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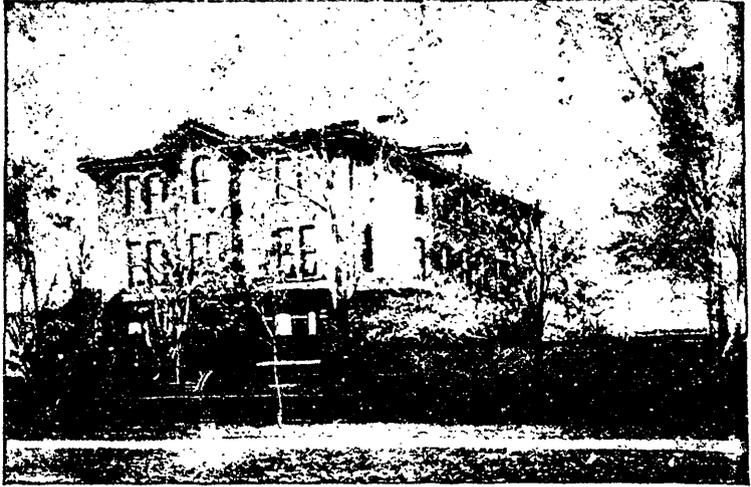
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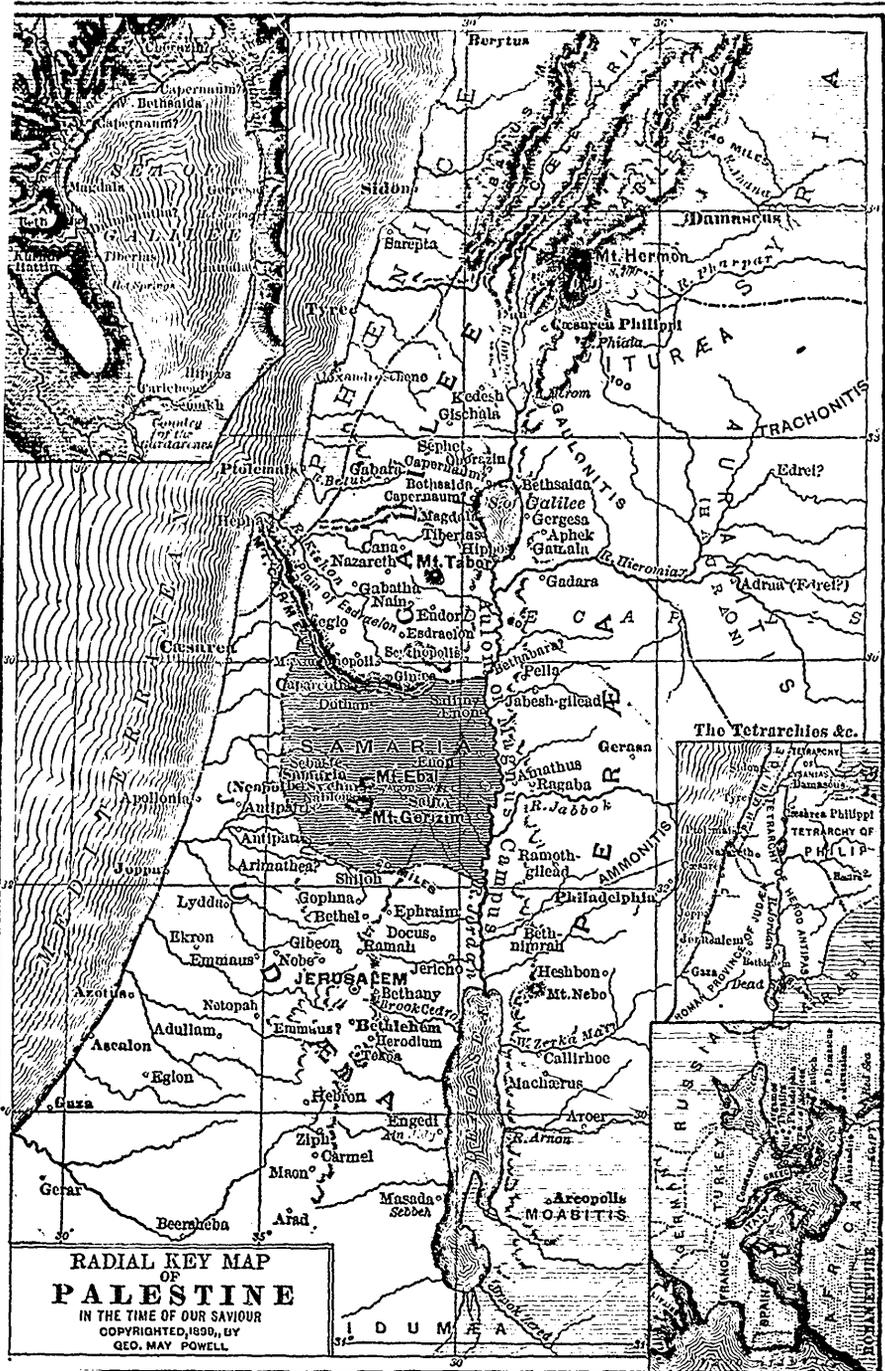
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# The Teachers Monthly

Vol. VI.

JULY, 1900

No. 7

**G**AILY I clomb the path of life  
When sunligh made it clear ;  
But slowly trailed my lagging feet  
When darkness made it drear.  
And trembling Fancy said to Faith,  
As one gray form drew nigh :  
"It is the enemy of souls !"  
My Lord said : "It is I."

Bravely I toiled the livelong hours  
When buoyant health was mine ;  
But idly fell my nerveless arms  
When sickness made me pine.  
And troubled Conscience said to Faith :  
"O ! whither shall I fly ?  
This is the punishment of sin !"  
My Lord said : "It is I."

Merrily life went speeding past  
With all my dear ones round ;  
But sorrow shrouded life in black  
When loved ones were not found.  
My sullen heart cried out to Faith  
The stricken, tearless cry :  
"Tis Fate that tramples over all !"  
My Lord said : "It is I."

Gaily I clomb the path of life  
When youth was by my side ;  
But slowly trailed my lagging feet,  
With Age to be my guide ;  
And trembling Fancy said to Faith,  
As the dark form drew nigh :  
"Tis Death, my terror and my foe !"  
My Lord said : "It is I."

—R. S. G. Anderson.

A SUCCESSFUL YEAR—Such was the report to the General Assembly of the Committee on Sabbath School Publications, a sub-

stantial balance on the right side, the Lesson Helps increasing in favor, and the new illustrated papers, JEWELS and THE KING'S OWN, already with a large circulation. The year now current promises even better things.

CASH PRIZES of TEN DOLLARS and FIVE DOLLARS for the two best Stories for THE KING'S OWN, such as will increase the love of boys and girls for God, nature, home, country. Stories *not to exceed 1,000 words in length* ; manuscript to be signed by motto, which is also to be endorsed on outside of sealed envelope containing name and address of writer. Manuscripts to be addressed to Rev. R. Douglas Fraser, Editor of THE KING'S OWN, Confederation Building, Toronto, and must be on hand on or before September 1st. The awards to be announced in the THE KING'S OWN of November 3rd. The Editor reserves the right to use any manuscript sent in the competition.

## Our Vacation Sabbaths

Will they be Holy Days or Holidays?

By Rev. J. G. Shearer

Field Secretary, Lord's Day Alliance

The summer holidays have returned with all their delights, but also with their problems and temptations. Work days bring less perplexing problems and less alluring temptations than play days—especially to the young. Is it not sadly true that many Christian young people lose more religiously in vacation time than they gain all the rest of the year? And why? Because of the way they spend their Sabbaths.

There are so many temptations—subtle and plausible—to Lord's Day pleasuring. It is for exercise or recreation; what else are vacations for? And Satan has led them to believe that "what is good for the body is good also for the soul," which, if it were true, would justify Sabbath labor and business also.

Or it is done in the name of church-going. A company is made up and the cycles or boats are called into requisition. This is the beginning, but not the end. Of course the use of such conveyances—where necessary—for church-going is all right, assuming that the real object is Divine worship. But, too often, we fear the pleasuring is the object and the church-going incidental; and not only long jaunts, but all kinds of misconduct by the other end, are justified by attending service at the other end.

A Sabbath or two thus desecrated—at first more or less secretly and not without pangs of conscience, then openly and with little compunction—is followed by the total neglect of God's house and the spending of the last of the vacation Sabbaths wholly in pleasuring and levity.

What heart can there be now for even secret devotion? The Bible only condemns and is closed; and to look up into the face of the All-knowing and All-Holy is either impossible or too painful to be practised. Private devotion, therefore, is either not attempted or becomes a meaningless form.

