences relative to the deadening influence of sensational literature. Speaking of a writer of this class of fiction she says: "She delved in the dust of ancient times for facts or fictions so old that they were as good as new, and introduced herself to folly, sin, and misery, as well as her limited opportunities would allow. She thought that she was prospering finely, but unconsciously she was beginning to desecrate some of the womanliest attributes of a woman's character. She was living in bad society; and, imaginary though it was, its influence affected her, for she was feeding heart and fancy on dangerous and unsubstantial food, and was fast brushing the innocent bloom from her nature by a permanent acquaintance with the darker side of life, which comes soon enough to all of us. She was beginning to feel rather than see this, for much describing of other people's passions and feelings set her to studying and speculating about her own—a morbid amusement in which healthy young minds do not voluntarily indulge."

What is true of the writer in this case must necessarily be true also of the reader of such books as well.

I should not wish to be understood as implying that Sunday-school libraries in general contain books which might justly be called bad, but I do believe that as there are all gradations in this class of works from the supremely good

to the supremely bad, it is, consequently, often very difficult to draw the line. Protests from parents in regard to the class of literature supplied by some Sunday-school libraries are also not uncommon, and finally, if any one interested in this matter will investigate it personally by reading a dozen or more of the most popular story books in the average Sunday-school library, he will hardly fail to meet with some of the class to which I have referred, i.e., not necessarily bad books, but unsuited in matter and treatment to be put into the hands of young scholars, and altogether lacking in the requirement that they should contain positive religious teaching to make them eligible as Sunday-school books.

Methodist Magazine and Review for January.

This magazine enters on its twenty-fifth year and forty-ninth volume with a number of unusual interest. No other magazine in Canada, we think, has ever reached half the age. There are three well-illustrated articles. The first is by the Editor, on "Auld Reekie," with its stirring memories. "An Experiment in Altruism," by James L. Hughes, is an account of a very remarkable manufacturing industry, the Cash Register Manufactory, at Dayton, Ohio, a branch of which is to be established in Canada. The spirit of sympathetic co-operation with employees to secure their moral and physical betterment has, we think, never been surpassed. "China in Transition" is an important article, by Archibald R. Colquhoun, the ablest living authority on this subject. Prof. William Clark, of Trinity University, writes a scholarly paper on "Edmund Spenser," whose tercentenary was celebrated throughout the English-speaking world in January. Rev. Dr. Hugh Johnston has a very able article on "The Anglo-American Brotherhood." The Rev. W. Harrison has a reasonable article on "The Search and Manifestation." Short stories are a specialty of this magazine. Those of "A Princess in Calico," and, "The Night of the Charity Ball," are very clever. The Editor discusses optimistically the question, "Is Methodism Declining?" "Tolstoi on War" and "The Truce of

God" discuss the Czar's rescript. The World's Progress, Popular Science, Recent Books, and Religious Intelligence of the World make up an excellent number of this oldest magazine in Canada, never so strong and vigorous as to-day. Now is the time to subscribe.

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

New Teacher's Bible, Authorized and Revised Bible Texts Combined.

"Linear Parallel Edition." The Holman Comparative Self-Pronouncing Sunday-school Teachers' Bible. Containing, in combined text, the Authorized and Revised Versions of the Old and New Testaments. Philadelphia: A. J. Holman & Co. Toronto: William Briggs. Levant, Divinity Circuit, calf lined, silk sewed, rounded corners, red under gold edges, \$10.00. Persian morocco, \$8.00. Imperial seal, \$6.00.

It is universally recognized that the Revised Version of the Scriptures throws great light on the sacred text, and is, in many cases, the best possible commentary. It is, therefore, very important to be able to compare the two versions word for word. With separate Bibles this is difficult and involves much loss of time. When the respective texts are printed in parallel columns, this is also largely true, beside making the book very unwieldy and costly.

The Holman Teachers' Bible adopts an ingenious method, namely, that of printing in a single large type line the text of both versions where they read alike. Whenever a difference occurs in reading, spelling, capitalization, parenthesis, punctuation, or otherwise, the same is directly shown by upper and lower parallel lines in smaller type. Thus a comparative view of the texts of the two versions in their minutest details becomes immediate to both eye and mind. One can read and compare these versions accurately without the least effort.

This is the most compendious and time-saving apparatus for the study of both versions of the Scriptures and comparison of the two that we know. For the sake of convenient reference the chapter and version divisions of the Authorized Version have been preserved.

In Biblical poetry the metrical arrangement of the Revised Version is preserved by means of initial capital letters. Copious marginal references are given, and a new analytic and comparative concordance with 1,000 references is added. This makes a book of 2,153 pages, 256 of which are a full concordance, the text printed in clear and legible small pica type, with self-pronouncing proper names. Yet the book measures only two inches in thickness and is easily held in one hand.

The study of Biblical geography is of immense importance for the comprehension of the sacred text. To aid this study fifteen clear and well coloured maps are given, with eight pages of index of places. The price of this Bible may seem somewhat high, but it is really two Bibles in one, giving, by its special arrangement, the Authorized and Revised Versions both in full.

Book Notices.

"A Dictionary of the Bible." By John D. Davis, Ph.D., D.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N.J. With many new and original maps and plans, and amply illustrated. Philadelphia: The Westminster Press. Toronto: William Briggs. Pp. 802. Price, \$2.00.

This latest is, in our judgment, the best Bible Dictionary, at a moderate price, of which we know. There are, of course, books like Smith's in several volumes at large cost, but even if one possesses Smith's he will find this book of much value for concise treatment of the many topics that come under review. This large volume, a closely printed, large octavo of over 800 pages, with many coloured maps and many illustrations, is a marvel of cheapness, of fullness and accuracy. It is all the more reliable inasmuch as the author holds firmly the historical value of the Sacred Scriptures. In this respect it is a pleasing contrast with some parts of Smith's and some other dictionaries, in which the newest of the new criticism is accepted as demonstrated. Dr. Davis writes with a full knowledge of this criticism, and gives it, as in the department of chronology, its due value. The recent and accurate maps are of special importance. The faithful use of this book will greatly

increase the efficiency of the Sunday-school teacher, will give a new life to the study of the Word of God, and will illuminate many of its difficulties. We cordially commend it.

"Within the Purdah." Also in the Zenana Homes of Indian Princes and Heroes and Heroines of Zion. Being the Personal Observations of a Medical Missionary in India. By S. Armstrong-Hopkins, M.D. New York: Eaton & Mains. Toronto: William Briggs. Price, \$1.25.

It is significant of the intimate relations of the kindred Anglo-Saxon peoples that the greatest missionary triumphs of the Methodist Episcopal Church in the United States has been won under the protection of the British flag in India. Its converts in that country outnumber all the other trophies of its missions in the world besides. This book records some of the triumphs of Indian mission work. The word "purdah" means curtain, and comes to signify the seclusion of the zenana. The writer was physician in charge of the woman's hospital at Hyderabad. Her book echoes the bitterness of the women of India for the Gospel of Christ and the salvation from sin and suffering which it brings. It is beautifully illustrated.

"One Thousand Questions and Answers Concerning the Methodist Episcopal Church: Its History, Government, Doctrines, and Usages, including the Origin, Polity, and Progress of all other Methodist Bodies." By Henry Wheeler, D.D. With an introduction by Henry A. Buttz, D.D., LL.D., President of Drew Theological Seminary. New York: Eaton & Mains. Toronto: William Briggs. Price, 90 cents.

The title of this book sufficiently describes its character. Almost everything that can be asked concerning the sister Methodism of the United States finds here an answer.

"The Lady Isabel." A Story for Girls. By Eliza F. Hollard. With four illustrations by W. F. Brown. London: Blackie & Son. Toronto: The Copp, Clark Co.

The interest of this story is enhanced by the fact that it is essentially true.

There are those, says the author, who may even recognize in the heroine the daughter of a noble Scottish house, whose law was love and obedience, who thought not at all of self, but much of others, and so was perfected in love. Its scene is partly in Scotland in the days of King James II., partly in the Low Countries. It gives a vivid picture of the fight for Christ's crown and covenant, and of the rebellion and execution of the Earl of Argyle, an ancestor of our late Governor-General, the Marquis of Lorne.

"Christianity's Great Triumph and her Repulse." By "Clerus." Toronto: William Briggs. Cloth, 104 pages, 50 cents, postpaid.

The author reviews the condition of the Ancient Roman World with which Christianity had to deal; and, after describing the apparent inadequacy of the means employed, places before his readers a description of the completeness of her triumph. He then brings into contrast the results of modern missionary work in Japan, and shows how completely that country has accepted the civilization of Christianity, while practically rejecting Christianity itself. The argument is exceedingly cogent.

"Things of Northfield, and Other Things That Should be in Every Church." By the Rev. David Gregg, D.D. New York: E. B. Treat & Co. Toronto: William Briggs. Price, 60 cents.

The inspiration of this book is Mr. Moody's annual summer convention at Northfield, Mass. It consists of five sermons preached after a visit to that Mount of Vision. It endeavours to answer the questions, Why are there not more conversions? Our task as Christians and what we need for effectiveness?

"Windyhaugh." By Graham Travers. Toronto: The Copp, Clark Co.; William Briggs. Pp. 446.

The title of this story has a very Scottish look, which is not belied by its text. There is, however, not much of the dialectic difficulties one sometimes meets in Scottish stories. The scene is placed alternately on both sides of the Tweed. The religious problem is a prominent feature of the tale.

New Sunday School Books.

"Cis Martin; or, the Furriners in the Tennessee Mountains." By Louise R. Baker. Illustrated by E. P. Klix. New York: Eaton & Mains. Toronto: William Briggs. Price, \$1.00.

There is a mountain region in Eastern Tennessee where still linger the primitive customs, beliefs, and largely the language of a hundred years ago. This Miss Murfree has exploited in her marvellous tales. With the mountain whites we have made personal acquaintance, and in this book we learn what can be done toward promoting their temporal and spiritual welfare.

"In the Heart of the Hills; or, The Little Preacher of the Pacific Slope." By Hattie E. Colter. Edinburgh: Oliphant, Anderson & Ferrier. Price, 90 cents.

This story will have special interest to Canadian readers. It describes the life and labours among the ranchers and miners of the Pacific Coast of a Scotch girl of "grit, grace and gumption." She can teach, preach, nurse, and do everything that a woman ought to. Her nerve in riding over the Cariboo trail behind a runaway team is equalled by her devotion to the rough miners, for whom she opens a reading-room to counteract the deadly influence of the saloon. It is a heartsome, wholesome book.

"The Herods." By F. W. Farrar, D.D., F.R.S., Dean of Canterbury. New York: E. R. Herrick & Co. Toronto: William Briggs.

In strange contrast with the meek King of the Jews, the uncrowned monarch who had not where to lay his head, is the pride and pomp and power and guilt of the house of Herod. Yet the mild Christ "lifted the gate of the centuries off its hinges with his bleeding hand," while the Herods left a name

"At which the world turns pale
To point a moral or adorn a tale."

In reading their story we behold "Tragedy with crimson pall sweep by." An avenging fate hovered ever over this family like that which haunted the house of Atreus. The life of Herod, misnamed The Great, was one of gilded misery.

His footsteps were red with blood. Wives and children were alike sacrificed to his cruelty. In his life and in his death he was haunted by memories of guilt like those which beset the last hours of Richard III. Yet he was the great temple and palace builder second only to Solomon in all his glory. Dean Farrar, with comprehensive learning, yet with an exquisite literary taste, recounts this stirring story, a story which is so inextricably interwoven with that of Holy Scripture and which throws much light upon the life and times of our Lord and his disciples. It will be highly instructive in connection with the Sunday-school lessons of 1899.

Young Leaders With Empty Books.

In the great conventions which Methodism in England is holding under the direction of President Hughes, some valuable suggestions are being made. At both the Cardiff and Birmingham conventions the idea was strongly favoured of appointing young leaders of both sexes and placing in their hands empty class-books with instructions to find their own members either in the congregation or

in the unreached majority outside. The Times says: "We believe that if these conventions did nothing else than lead superintendents and leaders' meetings to appoint in every society new class leaders with empty books, it would produce the largest increase of members that this generation has ever known."

The idea is well worth remembering. Methodism was never more prosperous than under the class leader system. With this system adapted to the present hour, and consecrated youth enlisted to make it effective, a new impetus might be given to revival work. From the human side the secret of success is in getting everybody interested in the meetings and work of the church.—Michigan Christian Advocate.

This will apply to Sunday-schools as well.—Ed.

In the Looking-Glass.

The world is a looking-glass,

Wherein ourselves are shown,
Kindness for kindness, cheer for cheer,
Coldness for gloom, repulse for fear,

To every soul its own,
We cannot change the world a whit,
Only ourselves which look in it.

Susan Coolidge.

Order of Services.—First Quarter.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psalm 96, 7-13.]

SUPT. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

SCHOOL. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

SUPT. O worship the LORD in the beauty of holiness:

SCHOOL. Fear before him, all the earth.

SUPT. Say among the heathen that the LORD reigneth: the world also shall be established, that it shall not be moved:

SCHOOL. He shall judge the people righteously.

SUPT. Let the heavens rejoice, and let the earth be glad.

SCHOOL. Before the LORD: for he cometh, for he cometh to judge the earth:

SUPT. He shall judge the world with righteousness, and the people with his truth.

III. SINGING.

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. [1 John 1, 7.]

SUPT. But if we walk in the light, as he is in the light, we have fellowship one with another.

SCHOOL. And the blood of Jesus Christ his Son cleanseth us from all sin.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL BY JOHN.

LESSON VI. THE NOBLEMAN'S SON HEALED.

[Feb. 5.]

GOLDEN TEXT. Jesus said unto him, Thy son liveth: and himself believed, and his whole house. John 4. 53.

AUTHORIZED VERSION.

John 4. 43-54.

[Commit to memory verses
49-51.]

43 Now after two days he departed thence, and went into Gal^l-lee.

44 For Je'sus himsel^f testified, that a prophet hath no honor in his own country.

45 Then when he was come into Gal^l-lee, the Gal^l-le'ans received him, having seen all the things that he did at Je-ru'sa-lem at the feast: for they also went unto the feast.

46 So Je'sus came again into Ca'na of Gal^l-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'na-um.

47 When he heard that Je'sus was come out of Ju-de'a into Gal^l-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Je'sus saith unto him, Go thy way: thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Je'sus said unto him, Thy son liveth: and himself believed, and his whole house.

54 *This is again the second miracle that Je'sus did, when he was come out of Ju-de'a into Gal^l-lee.*

REVISED VERSION.

43 And after the two days he went forth from 44 thence into Gal^l-lee. For Je'sus himself testified, that a prophet hath no honor in his 45 own country. So when he came into Gal^l-lee, the Gal^l-le'ans received him, having seen all the things that he did in Je-ru'sa-lem at the feast: for they also went unto the feast.

46 He came therefore again unto Ca'na of Gal^l-lee, where he made the water wine. And there was a certain nobleman, whose son was 47 sick at Ca-per'na-um. When he heard that Je'sus was come out of Ju-de'a into Gal^l-lee, he went unto him, and besought him that he would come down, and heal his son; for he 48 was at the point of death. Je'sus therefore saith unto him, Except ye see signs and won-

49 ders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my 50 child die. Je'sus saith unto him, Go thy way; thy son liveth. The man believed the word that Je'sus spake unto him, and he went his 51 way. And as he was now going down, his servants met him, saying, that his son lived.

52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left

53 him. So the father knew that *it was* at that hour in which Je'sus said unto him, Thy son liveth: and himself believed, and his whole

54 house. This is again the second sign that Je'sus did, having come out of Ju-de'a into Gal^l-lee.

Time.—Probably in A. D. 28. **Places.**—Sychar, Cana, Capernaum. **Rulers.**—Pontius Pilate in Judea; Herod Antipas in Galilee.

Home Readings.

- M.* The Nobleman's Son Healed. John 4. 43-54.
Tu. Doings at the feast. John 2. 13-25.
W. A believing centurion. Matt. 8. 5-13.
Th. A ruler's faith. Matt. 9. 18-26.
F. Boldness in prayer. Heb. 4. 9-16.
S. Necessity of faith. Heb. 11. 1-6.
S. Faith and life. 1 John 5. 10-15.

Lesson Hymns.

No. 113, New Canadian Hymnal.

Just as I am, without one plea
But that thy blood was shed for me.

No. 110, New Canadian Hymnal.

I hear thy welcome voice,
That calls me, Lord, to thee.

No. 109, New Canadian Hymnal.

She only touched the hem of his garment,
As to his side she stole.

QUESTIONS FOR SENIOR SCHOLARS.

1. Jesus Received as a Prophet, v. 43-46.

In which direction was Jesus journeying when he came to Sychar?

How long did he remain there?

If he still journeyed northward, to what province would he come?

To what village did he come?

How long since he was there before?

What reason can you give for the presence of verse 44 in this story?

What custom of all the Jewish people is hinted in verse 45?

What happened to make this visit to Cana memorable?

2. The Nobleman's Petition, v. 47-50.

What caused the nobleman to appeal to Jesus? Give another reason.

Did he send or go himself?

What tendency of the people did Jesus rebuke in his answer?

How did the nobleman treat this rebuff?

How did his answer show his faith?

What difference in station between the two men?

Where was the son who was sick?

How far away was Jesus?

What act of faith is here recorded?

3. The Miraculous Cure, v. 51-54.

What did the nobleman think caused his son's recovery?

What did his family think?

What did John the apostle think caused it?

Could it not have been accounted for by natural causes?

What other miracle did Jesus perform upon one far distant from him?

Teachings of the Lesson.

1. God sometimes seems to refuse us when he is only testing us.

2. We should take God's promises as sufficient, and act as though we knew they were fulfilled.

3. God often causes circumstances to occur to confirm our faith.

4. The nobleman had hardly any foundation to rest his faith upon. Yet he believed and obeyed. Have I? I have infinitely more to found my faith upon.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus Received as a Prophet, v. 43-46.

How long did Jesus remain at Samaria?

Whither did he journey?

Why had Jesus first preached the Gospel in Jerusalem? Verse 44.

What treatment did he expect?

Why did the Galileans receive him?

How did they know of his miracles?

To what city of Galilee did he return?

What miracle had Jesus wrought in Cana?

Who was sick at Capernaum?

2. The Nobleman's Petition, v. 47-50.

Of whom had the centurion heard?

What did he do to secure help?

What answer did Jesus make to his call?

What was the ruler's reply?

What assuring command did Jesus give him?

How did he show his faith in Jesus?

3. The Miraculous Cure, v. 51-54.

What good news met him on the way?

What did he inquire of his servants?

When did the cure begin?

What had occurred at the same hour?

What effect had this miracle on the ruler and his household? GOLDEN TEXT.

Practical Teachings.

Where in this lesson do we see—

1. The plea of anxious love?

2. The answered prayer?

3. The power of faith?

QUESTIONS FOR YOUNGER SCHOLARS.

To what city in Galilee did Jesus go?

What miracle had he performed in Cana?

How long had Jesus been in Judea?

Why did the people of Galilee want him to come there? **They knew that he could do miracles.**

Where had they seen some of his wonderful works? **While attending the feast in Jerusalem.**

Who was sick at this time in Capernaum?

Why did the nobleman ask Jesus to heal his son? **He had heard of his wonderful works.**

What was he willing to do to get help for his son? **Take a toilsome journey.**

What great truth did he not know at this time? **That Jesus can heal not only the body, but the soul.**

Did the nobleman have much faith? **No; but he used what he had.**

What followed? **His faith grew.**

What lesson do we learn from this? **To go to Jesus, even if we have but little faith.**

THE LESSON CATECHISM.

(For the entire school.)

1. To what place did Jesus go after leaving Samaria? **To Cana in Galilee.**

2. What did a nobleman ask of Jesus at Cana? **To come and heal his son.**

3. Where was his son at this time? **At Capernaum, fifteen miles away.**

4. What did Jesus say to him? **"Go thy way; thy son liveth."**

5. How did the father receive the words of Jesus? **He believed, and went home.**

6. What did he hear before he reached his home? **"Thy son liveth."**

7. At what hour had the fever left the son?
At the hour when Jesus spoke.

NEW CHURCH CATECHISM.

59. What are our duties to society at large?

Our duties to society at large are truth, honour, justice, and kindness to all men; equity, fidelity,

honesty, and industry in business; help to the needy; and respect for age and authority,

1. Thessalonians iv. 11, 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

Seeking Jesus.

I. A TROUBLED SOUL.

Nobleman whose son was sick. v. 46.

Affliction worketh...glory. 2 Cor. 4. 17.

Chastened...for our profit. Heb. 12. 10.

II. HEARING OF JESUS.

He heard that Jesus was come. v. 47.

How shall they hear? Rom. 10. 14.

Jesus...passeth by. Luke 18. 37.

III. COMING TO JESUS.

Went unto him...besought him. v. 47.

Seek ye the Lord. Isa. 55. 6.

Casting away his garment. Mark 10. 50.

IV. SEEKING PERSISTENTLY.

Come down ere my child die. v. 49.

To pray and not to faint. Luke 18. 1.

Continuing...in prayer. Rom. 12. 12.

V. TRUSTING IN THE PROMISE.

Thy son liveth...believed. v. 50.

Believe...shalt be saved. Acts 16. 31.

Staggered not. Rom. 4. 20.

VI. FAITH REWARDED.

Met him...thy son liveth. vs. 51, 52.

All things...to him that believeth. Mark 9. 23.

Nothing shall be impossible. Matt. 17. 20.

VII. A BELIEVING HOUSEHOLD.

Himself believed, and his whole house. v. 53.

Salvation come to this house. Luke 19. 9.

Rejoiced...with all his house. Acts 16. 34.

EXPLANATORY AND PRACTICAL NOTES.

The visit of Jesus to the village of Sychar was an incident of his journey resulting from what seemed a chance meeting with the woman at Jacob's well. After staying two days among the Samaritans, who were eager to receive his teachings, he pursued his journey toward Galilee. This was the home of his boyhood, the region where he had been known only as a carpenter, and not as a teacher. He knew full well that he could not expect to be received as a prophet until he had gained a prophet's fame elsewhere. He had therefore chosen to spend a year in Judea, in and around the capital, where his teaching and his miracles had awakened universal interest. It is true that the number of those who fully believed in him was small, and the leaders of Jewish society both in the Church and the State, Pharisees and Sadducees, had pronounced against him. Yet there was in the heart of the masses a feeling that he was indeed a teacher with divine authority, and throughout Galilee the people were eager for his appearance. He came again to Cana, and at once the news of his arrival was borne throughout the province. It reached a nobleman at Capernaum, who was watching over the couch of his dying boy. A hope arose in the father's heart that the prophet might be able to restore his child. At once he started for Cana. It was a steep ascent among the mountains, but he reached the city, and found the Master, and begged him to come down and save his child's life. In the eyes of Christ a nobleman was as a peasant, and this nobleman had a soul to be saved as well as a son to be healed. He addressed himself to the man's heart, seeming to care but little for the curing of his child. He led him onward from belief to faith, and sent him on his way, trusting in the promise of his Saviour alone. The father found his son restored to health, and father, son, and family together rejoiced in the faith of disciples.