What can save such a one now from being drawn into the whirl of godless gaiety, social impurity, intemperance, unbelief? Assuredly nothing but the grace of God convicting, humbling, converting to the right mind and way, His sadly straying child.

What can we do to save our young people from these holiday dangers and tendencies?

1. Teach them lovingly and faithfully the "mind of the Master" regarding this great matter of Sabbath-keeping. There is the greatest need. Much ignorance and misunderstanding prevail. Our young people are apt to take their ideas on Sabbath-keeping from the secular press, which is not always to be relied upon on such points.

The teaching of the Bible on practical Sabbath-keeping may be summarized under three heads.

(a) There shall be no worldly work; only works of necessity and mercy and religion. "Thou shalt do no work, thou, nor thy servant, nor thine ox."

(b) There shall be no worldly pleasure-seeking. "Not doing thine own pleasure on My holy day."

(c) Its hours shall be filled with worship and good works. "It is lawful to do good on the Sabbath"; and we know how Jesus Himself spent the day.

All questionable things are easily settled in the light of these simple truths. Those so taught will not quote Jesus as authority for open-air pleasuring on Sabbath because He "went through the field of corn," as if He had been for a ramble, instead of coming in from the near-by hillside retreat, where He and His disciples had spent the night in prayer and rest, to attend early service in the synagogue. Nor will they quote Him as authority for all kinds of social visiting and gaiety on the Lord's Day, because He accepted the Pharisee's invitation to "eat bread with him" and made it an occasion of preaching the things of the Kingdom. They will know that the day was given for the "communion of saints," for heavenly converse, to lift us into fellowship with Him whose resurrection as our Redeemer it weekly commemorates.

2. Let parents and teachers acquaint themselves with the character of the resorts to which the young people are permitted to go—what their moral and religious atmosphere, the kind of people who usually frequent them, etc.

3. Parents, at least, if not teachers, ought to accompany the young on their vacation trip, if at all possible. There is no time when parental care and companionship is so much needed. Parents who are "good friends" with the children are always a welcome addition to the camping or holiday party, and teachers may at least keep in close touch by correspondence with their absent scholars.

## Our Publications

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## ORDER OF SERVICE: Third Quarter

### Opening

#### I. SILENCE.

#### II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Believe on the Lord Jesus Christ, and thou shalt be saved.

SCHOOL. Faith without works is dead, being alone.

SUPERINTENDENT. My meat is to do the will of Him that sent me, and to finish His work.

SCHOOL. Teach me to do Thy will; for Thou art my God.

#### III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate versgs.

#### VI. SINGING.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

#### II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

#### II. SINGING.

#### III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Be ye doers of the Word, and not hearers only.

SCHOOL. To every man his work.

SUPERINTENDENT. Blessed are they that do His commandments.

SCHOOL. That they may have right to the tree of life, and may enter in through the gates into the city.

#### IV. CLOSING HYMN OR DOXOLOGY.

#### V. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for Third Quarter**  
**1900**

**Bar'-jo'-na**; Bar means "son of"; a name applied to Simon Peter, whose father was Jonah.

**Beth-sa-i-da** Probably Bethsaida Julius, a town on the north-east shore of the Lake of Galilee, near the entrance of the river Jordan.

**Cæ-sar-e'-a Phil-lip'-i** A city of romantic beauty on the southern slopes of Mount Hermon, to be distinguished from Cæsarea (Acts 8:40, etc.) on the sea-coast of Palestine.

**Ca-per'-na-um** An important town on the north-west of the Sea of Galilee, situated in a most fertile plain. It was on the commercial highway from Damascus, had a custom-house and was a military station. It was the centre of Christ's Galilean ministry.

**El-i'-as** The Greek form of Elijah, the great prophet of King Ahab's time.

**Gal'-i-lee** The northern province of Palestine, about the size of Prince Edward Island, with a population of between one and three millions, who were engaged in farming, fishing and mercantile business. The people were much more frank and open, but also less learned, than those of Judea.

**Greek** The language of the educated classes and of commerce in the cities of Syria and Asia Minor, as well as in Greece. A Greek would be a Gentile who spoke Greek.

**Ha'-des** The abode of the dead. Originally good and bad were supposed to dwell there in a shadowy existence; but in the time of our Lord the Jews had come to regard it as a place of punishment.

**Her'-od** The name given to the royal family that had rule in Palestine during the life of Christ and His apostles. The Herod of these lessons is Antipas, tetrarch of Galilee and Perea under the Romans; son of Herod the Great.

**James** Son of Zebedee and the elder brother of John.

**Jer'-e-mi-as** The Greek form of Jeremiah, a prophet, whose words are preserved in the book bearing his name.

**Jer'-i-cho** A city of great age in the rich valley of the Jordan, from which a busy public road led up through the mountains to Jerusalem. It was on the caravan route to Arabia and Egypt.

**Je-ru'-sa-lem** Originally a Jebusite stronghold. David made it his capital. Solomon built the Temple there. There our Lord was crucified. Jerusalem has been destroyed either wholly or partially seventeen times.

**John** Son of Zebedee and younger brother of James.

**John the Baptist** Son of Zacharias and Elizabeth; the forerunner of our Lord.

**Ju-de'-a** Southern province of Palestine, with Jerusalem as capital. A mountainous country, inhabited in the uplands by shepherds. Its towns, and especially Jerusalem, were filled with scholars and teachers, but it was not, like Galilee, of commercial importance.

**Le'-vites** In the time of our Lord an inferior order of priests who had duties in the Temple services.

**Mo'-ses** The great deliverer and law-giver of Israel; died on Mt. Nebo.

**Pe'-ter** Son of Jonah and brother of Andrew. The apostle of impulse and hope. The first to confess and the first to deny his Lord.

**Phar'-i-sees** Separatists. A Jewish sect zealous for outward forms, but bigoted and often of unholy lives.

**Phil'-ip** Son of Herod the Great and brother of Antipas, ruler of the country to the north and east of Galilee.

**Rabbi** Hebrew word meaning "teacher"; used as a title of respect.

**Sa-mar'-i-tan** An inhabitant of Samaria, the province between Galilee and Judea. The Samaritans were half-pagan and half-Jewish, and their cities had been much under the influence of Greek and Roman invaders. A rich and prosperous country, but with an inferior class of people, who were despised by the Jews. They accepted only the Pentateuch, and built a rival temple at Mount Gerizim.

**Scribes** A class of learned men, usually belonging to the Pharisees; authorities on the law.

**Si'-don** A city of Phœnicia. (See Tyre.)

**Si-lo'-am** A pool in Jerusalem at the foot of Mount Moriah. The name means "a rush," as, for example, of water.

**Son of Man** The favorite title used by Jesus of Himself to denote that He was the Head of the Kingdom of Humanity.

**Sy'-ro-phœ-ni-cian** *i. e.*, a Phœnician belonging to Syria. The Phœnicians were a very ancient people, who traded to distant lands. Their chief home was on the coast of Syria, bordering on the Red Sea.

**Ti-be'-ri-as** An important city on the west of the Sea of Galilee, very wealthy and beautiful, the capital of Herod Antipas. The Sea of Galilee was also called Lake of Tiberias.

**Tyre** A city of Phœnicia on sea coast beyond the northern border of Palestine, and neighbor to Sidon. Tyre and Sidon were busy and rich commercial cities, and, like Capernaum and Jerusalem, met fearful calamities for their sins.

# International Bible Lessons

## Studies in the Life of Jesus

### LESSON CALENDAR: THIRD QUARTER

1. July 1.....Jesus Walking on the Sea. Matt. 14 : 22-33.
2. July 8.....Jesus the Bread of Life. John 6 : 22-40.
3. July 15.....The Gentile Woman's Faith. Mark 7 : 24-30.
4. July 22.....Peter's Confession and Christ's Rebuke. Matt. 16 : 13-26.
5. July 29.....The Transfiguration. Luke 9 : 28-36.
6. August 5.....Jesus and the Children. Matt. 18 : 1-14.
7. August 12.....The Forgiving Spirit. Matt. 18 : 21-35.
8. August 19.....The Man Born Blind. John 9 : 1-17.
9. August 26.....Jesus the Good Shepherd. John 10 : 1-16.
10. September 2.....The Seventy Sent Forth. Luke 10 : 1-11 ; 17-20.
11. September 9.....The Good Samaritan. Luke 10 : 25-37.
12. September 16.....The Rich Fool. Luke 12, 13-23.
13. September 23.....The Duty of Watchfulness. Luke 12 : 35-46.
14. September 30.....REVIEW.