Verse 43. After two days. Days spent in teaching the Samaritans (verses 40-42). **Departed thence.** Left the beautiful valley between Ebal and Gerizim. **Went into Galilee.**

There ending his northward journey from Jerusalem.

44. This verse hardly fits into the story. It is indeed strange that Jesus should go into his

own country because a **prophet hath no honor in his own country**, and especially because he himself so **testified**. Various explanations have been attempted. Dr. Churton regards this verse as giving our Lord's reason for staying away from Nazareth, the home of his youth, and going to Cana and other places instead; and believes it to be merely a duplication of Matt. 13. 57; Mark 6. 4; and Luke 4. 24. But in our text not Nazareth, but all Galilee, is mentioned. A better explanation is reached by reading the next verse before this. The Galileans received him on account of their observation of his miracles in Jerusalem, and Jesus had hitherto refrained from working miracles in Galilee, because it is easier to gain honor at home after one has gained it abroad. This meaning is at least suggested by the Revision, "So when he came," etc. But Dr. Alford gives, perhaps, the clearest definition of the whole passage. Publicity had gathered around our Lord and his ministry in Judea—such wide and sudden publicity as to endanger his plans in general; so he went into Galilee to avoid premature fame, testifying that his own country was the place where as a prophet he was least likely to be honored.

45. The Galileans received him. Not because of memories of his beautiful early life, nor because of any previous Galilean teachings or miracles, but simply because they had **seen all the things that he did at Jerusalem**, thus illustrating the truth of the proverb our Lord quotes, as well as the truth of the statement of a modern scholar: "Jerusalem set the fashion in Hebrew estimate of men and things." **The feast.** The great passover festival celebrated annually at Jerusalem. To this "feast" men of Hebrew blood, from Judea, Galilee, and all foreign countries, gathered by the hundred thousand. The crowds overflowed Jerusalem's walls and filled the villages on surrounding hillsides. That our Lord attracted the attention of all Jerusalem in such a state of overflow indicates how wonderful were the "things that he did." **They also went.** "They" means the Galileans. Their province was often called "Galilee of the Gentiles" because of many Gentile cities within its borders, but it yearly sent its male Jewish population to Jerusalem. This clause is one of many evidences that John's gospel was written for Gentile readers; for no Jew would require such an explanation.

46. Our lesson on our Lord's first miracle wrought in **Cana of Galilee**, of which the disciple Nathanael, that Israelite in whom there was no guile, was a citizen, is fresh in the minds of our scholars. To that town he now **came again. A certain nobleman.** Literally "a

kingly person," or "one belonging to the king;" probably an officer of the court of Herod Antipas. One such dignitary at least, Manaen, became a convert to Christianity (Acts 13. 1), and another, Chuza, the royal steward, had for his wife one of the holy women who ministered to Jesus (Luke 8. 3). **Capernaum.** A customs city, or port of entry, for Herod's dominions. It is now identified by careful scholars with Khan-Minyeh, on the northern edge of Genesareth. The older theory, that Tell-Hum was its site, is now generally rejected.

47. When he heard that Jesus was come out of Judea into Galilee. The deeds of Jesus at Jerusalem had been everywhere reported, and his arrival in Galilee aroused hope in unnumbered hearts which had been like to break over dying dear ones. **He went unto him.** Rather than sent for him. He was probably, like Naaman, a great man with his master, but he had a Jew's deep reverence for a rabbi. **Besought him.** From Capernaum he had doubtless traveled with all the dignity which oriental officials affect, but the agony of his love humiliates him in the presence of this wonder-working rabbi. The phrase **that he would come down** reminds the student that Cana among the mountains was 1,350 feet higher than Capernaum by the lake.

48. Our Lord reproves the nobleman and his countrymen in bulk for requiring **signs and wonders** to compel belief. He does not reproach those who only heard of the Jerusalem wonders for not believing till those miracles had been duplicated in their presence. Rather he contrasts this man's forced faith—his belief for the sake of the miracle that he craved—with such spontaneous faith as that of the Samaritans, who believed "because of his word" (John 4. 41, 42). And so prejudiced were some of the Galileans that a year and more after this, "though he had done so many miracles before them, yet they believed not on him" (John 12. 37).

49. Sir, come down ere my child die. Whether or not he held Jesus to be the Messiah, he had no doubt of his power to heal; but he supposed that to succeed the miracle-worker must be close to the sufferer; and very evidently he dreamt not of power to raise the dead.

50. Go thy way; thy son liveth. Thus he who came "to comfort and help the weak-hearted" adapts his blessing to the spiritual needs of the recipient. On another occasion, as has been aptly said by a commentator, "when because of humility the centurion (Matt. 8) requests him to speak the word only, he offers to go to his home; here, when pressed

to go to the home he speaks the word only." The nobleman **believed the word**, and with a glad heart **went his way**. From the notable fact that he did not meet the servants until the next day it seems clear that he remained during the night either at Cana or some place by the wayside, which indicates into what maturity his faith had grown.

51. As he was going down. Descending the hillsides. **Thy son liveth.** "Is restored." The exact words that our Lord had used.

52. The hour when he began to mend. He seems to have expected restoration to health to be a gradual development. **Yesterday at the seventh hour the fever left him.** Implying a complete and sudden cure. The "seventh hour," according to the usage of the other evangelists and to the general understanding of Jews, was about one o'clock in the afternoon; but, as we have already seen, John in most cases (we will assume in all) uses another system of notation of time, nearly the same as our own; so that the seventh hour was about seven o'clock in the morning.

53. The father knew that it was at the

same hour. And that was not all he knew. He knew that Jesus by word could command healing influences to shoot over miles and cure a distant child, and though he may not have had a definite theological understanding of our Lord's power and goodness and Messiahship, he knew enough for **himself to believe, and his whole house.** The true believer consistently becomes the head of a believing household.

"I and my house will serve the Lord;
But first obedient to his word
I must myself appear;
By actions, words, and tempers show
That I my heavenly Master know,
And serve with heart sincere."

"The word **believed**, *absolutely*, implies that in the fullest sense he and all his became disciples of Jesus."—*Ajford*.

54. The second miracle. Not the second which our Lord wrought, for he had wrought many at Jerusalem (John 2, 24; 4, 45); but the second wrought **when he was come out of Judea into Galilee.**

CRITICAL AND HOMILETICAL NOTES.

A nation's lost opportunity. The event recorded in this lesson probably occurred in December of the year 27, nearly or quite twelve months after Christ's baptism. That year had been spent entirely in Judea, except the brief time involved in his return to Cana of Galilee, where he performed his first miracle. This period is known as the Judean ministry of Jesus, and after its close he was no more in Judea until the final passion week, except for the few days of his subsequent returns to two passovers, and probably one feast of tabernacles and one feast of dedication. This year of Christ's Judean ministry ran parallel with John's ministry; for it was only after John's arrest and imprisonment that Jesus departed from Galilee. The year was devoted chiefly to an offer of Jesus as the Messiah to the Jewish nation, and an appeal to the official representatives of the nation to receive him. They rejected the appeals both of John and of Jesus. The close of this period, consequently, marks the passing of a nation's opportunity.

Christus Consolator. The miracle of the lesson is notable as the first miracle of healing, and introduces Jesus to us as "Christ the Consoler." This is a distinguishing aspect of his life. Out of the thirty-three miracles which the gospels record twenty-four are miracles of healing.

The actual proportion of this class of miracles was doubtless much greater than this, for we have frequent references to great numbers of such miracles which are not recorded, while there are no intimations that he habitually performed other kinds of miracles. In this respect Christ's miracles are in striking contrast with the miracles of the Old Testament. Out of sixty-two miracles recorded in the Old Testament not more than four can properly be called miracles of healing. The Old Testament contains many merely "nature miracles," miracles of "power," and many of "judgment" and "punishment," but very few of compassion and pity. But Christ's miracles are just the reverse of this. He was in quick sympathy with human wretchedness and sorrow. He was "moved with compassion" (Matt. 9, 36). The sight of tears touched him (Luke 7, 13). "He sighed" as he looked upon human misfortune (Mark 7, 34). A widow's bereavement made irresistible appeal to him (Luke 7, 12). "Himself took our infirmities and bare our diseases." He is the Christ of the Healing Hand. Has anyone yet arisen to take his place as the consoler and comforter of human sorrow?

Types of faith. This nobleman represents a distinct type of faith. It was a faith of the senses, a faith of sight and touch. The Samari-

tans, from whom he had just come, "believed because of his word" (verses 41, 42), though he had performed no miracle among them. But Jesus said to this nobleman and those like him, "Except ye see signs and wonders, ye will not believe." Nevertheless it was faith, though not of the highest kind. There were many who would not believe even after they had seen the signs and wonders. Then, too, his faith required that Jesus should come and touch his son. He thought it necessary that Jesus should "come down" to his house. The faith of the centurion is in contrast with this. He said, "I am not worthy that thou shouldst enter under my roof: but say in a word, and my servant shall be healed" (Luke 7. 6, 7). The man, who would not believe without the evidence of sight and touch, had the same type of faith as the nobleman. So, perhaps also, the woman who thought she must "touch his garment" in order that she might be healed. But Jesus honored faith, however feeble, if it was genuine, and gave signs to those who would be convinced by them. So he did with this nobleman. He reminded him of the sensuous type of his faith; but there was something so pathetically sincere and earnest in the man's quick and eager appeal, "Sir, come down ere my child [*paidon*, not son, but my 'little one'] die," that Jesus disregarded the height of his faith and answered to its genuineness, "Go thy way; thy son liveth." And then, as often proves to be the case, the man was able to exercise a greater faith than he at first thought possible. "The man believed the word that Jesus had spoken unto him, and went his way." One step of faith makes another easy.

Verifying an answer to prayer. It was at one o'clock in the afternoon ("the seventh hour") when Jesus said to the nobleman, "Thy son liveth." The next day—which may have been after sunset that evening, as the Jewish day closed with the going down of the sun—the servants met the father returning, and told him that it was at that hour the fever left the child. Faith was thus verified. The facts answered to the expectation. The father testified to what had occurred at one end of the line, the servants and members of the family testified to what had happened at the other. It was a perfect synchronism. The logic of the facts was irresistible. Jesus by his mere word and will had wrought a miracle of healing at a distance of miles. Only divine power could do that. So the man "believed, and his whole house." Joseph Parker strikingly remarks on this feature of the account: "Mark the boldness and unreservedness of Christ's word. It was in no sense provi-

sional. There was no parenthesis cunningly arranged for escape. It was, too, a word whose truthfulness could soon be tested. Words of this kind abound in the speeches of Jesus Christ. He set very brief trial times and risked many opinions which every hearer could test for himself. He told Nathanael's character to men who could have confounded him with disproof in a moment; he told a woman of Samaria all that she ever did; he told Simon where to find the money for the tax; he told the disciples where to find the ass and the colt; and he took but three days to vindicate his promise of self-resurrection. All these patent and testable things were the first rounds of the ladder whose head reached beyond the stars."

There have been modern verifications of answer to prayer as striking as this case of the nobleman's son. An Annual Conference in session at Mount Vernon, O., received a dispatch stating that Bishop Simpson was dying at Pittsburg, Pa. William Taylor, subsequently Bishop of Africa, led the Conference in prayer. While he prayed the impression came to many minds, of which they spoke when they arose from their knees, that Bishop Simpson would live. Bishop Bowman, who presided at the Conference, made a record in his notebook of the circumstance and the hour, and several months afterward learned from Bishop Simpson's family that it was at exactly that hour, to the astonishment of the physician, a great change took place in him, and from that point he rapidly recovered.

Thoughts for Young People.

The Nobleman and His Son.

1. Trouble comes to rich and poor alike, and death enters the nobleman's palace as well as the humblest cottage (verse 46).
2. Often trouble drives men to Christ when prosperity does not lead them to him. This man would never have sought the Saviour if sorrow had not come to his house (verse 47).
3. How much more earnest are parents in seeking the physical and temporal welfare of their children than in seeking their spiritual welfare! Yet the soul is more important than the body (verse 47).
4. True faith takes Christ at his word of promise and asks no outward sign (verse 50).
5. The same power by which Christ could heal the nobleman's son while far away he can employ in answering our prayers for friends at a distance (verses 50-53).
6. The miracles of the Lord and his abundant answers to prayer should lead us to a faith that bringeth salvation (verse 53).

Orientalisms of the Lessor.

BY J. T. GRACEY, D.D.

The term "nobleman" is probably here a complimentary title rather than an official one. There is a wide or, rather, a loose application of the term in all oriental lands. The Rev. S. G. Wilson tells us of Persia that "the number of nobles with the title of 'khan' holding an office, or drawing a pension, or expecting one, is legion. Some of these belong to the landed aristocracy, a few have earned their titles by meritorious service, the remainder have no just claim and have bought their titles and pensions." He says that a man may reach any position in society or the government regardless of the condition or social rank in which he was born. Low birth does not keep him from becoming a noble. One water carrier became more than a noble, being appointed minister to England. Money can buy any title to nobility. If an adventurer present a rifle to a prince, he may be dubbed a "nobleman;" or a carpenter, tailor, or photographer may be paid for his service with a title. It "costs only a few cents' worth of paper and a half hour's writing." The rank and title bring neither office nor salary, the titled nobles long since having outnumbered the salaries. The title, which is nothing but a title, is not even hereditary. A nobleman's sons must procure the office and salary, if there be one, or even the empty title, with a sum of money usually equal to the salary of the position for one year if the title and office have any salary attached. Even army rank is purchasable. Civil officers may make payment and forthwith be proclaimed "colonel" or "general" in the army, but the money paid may miscarry or the title bring no income. "What is it that has a name, but no existence?" asked a soldier of a prince. The answer was, "My salary." (Wilson's *Persian Life and Customs*, p. 181.)

It is not certain that this nobleman would see in this healing the distinction that actually existed between it and the so-called "miracles of healing" which it was usual to claim for the rabbis who took on themselves the healing of diseases. The healing of his son at the "exact moment" when Jesus said, "Go thy way; thy son liveth," may only have been evidence that he was a devout rabbi, or even a prophet; but the Jewish teachers soon discerned the distinction which Jesus claimed, as working such wonders because his "Father worked, and he worked;" or because he had the power in himself, by his simple command, to rebuke disease.

Jesus rebukes the people of his age for demanding wonders as a basis of faith. "Except

ye see signs and wonders ye will not believe." The age was full of this. The Pharisees constantly asked Christ to work a miracle in their presence. Evil spirits were in the air, and madness, hysteria, and these "possessions" were esteemed miraculous; they were indicative of the presence of unseen demons, and the astrologers, necromancers, and magicians were constantly called on to prove their power by overcoming the maladies which these demons superinduced. They had the same morbid desire to see Jesus Christ perform wonders, and to make this the condition of faith in him was easy and natural. He sought to lead them rather to faith in himself as another sort of a wonder-worker, with a supernatural relation to God the Father, the revealer, not merely of power to save the body, but to heal the soul, and in this he differed from all the rabbis, priests, and prophets of his time.

The quotation of the proverb by Jesus about the prophet not having honor at home finds confirmation in the recently discovered papyrus leaf entitled "Sayings of Jesus," in which this quotation occurs, which Professor Harnack, of Berlin, translates, "A prophet is not welcome in his own town, nor does a physician work cures among those who know him." It is, we believe, the "fifth saying," and all the learned men who have examined these leaves agree in attributing to them a very early date. But the fact that Jesus made use of the current proverbs of his time serves to show how much he was a man of the people. It was always, and still is, considered clever, either in illustration or in argument, to make apt quotations of the wise or pithy sayings, so common to all oriental lands.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 45. "Having seen all the things which he did." The Christian has a reason for believing. E. M. Noyes says: "We have seen races redeemed, nations emancipated, hoary iniquities banished, savage islands made the abodes of peace. And as we experience his power in the renewing of our own hearts, and witness the gradual redemption of human society by his transforming influence, shall we not, like the Galileans, receive him, having seen all the things that he did?"

Verse 47. *Seeking Jesus*. Just as hunger and thirst send the child to its parents, so sorrow and trouble and needs greater than we can meet send us to a higher power than human resources can offer. Abraham Lincoln, in the dark days of his nation, said, "The serious sickness of my little son drove me to prayer, and now, in this

time of national peril and great responsibility, I am depending on that divine assistance without which we cannot succeed."

Verse 49. The craving among so many modern Christians for our Lord's visible, personal return to earth is just a repetition in another form of this nobleman's prayer when he asked that Jesus would go down to Capernaum to heal his son. We do not need his visible presence to cope with the evils of our times any more than this nobleman needed it at Capernaum for the cure of his boy. He is here already, according to his promise, and we need to learn from this narrative to trust in his own assurance that he is already here and go our way to do his will in the preaching of his Gospel for the conversion of men.—*Dr. William Taylor.*

"The man believed the word that Jesus had spoken." Mr. Moody began his talk to a company of street boys on "Faith" by holding out a nice book to the first one, saying, "This is yours if you take it." The boy looked incredulous and shook his head. The next boy laughed derisively. The next and the next ignored the offer, but a boy at the other side stepped up and took it, thanking Mr. Moody for the gift. "Is it really his?" asked the other boys in dismay. "We thought you didn't mean what you said!" "Of course it is his book," answered Mr. Moody; "I offered to give it to the one who would take it, and he has taken it." Thus Mr. Moody showed them that faith is simply taking God at his word, and that we honor him when we claim all that he holds out to us.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

One of life's hard, slowly learned, yet sweetest lessons is taught in the story of the nobleman's son. We cannot master it in one day, nor in many days. But the teaching may, by the Spirit's help, open before us a possibility, and day by day we may advance until the blessed experience becomes fully our own. This is the sort of incident St. John delights to tell, showing the growth of faith from the lower plane of belief to those heights of rest and trust where we with David can testify, "O God, my heart is fixed," and where we have a somewhat clear understanding of what Jesus meant when he said, "All things are possible to him that believeth." John was a lover of Jesus, and love is the revealer of heart to heart. So he selects this miracle from among many to show us that the supreme desire of his Lord is to have us believe in him independently of what we hope he may be able to do for us, or any manifestations of his

power in our behalf. The providences of God are often to us perplexing. Sometimes he gives what we ask; often he seems to deny. We are tempted to think that circumstances get the better of the will and power of God. Sin and sorrow look to be quite beyond his control. We recall what the Lord has done for his people in the past; we remember deliverances in our own emergencies, and we verily believe he can do anything he wills to do. Yet, knowing all this, faith falters. The heart sinks. If God has done for us, and can do for us, why does he not come to the rescue now? So we fall into doubt, distrust, and grief because we do not "see signs and wonders." The anchorage ground of faith in what God has done and is able to do is better than no ground at all; but it may shift under the heavy currents of events. Nothing absolutely holds but God himself. Anchored in him the soul drifts never under any stress of storm. This is the faith of Jesus. He believed in his Father, and, through hunger, weariness, the falsity of friends, agony unto death, he chose his Father's will and waited his time for the justification of his way—for the sweet flower sure to open from every bitter bud. The same faith he longs to see in his disciples. The nobleman's faith was sufficient at first to bring him to Jesus for help. It grew until he trusted his word. Finally he trusted the One who spoke the word, so that he and all his house believed. Does Jesus say to us, "Except ye see signs and wonders ye will not believe," while we doubt him because the answer to our prayer is delayed? because we do not see the results of our work? because circumstances are so very trying when God could change them if he would? He can do signs and wonders; he often does to strengthen our wavering faith. But he says, "Blessed are they that have not seen and yet have believed." When he says to us, through the promises of the word, "Go thy way; all things work together for good to them that love God," no matter how things look, let us go over the mountains, as this man did, with a believing heart, and we will find that there was a turn for the better the very moment that we believed.

The Teachers' Meeting.

Recall the first miracle at Cana from the class.... Draw the line on the map representing the journey from Sychar to Cana.... Show Capernaum on the map, and tell about the nobleman in trouble.... Indicate the journey from Capernaum to Cana, relate the events, and show the nobleman returning.... Show in this event how trouble leads men to Christ, and how a stout ad-

vances from inquiry up to complete faith.... Another view of the lesson shows the wonderful knowledge and power of Christ: (1) He knew men's hearts (verses 44, 45); (2) He knew men's needs (verses 47-49). The real need of this man was not healing for his child, but salvation for himself. (3) He knew how to lead men (verses 48-50); (4) He knew all the powers of the unseen world, and how to use them (verses 50-53).... See the result, a household of believers.... Christ's power was such that he could control all the powers of the universe.

OPTIONAL HYMNS.

Father, I stretch my hands to thee.
Weary child by sin oppressed.
Pass me not.
Jesus, my Lord, to thee I cry.
Is this thy time of trouble?

Hear thou my prayer.
Thou Son of God.
Jesus Christ is passing by.
The great Physician.
Go tell it to Jesus.

Library References.

BY GEORGE W. PEASE.

CAPERNAUM.—See Edersheim, Geikie, Farrar, Fouard. Especially Andrews, *Life of Our Lord*, pages 201, 203-220. Ritter, *Comparative Geography of Palestine*, vol. ii, pages 272-277, 283. Smith, *Historical Geography of the Holy Land*, pages 429, 456. Wilson, *In Scripture Lands*, pages 333-335.

THE MIRACLE.—Bruce, *The Miraculous Elements in the Gospels*, pages 129, 150. Dover, *Ministry of Mercy*, pages 15-31. Taylor, *The Miracles of Our Saviour*, pages 46-60. Trench, *The Miracles of Our Lord*, pages 126-133.

FREEMAN'S HANDBOOK OF BIBLE MANNERS AND CUSTOMS: Ver. 52, The hours of the day, 806.

Blackboard.

BY THOMAS G. ROGERS.



Again the scene of our lesson is Cana of Galilee. The second miracle there is wrought by our Lord in healing the nobleman's son. For a few then he granted deliverance from disease and death; now, for all who will believe, he works the mightier miracle of salvation from sin and sorrow. By his death on the cross Jesus saves all who ask. His word is sufficient to release us from the disease and death of sin. Happy affliction that leads us to seek and inquire after our Saviour to obtain salvation for ourselves and others.

LESSON VII. CHRIST'S DIVINE AUTHORITY.

[Feb. 12.]

GOLDEN TEXT. This is indeed the Christ, the Saviour of the world. John 4. 42.

AUTHORIZED VERSION.

[Study chapter 5, 1-38.]

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

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

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

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

REVISED VERSION.

17 But Je'sus answered them, My Father 18 worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Je'sus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

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

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

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

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

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

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

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

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

20 For the Father loveth the Son, and sheweth him all things that himself doeth; and greater works than these will he shew him, that ye

21 may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son

22 also quickeneth whom he will. For neither doth the Father judge any man, but he hath

23 given all judgment unto the Son; that he may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not

24 the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath

25 passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son

26 of God; and they that hear shall live. For as the Father hath life in himself, even so gave

27 he to the Son also to have life in himself; and he gave him authority to execute judgment, because he is the Son of man.

Time.—Probably A. D. 28. **Place.**—The pool of Bethesda in Jerusalem. **Rulers.**—Herod in Galilee; Pilate in Jerusalem.

Home Readings.

- M. Healing at Bethesda. John 5. 1-9.
 Tu. Enmity and persecution. John 5. 10-16.
 W. Christ's Divine Authority. John 5. 17-27.
 Th. John's testimony. John 5. 28-35.
 F. Testimony of the Scriptures. John 5. 36-47.
 S. The Father's testimony. 2 Pet. 1. 10-18.
 N. Glory of Christ. Heb. 1. 1-9.

Lesson Hymns.

No. 31, New Canadian Hymnal.

Thy life was given for me!
 Thy blood, O Lord was shed
 That I might ransom'd be,
 And quicken'd from the dead.
 Thy life, thy life was given for me:
 What have I given for thee?

No. 33, New Canadian Hymnal.

Seeking the lost, yes kindly entreating
 Wanderers on the mountain astray;
 "Come unto me," his message repeating,
 Words of the Master speaking to-day,

No. 15, New Canadian Hymnal.

The head that once was crowned with thorns,
 Is crowned with glory now;
 A royal diadem adorns
 The mighty Victor's brow.

QUESTIONS FOR SENIOR SCHOLARS.

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

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

On what day was this miracle performed?

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

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

Why did the Jews seek to kill him?

How had he made himself "equal with God?"

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

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

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

What did Jesus declare in verse 21?

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

To whom has God the Father committed a judgment?

For what purpose, as told in verse 23?

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

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

Was Jesus in very deed God as well as man?

2. Life through Christ, v. 24-27.

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

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

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

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

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

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

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

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

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

In what exclusive sense was Jesus the Son of man?

Teachings of the Lesson.

Find in this lesson evidence—

1. That the power of sin blinds men to the claims of Christ.
2. That even the Son of God maintains his power by close harmony with the will of the Father.
3. That Christ is the source of all spiritual life and knowledge.
4. That the believer has complete safety in Christ from sin and death.
5. That the teaching of the Church concerning resurrection is based upon the direct word of the Saviour.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

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

What is said here about work and workers?

Whosought to kill Jesus?

What two reasons are given for their hatred?

What did Jesus say about the Father and the Son?

What about the Father's love?

What about power to raise the dead?

To whom has the Father committed judgment?

Why has he given the Son this power?

2. Life through Christ, v. 24-27.

What believer has everlasting life?

Through what change has he passed?

Whose life-giving voice will the dead hear?

Who alone has life in himself?

What is the GOLDEN TEXT?

What authority has been given to the Son?

Who will yet hear his voice?

What result will follow?

Practical Teachings.

Where in this lesson are we taught—

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

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? **In Jerusalem.**

What was the name of the healing pool in the city? **Bethesda.**

What was the belief about this pool? **That an angel troubled the waters at certain times.**

What effect did this have upon the waters?

The first one that went in after that was cured.

What did Jesus do for a sick man there? **He cured him with a word.**

Why were the Jews angry about this?

What did they try to do?

What did Jesus tell them?

Why did this make them still more angry?

Why do you think Jesus was equal with God?

How did the Jews know that Jesus was more than a common man?

Why were they not willing to believe that he was God? **Their hearts were hard and sinful.**

Who only can do miracles? **God.**

How did the Jews pretend to honor God?

With many forms.

How should we honor God? **By love and obedience.**

THE LESSON CATECHISM.

(For the entire school.)

1. Why did the Jews seek to kill Jesus? **Because he claimed to be equal with God.**

2. What did Jesus say he would do to dead souls? **He would bring them to life.**

3. To whom has God committed the judgment of the world? **To his Son.**

4. Who shall hear the voice of Jesus and come forth to life? **All that are in the tombs.**

5. What is the GOLDEN TEXT? **"This is indeed," etc.**

NEW CHURCH CATECHISM.

51. How doth our Lord sum up our duties to our fellow-men?

Our Lord sums up our duties to our fellow-men in the Golden Rule, "All things whatsoever ye would that men should do unto you, do ye even so them."

Matthew vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets,

THE LESSON OUTLINE.

The Son and the Father.

I. CHRIST'S WORK.

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

II. CHRIST'S SONSHIP.

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

III. CHRIST'S POWER.

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

IV. CHRIST'S AUTHORITY.

- All judgment unto the Son.* v. 22.
To execute judgment. v. 23.
The judgment seat of Christ. 2 Cor. 5. 10.
All power is given. Matt. 28. 18.

V. CHRIST'S HONOR.

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

VI. CHRIST'S LIFE.

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

EXPLANATORY AND PRACTICAL NOTES.

The beginning of the fifth chapter of John, from the middle of which chapter our lesson is taken, records one of our Lord's notable miracles of healing—the cure of the infirm man near the pool of Bethesda, in Jerusalem. The exact date is not easily fixed, but it was during a "feast of the Jews," on a Sabbath day, and probably, as we infer from surrounding passages, in A. D. 28. Which of the several "feasts of the Jews" we are to understand is not certain, but as John on occasion specifies by name three of the feasts—the passover, the tabernacles, and the dedication—it is assumed by most modern authorities that this feast was not any of them, especially as the surrounding passages, carefully studied, seem to imply the late summer or fall of the year. Similar reasons also exclude the two other great feasts—Purim, in March, and Pentecost. It is therefore probable that this was the feast of trumpets, the new moon of September—a supposition which is made almost a certainty because of the character of the discourse which followed. According to a very early Jewish tradition, this day was the memorial of the creation of the world, and it was on it, also, that God was to hold his judgment of men. Near to the Sheep Gate, close to the temple, on the east of the city, was a pool known as Bethesda, which can hardly be said to have been positively identified by modern scholarship. It may be the intermittent spring known as the Fountain of the Virgin, in the valley of Kidron, or the Birket Israil, by the modern gate of St. Stephen, on the northwest of the city. Around it were cloisters, or covered spaces. In this lay a multitude of sick people. So much of the story is told in the first three verses of the chapter. The Authorized Version goes on to tell us that these people were waiting for the moving of the water; that an angel periodically troubled the water, and that whoever then first stepped in was cured. This part of the story is not part of the original text of St. John, and is omitted from the Revised Version, which should here, always, be carefully studied. It was probably a mineral stream. The attention of Jesus was called to an infirm man lying there, whose illness had lasted thirty-eight years. He kindly asked him if he desired to be healed. The sick man explained that the delay in his healing was due not to want of desire, but to want of means. Jesus said, "Rise, take up thy bed and walk," and immediately the man was cured. Questions rush to our mind at once—such as "Why did Jesus cure this man and not the others?" But the narrative gives us no clew to the answer. Furthermore, it does not suggest that those questions at all troubled the people that gathered around. They were astounded that Jesus should have presumed to work such a miracle on the Sabbath day, for they were so bound up by the words of the law that they forgot the kind spirit that is behind all law. Attention has been called to the fact that our Lord deliberately selected the Sabbath day for this cure, for this man was not like some others; his disease was not so acute that the cure could not have been delayed. The miracle called out the enmity of many because this young rabbi was constantly doing things which offended the traditional interpretation of the law. Our Lord's answer is given in the first verse of our lesson. The words of this verse suddenly changed the point of difference between the Jews and Jesus, and led to "one of our Lord's most worthy discourses," part of which we are now to study.

Verse 17. My Father worketh hitherto, and I work. The Jews understood him to refer to God. God "rested on the seventh day," and in remembrance of that rest instituted the Sabbath, "but from that time he continued, and still continues, his works of preservation, providence, and mercy to the creatures which he hath made, and this on every day alike."—*Churton*. There is no warrant in any action of Jesus for secular work on the Sabbath day. Our Lord's work, like the work of his Father, was a work of love, and "the exercise of love is never a violation of the true Sabbath."—*Abbott*.

18. Therefore the Jews sought the more to kill him. (See Mark 3. 6.) Their plans to put him away were steadily perfected. **Because he not only had broken the Sabbath.** "Was loosing the Sabbath." Was Jesus really loosing the Sabbath law? The Sabbath of the Pharisees he certainly loosened, but that was a perversion of the law. The ideal Sabbath is not a state of inaction. **Said also that God was his Father.** "His own Father." Sometimes, as may be seen from the Revised Version, our Lord says "my Father," sometimes "the Father;" this verse shows how his words were understood. We have caught up so readily from the lips of the Saviour the thought of the fatherhood of God that we are not apt to remember that no Jew had ever thought of God as his own Father. The phrase does not occur in the Bible as an address of an individual man to God except in Jer. 3. 4, where the speaker is the Jewish people. **Making himself equal with God.** It is difficult to understand our Lord's words otherwise.

19. Verily, verily. A phrase of emphasis often used by our Lord. **The Son can do nothing of himself.** Jesus does not hint that the Jews misunderstood him, or that he was not the Son of the Father. His thought is rather that there can be no variation of act or will between the Father and the Son, since the Son is of one substance with the Father. **What things soever he doeth, these also doeth the Son likewise.** "It is the very nature of the Son to do whatever the Father doeth."—*Westcott*.

21. As the Father raiseth up the dead. Jesus had just healed the impotent man. Such healing power without medicinal aid was closely related to the power of creation and resurrection. The devout Jew always believed that God could raise the dead to life. **Quickeneth them** means "maketh alive." **The Son quickeneth whom he will.** The older explanation of this passage is that in the resurrection at the last day it will be clearly proved that Jesus is the Son of God, and equal with the Father, by his

power of forming man again, as he was formed at the beginning from the dust of the ground. But a simpler meaning is that our Lord's divine will is able to give life to souls, as his Father's will had already given life to bodies.

22. The Father judgeth no man, but hath committed all judgment unto the Son. Hitherto God the Father had declared himself as the righteous Judge (Psa. 7. 11). Under the Gospel he has revealed to us that he will judge mankind by the Son of man (Acts 17. 31; 2 Cor. 5. 10).

23. That all men should honor the Son, even as they honor the Father. Not only all believers, not only all Jews. The "honor" here means "reverence," whether given in trembling awe or in delight. **He that honoreth not the Son honoreth not the Father.** Dr. Abbott puts this very beautifully: "He who does not recognize in Christ the Son of the Father—the true image of the divine glory—has no true conception of the Son, for the only way to honor the Father is to honor the Son."

24. He that heareth my word. With heart as well as with ear. **Believeth on him that sent me.** Depends on him for salvation, not merely accepts his being as an article of faith. **Hath everlasting life.** As a present possession. The faithful Christian, hearing and obeying the words of Christ, has already within himself the beginning of eternal life—the promise and the pledge of everlasting happiness. **Shall not come into condemnation.** Into judgment, as the Revised Version puts it. **Is passed from death unto life.** Is passed from a world of death into a world of life. "As in Adam all die, even so in Christ shall all be made alive." By becoming members of Christ we are saved from the state of condemnation, the due reward of our sins, and partake of the promise of Christ, "Because I live ye shall live also."

25. The hour is coming, and now is. In the sense in which it is coming it is not "now," but both senses are true. The dead really heard the voice of the Son of God, otherwise the son of the widow of Nain, and Jairus's daughter, and Lazarus would not have come forth at his bidding from the grave. In that sense the disciples who heard Jesus might have said the hour now is; but in the fuller sense in which you and I and the uncounted millions of the dead will be raised by the divine fiat from the darkness of death and caused to live forever, the hour is to come. Souls dead in trespasses and sins, like Nicodemus and the woman at the well of Samaria, and many others, are raised to spiritual life by the teaching of Jesus. In that sense the hour now is; but the hour of Pentecost, of the evangelization of the

world, of the salvation of the multitude whom no man can number, is to come. **They that hear shall live.** They who hear and obey the voice of the Son of God, speaking by his word in this life, shall hear that voice with joy when it calls them to rise to that eternal life which they have sought and desired.

26. As the Father hath life in himself. Inherent, not derived. **So hath he given to the Son to have life in himself.** "For as the Father is the fountain of life, so has he given to the Son to be a fountain of life."—Norton. We at our best are conduits, conveyances, spiritual ducts, but our Lord is the source of life.

27. Hath given him authority. Gave his authority. **Because he is the Son of man.** Dr. Churton notes here how, almost in the same sentence, our Lord calls himself the Son of God and the Son of man. But the sense of this sentence is, to judge the world is the attribute of God (Psa. 50. 4-6). The Father has given to the Son the authority to judge because the Son is partaker of the same nature and substance with the Father. But it is of his mercy that it is so appointed, that man might know that He who comes to be his Judge is one who became man also, and is touched with the sense of man's infirmity from his affinity with man's nature.

CRITICAL AND HOMILETICAL NOTES.

A standing feud. The Sabbath question was the source of a constant feud between the Jewish rulers and Jesus. They were perpetually saying to him, "It is not lawful to do this on the Sabbath day." So they had complained when the disciples plucked the ears of wheat as they passed through the field on the Sabbath, and drew out from Christ the great saying, "The Son of man is Lord even of the Sabbath day" (Matt. 12. 1-8). In the presence of a man with a withered hand (Matt. 12. 10) they asked him the direct question, "Is it lawful to heal on the Sabbath days?" and got for their answer the statement, "It is lawful to do well on the Sabbath days." But they never abandoned the contention, and they kept a keen and malignant espionage on what he did on the Sabbath. The gracious character of Christ's acts of healing, the pitiful need of the unfortunate and wretched people whom he relieved, and the vast significance of the miracles themselves were taken no account of by these bigoted and technical legalists. Let the blind remain blind, the withered hand remain helpless, the poor woman remain bent with the infirmity which had bound her eighteen years, the impotent man continue to lie hopelessly by the pool—but the narrow interpretation of the Sabbath laws which these trampers upon the great things of the law had invented must be maintained. No wonder that Christ "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3. 5).

A high commission. Christ's justification of his act of healing in this case is put upon a ground altogether higher than his replies in other instances. He had been content to plead the principle of necessity and mercy, and to remind them that "the Sabbath was made for man, and not man for the Sabbath." But now he tells them that the liberty he exercised in his Sabbath works had its jurisdiction in his own nature and

his relations with the Father. "My Father worketh hitherto, and I work." The Jews interpreted that to mean that he was "equal with God," and he accepted their interpretation. That was what he meant to say, and what he said further was a profound explanation of it. "By whose authority do I do these things? By the same authority with which God works." As well ask for the sun's authority to shine on the Sabbath and the rain's right to fall as to ask the Son of God for his authority to heal. He was himself the author of the Sabbath law, and what he did could not be in violation of its real meaning. He did not need to receive authority from anyone; he was himself the source of all authority. He wrote as he spoke, "as one having authority."

A glimpse into a great mystery. The triune nature of the Godhead is a matter of revelation entirely. It is a fact which the highest human wisdom could never have guessed. What we know about it, and all we can know about it, God must tell us. Beyond that is impenetrable mystery. Into the metaphysical aspects of it the Bible does not enter at all. On its moral aspects we are given some light. Our best knowledge is furnished by Jesus himself, who was best qualified to speak of his relations to his Father. This lesson contains his fullest statements concerning these relations; and the glimpse that he gives us reveals the exalted and glorious harmony between the Father and the Son. They dwell together and work together in mutual equality and dependence of liberty and obedience. "The Son can do nothing of himself, but what he seeth the Father do." But it is a dependence that is voluntary, a dependence of perfect sympathy of purpose and accord of will. Because of this perfect sympathy of the Son with the Father "the Father loveth the Son, and showeth him all things that himself doeth." Love is revela-

tion and faculty to see. Love is reciprocal impartation, mutual understanding, and harmonious cooperation. And we, though sons of God in a lower sense than Jesus, should, like Jesus, live in absolute harmony with the Father, and find our liberty in perfect obedience.

The great crisis-maker. The Greek word for "judgment," in verse 22, is *krisis*, which we have adopted literally in our English word "crisis." It is in this deepest sense that Christ is Judge and exercises judgment. He is the great crisis-maker. Simeon said to Mary when she presented the child Jesus in the temple, "This child is set for the fall and rising again of many in Israel." Christ, by his word and example, sifts the hearts of men, separates and forces issues, and compels choices. His presence and influence precipitated moral elements and crystallized character. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin" (John 15. 22-24). Judgment, or the testing of men, was not the primary purpose of Christ's coming, for he says, "I came not to judge the world, but to save the world." But though incidental, this testing was inevitable. Jesus is the judge of men because his character is the standard by which men must now forever be measured. He is the touchstone for testing the quality of the hearts of men, and his word is the "Ithuriel spear" for causing every soul to stand up in its true character. And that is supreme judgment.

Source of the "River of Life." Every river has its source—the Mississippi, Glazier Lake; the Nile, Victoria Nyanza. But whence Glazier Lake and Nyanza? Out of the sky! What are the headwaters of the River of Life? Huxley said protoplasm, but that was only where he stopped his explorations. Bastian said life is spontaneously generated out of dead matter, but Tyndall disproved that. But if the biologist could find the ultimate germ and say authoritatively, "Here is the beginning of all the life of the world," we should still be compelled to ask, "Whence that germ?" And we should be compelled to look up. Life does not ooze out of the fens and bogs of matter, but proceeds "out of the throne of God and the Lamb." The ultimate source of life must be One who "has life in himself." Jesus affirms this of the Father, and declares that the Father has given the Son to have life in himself also. And it is of life in its most fundamental sense that he is speaking, for the word he uses is *zoe*, the vital principle which underlies all living forms, and not *psuche*, which stands merely for the sensuous, animal life. "He that hath the Son hath life, and he that hath not the Son hath not life."

Thoughts for Young People.

Life and Death.

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

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

3. *Nevertheless, there is a Fountain of life.* Not in the heart of primeval woods is it to be found, nor by the weird mysteries of magicians nor the strange experiments of chemists. It springs forth from God; and because in Christ "dwells the fullness of the Godhead bodily" it springs forth from Christ; and because we, by faith, may partake of the Spirit of Christ it may be in our own hearts, "a well of water springing up into everlasting life."

Orientalisms of the Lesson.

They sought to kill Jesus for two reasons. First, He had "broken the Sabbath." One whole treatise of the Mishna is devoted to the subject of Sabbath observance. The science of doctors of the law consisted in their exact knowledge of permissions and prohibitions as established by preceding commentators. Among Pharisees the Shammaites did not permit the slightest infraction of the established rules; they even refined them to such prohibitions as instruction of children, care of the sick, succor of the afflicted, and even giving of alms. The Pharisees who troubled Jesus were most probably Shammaites, though they often disagreed among themselves. In the time of the Maccabees a company of faithful Jews allowed themselves to be hacked to pieces rather than defend themselves on the Sabbath day. This extrava-

great interpretation resulted in the general decision that where life was in danger a violation of the Sabbath laws was justifiable. Yet the Romans found the Hebrew prejudice against violations of the Sabbath, even under military regulations, so strong, that they were obliged to exempt Jews from military service. These questions were "live" and even "burning" questions. Of Shammai himself it is said that he was so scrupulous and narrow-minded that he nearly starved his little son on the day of atonement, and made a sort of booth of his daughter-in-law's bed that his little grandson, just born, could be said to keep the feast of tabernacles (Succah 2. 9.) This sacredness of the Sabbath was said to be based not on the prophets or Moses, but further back, upon the creation, for "circumcision and the Sabbath were appointed before the law was given." The Targum of Psa. 92 says, "What did God create on the first day? The heaven and earth," and so on; and "What did God create on the seventh day? The Sabbath. God did not create this day for common work, like other days of the week; therefore it was not said, 'There was evening and there was morning the seventh day.'" It will be seen from this how antagonistic to Jewish notions would be Jesus's claim to work with the Father.

The poor man himself was violating the technicality of these many-layered distinctions by carrying his poor pallet on the Sabbath day. A shoe that had nails in it was too much of a "burden" to be worn on the Sabbath, and the prophet Jeremiah had said, "Take heed to yourselves, and bear no burden on the Sabbath day;" and a half-breed Egyptian Jew, the son of Shelomith, was stoned to death, under a superstitious traditional commentary on Lev. 24. 10-12; Num. 15. 32-36, because he gathered sticks on the Sabbath day.

Secondly. They sought to kill Jesus because he told the man to carry this "burden" on the Sabbath, thus claiming authority to set aside the traditions and the commands of Moses and the prophets. But, worse, he claimed authority from the Father, who worked through him, to abrogate the statutes and the commentaries thereon, handed down in the Mishna, through centuries. Jesus assumed a law-giving authority and the divine right to exercise it, because of the divine energy which he had within himself, and thus the divine fountain of law and of its administration. This angered them. It is a strange fact that these old Hebrew superstitions survive with the Jews of Palestine to this day; beggars, cheats, sensualists, adhering to this hair-splitting literalism, as the German Jews in the East do,

who deem it a sin to carry any kind of a stick on the Sabbath.

Moreover, Jesus claimed to possess the same power that the Father had to raise the dead. The Pharisees naturally desired to see a miracle of this sort as proof of the doctrine of the resurrection which they held as opposed to the Sadducees, and which had been formulated as long ago as the time of the Maccabees. Jesus taught that he in himself had the power to "quicken," to make alive, spiritually and materially, the power being the same and its source the same in both cases. This was blasphemy to these rabbis.

By Way of Illustration.

Sabbath-keeping. The example of Jesus is the best interpreter of the way God would have us keep the Sabbath, as required by the fourth commandment.

The "Thou shalt nots" of the fourth commandment are a fence around the Sabbath garden. They keep out worldly cares and labors, the crowd of daily duties, as a fence keeps out of the garden the cattle and beasts that would destroy its fruits and flowers. Rest from worldly cares does not of itself make one good any more than a fence makes fruits and flowers; but it does leave a free field for the culture of every heavenly grace.—*Wolcott.*

Importance. This five-minutes' talk with the Jews contains, probably, the most important truth ever uttered upon earth. Upon the fundamental fact of Jesus's divine authority the whole Christian system rests.—*D. S. Clark.*

A heavenly pattern. As Jesus had a heavenly pattern for his life, so have we. The Greeks had one sentence which they believed fell down from heaven, and they so revered it that they had it inscribed in gold on their temples. How much happier are we in having our heaven-sent pattern, a human being like ourselves, capable of entering into the closest relation of friendship! The New Testament writers, in referring to the precepts of a godly life, say, for their final authority, "It has been written." But we, looking back to the perfect Example, say, "It has been lived."