### LESSON I.

### JESUS WALKING ON THE SEA

July 1, 1900

Matt. 14 : 22-33. Commit to memory vs. 25, 27. Compare Mark 6 : 45, 56 ; John 6 : 15-21.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be

thou, bid me come unto thee on the water  
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

**Revised Version**—1 Enter; 2 The boat; 3 Till he should send; 4 After; 5 The; 6 Boat; 7 Distressed by the waves; 8 He came; 9 Upon; 10 An apparition; 11 Upon the waters; 12 Peter went down from the boat and walked upon the waters to come to Jesus; 13 Omit boisterous; 14 Cried out; 15 Took hold of him; 16 Saith; 17 Gone up into the boat; 18 Omit came and.

#### GOLDEN TEXT

Of a truth thou art the Son of God. Matt. 14 : 33.

#### DAILY READINGS

M.—Matt. 14 : 12-33. Jesus walking on the Sea.

T.—Mark 1 : 32-36. Early Prayer.

W.—Luke 5 : 12-16. In the Wilderness.

Th.—Psalm 107 : 23-31. Storm and calm.

F.—Mark 4 : 35-41. "Peace, be still!"

S.—Isaiah 41 : 8-14. Fear not.

S.—Mark 6 : 45-52. Wondrous power.

#### TIME

Just before the Passover. Spring of A.D. 29, and immediately after the miracle of the loaves and fishes.

#### PLACE

Near Bethsaida, on the north eastern shore of Sea of Galilee, and on the Sea itself.

#### CATECHISM

Q. 28 Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

#### LESSON PLAN

I. The Master Alone in the Mountain, 22-23.

And praying; His disciples having been sent away in a boat and the multitude dismissed.

II. The Disciples Alone on the Sea, 24.

In tempest and darkness.

III. The Master with the Disciples, 25-33.

Walking on the waves, and in the boat.

#### LESSON HYMNS

Book of Praise, 82; 5-7 (Ps. Sel.); 498; 78; 493; 492.

#### EXPOSITION

Connecting Links—The feeding of the five thousand, as seen in the twelfth lesson of last Quarter, was so in keeping with the expectation which the people had of the coming Messiah, a second Moses (John 6 : 31, 32), to banish all physical wants by His

miraculous power, that they wished to crown Him as King. (John 6 : 14, 15.) But Jesus knew how false were their conceptions of His work ; and so, having sent the disciples to recross the Lake, He quietly dispersed the people for the night, and Himself went apart to pray.



Journeys of Jesus

(1) Across the Sea to Capernaum.—Lessons I., II.  
(2) To region of Tyre and Sidon. Lesson III. (3)  
To Bethsaida. (4) North to Caesarea Philippi.—  
Lessons IV., V.—Peloubet's Notes.

#### I. The Master alone in the Mountains, 22, 23.

V. 22. *And straightway*; after feeding the multitudes and perceiving their desire to make Him King. (John 6 : 14, 15.) *Constrained his disciples*. They were loth to leave ; but Jesus was urgent, for, sharing in the enthusiasm of the crowds, their presence might aid in forcing on Him the issue of declaring Himself King. *A ship*; the fishing boat in which they had come. *To go before him*; to Bethsaida. (Mark 6 : 45.) This was at the mouth of the Jordan. Some say on the western side of the Lake ; in

either case, on the way toward Capernaum. (John 6 : 17.) *While he sent the multitude away*. He would remain behind to disperse the crowds who were reluctant to leave for the reason given above. (John 6 : 15.)

V. 23. *He went up into the mountain* (Rev. Ver.); to some quiet recess in one of the hills that abound on the north-east shores of the Sea of Galilee. *Apart*; privately, by Himself. *To pray*. He needed communion with His Heavenly Father, for He was disappointed with the people, who saw nothing in the miracle but bread for themselves, and nothing in Him who wrought it but a possible leader and king. It was probably also to Jesus a renewal of the temptation of Matt. 4 : 2, 9. *When the evening was come*. The Hebrews reckoned two evenings; the first from the ninth hour, or three o'clock, until sunset; the second, as here, beginning with sunset. *Alone*; in blessed communion with the Father.

#### II. The Disciples alone on the Sea, 24.

V. 24. *In the midst of the sea*; far from shore on either hand. The Sea was about five miles across at this point. When Jesus came to them they had rowed twenty or thirty furlongs, about three miles. (John 6 : 19.) *Distressed with the waves* (Rev. Ver.); literally, "tormented," the sea writhing like a man in agony. *The wind was contrary*; perhaps from north-east. The Lake is noted for sudden and furious storms. It lies in a tropical valley 600 feet below the level of the Mediterranean, and the winds from the cooler surrounding heights rush down with terrific force.

#### III. The Master with the Disciples, 25-33.

V. 25. *Fourth watch*; from three to six o'clock. The Roman method, which the Jews sometimes employed, divided the night into four watches of three hours each. (See Mark 13 : 35.) *Jesus went unto them*. Through broken clouds and flying mists He saw them, as He prayed on the mountain, and went to their assistance in His own time.

V. 26. *It is a spirit*; not the usual word for "spirit." Here it literally means a spectre, a phantom, a ghost. With sailor

superstition, they thought it was a premonitory warning of some awful fate. *Cried out for fear.* Their shriek above the gale told Jesus their terror and their lack of faith.

V. 27. *Straightway.* He hastened to calm their fears. *It is I;* your loving Lord, and the Lord of nature. (Matt. 8: 23-27.) *Be not afraid.* His presence banishes fear, and is the foundation of all comfort. (Isa. 12: 2.)

Vs. 28, 29. *Peter answered;* true to his impulsive nature. (John 21:7.) *If it be thou;* not implying doubt; all doubts had vanished. *Bid me come.* There is in the request a mingling of trust, love, pride and presumption. *Come;* that he might test and purify Peter's faith. *He walked on the water.* His faith sustained him; and so long as his thoughts were on Jesus he did not sink.

V. 30. *When he saw the wind boisterous.* It looked so terrible from the midst of the waves. *He was afraid.* His pride vanished, his presumption collapsed, and faith yielded to fear. *Beginning to sink.* "Walking and

sinking" was true of Peter in a moral sense. "So at the final crisis (Matt. 26: 35, 72), so at Antioch (Gal. 2: 11,12), so probably all through. A strange mixture of strength and weakness, bravery and cowardice; a man of generous impulses, rather than of constant, firm will." (Bruce.) *Lord save me.* The peril that destroyed his presumption revived his faith.

V. 31. *Immediately.* On the very instant Christ's help was given. *Little faith.* It was genuine, but weak. *Wherefore didst thou doubt?* Rebuke, though doubtless in tenderest accents. Peter's doubts were uncalled for. (James 1: 6.)

Vs. 32,33. *The wind ceased.* Literally, grew weary, and sank to rest. *Worshipped him;* bowed at His feet and did Him homage. *Thou art the Son of God.* They had still much to learn as to the meaning of this title; but the confession is a great advance upon their previous record. They were being led to the Spirit to fuller knowledge.

*R. W. Holloway* APPLICATION

*He constrained the disciples,* v. 22. Much, indeed, against their will. Fain would they have joined the multitudes in making Him a King. They had the grace, however, to yield. The Lord's way will not always be our way. But the Lord's way is best. And when we hear the voice saying, "This is the way, walk ye in it" (Isa. 30: 21) let us not hesitate to answer, "Thy way, not mine, O Lord!"

*The boat was . . . distressed by the waves,* v. 24. It sometimes seems for a while as if the Lord's way were not the best way. When the wind arose, and the waves rolled high, and the toiling rowers could make no progress, and their very lives were in danger it would have been strange if they had not thought that there had been a mistake made. It seemed hard, when they had done as their Lord had told them to do, that they should have run into such peril. Like experiences have tried the faith of many. It is one of the dark problems of life. We find it in the Psalms; we find it in the book of Job; we find it in the life of

our own day. Men honestly try to serve God and do His will; they honestly endeavor to walk in the light and follow God's leading, and suddenly they find their path beset by storms. This servant of God meets with misfortune in business; this one has to bear constant pain; this one is bereaved of those he loved best; this one, while youth still remains, and earth is fair and life is dear, is smitten with incurable disease and is told that he must die. These are the experiences that make men exclaim, "My way is hid from the Lord, and my judgment is passed away from my God." (Isa. 40: 27.) What is the answer to such complainings? The answer is found in such words as these: "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." (Ps. 37: 5. Read the whole Psalm.)