Verses 20. "Greater works." The Jews opened their eyes wide at the healing of an impotent man. What will it be when, at the voice of this same Jesus, mankind will recover life spiritually, and even one day physically? A poor healing amazes them; what will a Pentecost do, and a resurrection from the dead?—*Gold.*

Christ is Judge. There is a large painting by a modern master representing the homage paid to the Prince of Wales in India as the son of the

empress. God's Son came into the world and should receive honor from the sons of men, for he is Lord of all. The Prince of Wales in India could not interfere with the lowest officer of the government. But Jesus Christ was a judge while on the earth, he is a judge now, and he will sit on the judgment seat at the end of the world.—*Harbut.*

Verse 23. "The Father which hath sent him." How shall we know God? He would be a dolt who should throw away the last editions of the very latest approved works on science and go back to the Middle Ages for text-books. In like manner should we be inexcusable to leave this open page of God's very latest revelation of himself and go back to the primary lessons of natural religion, the twilight of the day which is now at its zenith. "God hath in these last days spoken unto us by his Son."—*Dr. M. R. Webster.*

Hope for the dead. New York is a great city, and London a greater, but there are larger cities than either of these, for outside of them both lie the cities of the dead, and they grow steadily. Millions lie there, and the processions to them never cease. And will it always be so? No, for the lesson tells us that all that are in their graves shall come forth. The great cities of the dead shall one day be broken up and life take the place of death.—*Schaaffner.*

When Christ was dying physically he had surplus of life enough to bring the saints out of their opened graves.—*Bishop Warren.*

Verse 26. I believe in the miracles because I believe in Jesus Christ, not in Jesus Christ because I believe in the miracles. The foundation of my faith in the Gospel is not the works he did, but he himself; and I believe the works because I can believe anything good and great of him. In short, accepting his own alternative, I believe that he was in the Father and the Father in him. I do not believe him merely for the works' sake.—*Lyman Abbott.*

The Son of man our judge. In verse 27 it is stated that he is to execute judgment because he is the Son of man. How fitting and how comforting that he who was "tempted in all points like as we are" should judge us! A few years ago a Princeton College graduate determined to study the condition of the unemployed by living their life. He accordingly went from city to city seeking employment, trying different kinds of work when he could get it, learning by experience the sufferings and abuses practiced on the laborers, learning likewise their dangers and temptations. Having studied it as one only can who has lived it, he now, as professor of sociology in a great university, is prepared to pass

judgment on this class of people. And it is safe to conclude that it will be a kinder, fairer judgment than could come from one who had studied the subject far away from the people concerned.

Heart Talks on the Lesson.

The "signs and wonders" which the people required before they would believe in Jesus were not wanting. His daily ministry among them proved his human sympathy and his divine power. He could not pass along any road or street without showing his deep compassion as Son of man for suffering brothers, and his power as Son of God to deliver all who would accept his gracious work. And yet these signs and wonders for which they asked only hardened their hearts and made their unbelief more bitter. If Jesus were here in person to-day, it would be the same. If he should come into our homes and heal our sick, and say in tones that all could hear, "Thy sins be forgiven thee," some would believe, but others would scorn. It is not proof of the claims of Jesus that the proud heart needs; these are many and plain. It is the yielding of the will to him in humble acknowledgment that he is the rightful sovereign of our souls, the one life-giver, the only Saviour. Thirty-eight years is a long time to lie bound with an infirmity. Poor man! youth had gone by; other men of his age were successful and happy; but he had nothing and no power to get anything. His friends long ago had grown tired of his helpless, impotent ways, and sympathy had turned to cheerless "let-alone" pity for the man who was suffering the results of his own misdoings. "Only what he deserves; he was a good-for-nothing fellow in his youth; what better can he expect for himself now?" This is what those who know him best were probably saying, and they did not think it worth while to stop their own busy pursuits to help him, though they must have seen he really wanted to recover, but had lost all power in himself to get to the place of healing.

Men and women claim to be good and kind, yet they can pass by just such helpless beings every day without any sense of responsibility for them. Jesus proves that he is all he claims to be because he cannot see humanity suffer without suffering himself to save it.

What if this man was reaping only what he had sown? More reason then for the Saviour's pity. What if he was impotent through his own folly? More need then for a strong helper. The clever people who always got ahead of this poor fellow while he was "coming" did not appeal to

the compassion of Jesus. The man who needed him most was the one he offered to help. The man who was farthest past possible recovery was the one he made whole. Such signs and wonders ought to satisfy the most unbelieving. But no; the Jews could not deny the miracle, but they could find fault with the way it was done, and that it was through the power of God that this man should walk and carry his bed was more than their hard hearts could admit. Men and women are rescued from sin and lifted to pure living; the Gospel is transforming the sentiment and practice of nations; yet how few believe the power of God in Jesus Christ! After all the signs and wonders Jesus could only sadly say of those who heard his teachings in Jerusalem, "Ye will not come unto me that ye might have life." Let it not be so said of us.

The Teachers' Meeting.

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

OPTIONAL HYMNS.

Rise! glorious Conqueror, rise!
All hail the power of Jesus' name.
Hail, thou once despised Jesus.
O, let us be glad.
There is no name so sweet.

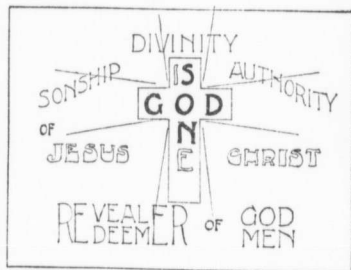
Jesus, thou everlasting King.
Hail, to the Lord's Anointed.
Prince of peace.
Soon may the last glad song arise.
Come, thou long-expected Jesus.

Library References.

CHRIST'S AUTHORITY.—Tidball, *Christ in the New Testament* (Whitaker), 1896. Harris, *The Great Teacher*, pages 47-82. Curtis, O. A., articles in the *Independent*, 1897.

CHRIST AND THE SABBATH.—Hamilton, *Our Rest Day* gives the best statement found. The literature on the Sabbath question is very large, and nearly all touches upon this phase of the subject.

Blackboard.



Having drawn the cross, first write G-O-D, and tell how he so loved the world that he sent his S-O-N. Show, too, how that same love constrained Christ to become obedient unto death, even to the death of the cross. Impress here the lesson of verse 19, Christ cworking with God, especially in our salvation. To teach the inseparable union of Father and Son fill in the letters I and E, making the words, "God is One." Jesus called God his "own" Father, and proved his sonship by doing the works of God—raising the dead and giving life. "The Son can do nothing of himself" because of the unity of the Godhead. When accused of breaking the Sabbath he thus declared that the Jews were as wrong in condemning him as they were in depriving him of the honor due to his divinity as the Son of God. As such all power is given unto him in heaven and in earth, and "authority to execute judgment also." When men testify that "this is indeed the Christ, the Saviour of the world" (Golden Text), God is revealed to them in him as the Redeemer of men.

LESSON VIII. CHRIST FEEDING THE FIVE THOUSAND. [Feb. 19.]

GOLDEN TEXT. I am the bread of life. John 6. 35.

AUTHORIZED VERSION.

[Compare Matt. 14. 13-21; Mark 6. 31-44, and Luke 9. 10-17.]

John 6. 1-14. [Commit to memory verses 9-11.]

1 After these things Je'sus went over the sea of Gal'ilee, which is the sea of Ti-be'ri-as.

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

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

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

5 When Je'sus then lifted up his eyes, and saw a great company come unto him, he saith unto Phil'ip, 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 Phil'ip 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 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.

REVISED VERSION.

1 After these things Jesus went away to the other side of the sea of Gal'ilee, which is the sea of Ti-be'ri-as. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Je'sus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Je'sus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Phil'ip, 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.

7 Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that everyone 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: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 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 they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto 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.

Time.—Probably March or April, A. D. 29.
Places.—1. The Sea of Tiberias (Genesaret).
 2. Probably the rich level plain of *Bethsaida*, near the upper Bethsaida. **Rulers.**—Herod in Galilee; Pilate in Jerusalem.

Home Readings.

- M.* Christ Feeding the Five Thousand. John 6. 1-14.
Tu. The four thousand fed. Mark 8. 1-9.
W. The miracle remembered. Mark 8. 14-21.
Th. Not by bread alone. Deut. 8. 1-6.
F. The first things. Matt. 6. 25-33.
S. The true Bread. John 6. 22-34.
S. The Bread of Life. John 6. 35-51.

Lesson Hymns.

- No. 33, New Canadian Hymnal.
 I've found a friend in Jesus, he's everything to me,
 He's the fairest of ten thousand to my soul.
- No. 45, New Canadian Hymnal.
 Jesus, Lover of my soul,
 Let me to thy bosom fly.
- No. 183, New Canadian Hymnal.
 Cast thy bread upon upon the waters,
 Ye who have but scant supply.

QUESTIONS FOR SENIOR SCHOLARS.**1. The Multitude, v. 1-7.**

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

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

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

Why did they come?

What is the meaning of "a mountain" here?

By whom was Jesus surrounded when the multitude met him?

What great feast was approaching?

Where was that feast held?

How was the multitude that followed Jesus greatly increased?

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

Whose advice did Jesus ask?

What did Phillip answer?

What was Jesus's purpose in asking him this?

How much is two hundred pennyworth?

2. The Loaves, v. 8-11.

When do we first hear of Andrew in the gospels?

What fact did Andrew bring to the notice of Jesus?

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

What did Jesus direct?

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

How many men were there?

Did this include the women and children?

What did Jesus always do before he partook of food?

In what is this an example for us?

3. The Fragments, v. 12-14.

What direction did Jesus give concerning the fragments?

How much was saved by obeying this order?

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

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

What conclusion did all reach who saw this miracle?

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 FOR INTERMEDIATE SCHOLARS.**1. The Multitude, v. 1-7.**

Across what sea did Jesus go from Capernaum?

Who followed him? Why?

Where did Jesus go with his disciples?

What Jewish feast was soon to occur?

What question did Jesus ask Phillip?

Why did he ask this question?

What was Phillip's answer?

2. The Loaves, v. 8-11.

Who made a suggestion to Jesus about food?

What did Andrew say?

What command did Jesus give?

How many were there in the company?

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

How did Jesus distribute the loaves and fishes?

What did he first do?

What does he say about true bread? GOLDEN TEXT.

3. The Fragments, v. 12-14.

What command was given about fragments?

What amount was gathered up?

What shows that the people had been satisfied?

What did the people say about Jesus?

To what promise did they refer? Gen. 49. 10; Deut. 18. 15.

Practical Teachings.

Where in this lesson are we taught—

1. To have sympathy with the needs of others?

2. To obey Jesus's commands?

3. To guard against needless waste?

QUESTIONS FOR YOUNGER SCHOLARS.

Where had Jesus been at work for a year? **In Galilee.**

What kind of work did he do?

Where did he go then?

Who followed him, and why?

Where did he go to rest? **Into the green fields near Bethsaida.**

What are these quiet places called in the Bible? **Desert places.**

Did Jesus send the people away so that he might rest? **No; he taught and healed them.**

What more did he do? **He fed them.**

Where did he get the food for so many? **He made it.**

How could he do this? **Because he was the great God.**

What did Andrew tell Jesus? **That a little boy had five loaves and two small fishes.**

What did Jesus do? **He blessed the loaves and fishes, and they grew in his hands.**

Do you think the lad was glad to have his lunch used?

What shows the wisdom of keeping close to Jesus?

[Notice that the disciples who fed the people had to take the food from Jesus!]

THE LESSON CATECHISM.

(For the entire school.)

1. Who followed Jesus across the Sea of Galilee? **A great multitude.**
2. How much money's worth of bread did Philip say would be required to feed them? **Two hundred pennyworth.**

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

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

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

NEW CHURCH CATECHISM.

53. Which, according to Holy Scripture, are the ordinances of the Christian Church?

According to Holy Scripture, the ordinances of the Christian Church are Preaching of the Word, Prayer, Fellowship, the Holy Sacraments, and Church Discipline.

THE LESSON OUTLINE.

The Giver of the Feast.

I. HIS HUMAN NEED.

Went over the sea. v. 1.

Come ye...and rest. Mark 6. 31, 32.

Will give you rest. Matt. 11. 28.

II. HIS ATTRACTIVENESS.

Multitude followed. v. 2.

Ran...came together. Mark 6. 33.

Will draw all men. John 12. 32.

III. HIS SYMPATHY.

Whence...buy bread. v. 5.

Touched with the feeling. Heb. 4. 15.

Borne our griefs. Isa. 53. 4.

IV. HIS FORETHOUGHT.

Knew what he would do. v. 6.

Known unto God. Acts 15. 18.

Before the foundation. 1 Pet. 1. 20.

V. HIS USE OF HELPERS.

1. *A lad here.* v. 9.

The weak things. 1 Cor. 1. 27.

2. *The disciples to them.* v. 11.

Laborers together. 1 Cor. 3. 9.

VI. HIS THANKSGIVING.

Had given thanks. v. 11.

Giving thanks to God. Col. 3. 17.

With thanksgiving. 1 Tim. 4. 4.

VII. HIS ABUNDANCE.

1. *As much as they would.* v. 11.

I shall not want. Psa. 23. 1.

2. *Twelve baskets...over.* v. 12, 13.

All grace abound. 2. Cor. 9. 8.

EXPLANATORY AND PRACTICAL NOTES.

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

Verse 1. After these things. After the discussion which arose about the curing of the impotent man at the pool of Bethesda, a part of which formed our last lesson. We are to think of our Lord returning to the northern province of Galilee probably through Perea. **Jesus went**

over the sea. Comparing the story with that of Luke in his ninth chapter, we make him sail in the northeastern direction across the lake from Capernaum. **The sea of Galilee, which is the sea of Tiberias.** Which is also, we may add, the Sea of Genesaret. John is the only evangelist who gives to it the name Tiberias, though it was so called by Gentile writers. The city of Tiberias from which this later name of the lake was derived, was the capital of Herod Antipas, and stood on the southwestern shore. Herod built it in honor of his patron, the Roman emperor Tiberius, during our Saviour's lifetime, but, if we are to follow ancient Christian chronology, not before A. D. 29, which is the year when the miracle of which we are now about to study was probably wrought. The city of Tiberias was built on the whim of an Eastern despot, and probably people of different nations and different ranks were compelled to take up their abode there. But the site was well chosen. It is near the southern extremity of the lake, and very near to certain medicinal hot baths to which the natives still flock. It flourished and was counted a place of importance in the time of the Crusades, but its chief interest to us is that it gave its name to the sea on and around which some of our Lord's most marvelous deeds were wrought and his most marvelous words spoken.

2. A great multitude followed him. He went across the lake, but they walked along the shore around its northern curve. The ease with which a multitude could be drawn together in the East and taken from town to town and from province to province is inharmonious with our social structure. There were in Palestine two or three causes for the gathering and transfer of such great crowds. 1. Ordinary life in the East is not nearly so rooted in a locality as with us. There is no such systematic business travel as in the western countries; but, on the other hand, people whose lives have been largely lived in the open air, who have little pressure of routine duties upon them, whose dress and whose food are of the simplest, can pass from one neighborhood to another without great inconvenience to themselves or to the people they leave or to the people among whom they go. 2. The great annual feasts of the Jews familiarized the people with a steady procession of hundreds of thousands southward to the capital city, and a little later northward. So that it has been estimated that nearly one fifth of the Jewish population of the Holy Land took up its pilgrimage once or twice a year. 3. Herod, the tetrarch of Galilee, had many turbulent people to govern. Most of his province was inert if not loyal, but there were outbreaks and mutinies and rebel-

lions almost every month. And around each new self-appointed deliverer scores or hundreds or thousands of people gathered, so that a term applied in Europe to standing armies on the eve of war might be applied to Herod's entire dominion; the people, in spite of disorganization, were in a sort of ready mobilization. **Because they saw his miracles which he did on them that were diseased.** Many of these miracles are recorded in the other gospels. At the desire for physical benefit and the itching curiosity which would bring such a wonder-worker into sudden popularity at the present time prevailed then in Galilee.

3. Jesus went up into a mountain. The Revised Version uses the definite article "the" to indicate the mountainous ground on the northern shore of the lake and east of the Jordan. It was near to the town of Bethsaida. A better understanding of the whole story will be got by reading Mark 6. 14-32. **Sat with his disciples.** He had taken them aside for private instruction.

4. The passover . . . was nigh. Which may account for the presence of numbers of the people. **A feast of the Jews.** Here is another sentence which would only be inserted by a man who was writing for Gentiles, and here again the definite article is used in the Revised Version. It was "the" feast; for while there were other annual festivals, there was none that approached in import this great annual gathering. For two weeks before the passover gangs of laborers were busy in all parts of the country making ready the roads and repairing the bridges. And men, women, and children in little groups from the various towns joined company until great caravans were formed.

5. Jesus then lifted up his eyes. Sitting on the secluded hillside, he saw the gathering crowds. And if we gain our facts from all four evangelists, we see that he first asked **whence shall we buy bread that these may eat?** that he then descended and taught and healed all day long, and that he worked the miracle in the evening. **Come unto him.** Coming to ward him. **He saith unto Philip.** His conversation with Philip is not recorded by the other evangelists. It has been suggested that Philip was spoken to because he may have been the commissary of the group, as Judas was the treasurer. The question itself indicates not only the moral responsibility our Lord felt for the comfort and safety of the multitudes, but also the great embarrassment in being so far away from cities. Sleeping accommodations were not hard to supply for that simple people in a climate so pleasant in the spring of the year.

6. This he said to prove him. To test his faith and to train it.

7. Two hundred pennyworth of bread. Two hundred denarii. The denarius was a Roman coin worth about eightpence half penny—that is, about seventeen cents. Two hundred pennyworth would amount to about thirty-four dollars, which, however, would have a far greater purchasing power in that age and in that country than with us now.

8. Andrew, Simon Peter's brother. Who, it will be remembered, was one of the first two to follow Jesus. After Philip's answer we are told by Mark that our Lord said, what is here omitted, "Give ye them to eat," and that the apostles exclaimed in surprise [in modern phraseology], "Shall we go and buy thirty-four dollars' worth of bread?" Where could they get the money to pay for it? Then Jesus said, "How many loaves have you? go and see." And Andrew, having ascertained, makes the report of the next verse. Some of the early fathers think that Andrew had already faith in our Lord's power to work this miracle and had in mind Elisha's miracle, recorded in 2 Kings 4. 42-44.

9. There is a lad here, which hath five barley loaves, and two small fishes. A little boy, with a boy's hunger and doubtless a mother's care to provide for it beforehand, had five "loaves," which we could well illustrate to our classes by showing them ordinary pilot biscuit. They were not very much larger or softer than pilot biscuit, and were neither as palatable nor as nourishing. **Two small fishes.** Already in our notes we have called attention to the fish-preserving business on the Galilee shores. Like our modern smoked herring and brined mackerel and canned sardines, the fish of the Galilee lake were preserved in various ways, and sold in great quantities in Jerusalem and other centers of population. The fish this little boy had were probably dried.

10. Between verse 9 and this verse we must insert the history of the day's teaching as given by the other evangelists. **There was much grass in the place.** (See Mark 6. 39.) The miracle was wrought in early spring, at which time the grass in the eastern lowlands and on the hillsides is most abundant. **Make them sit down.** The Revised Version has "people." We learn that they were ordered to group themselves in companies of fifty and a hundred on the grass, and so the entire number was speedily computed at about five thousand. Doubtless to number them was one of our Lord's purposes in

making them sit, but there was another, of such consequence that we might take it as the text for a homily not only to our younger scholars, but to many adult Christians. One of the most serious faults of this age is that people will not sit down and calmly discuss eternal questions. The world was never so highly civilized as now, but also it was never nearly so inconsiderate as now. Men gulp down their opinions, swallow their newspapers' judgment, and perhaps their ministers', and seldom think for themselves. Humanly speaking, our Lord could not effectively have worked this miracle if the people had not sat down. (see Thoughts for Young People.)

11. When he had given thanks. There is no record of our Lord ever eating without formal thanksgiving. If we can learn from Eastern customs now, what he said was, "May God bless what he has given us." **He distributed to the disciples, and the disciples to them that were set down.** He would treat his disciples in secular things as he was about to treat them in spiritual things.

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 fellow, 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 built, was old Herod 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.

"After these things." A great deal of important history, unrecorded by John, lies between the events described in chapter 5 and those in chapter 6. There was an interval of about a year, extending approximately from the arrest and imprisonment of John the Baptist to his death, and from one passover to another, or from April to April. During this period Jesus prosecuted the strenuous labors of what is known as his Galilean ministry, making the three "circuits" among the cities of Galilee. In this time fell some of the greatest of his works and most important of his teachings. The twelve apostles were formally called and ordained, and the Sermon on the Mount was delivered. In the latter part of the period the twelve had been sent forth on their first mission of teaching, and were just returned to report their work to Jesus at the time to which this lesson introduces us.

Pathetic aspects of a multitude. There is always something deeply pathetic in a crowd, even on a gala day. It contains so many sad faces, bears the signs of so much suffering, represents so much sin, misfortune, and wretchedness. The sight of a multitude always touched Christ's heart very deeply. How finely is this compassion of the Good Shepherd expressed in Matt. 9: 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." So did his heart go out to this multitude whom he fed. They had come from a distance; some of them were of caravans journeying to Jerusalem; there were women carrying their babes; they were footsore and hungry. Mark says (6: 34) when Jesus saw them "he had compassion toward them," and Matthew (14: 16) states that when the disciples advised that they be sent away Jesus said, "They need not depart." Jesus understood the sorrow, the weariness, the hardships of the common people, and profoundly sympathized with them. This was a distinguishing feature of his spirit, and is a distinguishing feature of the spirit of true Christianity. There was nothing like it in the pagan world of Christ's time, nor is there anything like it in the unchristian world of our time. One of the great Roman poets wrote, "I hate and abhor the profane rabble." That was the sentiment of classic culture then, and that is the sentiment of Christless culture now. After all its rhetoric present-day infidelity does not care for the multitudes. Voltaire wrote frankly: "We have never pretended to enlighten shoemakers and servants. The true public is always a minority. The rest is vulgar. Work for the little public. What the populace

requires is guidance, not instruction. It is not worthy of the latter." That marks the difference between Christ and his cultivated rejecters—he "had compassion on the multitudes;" his mission was to the "big public;" and "the common people heard him gladly." And this is the spirit of all genuine disciples of Christ. When Father Taylor, of the Seamen's Bethel, was dying some one suggested that he "would soon be among the angels." The old hero replied, true to his lifelong love for the common people, "Folks' are better than angels."

"Believe me, 'tis the mass of men He loves;
And where there is most sorrow and most want,
.... there is he, for there is he
Most needed."

The Divine Commissary. There was such disproportion between the visible supply of food and the demands of the great multitudes that the disciples were dismayed. The commissary could not honor the requisition. Dr. C. F. Deems, commenting on this phase of the lesson, under the suggestive caption of "The Arithmetic of God," says, "To human sight it was thus: one person—a lad, a slave; five cakes—small cakes, barley cakes; plus two fishes—very small fishes; five thousand men, plus women, plus children—and 'children,' ravenous little eaters!" That was the human proportion—man's arithmetic. But there was another factor added to one side of this proportion that entirely changed it. A lad, five loaves, and two fishes are certainly in themselves inadequate for five thousand men, with women and children; but these, plus the "Son of God," are sufficient to feed the world. The widow of Zarephath had a similar case of discouraging human arithmetic—a handful of meal and a little oil, on the one hand, and herself and famishing son and the prophet asking to be fed, on the other. But the little oil and meal, plus "the word of the Lord," were sufficient for many days. "God's Arithmetic" is still in use in the school of faith, and the Divine Commissary is pledged for the sustenance of the soldiers of the cross.

"Not by bread alone." Christ's miracles were acted parables. If the people who saw the miracles missed the parables they contained, they missed the main thing. The people who witnessed this miracle of multiplying the loaves and the fishes made this failure. Its significance appealed only to their stomachs, and failed entirely to reach their minds and hearts. We must read the entire chapter to see how the next day Christ strove to impress them with the spiritual significance of

what he had done. They were hungry yesterday, hungry as dogs and horses are hungry, and he had fed them; and now they were hungry again, and sought him that they might get more loaves. He sought to awaken in them soul-hunger, and to direct their desires to him for "the meat which endureth unto everlasting life." If material philanthropy could accomplish a perfect work, until all poverty should be abolished and there should be no hunger and nakedness in the world, and did no more, what then? People would simply be well-fed and well-clothed animals. There are many such in the world now. They live as the beasts live, and they die as the beasts die. To be well fed, even to "fare sumptuously every day," to be well clothed, even to be arrayed "in purple and fine linen," is not the greatest good. Better a manna-fed and strengthened soul in a starving body than a starved soul in a fat body. The worst famine is a "famine of the words of the Lord."

Heavenly largess. How little of all we have do we learn, how much that is most essential does God give us! We put in our few days of plowing and planting and hoeing, and fancy we have earned our harvest, but God gave us soil and sun and rain. We toil and moil and sweat for cheap things, and God gives us rich things. Men "labor for the meat that perisheth," but "the meat that endureth unto everlasting life" Christ urges us to accept as a gift.

"Earth gets its price for what earth gives us;

The beggar is taxed for a corner to die in,

The priest has his fee who comes and shrives us,

We bargain for the graves we lie in;

At the devil's booth are all things sold,

Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay,

Bubbles we buy with a whole soul's tasking;

'Tis 'heaven' alone that is 'given' away,

'Tis only 'God' may be had for the 'asking.'

Thoughts for Young People.

The Saviour Seeking Souls.

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

2. *Our Lord scorns no chord of the human heart that can be made to respond to his touch.* He cured the sick and fed the hungry and gave eyes to the

blind because he sought to enrich the spiritually blind and sick and hungry with the plenitude of divine grace. If a man lacked one susceptibility to spiritual influences, Jesus did not give him up, but simply sought another susceptibility on which to work. He reached down as low as the lowest; and if you would win a soul to God, you must do the same.

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

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

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

Orientalisms of the Lesson.

The assembling of a crowd of five thousand people is scarcely to be considered an unusual occurrence in a population as dense as that of this part of Galilee, and certainly was not an extraordinary gathering at a time when caravans were moving over all the roads to the feast of the passover, when it has been estimated that two millions of people were in Jerusalem. Thousands thus swarm on the roads in our time going to the great Easter festivals at the Holy City, not Jews, however, but Greeks and Latins, rushing to the Church of the Holy Sepulcher. These modern pilgrimages are organized in the same way as those in the time of Jesus. The small

cavalcade starts early from some distant point, swelling its ranks from every village and town through which it passes. Great companies, men, women, children, some riding horses or asses, but mostly on foot, wend their way slowly over the hills and valleys in fair weather and in rough weather, sometimes suffering greatly from sickness and sometimes from exposure to storms. Those from the remoter districts borrow the Arab term "Hadji," the title of the Moslem pilgrim to Mecca.

One query, however, seems not to be as often asked as it might seem it would be. Why should Jesus have carried any sense of obligation to feed this exhausted company? We have grown so accustomed to considering the vast compassion of the Master as the fountain of mercy that we are apt to overlook some of the natural and merely earthly sides of the environment. Did the people go after him without any thought of being provided with nourishment, or may they have anticipated that one so renowned would of necessity maintain the customary hospitality of great personages? We quote from the Rev. William Ewing the following: "remember one evening, in the Tadir highlands, seeing a strange and motley company gather from different quarters to the tent of a nomad chief. The strain on his resources was considerable, and personally they had no claim upon him; yet the thought of sending them away never dawned upon his hospitable soul. To have done this would have been to brand his name with imperishable shame." He does not hesitate to assume that just such a sense of the obligation of hospitality was becoming to Jesus. He rises to the occasion. The disciples do not exhibit any surprise at the proposed hospitality as uncalled for, only they intimate that their exchequer is rather insufficient and that they were too remote from the markets to secure enough to feed these people to the satiety which oriental hospitality required. It was not graceful that each guest should have only "a little." If entertained at all, they should be fed to repletion, for when an oriental guest eats all that is set before him the host feels himself disgraced, as not having furnished food enough. It adds to the force of this view that Jesus, when he did feed them as guests, gave them till everybody had enough, as evidenced by the fact that there were twelve basketsful left uneaten, and Jesus himself says at a later date that they followed him because they had on this occasion eaten and were "filled."

Verse 12. Jesus commanded the disciples to gather up the fragments that remain, that nothing be lost; he was teaching a species of economy that at all times prevailed in oriental lands. A

missionary writing, November, 1897, from the city of Morocco, gives an account of finding in the street an Arab chastising a Jew because he had thrown into the gutter a piece of bread his father had given him for lunch. It was all the poor father had to give him. He further tells us that the Arabs of Morocco have the greatest respect for grain in all its forms. When the smallest piece of bread falls to the ground the Arab picks it up, kisses it, touches his forehead with it as a mark of respect, and places it on a wall, or in some place where the birds of the air can find it, for they say "one must not tread under feet the gift of God." This respect for bread is found among all classes—masters, slaves, and little children.

What the "baskets" were is not proven. Probably the wallet which the shepherds hang round their necks in which they carry their food. Travelers usually had such a traveling bag or lunch wallet. "Baskets" were, however, used in the vineyards for gathering grapes, and came rhetorically to express prosperity as Moses speaks to Israel of "thy basket and thy store;" all manner of vegetables and fruits, as olives, were gathered in "baskets." There were also fish-baskets and some sort of basket large enough to admit of St. Paul being lowered in it from a building to the street. These last two were probably made of rope; the common house basket in Palestine and in Egypt was made of twigs—wicker baskets. Two distinct Greek words are used for "basket" in the narrative of this miracle and that of the feeding of four thousand people, but it is not clear whether they mark any distinction in the size and construction of the article intended.

By Way of Illustration.

The sympathy of Christ. Before the mob is at his side he thinks for them of a want which they had not thought of. They were not hungry yet, and had not troubled themselves about food. But he cared for the careless. His heart foresaw their need, and already knew what he would do to supply it. So is it ever. Before we call he answers and prepares to supply necessities as yet unfelt.

"Whence shall we buy bread?" 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.—*Pentecost.*

Phillip is always strong in his appreciation of what he can see. When Nathanael said to him, "Can any good thing come out of Nazareth?" all he had to say was, "Come and see." Phillip broke in upon the sacred words in the upper room with, "Show us the Father." So here he sticks to the visible, and, running his eye over the crowd, makes a rough calculation that thirty-five dollars might get a mouthful apiece for them. He believed in statistics, and like some other folks of that sort left out one factor in his calculation, namely, Jesus Christ. The audacity of a faith that expects great things is wiser and more "practical" than the common sense that creeps along the low levels of "facts," and does not see the one all-important fact that we have a divine helper at our sides.—*McLaren.*

The lad. Nameless, poor, never again mentioned, this lad demands our attention fully as much as Peter or Phillip. He was poor, as the barley loaves show; he was thoughtful; he was generous. He might have sold his supply to the highest bidder, for doubtless there were many in that throng who would have been willing to pay a good price for what he had on hand of provisions. There was a "corner" in breadstuffs at that time, of which, however, the lad refused to avail himself.—*Schaeffler.*

The miracle. As to the process by which a few loaves and fishes were so multiplied as to feed several thousand very hungry people we have not the slightest knowledge. In turning water into wine changes of months were compressed into moments. But grain, by no natural process, can unfold itself into bread. We can conceive of an acorn by degrees unfolding itself into an oak. But an acorn cannot unfold itself into a carved column of oak.—*Van Doren.*

"Gather up the fragments." Many of the most useful things are now made out of what was once thrown away. The former refuse in making kerosene oil is now worth more than the oil. In like manner one may turn to good account what seems like insignificant time and opportunity. Men have become rich through saving small amounts. Men have become educated through using wisely fragments of time. Richness of life comes from that use of intelligence which enables us to make every thing, small and great, tributary to our own good.—*The Outlook.*

Heart Talks on the Lesson.

It was a desert place where this great multitude was gathered, drawn there, some by curiosity, some hoping for help, a few perhaps eager to hear the many things which St. Mark says (chap. 8. 34) Jesus taught them. I wonder what the

great Teacher said which has not been written in the gospels. St. John says, you remember, that if all that he did these busy days in Judea and Galilee were written, the world itself could not contain the books. The whole day he talked to these people. No doubt he was tired and hungry himself when, in the late afternoon, he had compassion on them because they seemed like sheep without a shepherd. I believe a sheep is the most helpless of creatures without a human caretaker; so the pitying Saviour calls us his "sheep." How to help the helpless multitude is the problem always before Christ's disciples. "Send them away and let them buy for themselves" is an easy way to dispose of it, and too many are willing to take this solution to save themselves thought and effort. But Jesus says, "No, give ye them to eat. They brought themselves into straits by their thoughtless coming in such crowds to this desert place, but their mistakes and failures to provide for themselves do not relieve my disciples of responsibility for helping them. You must feed them." Then, to test Phillip, who lived in Bethsaida, near by, and to see whether he would begin to calculate the inadequate resources of his own village, or whether he had learned to trust his Lord in emergencies beyond human ability, he asked, "Whence shall we buy bread, that these may eat?"—only to prove him, for he himself knew what he would do. There is never a combination in human affairs the least perplexing to the sovereign Ruler of all. Master of the situation, he knows what he will do in every case.

But often he proves his disciples with the question he put to Phillip. Happy for us when, with a great work before us and not one little loaf of ability to do it in hand, we have faith to say, in quietness and confidence, "Jesus himself knows what he will do; my part is simply to follow his direction." This is the secret of working without fretting. We are responsible for doing our part in relieving the world's need, but it dishonors the Master to be anxious as though he could not manage without us, and to carry the burden as though he had lost control of his own universe. Six hundred thousand people were hungry in the desert in the days of Moses, and the Lord promised to feed them. Moses's faith faltered, and there seems bitter irony in his question, "Shall all the fish of the sea be gathered together to suffice them?" "And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt now see whether my word shall come to pass unto thee or not." And he did see. Everyone who waits God's time sees.

Here is an object lesson for Christian workers—housekeepers, clerks, people who sew or write,

all Christian people who work, are Christian workers. Jesus used the resources at command; he gave thanks for what he had; he worked with system; he gave others their part, not doing it all himself; what he did was generously done, "not grudgingly nor of necessity;" he allowed no waste. He will supply all our need, but not our wasteful extravagance, either of energy or supplies.

The Teachers' Meeting.

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

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,
I am the way.
All the way the Saviour leads me.

LESSON IX. CHRIST AT THE FEAST.

[Feb. 26.]

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

AUTHORIZED VERSION.
[Study the whole chapter.]

John 7. 14, 28-37. [Commit to memory verses 28-31.]

14 Now about the midst of the feast Je'sus went up into the temple, and taught.
28 Then cried Je'sus in the temple as he taught, saying, Ye both know me, and ye know whence

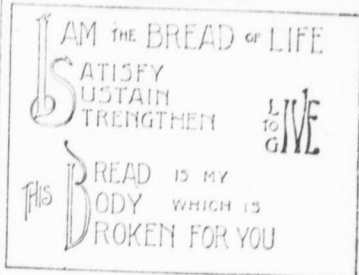
Library References.

THE MIRACLE.—Trench, *Miracles of Our Lord*, pages 281-285. Taylor, *Miracles of Our Saviour*, pages 268-282. Dover, *Ministry of Mercy*, pages 109-115. Bruce, *Miraculous Element in the Gospels*, pages 102, 129, 207, 213, 270, 300. Steinmeyer, *The Miracles of Our Lord*, pages 249-259. Bruce, *Training of the Twelve*, pages 116, 150, 339. Eidersheim, *Life and Times of Jesus the Messiah*, vol. I, pages 676-695. Andrews, *Life of Our Lord*, page 239.

Nearly all the above discussions include a study of the motives for the miracle and the results that follow.

FREEMAN'S HANDBOOK: Ver. 7, The penny, 682. Ver. 9, Bread, 11. Ver. 11, Giving thanks at meals, 670. Ver. 13, Baskets, 671.

Blackboard.



When Jesus had fed the multitude with the five barley loaves and two fishes he declared himself to be "the Bread of Life." He satisfies fully all who come to him, and sustains and strengthens them continually. As the disciples were used by Christ to distribute the provisions, so God wants us to live to give to others the spiritual bread we have received from him. But in a deeper sense the Bread of Life was broken for us. "The bread that I will give is my flesh, which I will give for the life of the world" (verse 51).

REVISED VERSION.

14 But when it was now the midst of the feast Je'sus went up into the temple, and taught.
28 Je'sus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know

I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

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

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

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

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

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

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

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

29 not. I know him; because I am from him, and he sent me. They sought therefore to take him; and no man laid his hand on him,

31 because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man

32 hath done? The Phar'isees heard the multitude murmuring these things concerning him; and the chief priests and the Phar'isees sent

33 officers to take him. Je'sus therefore said, Yet a little while am I with you, and I go unto

34 him that sent me. Ye shall seek me, and shall not find me; and where I am, ye cannot come.

35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?

36 What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

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

Time.—Uncertain. **Place.**—The temple courts in Jerusalem. **Rulers.**—Herod in Galilee; Pilate in Judaea.

Home Readings.

- M. Divided opinion. John 7. 1-13.
 Tu. Christ at the Feast. John 7. 14-27.
 W. Christ at the Feast. John 7. 28-37.
 Th. Enemies defeated. John 7. 40-52.
 F. Boldness in teaching. John 8. 12-20.
 S. Convincing words. John 8. 21-30.
 S. Free invitation. Rev. 22. 13-17.

Lesson Hymns.

No. 14, New Canadian Hymnal.

My Shepherd will supply my need,
 Jehovah is his name.

No. 145, New Canadian Hymnal.

My God, and Father, | while I stray
 Far from my home, in | life's rough way.

No. 102, New Canadian Hymnal.

What shall I do, where shall I flee?
 I have no refuge, dear Saviour, but thee.

QUESTIONS FOR SENIOR SCHOLARS.

1. Our Lord, and Him that Sent Him, v. 14, 28, 29.

On what occasion did Jesus begin to teach in the temple?

What did the Feast-of Tabernacles celebrate?

What about Jesus greatly astonished those who heard him?

Why did the Sabbath question come up so often for discussion by Jesus and his hearers?

Of what belief were the rulers suspected? Verse 25.

What did the Jews who listened to Jesus know about him?

Did Jesus concede the facts of his earthly origin?

What did he say of the commission he bore and of his divine commission?

2. Questions and Comments, v. 30-36.

What did the hostile hearers try to do?

How did the people who believed in Jesus argue?

How were miracles regarded by all who lived at that time?

Why did the Pharisees so constantly work against Jesus?

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

What did this body propose to do?

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

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

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

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

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

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

3. The Great Invitation, v. 37.

What feast was this?

At what season of the year was it held?

Of what was it the memorial?

What singular ceremony was performed on the last day?

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

To what sort of thirst did he refer?

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

Teachings of the Lesson.

Find in this lesson—

1. Evidence of the adaptation of Christ to the needs of every individual.
2. The use of a true Christian in the midst of an ungodly world.
3. The solemn thought that facts remain as they are regardless of "division among the people"—conflicting opinions.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our Lord, and Him that Sent Him, v. 14, 28, 29.

To what feast does our lesson allude?

At what time of the year was this feast held?

What did Jesus do?

In the midst of his teaching what did he cry out?

Why did not the Jews know Him that sent Jesus?

Who was he?

2. Questions and Criticisms, v. 30-36.

What did the angered people do?

Why did they not succeed?

What question did many of the people ask about Jesus?

Who heard of these questions?

What measures did they take to arrest him?

What did Jesus say about his going away?

What about seeking and not finding?

What three questions did the Jews ask?

What did they think he intended to do? See John 8, 22.

3. The Great Invitation, v. 37.

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

On what day was this spoken?

Does it apply to us as well as to ancient Jews?

Practical Teachings.

Where in this lesson are we taught—

1. That Jesus knew he came from God?
2. That Jesus knew he must soon die?
3. That Jesus can supply all our need?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now?

What feast was held in Jerusalem at this time?

What was this feast like?

Was it a happy time? **Yes; there were much marching and singing and rejoicing. It was like a long, delightful picnic.**

Where did Jesus teach during the week?

Who loved to hear him? **Many who had seen his miracles and believed on him.**

Who were his bitter enemies? **The priests and rulers of the Jews.**

What did they finally do? **They sent officers to arrest him.**

Did they do it? **No; they did not dare.**

What beautiful ceremony was held at this feast?

What did the water stand for? **The gift of the Holy Spirit.**

What did Jesus cry to the people on the last day of the feast? GOLDEN TEXT.

Who was Jesus? **The Messiah.**

Why did not the people believe this? **Some did, but others were afraid of the priests.**

What is offered to us now? **This same water of life.**

THE LESSON CATECHISM.

(For the entire school.)

1. Why did many of the people believe that Jesus was the Christ? **No one could do greater miracles.**

2. What wonderful invitation did Jesus give? GOLDEN TEXT: **"If any man thirst, let him come unto me, and drink."**

3. What did he say he would make every Christian? **A fountain of blessing to others.**

4. What did the people think? **They were confused and divided.**

NEW CHURCH CATECHISM.

54. How are the ordinances secured in perpetuity in the Church?

The ordinances are secured in perpetuity in the Christian Church through men called of God and ordained by the Church; and through the co-operation with them of evangelists, teachers, and other labourers, according to the gift and grace of God.

THE LESSON OUTLINE.

Christ's Revelation of Himself.

I. THE TEACHER OF TRUTH.

Went up....and taught. v. 14.

Teacher....from God. John 3. 2.

Having authority. Matt. 7. 29.

II. THE MESSENGER FROM GOD.

He that sent me. vs. 28, 29.

Raise up....a prophet. Deut. 18. 15.

This is...that prophet. John 6. 14.

III. THE WORKER OF MIRACLES.

Will he do more miracles? vs. 30, 31.

Approved by miracles. Acts 2. 22.

Manifested....his glory. John 2. 11.

IV. THE HEAVENLY VISITOR.

A little while....with you. vs. 33, 34.

Was with God. John 1. 1.

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

V. THE WATER OF LIFE.

Come unto me and drink. v. 37.

Every one that thirsteth. Isa. 55. 1.

Him that is athirst. Rev. 22. 17.

EXPLANATORY AND PRACTICAL NOTES.

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

Verse 14. Now about. "But when it was now." **The midst of the feast.** The feast of tabernacles. All branches of the Semitic race, like most branches of the European race, have had from time immemorial their annual harvest festival. Moses by inspiration established this as he did other antique tribal customs, and made the Hebrew feast of the tabernacles serve as a thanksgiving festival for harvest blessings and as a memorial of the nation's wanderings in the wilderness. Jesus had this year come to this feast in secret because of prejudices and plottings against him. Not guessing that he was there, the crowds in the temple courts discussed his merits, some declaring him a good man and some a deceiver; but covering all the excited disputation was an abject fear of the Jewish authorities, who were known to be hostile to him. **Jesus went up into the temple.** As all Hebrews visiting Jerusalem were sure sooner or later to do; it was almost the only place in Jerusalem to go to, and did duty at once as a shrine,

a college, and a plaza, or public park. The day was probably a Sabbath. **Taught.** It was the custom for rabbis to sit in the temple courts and explain the holy Hebrew doctrines to their disciples. Jesus took his place there with the other rabbis—perhaps, as some scholars have guessed, for the first time.

Verses 15 to 27 are omitted from our lesson. They give in condensed form what Jesus taught, and the utter astonishment of the Jews—that is, the rulers of the hierarchy—at his knowledge and breadth of thought, he being technically an unlearned man. Jesus at once credited his wisdom to the divine Being—"Him that sent me"—and in his explanation took occasion to ask, "Why go ye about to kill me?" The people denied that they had any such evil intent, and it is probable that those who answered did not know of the rulers' plans. In the midst of the discussion "some of them of Jerusalem" said: "Is not this he, whom they seek to kill? How is it that the rulers allow him to speak

boldly? Have they come to the conclusion that he is the Messiah? But he cannot be the Messiah, for when the Messiah cometh no man will know whence he came, but we know this man's ancestry."

28. Then cried Jesus. "Jesus therefore cried," lifted up his voice with passionate remonstrance. **Ye both know me, and ye know whence I am.** These noteworthy words have been explained by some as being ironical, "Ye neither know me nor whence I am;" and by others as being interrogative, "Do 'ye' know 'me,'" etc. We understand them to be a simple statement of fact, but with reference to his human personality and his earthly environment. He admits that they know the superficial truth—he is Jesus of Nazareth. He then proceeds at once to assert their ignorance of his true character and mission. **I am not come of myself.** He had not come from any of the great schools, but he is not "a mere self-taught enthusiast;" he has been commissioned directly by God. **He that sent me is true.** Perhaps "genuine" or "real" would give more of the meaning than "true." Not "He that sent me is truthful," but "He is the ideally True," the "really Existing." **Whom ye know not.** That they were provoked to hostility by our Lord's teachings proved that they did not "know God."

29. I know him. "The Word was with God, and the Word was God." The Son knoweth the Father, as being of one nature with the Father. "For who among men knoweth the things of a man save the spirit of the man which is in him? even so the things of God none knoweth save the Spirit of God." **I am from him.** "Of him; proceeding from him."

30. Then they sought to take him. "Therefore the rulers sought to take him." Their attempt to arrest Jesus was the logical result of his having been sent from God. Doubtless the question asked by the common people in verses 25, 26 had greatly aggravated them. **No man laid hands on him, because his hour was not yet come.** Their evil purpose was held in check by the divine will and power. What means God used we are not told—it was possibly a continuance of the fear of the people.

31. Many of the people believed on him. In contrast with the leaders. **When Christ cometh, will he do more miracles than these which this man hath done?** They knew of other miracles besides those which John has related, and their question is an indication of their wide-eyed wonder. After all, these people are as yet rather attracted by his miracles than converted by his doctrine. Jesus had not yet openly asserted that he was the Messiah.

32. The Pharisees heard that the people murmured such things concerning him.

The Revised Version makes them overhear the murmurings. His teaching endangers their authority, and they dare not allow this popularity to grow further. To them he seemed a heretic and a revolutionist, and as theologians and politicians they were bound to bring his downfall. **The Pharisees and the chief priests.** The Sanhedrin, probably formally; certainly its members. **Sent officers to take him.** This is the first formal attempt upon our Lord's life. It was unsuccessful because of the impression made upon the officers by our Lord's teachings. The story is told in verse 46.