*They were troubled,* v. 26. The coming of Jesus, at first brought additional terror to the disciples, for they thought He was a ghost. So in these times of trouble of which we have spoken, the first thoughts of God

are not always thoughts of comfort. Terrible questionings frame themselves in our minds. Is God good? Is He just? Is there a God at all? If there be a God, does He concern Himself about the affairs of men or does He allow blind destiny to have full sway, lifting up the wicked, casting down the meek, or crushing both alike beneath its relentless wheel?

*It is I; be not afraid*, v. 27. Amid the storms of loss and sorrow and amid our doubts and fears, if we listen, we shall hear our Saviour's voice say, "Be of good cheer; it is I; be not afraid." And we shall learn that the God who has led us by ways of darkness and tempest is not a God regardless of our faith and love and indifferent to our sorrow. He is the God who is revealed to us in Jesus Christ, that most compassionate and helpful friend of men. This thought, once grasped, should banish doubt and fear. With His presence nigh, all is well. This message of cheer comes to us in many a passage of Scripture. "The Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men." (Lam. 3: 31-33.) "That the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1: 7.) "Whom the Lord loveth He chasteneth." (Heb. 12: 6.) "All things work together for good to them that love God." (Rom. 8: 28.)

The remaining verses of the lesson illustrate what Jesus does for us when He comes to us amid the storms of human life.

*Peter . . . walked upon the waters*, v.

If it were not for God's constraining Providence, forcing us into ways wherein we were unwilling to go, we should miss some of the richest and most precious experiences of life. v. 22.

The holiest life has need of prayer, the busiest life must find time for it. v. 23.

Christ's people must expect and not be surprised to meet storms, even when going

29. So long as Peter's faith held out and he kept looking to his Lord and Master, he was able; through Christ's divine power, to triumph even over the laws of nature. Many of Christ's followers have so triumphed. They have taken joyfully to spoiling of their goods (Heb. 10: 34); they have gloried in tribulation (Rom. 5: 3); they have sung praises in the stocks (Acts 16: 25); they have died in triumph at the stake. They have risen superior to nature, by the power of Christ, as Peter walked upon the sea.

*The wind ceased*. v. 32. All in the boat enjoyed the calm. Perhaps the heroes of faith are few, but those to whom Jesus has brought resignation and peace are many. If they have not been able to glory in tribulation, they have at least learned to say "Thy will be done." Is your life storm-tossed? Is it void of peace? Do you feel that your trials are more than you can bear? Do you feel sometimes as if God had forsaken you? Then, as the disciples received Jesus into the boat, bring Christ more fully into your life. Learn to know Him better; confide in Him; trust Him utterly; and He will bless you with His peace.

*Straightway the boat was at the land*. John adds this fact. (John 5: 21.) It was in vain that the disciples had been laboring at the oars. They would never have made the land. But no baffling storm could keep them back when Jesus came. So will it be with all those who receive Christ into their lives. He will bring them safe to the Golden Shore. "He bringeth them unto their desired haven." (Ps. 107: 30.) Jesus is the Great Pilot.

#### POINTS AND PARAGRAPHS

in the way of His commandments, v. 24.

But the Lord is mindful of His own. He will not leave them comfortless. He will come to them. (John 14: 18.) v. 25.

Strange that people believe in ghosts and visitors from the spirit world, and forget that the greatest of all the unseen powers is at hand, Jesus, in the power of His Holy Spirit. vs. 26, 27.

All things are possible to him that believeth. (Mark 9: 23.) But let us be sure that our faith is strong before we undertake great things. vs. 28, 29.

Only by steadfastly looking unto Jesus can we walk safely over the waves of doubt and temptation. v. 30.

Even when our faith is weak, His love and power are strong. v. 31. Christ's coming into the heart and life brings peace. v. 32.

Is it wonderful that God's Son should control the forces of God's world?

"My experience in this region enables me to sympathize with the disciples in their long night's contest with the wind. I spent a night in that Wady Shukaiyif. The sun had scarcely set when the wind began to rush down toward the Lake, and it continued all night long with constantly increasing violence, so that when we reached the shore next morning, the face of the Lake was like a huge boiling cauldron. The wind howled down every wady from the north-

east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. In a wind like that, the disciples must have been driven quite across to Gennesaret, as we know they were."—Dr. Thomson in *The Land and the Book*.

In Whittier's poem "The Three Bells," we read of a ship which was foundering at sea. In the night, another ship, "The Three Bells," of Glasgow, drew near. She was not able to render assistance in the darkness, but all night long she stood by, and in the morning, ere the sinking ship went down, her crew were safe on board "The Three Bells." It must have been a source of comfort and hope for the crew to know that in their peril they were not forsaken, and that in the darkness and the danger this friendly help was near. So it is for the Christian, who, in the storm of life, knows that Christ is watching him with sympathetic eye and will not allow him to be lost.

#### TEACHING HINTS AND HELPS

The Golden Text suggests a lesson on the divinity of Jesus of Nazareth. There is no more fundamental truth. The declared purpose of John's Gospel is "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

Let the Son of God as here manifested form the theme. It is a demonstration radiant and convincing.

1. We see Him with the glory of the miracle of the feeding of the multitude (John 6: 5-14; Lesson XII., Second Quarter) still lingering upon Him. So impressed by it are disciples and people alike, that they will make Him a King, whether He will or no (John 6: 14, 15); and so set are they on this that He is constrained to send them all away.

2. It is no disproof of His divinity, but quite in accord with it, that He seeks communion with God in prayer. How close He came to the Father in those still hours, we may not know. John 17 helps us to understand just a little.

3. He is none other than the Son of God, who walks upon the tossing billows as if on the king's highway.

4. It is the wisdom and the compassion and the effectual help of One who is divine that is shown in the case of poor Peter.

5. What means that sudden stilling of the tempest, when He comes into the boat, and that sudden reaching of the land (See John 6: 21), if it be not that the new Passenger is Himself Lord of the winds and the waves?

The argument is what is called a "cumulative" argument. Each new fact adds to the weight of testimony and we cease to wonder at the declaration of the Golden Text, and the worship that is offered.

The test of the teacher's setting forth of the argument, will be the measure in which each mind and heart in the class acknowledges Jesus as God and Saviour, as Deliverer and Friend.

Questions for Students—What miracle had Jesus just performed? How did the multitudes regard Christ? How did they wish to honor Him? (John 6: 14, 15.)

22. What command given? To whom? By whom? Why? Where were the disciples to go? (Mark 6: 45.)

23, 24. Where did Jesus go? For what purpose? How long did He remain? What ship meant? What sea? By what other names was it known? In what plight were the disciples?

25-27. Who saw them in their distress? What did He do? At what hour? In what way? How were they affected? What encouraging words did Christ use?

28-30. Which of the disciples spoke to Jesus? What did He say? Did He express any doubt? What was Christ's reply? How long was Peter successful? What caused failure? What was his cry? What prompted it? To what extent does Christ save? (Heb. 7: 25.)

31. What kindness shown Peter by Christ? What words of rebuke? When used?

32, 33. What happened? How soon? What was the effect? Of what were they convinced?

For Seniors—22, 23. Why did Christ dismiss the disciples after the miracle of the loaves? Why did they not wish to go? Wherefore the long season of prayer?

24. What miracles had been performed on the Lake of Galilee? (Matt. 8: 23-26; Luke 5: 1-8.) What about the winds on this Lake? How far had the disciples gone when Jesus came to them? (John 6: 19.) What prevented their progress? How did the disciples work? (Mark 6: 48.) Were the disciples in the path of duty? What comfort in that? How should "contrary winds" in the path of duty be treated? Difference in this storm and that of Mark 4: 37-41?

25-27. What were the three exertions of miraculous power in this incident? How many "watches" in the night? How many

hours in each? Who appeared and in what manner? The effect upon the disciples? What does His presence bring to the soul?

28-31. Relate Peter's experience. What did his request show? What was the chief feature of his prayer? Give other instances of short earnest prayers. Give other examples of Christ's "Come." How is our strength made perfect? (2 Cor. 12: 9; Heb. 11: 34.) Contrast Christ's walking on the sea with Peter's.

32, 33. Of what did Christ's display of power convince the disciples?

Bible Side Lights—A MOUNTAIN—Ex. 14: 3; Ezek. 11: 22, 23; Matt. 23: 16; John 6: 15. TROUBLED—Ps. 77: 3; Dan. 2: 1; Luke 1: 11, 12; 23: 29.

BE NOT AFRAID—Matt. 17: 7; 28: 10; Mark 5: 36; Acts 18: 9; 1 Pet. 3: 14.

LORD SAVE ME—(Short Prayers); Matt. 15: 22, 25; 20: 30, 31; Luke 17: 13.