33. Then said Jesus unto them. The Revised Version omits "unto them." Our Lord was simply continuing his matchless discourse. The officers who had been sent to arrest him were doubtless waiting to hear the blasphemy of which they believed he was constantly guilty. And it was they who on their return reported, "Never man spake like this man." **Yet a little while am I with you.** It was now only about six months before his death. Although the words were addressed to those gathered around him, Dr. Clurton understands them as containing also a direct appeal to those who sought to take him. "Why are ye in such haste to put me to death? My time on earth is short; I must soon go [withdraw] unto him that sent me." As De Wette says, the Jews knew not Him that sent him.

34. Ye shall seek me, and shall not find me. When dangers come upon city and nation you will seek in vain for such a deliverer as in your pride and unbelief you now reject. **Where I am, thither ye cannot come.** This does not mean chiefly, if it means at all, "Where I shall be when ye seek me ye cannot reach to." It means rather the mental and moral condition, the attitude toward God and men, the spirit of the Gospel, the atmosphere which always surrounded the Son of God. Into that atmosphere by faith we are admitted, and we, too, breathe the air of heaven in proportion as we are true disciples and companions of Jesus. Some in that crowd had already come into that blessed atmosphere, but the men who were seeking to destroy him, the men who were planning for his arrest and destruction, were by their own character and purpose debarred from that state of unchanging fellowship with the Father which the Son and his brethren enjoy. It is a distance in character, not in geography or time.

35. Then said the Jews among themselves. "Whether this was the utterance of genuine perplexity or of scorn it is hard to say."

—*Abbott.* **Whither will he go, that we shall not find him?** The priestly control extended far beyond the bounds of Palestine. Over the remotest nations, by the help of the synagogue, the high priest of Jerusalem extended his sway. No Jew, even leaving his own country, could well fellowship with Gentiles; and Jesus could not well fellowship with Jews even in the remotest corner of the world, if he fled thereto, without being reported to the high priest, if that dignitary sought him. **Will he go unto the dispersed among the Gentiles, and teach the Gentiles.** "The Dispersion among the Greeks, and teach the Greeks." Those Jews who were born and lived in foreign countries, descendants of the exiles who never returned, were popularly known as the Dispersion. They were scattered among the heathen throughout the Roman empire and in all the Asiatic cities. To begin a career as a prophet or Messiah among them would, in the minds of most Jews, be the height of folly, and to make them the starting point of a mission to the Gentiles would be a horrible breach of faith. But there is an unconscious prophecy contained in these words, which was fulfilled in the Pentecostal blessing and in the labors of Paul.

36. A substantial repetition of verse 35. The strange words of our Lord haunt these men.

37. In the last day, that great day of the feast. The feast of tabernacles was kept seven days (Deut. 16. 15), but the eighth day was a day of holy convocation and Sabbath rest (Lev. 23. 36), which seems to have been observed with even greater solemnity, and probably a larger concourse, than the other days. Several beautiful

ritual practices had engrafted themselves during the centuries upon the Mosaic system, and one of these, not prescribed in the Pentateuch, and suggesting to the memory God's dealings with his people, was the daily pouring of water from Siloam on the great altar. The Jews would recall, as they witnessed this rite, the miraculous gift of the water in the desert, also the words of the prophet, "Therefore with joy shall ye draw water out of the wells of salvation." Jesus, who had before this spoken his wonderful words concerning the well of living water to the woman at Samaria, now declares that in him this rite, not again to be performed for a year, "passes into an abiding reality." He is the Fountain of living water. "It is uncertain whether the libations were made on the eighth day. If they were not made," writes Dr. Westcott, "the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words." **Jesus stood and cried.** He spoke with a loud voice, that all in the temple courts might hear. **If any man thirst, let him come unto me, and drink.** These words would also recall to the studious worshiper the words of the prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." It is a repetition of what Jesus had said to the poor woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

CRITICAL AND HOMILETICAL NOTES.

JESUS AT THE FEAST.

It was Jesus's habit to attend the great religious festivals of the nation. His parents took him to the passover when he was twelve years old, and while it is not recorded, it is probable that from that time on he went annually to that chief of the Jewish feasts. The period of his ministry includes four passovers, all of which he attended, his crucifixion taking place in connection with the last. The feast referred to in the lesson was the feast of the tabernacles. Some three months later he was present at the feast of the dedication (John 10. 22). His attendance upon these festivals was in harmony with his general plan to "fulfill all righteousness" by a reverent regard for the provisions of the law. But an additional and perhaps his chief motive was the opportunity which these great gatherings afforded him to address the people.

GOD'S CALENDAR.

"My time . . . your time" (verse 6). There was exact timeliness in the whole course and in the detailed events of Christ's life. His coming into the world was "in the fullness of time" (Gal. 4. 4). From the foundation of the world his advent was written on the calendar of God. He neither hastened nor delayed his coming. But God's calendar deals not merely with ages, or years, or days, but with hours and moments. With God there is not simply a right century, a right day for a thing, but a right second. Seconds and centuries, moments and millenniums, are equally important with God. Our planet in its sentry march about the sun passes its stations with an exactitude of a millionth part of a second. So in a divinely ordered life the providential dial marks the exact time. The difference between the wrong time and the right

time may be only a few days or a few minutes, but the difference may be of infinite importance. Jesus's mother appealed to him at the Cana wedding to relieve the embarrassment of the failing wine, and he said to her, "Mine hour is not yet come." But apparently in a few minutes he turned the water into wine. It was not vacillation, but constancy. He would do nothing until the voice of his Father in his soul said, "Now!" His brethren urged, "Go to this feast, and show thyself to the world." He replied, "My time is not yet come." Nevertheless, a few days later he went. He was guided by a celestial horarium. But he said to those brethren who did not believe in him, "Your time is always ready." A life not surrendered to divine guidance is "un-calendared." "Wandering stars" have no orbits and no seasons. All hours are alike, for all hours are wrong to him who has not committed his way to God.

SMALL KNOWLEDGE, GREAT IGNORANCE.

Verses 27-29. "We know this man." It was an expression of contempt, for they did not use the word for "man," which is supplied in our English text, but simply the definite pronoun (*tauton*), this implying, as in other speeches of theirs, the word "fellow." But some one has very well said that "God is not abolished by writing his name with a little 'g.'" So the great fact of Christ was not to be abolished by a sneer. "Yes," said Christ, "in your small way you both know me, and whence I am." They knew the inconsequential, but were ignorant of the essentials. So the people of Nazareth said they knew him. He was "the carpenter's son," they knew his father and mother, and could call his brothers and sisters by name. So these Jews at Jerusalem knew Christ's pedigree. But that is small knowledge of a man. Those whose knowledge of John Bunyan does not go beyond his pedigree know nothing of the only things which are worth knowing about him. Complete knowledge of his pedigree would be very inadequate knowledge of Abraham Lincoln. That kind of knowledge leaves the divine element out. People no doubt thought they knew John the Baptist because they knew that his parents were Zacharias and Elisabeth. But John the evangelist said, "There was a man sent from God, whose name was John." The questions of supreme importance are, "What place does a man hold in the plans of God? On what mission has God sent him?" But to have known Christ in this way would have required that men should have known God; and this the Jews did not. "Whom ye know not" (verse 28).

A PERPLEXED POLICE.

32. "Sent officers to take him." Before this they had "sought to take him" (verse 30) in some more violent and irregular way, probably, "but no man laid hands on him, because his hour was not yet come." God's calendar again. But when they hear it being whispered among the people, "When Christ cometh, will he do more miracles than these which this man hath done?" they made another attempt to arrest him. This time they sent the temple police. Verse 45 tells us the result. The officers returned without their prisoner, and explained their failure by saying, "Never man spake like this man." To attempt to arrest him evidently seemed to them very much like attempting to arrest God. They did not feel able to do that. Indeed, Jesus was not to be "taken" in any such way as these rulers proposed. When "his hour was come" he would surrender, not be arrested. These officers very probably were of those who later went out to Gethsemane at midnight to take Christ, and who "fell backward to the ground" when Jesus spake to them, and who had to be urged by Christ to fulfill their mission. Christ well said, "I have power to lay down my life, and I have power to take it again. No man taketh it from me." His death was to be self-sacrifice.

STILL GROPING.

33-36. These men, who fancied that they "knew him," were like blind men groping in the dark. Instantly that Jesus began to speak of the higher sphere to which he belonged it was to them a hopeless enigma. They thought entirely on the plane of the physical senses. "Thither ye cannot come." Where will he go? to the dispersed of the Gentiles? A little later (John 8. 22) he spoke more distinctly and ominously, "Whither I go, ye cannot come." But still they groped and misunderstood, and said, "Will he kill himself?" And then he told them that the law of "spiritual gravity" would make it impossible for them to come whither he should go. "Ye are from beneath; I am from above." Note the difference when Christ speaks to his disciples about his going away (John 14. 4; 16. 16). To them he said, "Whither I go ye know, and the way ye know," and, "Ye shall see me," and, "I shall see you again, and your heart shall rejoice." They knew him, and he was the Way.

Thoughts for Young People.

Various Opinions of Jesus.

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

1. Some are open enemies to our Lord. Calaphas

was such in Christ's day. Voltaire and Paine have openly antagonized him in later times. There are some such noisy infidels now. The day will not come soon when Christianity will lose its enemies, but they do not retard its progress. It steadily goes on its conquering way to triumph over the world.

2. *Some do not accept Christ because of their ignorance concerning him.* Those who in this lesson rejected Jesus did not know that he belonged to the seed of David and was born in Bethlehem. Many opposers of the Gospel now are just as ignorant. No one but a wise man should venture to deny the claims of Jesus; and what truly wise man ever did so?

3. *Some recognize in him a great teacher, a wise man, the noblest of the human race, but not a Redeemer.* Many compliments, half-patronizing in their tone, have been paid to Christ by skeptics like Rousseau or Theodore Parker; multitudes who honor him, nevertheless, do not believe in him.

4. *Some confess that they cannot understand Jesus.* They do not altogether forget him, but—"never man spake like this man;" he is incomprehensible during his lifetime, and in all ages since such men have stood amazed at Christ's character and personality; he strikes them with awe, but they cannot classify him, so they refuse to believe.

5. *Some are half-hearted believers.* With his head Nicodemus, for instance, believed that Jesus was the Messiah, but he lacked the courage of his convictions. If a man's heart is in his belief, he will not act the poltroon. "Be thou very courageous!" Many such, all about us, decline to confess Christ openly, and as a consequence lose both the fleeting pleasures of the world and the enduring joys of the kingdom.

6. *Some souls thirst after the water of life, and seek Jesus.* Such find in him all that they need, and become in turn a blessing to others. Every soul which drinks of the water of life becomes at once a fountain of life.

Orientalisms of the Lesson.

The last day, the great day of the feast of tabernacles, Josephus calls "the holy ending of the year." The "Succah" calls it "the last and good day of the feast." The people then left their booths and went to the temple, though Josephus does not say what sacred acts they performed on the eighth day. It appears that only one bullock was sacrificed that day.

Whatever bearing it may have on this and other passages of Scripture relating to the count

of the feast days, we venture to quote the following from the *Jewish Chronicle*, London: "Originally the beginning of each month was proclaimed by the Sanhedrin in Jerusalem, after the appearance of the new moon had been testified to by two witnesses, and then messengers were sent to all the Jewish congregations to announce the fact. Since many of them, however, on account of the distance from Jerusalem, could be reached only after several days, thus leaving them in doubt which day, for example, is the first day of Tishri, it was ordained that all the Israelites residing outside of Palestine should keep one day in addition to the biblical day, so that the second and eighth days of passover, the second day of Pentecost and New Year's, and the second day of tabernacles, and the last day of tabernacles became appointed holidays. Orthodox congregations which still continue to keep these additional holidays hold that days which were celebrated for centuries ought ever to be observed." The reformed or progressive Jews of our time hold, on the contrary, that since the Hebrew calendar "is fixed by astronomical calculation for all time, the additional days have lost their significance and sanctity." The oriental setting of the incident of verse 37, in which we are told that Jesus stood, and, speaking with a loud voice said, "If any thirst, let him come to me," is so graphically put by Godet that we do not care to resist the impulse to quote it. Almost all the commentators think that Jesus alludes to the libation which was made every morning and evening of the sacred week. Godet says: "Led by a priest, the whole people, after the sacrifice, went down from the temple to the fountain of Siloam; the priest filled at this fountain, already celebrated by prophets, a golden pitcher, and carried it through the streets amid joyful shouts of the multitude, and with the sound of cymbals and trumpets. The rejoicing was so great that the rabbis were accustomed to say that he who had not been present at this ceremony and other similar ones which distinguished this feast did not know what joy is. On the return to the temple the priest went up to the altar of burnt offering; the people cried out to him, 'Lift up thy hand!' and he made the libation, turning the golden pitcher to the west, and to the east a cup filled with wine from two silver vases filled with holes. During the libation the people sang, always to the sound of cymbals and trumpets, the words of Isa. 12. 3, 'Ye shall draw water with joy out of the well of salvation,' words to which the rabbinical tradition quite specially attributed a Messianic significance. It may seem probable, therefore, that Jesus alludes to this rite."

By Way of Illustration.

Christ rejected. At a small literary gathering at which Thomas Carlyle was present a lady was bewailing the wickedness of the Jews in their treatment of Jesus, and expressed regret that he had not appeared in our own time. "How delighted we should all be to throw open our doors to him and listen to his divine precepts! Don't you think so, Mr. Carlyle?" He replied, "No, madam, I don't. I think that had he come fashionably dressed, with plenty of money and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour.' But if he had come denouncing the Pharisees and associating with the lower orders, you would have treated him much as the Jews did, and have cried out, 'Take him to Newgate and hang him!'"

Verses 31. Miracles as proof. Miracles are God's signature and seal to the words which his messenger speaks. Modern proofs are the number and greatness of the conversion of individuals, the great moral changes of whole nations, the physical blessings which he is working through his disciples. Public and private institutions spring up everywhere under the influence of Christianity, as herbs and flowers under the genial influence of springtime. They do not work miracles, but are better than the power of miracles, as the prolonged sunshine is better than a flash of lightning.—*Select Notes.*

"Will he go to the Gentiles [Greeks]?" They said this to excite prejudice against him. They little dreamed that the Christ, whom they were rejecting, would, after his resurrection, be carried by the preaching of the Gospel not only to the Greeks, but throughout the entire Gentile and heathen world, and that for centuries (during which the Jews would wander a byword and a hissing among the nations) Jesus would be going in and out among the people whom they despised, with healing and salvation in all his words. The irony of history is seen in the fact that the very words of these Jews of Palestine are recorded in Greek by a Jew of Palestine, presiding over a Christian church in a Gentile city; that is John, the author of this gospel, then the Bishop of Ephesus.—*Pentecost.*

Verses 37. Christ lifted himself that day as God's great answer to the cry of the world for bread and water. The Christian faith is not "an extra," but a staple, not a luxury, but a necessity of life. Like the loaf and the pitcher upon our tables, it knows no caste. We all hunger and we all thirst. And Christ comes as God's loaf to the

children of men, not in the dramatic and occasional experiences of life, but in the common duty and the daily toil.—*President Peabody.*

Heart Talks on the Lesson.

Not long ago there was a wreck at sea. Nearly all on board went down with the sinking ship, excepting about twenty men and two or three women who were saved in the only lifeboat that outlived the fury of the sea. For days and nights they tossed about, keeping each other's courage up with words of hope, anxiously scanning the dull horizon to catch sight of a sail or the friendly smoke of a steamer. "I am dying of thirst," one of the women said, and she was about to lift some of the sea water to her lips, when one dashed it from her hand, saying, "O, don't do that! your thirst will be too terrible to bear if you drink that water! Wait, wait, we will meet a vessel soon and you shall have fresh water to drink." But she drank and drank again, delirious with thirst, until she died, piteously crying for water. It is said that of all physical wants man can feel none can become more intense than the want of water. Jesus takes this longing of the body for refreshment to illustrate the longing of the immortal spirit. Every human heart is thirsty. It longs for love, comfort, wealth, fame, and if supplies are cut off, it sorely suffers. And many try to quench their thirst like the woman drinking sea water. There is one gifted with a mind of great capabilities, a soul intended for beautiful growth in noble character, and because he is made thus he cannot rest without constant effort to get something beyond his present possessions. He thirsts, but he has drifted away from the right source of supply; he tries wealth, pleasure, everything the world can offer, but it is like drinking sea water—the soul is mocked with increasing thirst unsatisfied. You have yourself tried to be perfectly happy with the good times a gay, careless life gives, but you do not succeed. "Good times" apart from Christ are like sea water. And there are some who have no good times either earthly or heavenly; only sorrow, disappointment, and pain. O what thirsty hearts they have! If only they could hear the voice of Jesus saying, "If any man thirst, let him come unto me, and drink." Perhaps you are not conscious of soul thirst now. You are having a rather happy time in the innocent and healthful enjoyments of life. I am glad indeed if you are. I would not picture the world as a dry desert, for the Lord himself has opened in it many sweet streams. But if you are depending upon streams which do not flow from him, be very sure they will run dry some time.

Every flower of hope and love will die in your heart unless that living fountain springs up in your inmost being; but these flowers will grow in immortal beauty beside those living streams. What is this water which Jesus gives to all who come to him? It is the blessed Holy Spirit, the Comforter in you, a well of water springing up into everlasting life. "Thirsty one, stoop down, and drink, and live."

The Teachers' Meeting.

Give a concise outline of the events in Christ's life between the third passover and the feast of tabernacles, including his visits to Phenicia, Decapolis, Caesarea Philippi, Capernaum, and Samaria....Circumstances under which Jesus went up to the feast of tabernacles. (See the earlier part of the chapter containing this lesson)...State concerning the feast of tabernacles, its origin, form of celebration, what it commemorated. Consult a Bible dictionary on this subject....The services on "the last day, that great day of the feast," what were they?...To whom had Jesus spoken words similar to verse 37? ... Find in this lesson six classes of people in their relations, and show how these classes of people are represented now. (See Thoughts for Young People)....Be sure to ask your scholars to which of these classes they would choose to belong.

OPTIONAL HYMNS.

Come with thy sins to the fountain.
The Spirit and the Bride say "Come."
Why do you wait.
O happy day that fixed my choice.
My hope is built on nothing less.

God loved the world of sinners.
Of him who did salvation bring.
Ho! every one that thirsts draw nigh.
O what amazing words of grace.
The water of life.

Library References.

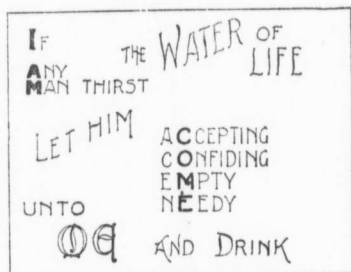
FEAST OF TABERNACLES.—Green, *Hebrew Feasts*, page 299. Geikie, *Old Testament Land-scapes*, page 381. Graetz, *History of the Jews*, vol. ii, pages 43, 51. Farrar, *Life of Christ*, vol. ii, pages 47-52. Andrews, *Life of Our Lord*, pages 331-333. Stanley, *Jewish Church*, vol. i, page 300. Abbott, *Jesus of Nazareth*, page 333. Edersheim, *Life and Times of Jesus the Messiah*, vol. ii, page 156.

DESCENT OF JESUS CHRIST FROM DAVID.—Andrews, *Life of Our Lord*, pages 55-66. Lewin, *Life and Epistles of Paul*, vol. i, page 158. Farrar, *The Christ the Son of God*, vol. i, pages 44, 373. Abbott, *Jesus of Nazareth*, page 67. Farrar, *Life of Christ*, vol. i, page 9. Hervey, *The Genealogies of Our Lord and Saviour*.

PHARISEES.—Schurer, *Jewish People in the Time of Jesus Christ*, vol. ii, pages 10-20. Graetz, *History of the Jews*, vol. ii. Stanley, *Jewish Church*, vol. iii.

FREEMAN'S HANDBOOK: Ver. 32, Pharisees, 683; Chief priests, 717. Ver. 37, The last day of the feast, 738.

Blackboard.



"I am the Water of Life." Jesus saw many in the crowd that thronged him: who were athirst, and amid the tumult and danger he stood and cried, "If any man thirst, let him come unto me and drink." Any man, high or low, rich or poor, bond or free, was welcome if he came accepting Christ and confiding in his power to satisfy and save. Yet only to those who feel their need of anything is it given; the invitation is to "every one that thirsteth." We must come both empty and needy before we can drink of the "Fountain of the Water of Life."

Thoughts for the Quiet Hour.

—The Father's work is the example and the law for his children; the work of love, the work for others, the work that has tender mercy for its inspiration and its overseer, is Sabbath work.—Abbott.

—It is the self-emptiness of a humble soul that brings the Redeemer's strength in.—Ariost.

—Christ has given us the earth for our body, but he himself is the soil in which our souls must root; the eternal help, the source of succor and all supply.—Becher.

PRIMARY TEACHERS' DEPARTMENT.

A Presbyterian View of the Home Department.

THE Rev. E. F. Torrance, D.D., says: The advantages of the Home Department must be apparent to all:

(1) It leads to a much more general study of the Bible on the part of the members and adherents of the Church. Many who would not otherwise study the International Lessons are by this means led to do so. Parents become better qualified to help their children in the preparation of their lessons. The lessons are much more likely to become topics of conversation at home.

(2) It brings the parents into much closer touch with the Sabbath-school. It makes them in a very real sense members of the school, so that they feel a deeper interest in its prosperity. And the teachers cannot fail to be encouraged by the fact that the parents in their homes are engaged in the study of the lessons which they are teaching the scholars.

(3) It assists the pastor very materially in his work. The visits which are made to the different families every quarter, tend to bind these families more closely to the congregation.

For these reasons it is hoped that a Home Department shall soon be organized in connection with every Sabbath-school of our church.—*The Westminster.*

THE Sunday school Baptist Convention, in a recent number, has the following to say of the Home Department:

"We have just had report from one church of how the Home Department is working. It has proved a wonderful success in reaching people entirely outside the ordinary lines of work. One lady has a class of thirty-nine, and is enthusiastic both in the work and in her high praise of this method of helping on the cause of Christ. Other and smaller classes are engaged also in the Home Department, and all of them are doing well. We wish very much you would try it. It enlists many persons in the study of God's Word, enthroning the Bible in the home."

THE following letter from D. Torrance Fraser, of Montreal, shows the hold that the Home Department is obtaining in Canada:

"I incline myself to the plan of working through regular church officials as producing more lasting results. This means the support, to the system, of pastor and session; also of superintendent and teachers of school; thereby it becomes a recognized branch of church work. I do not mean that only church office bearers do the work, but that they

approve and assist more or less. I do not approve of getting up Home Classes in a congregation, unknown to or with the disapproval of the officials. You see with us, we have no places, and almost no houses, outside the reach of a church. The Methodists, in their Conference statistics, have a column for Home Class statistics. This indicates what I mean: The system is a regular part of their church work. The Presbyterians have not done this yet, but I fancy will do so eventually.

GOOD subjects for primary teachers to think about, talk about, and read about are: "Essentials of a Good Program," "What is Good Order in a Primary Class?" "How Can a Primary Teacher Avoid Ruts?" "How to Grade a Primary Department," "When Crime and Bloodshed enter into a Lesson is it Wise to enter into Detail?" "The Use of Nature in Illustration," "The Kindergarten and the Sunday school," "Little Children and the Church," "How to Get New Scholars and How to Hold Them."

AT the World's Sunday School Convention in London the American primary teachers were meeting in one room at the same time the English primary teachers were meeting in another room. Was that a good plan? We think not. They should have met together and exchanged notes. An Anglo-American alliance might thus have been promoted; at least we believe it would have been for the good of the work and the workers. Primary teachers from the United States did not care to cross the ocean to hear themselves talk.

Primary work was presented to the whole convention at one session, principally by American speakers.

The full report of the London convention, which includes, of course, the primary work, may be ordered of W. B. Jacobs, 132 La Salle Street, Chicago, for fifty cents.

The Blackboard a Necessity.

BY A PRIMARY TEACHER.

NOTHING will hold the attention of a primary Sunday school class as will the blackboard; and this can be used by any teacher.

It is preferable to illustrate the lesson upon the

board by a few straight marks, crosses, squares, etc., representing the different objects and characters in the lesson, rather than spend the time in writing upon the board Golden Texts or the names of the different persons and places.

Whenever any of the characters of the lesson represented upon the board change their positions the lines standing for them can be erased by means of a flannel cloth, which most teachers prefer to a regular eraser, and can be introduced into a new scene on some other portion of the board.

The aim of the teacher should be to keep the attention of her class constantly riveted upon the board. To accomplish this she should always do her illustrating in their presence. A board containing no visible mark should stand before them at the opening of the session. However, the lesson can be faintly outlined previously and the outlines visible to the teacher, but not to the class, can be filled in during the teaching of the lesson.

The primary superintendent should also talk incessantly while she is doing her illustrating. She should tell the why and the wherefore of everything placed upon the board, but she should place thereon nothing that will not bear such close explanation.

She should likewise rivet the attention by appealing to the hearing. As the people upon the board move from one place to another their going should be represented by a slight tapping of the crayon upon the board. Then as she says: "Listen, children, do you not hear them walking along? Ah, here they have reached their church," every ear will be strained to hear, and as a few straight lines near a church are drawn the whole thing will be vividly impressed upon the imagination. In like manner running and leaping, the roar of thunder, and the beating of the waves upon the shore can be illustrated.

It is well to let the scholars have a part in the illustrating. For example, whenever it is desirable to acquaint them with the number of personages in the lesson—the twelve disciples, for instance—they can be told to count aloud in concert the number of marks, representing these, as they are made.

After the lesson has been taught in accordance with the above suggestions it is always advisable to immediately review it, expecting the children to repeat what has been told them—in other words, expecting them to answer the questions asked by the teacher as with pointer in hand she draws attention to every object she has drawn. At such times it would do for a change for the superintendent to tell the story herself,

instructing the class to put in such words as represent the objects as she points to them. For example, if she intended that Jesus ascended the mountain, instead of speaking the word "mountain" she would simply point to her representation of a mountain and expect the pupils to supply the word.

It is an admirable idea for a primary teacher to make a large collection of pictures cut from papers and elsewhere to pin to the blackboard as she works out the lesson with crayon in hand. The picture of a boat thus used, for example, would make a more forcible impression upon the children than would an illustration of the same made with crayon. Appropriate stencils are also helpful.

As a parting word we would say that no primary teacher can do her best for her class without making use of a blackboard. If she has none at her disposal, and the school does not think best to purchase one for her, she can use manilla paper or a large slate, or, better still, she can, doubtless, persuade some friend to make her a blackboard from a smooth board, covered with a coating of black paint.

Modern Methods in Wayback Town.

BY L. V. SHATTUCK.

The Annual Sunday School Convention of the Wayback District was almost over. A young farmer, superintendent of the Rock Valley Sunday school, made the closing address:

"It has been good for us to be here," he said. "We have looked on new faces, listened to new voices, received new ideas, and in the days to come we will have something pleasant to think upon. Even if this is all, it has been good for us to be here. But need this be all? Shall we do as we have done in the past, go away and say, 'These methods are all very well for the cities and large towns, but of no use in Wayback, or Rock Valley, or Pine Hills?' Shall we not rather take away at least one idea which we can incorporate into our work, and so make our Sabbath schools better for this meeting?"

There was a bright little lady in the audience whose trim figure and brisk movement made her appear young in spite of her more than twoscore years. As she passed out she grasped the hand of a buxom matron, exclaiming, "We must do something, Louise."

The two, who had been classmates at school, entered into an earnest conversation, and the outcome of this conference was that every Sabbath school worker in Wayback received an ex-

hortation to respond to Mr. Miller's earnest appeal, and later to meet with Mrs. Louise Shaffer to relate their several Sunday School experiences.

The eventful evening had arrived, the guests sat around the long table in Mrs. Shaffer's dining room nibbling Graham wafers and sipping chocolate, when Rev. J. E. B. Smith, pastor of the church at Wayback Center, proposed, as this was to be an informal gathering, that a representative from each school speak in turn, giving the ladies the precedence, and commencing with their hostess.

Mrs. Shaffer said: "There were several years, when my children were all young, that I seemed to drop out of the Sabbath school almost wholly, but when Dora, my youngest, commenced to attend I again became connected with the school, becoming the teacher of my Alice's class in the Primary Department. You will remember how much was said at the convention last fall of the desirableness of a diploma. I resolved to do something in this line, having a strong personal interest in the matter, as not only Alice but the twins were to be promoted. As it was purely experimental, and expense a consideration, I induced Mr. Shaffer, who used to have a talent for ornamental penmanship, to prepare them. Twenty-three were promoted, and thirteen having correctly recited the books of the Bible and the Ten Commandments, received diplomas. All this was very interesting; but judge my amazement to find that the Senior Department was made up entirely of elderly people. The young people were conspicuous by their absence. Fifty minutes were devoted to lesson study and two minutes to closing exercises. I understood now why my oldest son, when home from college, declared that there was no class for him. I understood, also, my daughter Clara's indifference, which had pained me so, and why Harry was kept in his place by parental authority. I asked myself if it would be the same now with Arthur and Edwin and Alice, and later with Fred and Dora. I talked with pastor, with superintendent, and with individuals; and we have changed the exercises somewhat. The older people take the back part of the church, where they can continue the study of the lesson in classes as formerly, while the intermediate classes assemble in front and listen to a summary by the pastor and trace the journeys of the apostles on the map; and we are hoping for better improvement in the future."

"Now," said Mr. Smith, who was self-constituted chairman of the meeting, "let us hear from Miss Nettie Winn, to whom I understand we are indebted for this meeting."

Miss Winn replied: "You must trace your indebtedness back to Mr. Cutler. Every chapel in these days has a kitchen, and after the convention I determined to use the one at North Wayback in Sunday school work. There were two abandoned scotches in the sheds, both the worse for wear. I had them put in order and made so low that the children could rest their feet on the floor. As you all know, my father and brother are carpenters, and in my early childhood it was my delight to burrow in the shavings for treasures. I now searched for treasures for my Sunday school class. I found blocks and pieces, and with some assistance I constructed a representation of the temple. I found an old candle box in the attic fitted with lock and key, which holds my Sunday school belongings, and my folding table does service for kindergarten work. By making a generous contribution myself I succeeded in getting a *Leaf Cluster*. I intend eventually to divide the pictures among the children. My father made a Christmas gift of a sizable blackboard upon an easel, and promises more later."

"Now, Mrs. Barnard, shall we hear from East Wayback?" said Mr. Smith.

"Thus far," said Mrs. Barnard, "we have worshiped in the village hall, where a dance one night, prayer meeting the next, and a traveling show the night after is the order of events. I am teacher of the 'Young Ladies' Bible Class.' Seven of this class work in the shoe shop, two are dressmakers, one is a saleswoman, and one a domestic. I find that it is useless for me to insist upon the preparation of the lesson; I try to explain it in a simple and practical manner, inviting questions and comment. I try as far as possible to make each girl feel that she has in me a warm personal friend, and that my home stands ever open as a refuge in all the trials of life.

"There is a little anteroom connected with the hall, where we keep our library, the desks, chairs, carpet for the platform, framed mottoes, and other things which help to give the hall a Sabbath air, and we are the committee who arrange the hall before each service."

Mr. Smith nodded to Miss Wood, saying, "What of South Wayback?"

Miss Wood responded. "The Sunday school at South Wayback is a branch of the Home Department, and Mr. Smith has been urging us to come to the Center, even offering to send a team; but I do not think we are quite ready for that. The parents, for the most part, do not attend church, and are quite indifferent in regard to the children, but they like to be relieved of their presence for a time Sunday afternoon. If they were to

go to the Center, and be placed in classes with those of their own age, they would feel their ignorance most painfully, and if in classes where they really belong, would leave the school at once. Since I am their day school teacher, I am able to help them in many ways. Sometimes we remain after school and study the lesson for a short time. We have maps and blackboards galore. I find that there is no better way to make the places mentioned in the lesson real than to locate them on the map in daily use."

"And now we come to West Wayback," said Mr. Smith.

"Our school, like the one at South Wayback, belongs to the Home Department of the Wayback Center church," said Mrs. Miller. "When I became a widow I took my two little children and came to live with my foster father, Uncle Goodman, who is a crippled invalid. There was no way for us to attend church except to walk two and one half miles; as cold weather approached it became quite impracticable for the children, and I taught them at home on Sunday afternoons. A very poor woman living near, who supports her three children by washing, asked me to teach her children with my own. As spring approached a noted infidel told me that if I was willing to take his entire seven and give him a little peace on Sunday afternoons, I might do so. He would not allow them to attend church, but was willing to risk any harm which they might receive from old Mr. Goodman and the women folks. A man who works for him and is much under his influence sent five. My aunt and I teach the children in the large kitchen. There are fourteen grown people, including the wash-woman, the wife of the infidel's hired man, a man too deaf to receive much benefit from the regular service, besides aged and invalid people too feeble and in some cases too indifferent to attend church, who make up Uncle Goodman's class, giving him the feeling that he is not wholly useless in Christian work.

"After the convention my aunt improvised a blackboard by placing her old-fashioned fire-board upon a splint-bottomed high-backed chair. An old-fashioned kitchen table makes a good kindergarten table, and the drawer holds all our possessions. Our grocer gave me a box which I filled with sand from Sand Hills, and it is an unfailing source of delight and instruction to the children."

To tell all the ideas which had been worked out and reported would fill too much space, and we forbear. The meeting finally adjourned to meet again at an early date, when we expect to hear progress reported. Wayback is not so far back after all.

INTERNATIONAL BIBLE LESSONS. FIRST QUARTER.

LESSON VI. (February 5.)

THE NOBLEMAN'S SON HEALED. John
4. 43-54.

GOLDEN TEXT. "Jesus said unto him, Thy son liveth: and himself believed, and his whole house." John 4. 53.

Primary Notes.

BY JULIA H. JOHNSTON.



Who can tell what a miracle is? Can a man work a miracle? Is it God's work? Could the Son of God do miracles? What was the first one? Where did he turn water into wine? Who can point out the place?

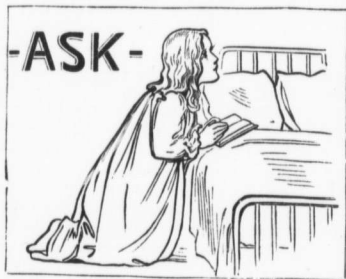
What is the golden word for that lesson? Did Jesus's miracles help people to believe? Yes; they showed that he was God. He did these strange, uncommon things, which men could not do, to show that he was God. Then Jesus talked with Nicodemus and with the woman at Jacob's well. [Review briefly.] Now we come to the second miracle Jesus did after he came out of Judea into Galilee.

Were you ever sick? Did the fever seem to burn, and was the pain hard to bear? Were papa and mamma sorry? Did the doctor come? When you took medicine and got well was that a miracle? No; it was a wonderful thing, and Jesus made you well, but he did it in just the slow, common way. If he had spoken one word and made you well all in a minute, as strong as ever, that would have been a miracle. Long ago, when on earth, he took that way, and often enough to show his power. Somebody was sick, in the story John tells us in to-day's lesson. Jesus was again at Cana [point out], when there came a nobleman, or ruler, from Capernaum [point out] to see him. This great man's son lay at home sick. How sad it was! If you have ever been sick with a fever, you can feel sorry for this sick boy—perhaps he was only a boy. You can think how his father felt about it. There seemed no cure for him. Death seemed very, very near.

Who came to Jesus? Where did he live? Who lay at home sick? Now we have the man, his home, and his trouble. Why did he come to Cana to Jesus, leaving his sick boy at home? Did he want some help in buying some ground, or making a new road, or anything like that? Could he care for such things, with his son lying

so sick at home? O no! He came to Jesus for help, but it was for whom? His dear child. As soon as he had a chance he asked the Saviour for something. What do we call asking the Lord for what we want? Praying? Yes. The man was in trouble and he came to pray. We will put this word in our lesson chain. It is a golden word in a golden link of our chain. Well, what did the nobleman pray about? Did he ask the Saviour to make him very wise? Did he ask Jesus to make him rich, or to prosper his business, or to help him to understand some strange things in the Bible, or any such things as these? Were these in his heart? What was he thinking about? O, the cure of his sick son. So what did he ask when he prayed? John tells us this nobleman went to Jesus as soon as he heard that the Lord had come to Cana, and "besought him that he would come down and heal his son, for he was at the point of death"—so near as that—at the very point—not far to go to slip out of life. He besought the Saviour—that is, asked very earnestly indeed. He asked for what he wanted most. Let us see now what we have learned. We have the nobleman, his home, his journey, his trouble, his prayer. [Recall these by questions.]

The Saviour wanted to prove, or make it sure, that the man was in earnest, and really trusted Jesus to help him. He did not go with him, but said that unless the man saw strange signs and wonderful things he would not believe. The nobleman did not take time to explain that he did not care about any such things. He grew more earnest in his asking for the one blessing he wanted. "Sir," he cried, "come down ere my child die!" The Lord looked right into the man's heart. He knew what was there, and now he had shown to others and to the man himself that he was in earnest, and he said, "Go thy way; thy son liveth."



The man did not stop to ask, "Won't you go with me? How shall I know that he is alive?"

He went his way, as Jesus said, and his servants met him with joyful news on the way. Then he knew that at the very hour when Jesus said, "Thy son liveth" the burning fever cooled and health began suddenly to come back.

Now we have the prayer, the faith, the answer. Do we pray and trust like this? We must ask for what we really want, trust Jesus to give us the best possible answer, and show our trust by going and doing just what Jesus bids us.

Study and Occupation for the Sub- primary Department.

BY ALICE MAY DOUGLAS.

THE NOBLEMAN'S SON HEALED. John 4. 43-54.

MEMORY GEM: "I am the Lord that healeth thee." Exod. 15. 26.

LESSON STORY (for the blackboard): Jesus went to Cana, where he had turned the water into wine. [Represent Cana by a number of squares for houses, and at a little distance Capernaum in the same way.]

This is Capernaum. Here is the nobleman's house. He is related to the king, and rich too. That is why his house is larger than the houses of others. In this room is a little sick boy [a red mark]. He has a fever, and that makes his face very red. Here are his father and mother [two marks]. The mother cries and says: "Our little boy is growing worse all the time. The doctor says he cannot live." The father says: "O, I cannot have our darling die. He must live." Then the father's face grows very bright, and he says [repeat in a cheerful voice]: "There is some one at Cana who can do anything, for he is a God-man. I am sure he can make our little boy well, so I will go and get him."

Here is Jesus [a cross at Cana]. The nobleman knows that this is Jesus because Jesus has such a kind face.

To believe is to know. The nobleman believes that Jesus will make his boy well. Sometimes we see things that make us believe. We see the stars in the sky, and that makes us believe that night is coming. Jesus said that the people would not believe that he could do what others could not do unless they saw some sign—that is, something to make them know that he could do these things.

The nobleman saw nothing that made him believe that Jesus could cure his little boy. He just said to himself, "I know Jesus will cure my boy." If he had said, "Perhaps Jesus will cure my boy and perhaps he will not," he might as well have stayed at home. Jesus can't do much for us until we say to ourselves, "I know Jesus will do it."

The nobleman has gone past all these people, and now stands right by Jesus [represent this]. He speaks very fast [do the same], saying, "Sir, come down ere my son die." Jesus says, "Go thy way; thy son liveth."

Let us go back to this house. [Point to the nobleman's house.] As soon as the father left the house the little boy grew sicker and sicker, and his mother thought that before his papa came back he would shut his eyes and never, never again open them. The little boy was asleep, and just as quick as could be he opened his eyes and said, "Mother, I want to get up." "But you are sick, my dear." "O no, mother; I'm most well." "Come here, Mary," said his mother to a servant [a mark]. "How well my little boy looks! The red has all gone out of his face" [change the red mark to a white one]. "But his head still aches," said the servant. "O no," said the little boy, "and I want to get up soon."

See the little boy's father hurrying home. He knows his little boy is well, and he wants to see him. He thought that Jesus would have to go to his house to cure his child, as doctors do; but Jesus had to just say that the little boy was well, and that made him well, although Jesus was miles away from him.

Here are the servants going to meet the nobleman. They say, "Thy son liveth." "When did he begin to get better?" asks the father. "At the seventh hour." "That is just the time when Jesus said, Thy son liveth," says the father to himself.

As soon as the father is in the house the little boy gets up into his arms and says, "O, father, I am well."

"I knew you were before I came home." "How did you know it, father?" "I asked Jesus to make you well, and I knew he would do so." "How did Jesus cure me?" "I do not know. No one knows. Jesus is God, and no one but God knows how God does things. Jesus will always do what we ask him if we do what is right and believe that he will do it."

The little boy says, "I wish I could go where the God-man is and thank him for making me well." "You can thank him right now, and he will hear you," says the mother. "So kneel down and pray to Jesus, and thank him for making you well." "Let us wait for father," says the little boy. Now the father comes, and here are all three praying to Jesus and thanking him for making the little boy well.

This cure made all in the house believe that Jesus is God.

PHYSICAL EXERCISE: Name one corner of the room Capernaum, another Cana. Let a child

representing the nobleman hasten from one to the other. On his return have the remainder of the class, representing the servants, meet him, and have them all turn around and accompany the nobleman to Capernaum.

LESSON VII. (February 12.)

CHRIST'S DIVINE AUTHORITY. John 5. 17-27.

GOLDEN TEXT. "This is indeed the Christ, the Saviour of the world." John 4. 42.

Primary Notes.



[Drill on title and Golden Text.] Do you know what a bridge is? It is made up of many pieces, and it stands on what are called piers. You understand, don't you? Well, suppose (in our minds) we make a bridge of years—

of many, many years, nearly three thousand—and let our thoughts travel back over this bridge of three thousand years to a time when a king was crowned. As long ago as this, in a beautiful city, lived a great king, who was now very old. He had many sons, but only one could be king after him, and he had chosen which one it should be. He knew that it was the right choice too. Had the king a right to say who should be crowned king after him? O yes. It was his business to say so. But one of the other sons, thinking his father was old and the matter could be easily brought about, said, "I will be king," and he set about it by inviting a great many people to a big feast, and having them shout his name as king. In the midst of all this the word came to the father, and he said at once that the son who was the right one to be king after him should be crowned now. So this young man was put on the king's own animal and was made to ride at the head of a great procession. The streets of the city were full of people, the music sounded, the people shouted, and the crown was put upon the young king's head. But this was not enough. God's minister came out from God's holy house with a sacred oil, which he poured upon the young head, and by this anointing, or pouring on of a sweet and sacred ointment made and kept for just such things, this young man was set apart to be king. Now, all this was done because the king, who had ruled so long, said it must be, and what was done by the king's word had to stand. When the one who had said, "I will be king" heard that by the word of his father and the anointing of the priest his brother was made king he knew all was

at an end for him. It was by the king's authority (King David's authority) long ago that Solomon, his son, was made king, and Adonijah had to give up all hope of wearing the crown. David had a right to say what should be done. Have we the word "authority" in our title to-day? There is another word too—"divine"—and that means of God. It all means the right Jesus had from God to do his wonderful works just where and how and when he wished.

Let us go back to see what we have already learned of his works. [Review previous lesson links.]

Jesus was always busy. He said he came to do the work his Father had given him to do. We will put the word "work" in our golden chain for to-day's lesson. After the wonderful work of healing the nobleman's son Jesus went to a feast at Jerusalem, and there, at the sheep market, or gate, there was a pool of water with five porches around it, and Jesus saw there, among many sick people, one man who had had some sort of weakness thirty-eight years. All the people were waiting till the troubling or stirring of the water by an angel. They said that whoever got in first after this should be made well. Jesus said to this poor man, "Wilt thou be made whole?" The poor man began to tell how he had waited all this time, hoping to get well in the pool, but he never could get in first, for he had no one to help him in. Only the first ones in the water had hope of being healed. Jesus told him to take up his bed, which was only a mattress under him, and rise up and walk. He did it at once, by the power of Christ, and went away well and strong. Now, you would think all would be glad of this miracle, but it was done on the Sabbath day, and some Jews, who had made many rules of their own and had forgotten

of his divine authority, which means that what he did was what God had given him the right to do. He was "indeed the Christ"—that means the Anointed One, the One set apart to be our King and our Saviour.

Do you see this crown? No one has a right to a crown except a king. Jesus did his work by the right God gave, and now he gives us the right to work for him. We will write three questions on the board: What? How? When? What work shall we do for Jesus this very week? How shall we do it so as to please him? When shall we busy ourselves with his work? [Enlarge upon these, and make the application definite and practical.]

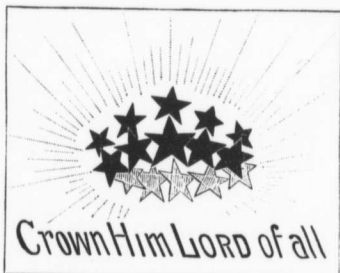
Study and Occupation for the Sub-primary Department.

CHRIST'S DIVINE AUTHORITY. JOHN 5. 17-27.

MEMORY GEM: "This is indeed the Christ, the Saviour of the world." JOHN 4. 42.

PREPARATORY: Describe the miracle recorded in JOHN 5. 1-17. Call the table Jerusalem. Use blocks or strips of cardboard for the walls of the city. Represent the gate on the side nearest the class. Explain that this was the gate through which the sheep were driven by the people who brought them to the temple. Place the model of the temple within the city near the sheep gate. Near by arrange a pool—a piece of mirror surrounded by moss to hide its edges, or tin foil or silver paper, lining a hollow receptacle. For steps use creased paper leading to the pool and about it build five porches [toothpicks for pillars, to which pieces of squares or paper are pinned for roofs]. Place under these sandboard men waiting to be healed.