THE SON OF GOD—Dan. 3: 25; Matt. 26: 63, 64; 27: 54; John 1: 34; John 5: 25; Heb. 4: 14.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. God's strange providences in life.
2. Peter's experience.
3. Show from the story that Jesus is the Son of God.

FOR TEACHERS OF THE LITTLE ONES

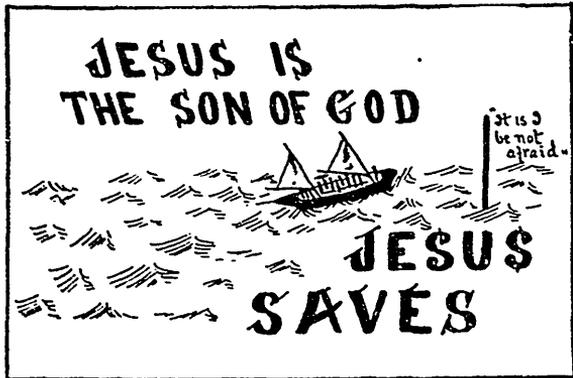
Connection—Here is a mountain (outline). Here are twelve men (strokes). Here are 5,000 people (dots). Recall miracle. The people are saying "no man could do this miracle. He must be the promised King. We'll take Him and make Him our King."

Jesus did not want to be crowned an earthly king. (Explain.)

Introduction—Talk about pictures. Sometimes we look at pictures with our minds instead of with our eyes. (Explain.) We are going to look at some "mind pictures."

Jesus Alone—Picture verse 23, using paper boat or outline. Jesus praying. (Our great example.)

The Disciples Alone—Picture the little boat-load starting off about sunset. Soon the sky got dark, the wind began to blow, the little white sails flapped, the small boat rocked on the white-capped waves. The breeze became a gale, then a hurricane. Every moment they expected to be upset and drowned. They were very much afraid.



"Oh! if Jesus were only here," they thought. They remembered the terrible storm on the same sea, not long before, when Jesus was in the boat with them. (Recall story, Matt. 8 : 23-27.)

Perhaps Jesus now wished to teach them to trust Him *when he is absent* (as we must do). Jesus saw that little speck tossing about in the storm. Jesus sees each little speck of a child in the sea of life. Jesus is on the Heavenly shore. But He sees and comes to us in storms, as well as in calm. (Explain.)

*Jesus Walking on the Sea.*—"Look! Look!" say the disciples, grasping one another in fear, "what is that walking on the water? It must be a ghost (spirit)!" Then is heard the well-known, well-loved voice of Jesus, "Be of good cheer; it is I; be not afraid." Foolish disciples to so soon forget that Jesus could walk on the stormy waves as easily as He could still the storm! (*Listen for Jesus' voice amid life's storms.*)

*Peter Walking on the Sea*—This was an un-

necessary act on Peter's part. Jesus does not promise to help us when we do things for our own glory. When Peter took his eyes off Jesus, he began to sink. (When we forget to look to Jesus, we sink under waves of trouble.) Teach Golden Text.

*Illustration*—Frank Lewis went with his father in a big steamer across Lake Ontario, to see the great Falls of Niagara. At first the sky was bright and the boat sailed quietly along. After a while the sky grew dark, thunder rolled, lightning flashed, the wind roared, the waves put on their white caps, the steamer rolled and struggled in the storm. Most of the children on board were very much frightened, but Frank sat quietly watching the storm.

"Are you not afraid my lad," asked a gentleman passing by him. "No sir," said Frank, "I keep saying to myself, 'Is not God upon the waters, just the same as on the land,' and I'm not afraid when He's around."

BLACKBOARD REVIEW

***He feeds a multitude  
He walks on the waves  
He stills the tempest***

**WHO IS HE? THE SON OF GOD**

Cling, in the Review, to the main thought of the lesson as brought out in the Golden Text. Begin with a clean blackboard and proceed by questioning, writing down first, "He feeds a multitude." Get from the scholars the facts of the miracle. A good running fire of questions is as exhilarating to wide-awake children as a foot race or a spin on a wheel. Proceed in the same way with the two succeeding points, being careful not to wander, tempting though the sidepaths in the narrative are; being careful, too, to lead on in the questioning process to the great question of the lesson, "Who is He?" You have no sooner written it down than the answer comes in a chorus. Don't be content with writing it down; but impress the truth that, because Jesus is the Son of God, He is mighty to save. Show how this is brought out in His three acts of power and mercy written on the board.

LESSON II.

JESUS THE BREAD OF LIFE

July 8, 1900

John 6 : 22-40. Commit to memory vs. 35-37. Read John 6 : 22-71.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias night unto the place where they did eat I read, after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

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

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

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

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

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

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe

thee? What dost thou work?

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

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

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

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

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

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

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

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

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

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

Revised Version.— On the morrow the multitude; 2 Margin, Greek, little boat; 3 Omit that and wherein: into his disciples were entered; 4 Entered; 5 Went; 6 Omit often; 7 Margin, Greek, little boats; 8 Multitude; 9 Themselves got into the boats; 10 Signs; 11 Work; 12 The; 13 Alldeth; 14 Eternal; 15 The Father, even God; 16 They said therefore; 17 Must; 18 May; 19 Then doest thou for a sign; 20 Wilderness; 21 Out of; 22 Jesus therefore; 23 It was not Moses that gave you the bread; 24 That; 25 Not; 26 Omit also and yet; 27 That which; 28 Am come; 29 The will of him that sent me; 30 That which; 31 Omit again; 32 For; 33 My Father; 34 Should; 35 Eternally.

GOLDEN TEXT

Jesus said unto them, I am the bread of life. John 6 : 35.

DAILY READINGS

M.—John 6: 22-40. Jesus, the Bread of Life.

T.—John 6: 41-50. Bread from heaven.

W.—John 6: 51-58. Everlasting life.

Th.—Exodus 16: 4-15. The manna.

F.—Luke 22: 13-20. Broken for us.

S.—John 17: 1-12. None lost.

S.—John 17: 20-26. With Him in glory.

TIME

The day following the miraculous feeding of the multitude. Passover time. Spring of A.D. 29, beginning of third year of our Lord's ministry.

PLACE

Capernaum, on the west side of the Sea of Galilee.

CATECHISM

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

LESSON PLAN

I. A Wrong Quest, 22-27.

The multitude following Jesus for earthly food.

II. A Right Quest, 28-34.

Their minds directed towards the bread from heaven.

III. The Bread of Life, 35-40.

Jesus revealing Himself as the Bread of Life.

LESSON HYMNS

129; 79 (Ps. Sel.); 132; 135; 418.

See Lesson I

EXPOSITION

Connecting Links—Jesus, having calmed the sea, landed on the western shore, south of Capernaum, in the country of Gennesaret, and there He healed the sick of the district. (Matt. 14 : 34-36.) He then went to Capernaum where the people whom He had fed sought and found Him. (John 6 : 24, 59.) To disabuse their minds of the false notion of His temporal Kingship, and to strengthen the faith of the disciples, Jesus discourses on the Bread of Life.

I. A Wrong Quest, 22-27.  
V. 22. The day following; the feeding of the 5,000 and the night storm. (See Lesson of last Sabbath, Matt. 14 : 22-33.) The people; whom He had fed and sent to the villages for the night. The other side; the eastern side of the Sea of Galilee, where the miracle was performed. None other boat there, save one. They thus expected to find Jesus on the eastern shore. There was no way by which He could have gone.

V. 23. *There came other boats from Tiberias; on the western shore, below Capernaum.* The boats had come for passengers (Andrews), or more probably seeking shelter from the storm. There were thousands of vessels of different kinds on the Lake. *After that the Lord had given thanks; referring to the miracle.* See verse 11.

V. 24. *Took shipping; in the Tiberias boats. To Capernaum; Jesus' usual headquarters on the north-west shore of the Lake.* (Matt. 4 : 13.)

V. 25. *Found Him; in Capernaum.* (v. 39.) *When comest thou hither?* A question of complaint; for they wished to make Him King, and He had left them; and of surprise as to how He had crossed the Lake. But Jesus did not gratify their curiosity by telling them.

V. 26. *Jesus answered; not their question, but their need. Not because ye saw the miracles; and through those miracles or "signs," the love of God and the spirituality of the Kingdom, as it was intended they should see. But because ye did eat.* Their idea of the Messiah was one who would give them three square meals a day, a great deliverer and king. *And were filled;* the word used to describe the feeding of an animal.

V. 27. *Work not for the meat that perisheth* (Rev. Ver.); for the food that gives only temporal nourishment. They were not to make the satisfaction of their worldly needs their chief aim. *But for that meat (food) which endureth;* which does not perish in the using, but which grows in the enjoyment of it *unto eternal life.* They were to seek for God as the satisfaction of the spiritual needs of life. (Isa. 55 : 2, 3.) *Son of man;* a favorite term used by Jesus of Himself. It is never applied to Him by the apostles. It denotes His closeness to, and oneness with, humanity. *For Him hath God the Father sealed.* God gave Him a commission to dispense spiritual gifts and sealed that commission by the power of working miracles.

## II. A Right Quest, 28-34.

Vs. 28, 29. *What shall we do?* They do not understand Christ's meaning but are

groping for light. *To work the works of God;* and thus merit the gift which He is offering. *This is the work of God.* This is what God wants you to do. *Whom he hath sent;* Jesus the Messiah, the promised Prince and Saviour.

Vs. 30, 31. *What sign shewest thou?* To justify His claim to be the object of faith. *Our fathers,* etc. They draw an unfavorable comparison between Christ and Moses. Moses had fed very many more than 5,000, and not for a day, but for forty years (Exod. 16 : 35); and yet he never claimed to be divine. They argue, therefore, that Jesus' miracles were not sufficient to justify His claims. *As it is written;* Ps. 78 : 24, 25.

Vs. 32-34. *Moses gave you not,* etc. Jesus replies by showing that God, and not Moses, performed the miracle of supplying the manna. *The true bread;* the real, the perfect bread, the bread that satisfies, as opposed to the perishable manna. (Compare John 15 : 1.) *Out of heaven* (Rev. Ver.); and, therefore, it can never fail. *Giveth life to the world;* a present and sufficient supply for all. *Then said they,* etc. They do not understand His thought; but thinking that He has something valuable to offer they ask for it. Compare ch. 4 : 15.

## III. The Bread of Life, 35-40.

Vs. 35, 36. *Jesus said unto them.* He meets their request by declaring Himself to be the source and origin of life. *Bread of life;* bread which gives life. The main thought is life, which Jesus gives through His incarnation—His life and death and resurrection. (ch. 1 : 14; 10 : 10; Heb. 9 : 27, 28.) The figurative use of "bread" is suggested by the manna, or by the loaves of the miracle. *Comeh;* with a sense of sin. *Believeh;* trusts Christ for salvation. *Never hunger . . . never thirst.* Every spiritual want shall be met. *Ye have seen me.* They had witnessed His wonderful miracles. *Believe not;* would not trust Him for the supply of their spiritual needs.

Vs. 37, 38. *All that the Father giveth me;* all His chosen ones (John 17 : 2)—the blessed doctrine of God's sovereign choice. *Shall come to me;* drawn by the Holy Spirit. *Will*

in no wise cast out; from access to Me and from My love and fellowship. For I came, etc. The reason why none that come will be rejected. It is His Father's will.

Vs. 39, 40. *I should lose nothing.* God's purpose of salvation for the believer cannot be thwarted. (Rom. 8 : 28-30 is a strong and

comforting declaration.) *Raise it up*; in the resurrection of the just. *Seeth . . . and believeth*; in contrast with verse 36. *Everlasting life*; given to all who receive Him. Thus He proves His superiority to Moses (v. 31), as elsewhere He proved His superiority to Jacob. (John 4 : 12-14.) .

#### APPLICATION

*Ye seek me . . . because ye did eat of the loaves*, v. 26. It is possible to seek Jesus from unworthy motives. These men sought Him because He had provided food for them and there was a chance that He might do so again. What a grand thing to have found a man, who, without labor and without cost, could furnish them with bread! But they should have looked beyond the material bread and seen in this miracle a sign that He who could work it was the accredited Messenger of God. This is the first and supreme reason why we should seek Jesus and why we should follow Him. Apart from anything that He can do for us, apart from any advantage that we can gain from Him, He has a right to our service, because He comes to us with the authority of God.

*Labor . . . for that meat which endureth*, v. 27. The second reason why we should earnestly seek Jesus is because of the great value of the blessings which He has to bestow. Common food has its value. It feeds the body and sustains it during the few years of this earthly life. But the food is perishable. Its effects last only for a little while, and even the body which it nourishes is doomed to destruction. Of how much greater value is that spiritual food of which Christ speaks. It is always fresh and wholesome, it gives life to the immortal soul, its effects endure to eternity. To secure this food for our souls, that we may thereby live forever, ought to be to us a matter of greater concern than to earn our daily bread.

*This is the work of God*, v. 29. This is where the Christian life begins. Old Matthew Henry says : "This may be called the first and great commandment of the gospel to a fallen sinner."

*The bread of God is he*, v. 33. Then follow two

marks of this "bread of God." The manna came from the sky; this comes from heaven itself. The manna fed the body. This gives life to the soul. The bread that Moses gave was for Israel, a single nation. This is for the world, all nations. Jesus has not yet announced *Himself* as that bread. But He is about to do so, and His words and works while on earth and the record of His Kingdom through the ages that followed attest the claim. Jesus was from heaven—divine. He makes dead souls live. His gospel has had world-wide triumphs. Dense, and slow of understanding were those Jews who heard these blessed truths from the lips of our Lord. Let us not be too hard upon them, until we show more eagerness to live upon that "bread from heaven," and to give it to all the world that they may live through it, too.

*I am the bread of life*, v. 35. When Jesus says that He is the bread of life, He means that He does for the soul and the eternal life of man what material bread does for the body and the physical life. The most obvious use of bread is to satisfy the feeling of hunger. There is something in the spiritual life corresponding to this. Men suffer from what may truly be called spiritual hunger. Some have a sense of guilt and a desire for forgiveness; some have a feeling of weakness and a craving for a strength greater than their own to enable them to resist temptation; others, whose lives are lonely, long for a companionship and friendship more constant than that of earth; others would be set free from the fear of death. All these various forms of soul-hunger, Jesus can satisfy. He removes our guilt and brings us peace. He gives us strength against our enemies. He comforts

us with His presence. He takes away the fear of the last enemy, death.

While bread satisfies hunger it also repairs the wear and tear of the body. Now there are influences in the world which wear away the spiritual life. The daily contact with the world about us exhausts it. Sorrow depresses it and makes it weak. Sin corrodes it. The presence and influence of Jesus counteract these agencies, and keep the spiritual life fresh and vigorous.

Bread also furnishes material for growth. Christ makes us grow spiritually. While we abide in Him we bring forth fruit. (John 15 : 5.) Beholding as in a glass His glory, we are changed into the same image from glory to glory. (2 Cor. 3 : 18.)

*All that the father giveth me shall come to me, etc. v. 37.* Here are the divine sovereignty and human freedom, side by side. God

chooses, man comes. The promise in the latter half of the verse is the life-belt to which the sinking sinner commits himself ; the statement in the former half is the life-line which draws him to the shore.

It is with the latter part of the verse that we poor helpless mortals have to do. I must gird myself with the life-belt ; then I may trust God who has the life-line in His hands. My trust will not be disappointed. Whatever is involved in God's election is promised to him who believes in Jesus Christ ; whatever is claimed by the faith of the believer is secured by the divine election. In verse 39 Jesus states what God's will is for those whom God had given Him ; in verse 40, He states what God's will is for those who believe in Him, and we find that for both, God's will is the same ; the divine and the human aspects of redemption.

### *Same as Lesson* POINTS AND PARAGRAPHS

Christ can always find followers when His Church has loaves and fishes to distribute. v. 26.

The soul is more important than the body ; the food of the soul is more important than the food of the body ; the work for the food of the soul is more important than the work for the food of the body. v. 27.

The work of life is faith ; and "faith worketh by love." (Gal. 5 : 6.)

When we worship immediate and outward results in Christian work, we are close to the spirit of these questioners. v. 29.

The greatest proof of Christianity is Christ Himself, both in what He was and what He has effected. v. 33.

The proof of bread is in the eating of it ; the proof of Christ is in coming to Him and believing on Him. v. 35.

Religion is not our attitude towards God, but His attitude towards us. (Ellen Thorneycroft Fowler.) v. 37.

"If there is no free will there is nothing to save ; if there is no free grace there is nothing wherewith to save." (Bernard.) v. 37.

The will of God which controls all things is itself controlled by wisdom, justice and love. vs. 39, 40.

The corn of wheat must die in order that it may bring forth fruit ; the corn stalk and blade must wither in order that the full corn in the ear may be formed ; the full corn in the ear must die in the ripeness of the harvest and be ground in the mill to make your bread. Thus the corn yields its life to support your life. And are you not reminded in this of Jesus, the true bread, who died for you that you might live ; who was bruised and crushed like the wheat, pressed in the wine-press of suffering like the grapes, that He might be the nourishment of your souls?—Hugh MacMillan, LL. D.