LESSON STORY: The Jews wanted to find fault with Jesus. It was Sunday when God cured the sick man, and they told him that it was not right to work on Sunday. Jesus said, "My Father worketh hitherto, and I work." Here is some of the work that God the Father does on the Sabbath day: He makes the sunbeams, the snowflakes, the clouds, and the flowers. While you are here perhaps he is making into a flower that little bud on mother's plant at your home. He makes raindrops and sends them to flowers that want a drink. It is right for God to work on Sunday, for Sunday is God's day. It is right for Jesus to do anything he wishes on Sunday, for Jesus and God, the Father, are one. It was right for Jesus to make a sick man well on Sunday, and it was right for the man to carry his bed, for Jesus told him to do so, and we must always mind Jesus.



what sort of a heart God wanted, were angry, and said Jesus had no right to do this work on the Sabbath. Then it was that Jesus told them

It is not right for us to do our work on Sundays, for Sunday is not our day.

We can do God's work Sunday. To do God's work is to do good things for other people. You are doing God's work when you pick a bouquet on Sunday for some one who is sick, and when you take care of baby so mother can rest.

The Jews did not like Jesus because he said that he had done as God the Father did, and that he and God are one. Jesus now calls himself the Son—that is, God's Son—and he says that he, Jesus, does nothing but what he sees God the Father do. He does what his Father does, just as you do what your father does. [Let the children give examples.] Your father does a good many things that you cannot do [let the class name some]; but Jesus can do everything that his Father does. So you see that if Jesus can do just what God does, he is just like God. Your father likes to show you some nice things that he does [call for examples], and God the Father shows his Son Jesus all that he does. We don't know how God does his work, but Jesus knows. We never saw God make a flower or a star or a snowflake. We only see these things after they are made, but Jesus sees God make these and knows just how they are made. God shows Jesus how he works because he loves him so much. [Talk of secrets and impress upon the children the fact that in planning a secret they must always insist that mother be told of it.] God tells his secrets to no one but Jesus. Jesus does not tell these Jews or anyone God's secrets, for it is not right to tell a secret.

[Recall the miracles.] Jesus says that God will show him greater works than these which he can do. God can give life again to people who are dead, and Jesus can do the same. If Jesus can do this, he is God, for God alone can give life to the dead. So Jesus was right when he said that he is God. I should think that the Jews would keep quiet now, Jesus has done and said so many things that show that he is God. But they do not keep still. Jesus says that all men must do for him what they do for God the Father. If they do not, God the Father is not pleased. Nothing makes God the Father feel so bad as to have people say that Jesus is not his Son. When they say this they say what is not right. How bad your father would feel if anyone should say that you are not his child. [Dwell fully upon this theme and draw a comparison.] People who believe that Jesus is God's Son and act as if they believed it will be the ones to go to heaven.

[Touch upon the resurrection as the greatest work that Christ can do.]

LESSON VIII. (February 19.)

CHRIST FEEDING THE FIVE THOUSAND. John 6. 1-14.

GOLDEN TEXT. "I am the bread of life." John 6. 35.

Primary Notes.



[Review titles, texts, and words in lesson links from beginning.] Jesus's wonderful works, by God's authority, still went on. We have another to-day. [Bring a piece of bread into the class. Talk of the need of bread, the time it takes for

it to come from the grains of wheat to the loaf, the wholesomeness of bread, and such details.] When people are very hungry how they want bread! Once upon a time, when Jesus lived on earth, a great company were gathered in a wild place away from any city, and they had brought nothing with them to eat. [Tell of the great multitude, the Saviour's pity, his question to Philip, though he himself knew what he would do, as he always does; Peter's report of the little lad with the loaves; the tender thought for the people's comfort—"Make the men sit down" (also that the work might be done in an orderly manner); the provision for their resting—"There was much grass in the place;" the bringing to Jesus the scant supply; his blessing and breaking and the distribution by the disciples of loaves and fishes to all, "as much as they would," and the gathering of the fragments, that nothing be lost.]

[Make word-picture vivid of this great marvel, as the bread so strangely multiplied while the ready disciples gave and gave to all. Then question back the story, very briefly, emphasizing by questions the chief incidents.]

Who fed the multitude? Jesus. None but he could. But did he make the bread there in that wilderness place by the sea? No. He only took what there was and made it more till it fed all. Who gave the loaves and fishes? If you had been that lad, would you have given all you had? He might have said, "Where will I get my lunch if I give all?" He might have said, as Peter did, "What are they among so many?" But the lad did not try to feed the people with his loaves and fishes. He gave them up to be taken to Jesus. Jesus fed the people, but he used the lad's bread and fish. Did anyone pay for his dinner that day beside the sea? No, it was a very free taking, wasn't it? But there was a very free giving too. The lad gave all he had, and Jesus gave the great power to make it do for all. What a

wonderful giving! We will put the word "give" in our golden lesson chain. How did Jesus give that day? Freely to all, enough for all. If anyone went hungry, it was his own fault. How did the boy give? He had not much. He had no power, but he gave all he had into Jesus's hands. How did the disciples give. To everyone enough. Then the fragments were saved to serve another time for some who would need.

Now come back to the piece of bread. Jesus says in this very chapter, farther on, "I am the bread of life." He means that he does for our souls, that need to be kept alive for evermore, and need to be helped and comforted just as the body needs to be fed, the very thing that bread does for our bodies. Jesus is our life. How do we get life from him? He gives it as freely as he fed the multitude long ago. But we must take it, as those hungry people took the bread as they sat upon the grass. This is one lesson. Let us say it over. Jesus gives, but we must take. But what about that lad's giving? Can we be like him? We cannot give the bread of life. We have not the power Jesus has, but we can give what we have. We can give it to the Lord. He can make it go far. If we could see in a great company all the heathen, who know nothing of Jesus, the bread of life, would we be sorry enough for them to give even the money we have for toys and candy, that they might hear about Jesus? Well, are we willing now to do all we can for them? What will we give? Whatever we have let us give, for Christ will take. Let us say this over as our second lesson. Then gather up the things left, the picture cards, books, papers, all we can, to send to those who have none. Waste nothing. Give! Give! Give!



Study and Occupation for the Sub-
primary Department.

CHRIST FEEDING THE FIVE THOUSAND. John 6.
1-14.

MEMORY GEM: "I am the bread of life." John
6. 35.

LESSON STORY: One day a little boy said to his mother, "Everyone is going to see the God-man, cannot I go too?" "Yes, dear," said the mother, "and you must remember what he says and does so as to tell me. You may be gone a long time, so I will give you in a basket three barley loaves and two fishes. [Place these in a basket and hand to the child representing the lad.]

The people are near the Sea of Genesaret. Jesus is tired and wishes to be alone; so with his twelve disciples he crosses the sea in a boat. The other people had no boats, so they walked around the sea, for they wished to be with Jesus. [Let the children in their regular march represent the people going around the lake, then, on their return to their seats, remain standing.]

Jesus is looking down, thinking of the home in heaven he had left and about God, his Father; then he raises his eyes [do likewise] and sees all the people. He has come here so as not to be with them, but he is so good that he lets them stay. Yes, and he begins to think how hungry they must be, for they have had no dinner. He says to Philip, one of his disciples, "Whence shall we find bread, that these may eat?" Jesus knew what he could do, for he can do anything, but he wants to see what Philip will say. This is what Philip says [repeat verse 7. Show a penny or a denarius, then show two hundred, and dwell upon the large amount of bread needed and upon its cost. Repeat verses 8 and 9. These may be cut from silver-colored paper].

Jesus tells his disciples to have the people sit down. He wants them to do something to show that they believe he could do something for them. Jesus asks the lad for his lunch. The lad is hungry himself, but is glad to give all that he has to Jesus. The people, about five thousand in all, sit down in the grass. [Tell the class to be seated.] Jesus takes the loaves and fishes, asks God to bless them, gives them to the disciples and tells them to give to the people. They mind Jesus, but they don't see how so little food can feed so many people—more people than there were at church to-day, yes, more than there were in lots and lots of churches. [Break into pieces five barley loaves and two fishes made of paper. Let those who represent the apostles pass these to the other children. Plan so that there will not be enough to go around, and thus draw the comparison between human and divine distribution.]

After the people have eaten all that they wish Jesus tells the disciples to gather up the fragments—that is, the pieces not eaten lying all around the ground—for Jesus always wants to save anything that will be of any use. The dis-

ciples have bags in which they carry the food, also hay on which to sleep when away from home, so they won't have to sleep on the beds of people who are not Jews, or God's people, like themselves. Each disciple empties his bag of hay and fills it with the fragments. Each gets his bag full. This makes twelve baskets of pieces of bread and fish—more food than there was before the people had been fed. The touch of Jesus had made the food grow more. The lad's basketful had fed five thousand and also become twelve basketfuls. [Give the children representing the disciples baskets containing a little hay; have them remove this and gather in their baskets the pieces of paper the others are to throw to the floor.]

The feeding of five thousand men on five loaves and two fishes is a miracle. No one but God can do a miracle, so the people know that Jesus is God. They now want to make him king. He does not want them to do so, so he goes off on the mountain alone and the people go home.

SUPPLEMENTARY: God does not make one barley loaf grow into many every day, but he does something just as wonderful. He makes one barley head grow into many barley heads every year. [Show a head or kernel of barley and speak of its vegetation, giving each child a kernel to plant at home and watch its growth.] Yes, what God did on the mountain he is doing all the time. One little seed makes many seeds. From one flower comes a thousand flowers. God gives every robin four little blue eggs, and from each egg is born a little bird. God lets one robin bring us four robins.

[Explain how all, like Jesus, should ask a blessing on their food and teach the class this grace]:

Heavenly Father, great and good,
We thank thee for our daily food.
Feed us ever with thy love,
Fit us for our home above.

LESSON IX. (February 26.)

CHRIST AT THE FEAST. John 7. 14, 28-37.

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

Primary Notes.

Begin with lesson hymn learned January 1 (tune, "I think when I read," *Gospel Hymns*):

The lessons are all about Jesus, our Lord,
The Saviour who came from above,
Of his wonderful power, of his care every hour,
And his goodness, and mercy, and love.

Once upon a time a little girl got lost in a big city. She hardly knew how it was, but she took a



wrong turning, and when she found herself on a strange street she did not know how to go back. She ran on and on, and turned and turned at new corners, hoping to find her way, but getting farther from home every minute, and the tears

ran down her cheeks, she was so frightened and distressed. At last she was so tired she sat down on a step and hid her face and cried. No one noticed her at first, for everyone that passed was in a hurry, but presently a gentleman, who had a little girl of his own at home, saw this lost child, and after finding out her trouble, and where she lived, offered to take her home. Little Madge looked into his face. His eyes were kind, his voice was pleasant, he had taken the trouble to speak to her in her distress; she felt that she could take him at his word and let him lead her home. She put her little hand in his and they set out together.

It was a long way. At last the house was reached, and there was mamma at the door, so anxious about her little girl.

"Why, who is this, Madge, that has so kindly brought you home?" she asked after the first kiss.

"I didn't know him when he said he would bring me," Madge answered, "but I know him now; he's somebody that's good and kind to little girls."

You see, Madge had gotten acquainted with her guide on the way. Isn't it so with Jesus, who is our loving Guide to heaven? As we learn about what he did on earth, and as he leads us day by day, we learn to know him better and better. Let us see what we have learned about Jesus and from Jesus through the lessons that are past. [Review.]

After Jesus had told the people that he was the bread of life, and had taught them more about himself, there were some who thought it hard to believe, and even those who had been following and learning from him went away, some of them, and followed no more. "Will you go too?" Jesus asked of the twelve special friends whom he had called. Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe, and are sure that thou art the Christ." What was last Sunday's text? Are we as sure as Peter was that Jesus is the one set apart, the anointed one, the Saviour. It is sad to tell, but some of the Jews wanted to kill Jesus, and so he went to Galilee. But now it was time

for the feast called the feast of tabernacles, when the people lived in little houses made of tree branches, to remind them of the time in the wilderness when they had no houses of wood or stone, and Jesus, when the time was half over, went down to Jerusalem. [See map.] There the Jews found fault with him again for doing good on the Sabbath, and they said that they knew him, who he was and where he came from, and so he could not be the great Saviour whom no one would know about. But after Christ had talked with them there John says that many of the people believed on him, though others murmured and tried to take him prisoner. Then came the last day of the feast, when Jesus spoke the words of the Golden Text to-day. [Drill on this.]

Watch the people passing a fountain in a park. There is water enough for all to drink, but only the thirsty ones stop. They know the water will quench their thirst; they want it; they take it.

If, when very thirsty, two persons offered you a drink, one a stranger, who might have poison in his cup, and the other your loving brother, whom would you trust? From which would you take? Do you not know Jesus well enough to trust him, and to take what he will give? Do you want the water of life? We will put "trust" in our lesson chain, and below will spell from the letters the reasons for trusting Jesus. He is:

T rue,
R eady to save,
U nchanging,
S trong,
T ender.

Do not think that anyone else can help you, can save you, can forgive you, cleanse you, comfort and keep you. Jesus is the only one who can



do all this for all who long for help and need it. He says, "If any man thirst, let him come unto me."

Study and Occupation for the Sub- primary Department.

CHRIST AT THE FEAST. John 7. 14, 28-37.

MEMORY GEM: "If any man thirst, let him come unto me and drink." John 7. 37.

LESSON STORY: The Jews were God's people. They used to go to Jerusalem every year to a feast of tabernacles, which lasted eight days. They then lived in tents or tabernacles made of bushes. [Point to a miniature one, made from any foliage procurable.] This was to make them remember the time, years back, when the Jews lived in the wilderness, where there were no houses—nothing but grass and trees. To this feast they always brought fruit [have some upon the table] and gave it to God, and thanked him that he had filled their trees with apples and pears and plums and their gardens with vegetables.

Jesus went to the feast because he was a Jew and his mother's people had lived in the wilderness.

For seven days, every morning, just as soon as the sun was seen [place a large circular disk of gilt paper at the bottom of the east wall] the band played [let the organ play] and the people, singing and led by a priest, marched to the pool of Siloam. Let us make believe that we are the people going there too. [Have your usual march and song.]

We have now reached the pool [a mirror bordered with moss or artificial flowers to hide its identity]; the priest then filled a golden pitcher with water from the pool. [Cut a pitcher from gilt paper or gild some receptacle for the purpose.]

The priest then carried the water back to the temple. [Let the children march back; make use of the temple model. If you have none, construct one from blocks or books, or call a table the temple.] As he reached the temple he was welcomed with three blasts from a trumpet. [If your church has a cornetist, induce him to carry out this part of the program; if not, resort to the organ.] Then the priest went to the west side of the altar and poured the water from the golden pitcher into a silver basin [make one from perforated cardboard], filled with holes, through which the water could go, while the people sang psalms. [Represent this. During all the foregoing explanation have the organist play to represent the band, but so low that your voice can be heard.]

The Jews had the water to make them remember the time when there was no water in the wilderness for their people to drink, so God made water come out of the rock, where it had never

before been found, to show that they knew God would send rain in days to come for their fruit and corn, and to show that they knew God would send the Holy Spirit to them as gladly as he does rain.

When Jesus saw the water it made him think how much the people like water. They like it so much that they have to drink it many times a day. [Draw out the children on this point. Also speak of God's ample provision for supplying our physical thirst.] Then he began to think that people needed to be made good more than they needed water. No one but Jesus can make people good, so he stood up where all could see him [step upon the platform or some elevation] and said, "If any man thirst, let him come unto me and drink." He did not mean for them to drink water. He had no water for them there. It was the priest who had the water; but he meant that he would give them goodness, and this would make them feel as nice as a drink did.

Jesus told the people many other things. He said he had told them what God had told him to, and if they would do as he wanted them to, they would know that his words came from God. He said that God had sent him to them, and that he was soon going back to heaven, but some of them could not go and find him there, for they were wicked men. These men were wicked because they said that Jesus was not the God-man the Bible had said was to come, and because they tried to keep him from preaching. But some of the people there were good, and said that Jesus was the God-man. The Jews knew that Jesus had never been to one of the schools to which men go to learn how to preach, and they asked how he could preach so well, having never learned how to do so. How could he? That is right; God told him what to say.

Whisper Songs for February.

SIXTH LESSON.

He heals all my sickness
Forgives all my sin;
He stands in the heavens
And bids me come in.

SEVENTH LESSON.

Though I am so little,
His praise I can sing;
He calls me and crowns me
The child of a King.

EIGHTH LESSON.

Since He is my Shepherd
No want shall I know,
He feeds me and leads me
Where still waters flow.

NINTH LESSON.

When lost in the desert
Or faint in the strife,
My cup shall run over
With waters of life.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

CONCERT RECITATION.

Safely through another week,
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day;
Day of all the week the best,
Emblem of eternal rest.

Teacher. Lord, open thou our lips:
Class. And our mouth shall show forth thy praise.

PRaise SONG. "We praise thee, O God."

T. Come, let us worship and bow down.

C. Let us kneel before the Lord, our Maker.

WHISPER PRAYER.

Before my words of prayer are said
I'll close my eyes and bow my head;
I'll try to think to whom I pray,
And try to mean the words I say.

PRAYER.

MOTION SONG, 66, "Melodies for Little People"
CONCERT RECITATION.

Small are the gifts that we can bring,
But thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

OFFERINGS. "Give, said the little stream."

RESPONSIVE EXERCISE.

Teacher. For life, and health, and happy days,
Class. We praise our loving Lord;

T. For love that leads in wisdom's ways,

C. We praise our loving Lord;

T. For this dear friend, so kind and true,

C. We praise our loving Lord;

T. That she may know and serve thee, too,

C. We pray our loving Lord.

BIRTHDAY GIFTS.

FIRST PSALM.

LESSON TAUGHT.

ECHO PRAYER.

SINGING.

CLOSING CONCERT PRAYER.

Be with us, loving Saviour,
Through all our childhood days;
And help us now and always
Walk in thy holy ways.

Teacher. The Lord watch between thee and me,

Class. When we are absent one from the other
DISMISSAL.

HELPFUL BOOKS ON THE STUDY OF THE

Sunday School Lessons for 1899

Illustrative Notes. A Guide to the Study of the Sunday-school Lessons By Jesse Lyman Hurlbut and Robert R. Doherty. Cloth, \$1.25.

Felouebet's Select Notes. Inductive, Suggestive, Explanatory, Illustrative, Doctrinal and Practical. Cloth, \$1.25.

Monday Club Sermons. A Series of Sermons on the S. S. Lessons for 1899, by eminent preachers. Cloth, \$1.25.

Golden Text Booklets. S. S. Lessons and Daily Bible Readings, with Golden Texts and Bible Facts. Each 3c.; per doz., 35c.

Berean Lesson Books. No. 1. Beginners. No. 2. Intermediate. No. 3. The Senior. Each 20c.

Berean Leaf Cluster. Large Pictures, 24x34 in. in size, printed in eight colors, golden texts printed in large letters. Former price \$1.00 per quarter, \$4.00 per year. Now delivered, per quarter, 75c.; per year, \$3.00.

Picture Lesson Roll. Large Colored Pictures, illustrating the International S. S. Lessons. Similar to Leaf Cluster, but only printed in four colors. \$1.00 per quarter, \$3.00 per year.

A Harmony of the Gospels. Being the life of Jesus in the words of the Four Evangelists. Arranged by W. H. Withrow, D.D., F.R.S.C. From the Revised Version of the New Testament. Cloth, 50c.

Thirty Studies in the Gospel by John. By Prof. W. W. White, Ph.D. Paper, 25c.

Chart of Christ's Journeys. Prepared by C. E. Arnold, A. M. Cloth covers, 20c.

The Cambridge Bible for Schools. The Gospel according to St. John, with Maps, Notes, and Introduction. By Rev. A. Plummer, M.A., D.D. Cloth, \$1.35.

The Gospel of St. John. By Thos. F. Lockyer, B.A. Cloth, 90c.

The Gospel of St. John. By Marcus Dods. The Expositor's Bible. Cloth, net, \$1.10.

The Life of Jesus Christ. By James Stalker, D.D. Cloth, 60c.

The Life of Christ. By Frederick W. Farrar, D.D., F.R.S. Cloth, 90c.

Jesus Christ, the Divine Man. His Life and Times. By Rev. J. F. Vallings, M.A. Men of the Bible. Cloth, 75c.

Jesus the Messiah. His Life and Times. By Alfred Edersheim, M. A. Oxon., D.D., Ph.D. In two volumes. Cloth, net, \$2.00.

Prophecy and History in Relation to the Messiah. By Alfred Edersheim, M.A., Oxon., D.D., Ph.D. Cloth, \$1.75.

Commentary on Luke and John. Intended for popular use. By D. D. Whedon, D.D. Cloth, \$1.50.

John. The People's Bible. By Joseph Parker, D.D. Cloth, \$1.50.

John. Biblical Illustrator. Three volumes. Each, \$1.50.

BOOK MARK LESSON LIST FOR 1899

The Lesson List embodies in the unique and convenient form of a Book Mark, the Lessons, Golden texts and Memory verses of the International Series, printed neatly on colored paper of superior quality. It is furnished in Three different styles:

No. 1.—With name of Church or School and List of Services on last page:

50 or less	-	-	-	\$1 00
100	-	-	-	1 50
150	-	-	-	1 85
200	-	-	-	2 15
250	-	-	-	2 45
300	-	-	-	2 70
350	-	-	-	3 00
400	-	-	-	3 20
500	-	-	-	3 50
750	-	-	-	4 20
1000	-	-	-	5 00
2000 or over, per thousand	-	-	-	4 50

No. 2.—With last page blank, and No. 3.—With Bible Acrostic on last page:

Less than 400	-	-	50 cents per hundred
500 to 1000	-	-	45 " "
1000 or over	-	-	40 " "

Sunday School Outlines

BEING

Normal Studies for Teachers' Meetings
Normal Classes, Normal Institutes,
Young People's Societies, and
Individual Students.

By W. BOWMAN TUCKER, M.A., PH.D.

Cloth, Postpaid, 35 Cents.

The author has strong views as to the necessity for better trained teachers in the Sunday School, and suggests that the young peoples' societies have the great opportunity of fostering the thorough study that constitutes so large a part of the teacher's preparation. The studies presented in this book include blackboard drills, covering much of the Old Testament history, and a very full analysis of Luke's Gospel, and other matters which Superintendents and others will be glad to see presented in a concise form.

WE PAY POSTAGE.

WILLIAM BRIGGS,

- Wesley Buildings,

- TORONTO, ONT.

C. W. COATES, Montreal, P.Q.

S. F. MUESTIS, Halifax, N.S.

AERATED OVENS

Make Souvenir Ranges the greatest stoves of the 19th century. They are the most useful, convenient and economical kitchen helper. Souvenirs are sold everywhere. One will last a life time.

OUR LADY OF THE SNOWS



IS WARMED & COOKED FOR
BY **SOUVENIRS**

GURNEY TILDEN CO HAMILTON ONT
(LIMITED)

GURNEY MASSEY CO (LIMITED) MONTREAL GURNEY STOVE
& RANGE CO (LIMITED) WINNIPEG

W. Adams '05