A prominent physician, knowing from the progress of disease in his own body that he could not live till morning, having taken a little nourishment asked someone to repeat a few words of Jesus and said, "I have feasted well to-night. Let me sleep for a while ; I shall see you again in—the grand morning,"—and closed his eyes as quietly as he ever did in the fullness of bodily vigor. —J. M. Ludlow, D. D.

Twice August, and the fierce sun overhead  
Smote on the squalid streets of Bethnal  
Green,  
And the pale weaver, through his windows  
seen  
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said :  
" Ill and o'erworked, how fare you in this  
scene ?"  
" Bravely !" said he ; " for I of late have  
been

Much cheered with thoughts of Christ, *the  
living bread.*"—Matthew Arnold.

Great Britain eats her entire wheat crop  
in about thirteen weeks. If the United  
Kingdom could be completely blockaded,  
her population would probably be totally  
extinguished by starvation within three  
months. What an awful calamity ! But if  
Christ had not come to be the bread of life,  
or if He should cease to be, the whole  
human race would perish everlastingly.  
There is no other food for the soul.

(" Neither is there salvation in any other."  
Acts 4 : 12.)

In London, England, there is a great hos-  
pital which has over its gates, "ROYAL  
FREE HOSPITAL. Strangers, Foreigners,  
etc., may freely partake of the benefits of  
this hospital." There is grace in that " etc."  
It shuts out none. Such is the grace of the  
Lord Jesus Christ. " Him that cometh to  
me I will in no wise cast out."

Eating and drinking are personal acts.  
You have each of you to eat and drink for  
yourself. Your eating and drinking will  
not nourish the bodies of others ; nor will  
the eating and drinking of others support  
your life. And does not this simple common  
fact teach you the lesson that you must each  
of you feed upon the Lord Jesus for yourself ?  
It is not enough to trust in a general salva-  
tion—to shelter yourselves behind your  
friends, or your minister ; you must come  
to Christ yourselves personally, and put your  
trust in Him.—Hugh McMillan, LL.D.

#### TEACHING HINTS AND HELPS

The year's lessons are all taken up with  
the Christ—His life on earth and His minis-  
try among men. We ought to be eager to  
know all that the Gospels teach us about  
Christ ; but more eager still to possess for  
ourselves and have the scholars in our  
classes possess, the Christ as Lord and Life.

The present lesson is one that lends itself  
to this close and practical dealing. Indeed,  
it must lead in that direction, if properly  
taught.

Last Sabbath, it was the divinity—the  
Godhood—of the Man of Nazareth. To-day  
it is that Son of God declaring Himself as  
exercising His divine power and grace in  
giving life to men.

The simile is a homely one—BREAD.

Even the youngest scholar understands at  
once : bread has but one use, to nourish  
life. Christ as the Bread of Life both gives  
and sustains life.

The lesson may be considered in this way.

1. *What the people thought Him to be, 22-26.*  
He had fed them, when they were hungry,  
and in a miraculous way. (See last Lesson.)  
They reason thus—A splendid leader, one  
who can not only deliver our nation from  
bondage but has Heaven's own power to  
provide us with all we need. (Be sure not  
to state this to the class in this didactic  
form. Bring it out by a careful series of

questions. Those given a little further on  
may serve as a hint. Get the scholars  
interested in the puzzled quest of the won-  
dering crowd and make clear their blunder—  
a very common one—of seeking religion  
because of the advantages it will bring.)

II. *What He declares Himself to be, 27-35.*

Mark the steps. (1) He excites their  
appetite, v. 27. (2) He clears away a mis-  
apprehension, vs. 28, 29. (3) He declares  
what the true bread from heaven is, vs. 30-  
33. (4) He proclaims Himself as the Bread  
of Life, vs. 34, 35.

III. *That the will of the Father is, vs. 36-40.*

They are unbelieving (v. 36) ; but none  
the less does He make known the grace of  
God to them—(1) God's choice ; (2) Man's  
approach ; (3) The certainty of our being  
received and blessed (all these in v. 37) ;  
(4) God's purpose of salvation, with which  
His own will accords, its consummation,  
everlasting life and final glory.

Questions for Juniors—22-24. Where had  
the people heard the miracle had Jesus  
done? Where were Tiberias and Capernaum?  
What was their object in seeking  
Jesus?

25-27. By what title do they address Him?  
Give the meaning. What could they not  
understand? Did Jesus answer their ques-

See Lesson I

See Lesson I

tion? What did He say? For what were they to labor? How could they receive it? How revealed? (v. 68.) How given? (Rom. 5: 21.) To whom given? (John 17: 2.) From what does it result? (John 4: 14; Rev. 2: 7.)

28-30. What question? What suggested it? What is "the work of God"? What is faith? What is the meaning of "sign"?

31-33. Relate the story of the manna. (Ex. 16.) What difference between Moses' gift and God's gift? How is Christ here spoken of?

34, 35. Who used a similar request? (John 4: 14.) What is the main feature of the Bread of Life? Who is the source of the soul food?

36-40. Who shall come? Whom will Christ receive? How will He receive them? What was Christ's mission to earth? (v. 38.) How did He perform it?

For Seniors—22-27. What were those who sought Jesus expecting? What rebuke does He give? What command? What is man's chief end? Who is the giver of eternal life? To whom given? (John 3: 15; John 12: 25.)

28, 29. Who alone can do the works of God? "What is faith in Jesus Christ"? (S. Cat. Ques. 86.)

30, 31. Of what miracle were the people thinking? How did Moses prove that he was sent from God? How long did Moses give the manna? How long the bread in

the miracle by Christ? Whence did Moses give it? Whence Christ? To how many did Moses give it? Christ?

32-35. In what respects was Christ's gift superior to Moses' gift? From whom are the bread and water of life? For whom are they? (Isa. 55.) What steps necessary to attain the bread and the water of life?

36-40. What is the work which God requires of all? How will Christ receive those who come? How is the will of God described? (Rom. 9: 19; Jas. 1: 18.) In Whom fulfilled? (Luke 22: 42; Heb. 10: 7.) What was the extent of God's love? (John 3: 16.) How did Christ accomplish His mission? What is the final reward and glory of believers? (S. Cat. Ques. 38.)

Bible Side Lights—THE SEA—Luke 5: 8; 23, 33; Matt. 4: 18; Luke 5: 1.

SEALED—Dan. 6: 17; 2 Cor. 1: 21, 22; Eph. 1: 13; 4: 30.

SIGN—Ex. 4: 8, 9; 7: 8; Dan. 4: 1-3; John 4: 48; 20: 30, 31; Acts 2: 22; 14: 13.

CAST OUT—Matt. 8: 12; 21: 12; Luke 20: 12; John 9: 34; Acts 7: 58; Rev. 12: 9.

THE LAST DAY—John 11: 24; Matt. 13: 40; 24: 14; 1 Pet. 4: 7.

#### Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. The Sea of Galilee.
2. The Manna.
3. The Bread of Life.

*See Lesson 1* FOR TEACHERS OF THE LITTLE ONES

Connection—An exercise sometimes given to rest the little ones when tired sitting may be used to recall the last lesson, viz. :—

All stand. Raise arms overhead. A windstorm is rising. The leaves on the

trees begin to flutter (move fingers). Soon the little twigs begin to move (shake the hands). Then the big branches wave and bend with the storm (wave arms).

The Lesson—We are going to look again at that "mind picture" of the mountain and shore by the sea. It is the morning after the great storm. Recall lesson.

When the people who had been fed by Jesus saw that He too had gone away, they were much surprised. They had watched the disciples starting off in the little boat. It was the only boat on the shore. Jesus did not go with them. When and how did He go? (They did not know what

# JESUS

## IS THE BREAD OF LIFE

Feed  
the  
Starving Ones



we know.) There are fishermen's boats near the shore, driven there by the storm during the night. Many of the people get into these boats and cross to Capernaum (Map), where they find Jesus. Give the conversation, a part of which took place.

Jesus knew it was not from love that they followed Him. They were *selfish* and *greedy*. Jesus reproved them. They ask "What works does God want us to do?" "Just believe on the One God has sent," said Jesus. "No good works are of any use unless you do this." They were not willing to trust Jesus. If He had allowed them to make Him a King and had lived in great glory on earth, they would have believed on Him; but this was not Jesus' plan. He wanted them to believe and love *Himself* and His *Heavenly Kingdom*.

*Daily Bread*—Show a piece of bread. How often you little ones ask for "a piece"! People can live a long time with nothing to eat but bread. They could not live on pies

and puddings and cakes and candy. They would soon get sick, but good bread is "the staff of life." Still it does not make us live forever. (It does us no good to *look at bread*, we must *take it into our bodies*.)

*Bread from Heaven*—Explain reference in verse 31. (Exodus 16.) 'God sent manna to keep the children of Israel alive in the wilderness. He now sends Jesus "the true bread from Heaven," to make us strong to do right and to give everlasting life to all who will take Him into their hearts. Teach Golden Text.

Recall the 4th "B" of the Sermon on the Mount. Jesus means if we "hunger and thirst" for Him, He will come into our hearts, and satisfy us with His love and strength and comfort.

*Prayer*—"Jesus is the Bread of Life, Lord evermore give us this Bread!"

*Feed the Hungry*—There are hungry, starving ones all over the world. Let us send them the Bread of Life.

#### BLACKBOARD REVIEW

*Lesson*

# THE BREAD

# OF GOD FROM HEAVEN GIVING LIFE TO THE WORLD

# I

Seek (1) To create an appetite for the Bread of Life. (If people are hungry for food they will seek to obtain it.) (2) To excite a desire to give this Bread of Life to others. (If people *want* to do mission work, they will readily find the ways and means.)

Make emphatic the four points (a) That THE BREAD which Christ offers is "Of God," and therefore of supreme value; (b) "From Heaven," and therefore of supernatural efficacy (Be sure to break up these words small); (c) "Giving Life," and therefore the thing we most need.

Now print the great "I," and point the scholars to the Christ as the Teacher, the Crucified Redeemer, the Risen Lord—in all these offices, the Life-giver. Then, by a few short, sharp, pungent questions bring out the fact that the bread gives life "To the World," and that therefore we are bound to carry or send it to all mankind.

## LESSON III.

## THE GENTILE WOMAN'S FAITH

July 15, 1900

Mark 7: 24-30. Commit to memory vs. 27-30. Read Mark 7: 1-23.

24 And from thence he ar<sup>2</sup>, and went<sup>1</sup> into the borders of Tyre<sup>2</sup> and Sidon, and entered into an house, and would have no man know it: <sup>3</sup>but he could not be hid.

25 <sup>4</sup>For a certain woman, whose <sup>5</sup>young daughter had an unclean spirit, heard of him, and came and fell <sup>6</sup>at his feet:

26 The woman was a <sup>7</sup>Greek, a Syrophenic<sup>8</sup>ian by nation; and she besought him that he would cast forth the <sup>9</sup>devil out of her daughter.

27 But Je'sus said unto her, Let the children first

be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 <sup>11</sup>And she answered and said unto him, Yes, Lord: <sup>12</sup>yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And <sup>13</sup>when she was come to her house, <sup>14</sup>she found <sup>15</sup>the devil gone out, and her daughter laid upon the bed.

**Revised Version**—1 Away; <sup>2</sup>Margin, *Some ancient authorities omit* and Sidon; <sup>3</sup>And; <sup>4</sup>But straightway; <sup>5</sup>Little; <sup>6</sup>Down; <sup>7</sup>Margin, *Gentile*; <sup>8</sup>Race; <sup>9</sup>Margin, *Greek, demon*; <sup>10</sup>And he said; <sup>11</sup>But; <sup>12</sup>Even the dogs; <sup>13</sup>She went away into; <sup>14</sup>And; <sup>15</sup>The child laid upon the bed, and the devil gone out.

## GOLDEN TEXT

Lord, help me. Matt. 15: 25.

## DAILY READINGS

M.—Mark 7: 24-30. The Gentile woman's faith.

T.—Luke 9: 37-42. The demoniac child.

W.—Rom. 8: 21-30. God of the Gentiles.

Th.—Gal. 3: 20-29. One in Christ.

F.—Luke 11: 5-13. Importunity in prayer.

S.—Luke 18: 35-43. An urgent plea.

S.—Matt. 15: 21-28. Persevering prayer.

## TIME

Early summer of A. D. 29, shortly after the miracle of the loaves and fishes and the discourse on the Bread of Life.

## PLACE

Forty or fifty miles north-west of the Sea of Galilee on the borders of Tyre and Sidon.

## CATECHISM

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

## LESSON PLAN

## I. Beseeching, 24-26.

A Gentile woman intercedes for her daughter.

## II. Reasoning, 27, 28.

She reasons acutely.

## III. Prevailing, 29, 30.

Her reasoning and her faith receive their reward.

## LESSON HYMNS

80 (Ps. Sel.); 38: 544; 80; 394.

## See Lesson on Exposition

**Connecting Links**—The spiritual test which Jesus applied to His followers offended many of them and they forsook Him. (John 6: 53-60.) The Pharisees, too, who had been angered at His popularity, were seeking to destroy His influence. (Mark 7: 1, 2.) He scathingly criticises their hypocrisy and shows the worthlessness of a religion that preferred external cleanliness to purity of heart. (vs. 6-23.) He then left Galilee and went to Tyre and Sidon, where He met the Gentile woman of this lesson.

## I. Beseeching, 24-26.

V. 24. *From thence*; from Galilee, in which Capernaum lay. His retirement was due to the failing enthusiasm of the Galileans, the hostility of the Pharisees, and the necessity of rest and seclusion, that He might instruct His disciples in view of His approaching death. The training of the Twelve was now of much more permanent importance than His preaching in Galilee. *Borders of*; either the boundaries of a district, or the confines of a city. Here probably the latter. *Tyre*

and Sidon; the chief cities of Phœnicia. The inhabitants were pagan and hated by the Jews. (See Bible Dictionary for Quarter, page 244.) *Would have no man know it*. He went there, not on a public mission, but for quiet. *He could not be hid*. His fame had preceded Him.

V. 25. *But straightway* (Rev. Ver.); that is, as soon as she heard of His arrival. *Unclean spirit*. The possession by an evil spirit did not prove that the persons possessed were specially sinners. They lost their will power and even, at times, their identity, and the evil spirit spoke from them. (Mark 1: 23, 24.) Usually the visitation resembled insanity or epilepsy, "falling sickness." *Heard of Him*. She had heard of the wonderful cures He had wrought in Galilee. *Came and fell at His feet*; in the attitude of an humble suppliant.

V. 26. *A Greek, a Syrophenician by nation*; a Phœnician woman of Syrian descent and speaking Greek. Phœnicia was a colony of Carthage, on the Mediterranean coast, Tyre

and Sidon being the chief cities. Some of the Phœnicians were, therefore, Carthaginians; but others were Syrians. The woman was a representative Gentile. *She besought Him*; saying, "Have mercy on me, O Lord, thou Son of David." (Matt. 15: 22.) At first, according to Matthew, He gave her no answer. (v. 23.) He wished to test her faith and to teach His disciples what true faith will do. Matthew says also that the disciples wished to send her away. (v. 23.) That would possibly have been consistent with the instructions given when Jesus sent them out to preach (Matt. 10: 5, 6); but it would not have been very gracious to the poor woman. Jesus, however, would be both gracious to her and yet true to His first duty to the Jews.

## II. Reasoning, 27, 28.

V. 27. *Let the children*; the Jews, who were God's specially chosen people (Isa. 41: 1), trained and educated so that through them the blessings of the truth might flow to others. *First be filled*. They had the first claim, it is true, but the eager woman sees hope in the word "first," and clings to it. *The children's bread . . . unto the dogs*. The Jews regarded the Gentiles as outcasts, "dogs"; but Jesus in using this proverb did not share the contempt for the Gentiles which the Jews put into the word. He softens the proverb by using the word for pet dogs. He merely wished to tell the

woman that, as a heathen, she has no claim to privileges which One whom she recognized as the Great Son of David was to bring to the Jews.

V. 28. *She answered*. There was that in His voice and words that led her to trust Him. *Yes, Lord*. She accepts her place as one outside the pale of Jewish privileges, but she will make one more plea. *The dog under the table eat of the children's crumbs*. There is much wit in the reply. Perhaps she knew the Scriptures. Many Gentiles in those border lands did. At anyrate she understood much better than the Rabbis what the prophets had taught as to the meaning of Israel's privileges. Isaiah had prophesied that through Israel the Gentiles should enter the Kingdom. (Is. 60: 3.) The dogs as a part of the household were at least entitled to the children's leavings. So the woman takes the place and claims her portion.

## III. Prevailing, 29, 30.

Vs. 29, 30. *For this saying*; not for its cleverness, but for its faith. (Matt. 15: 28.) Faith gave her rank with an Israelite and so a right to the privileges of the faithful. (Gal. 3: 6-9.) *When she was come to her house*. She believed even where she had not yet seen. *Laid upon the bed*; delivered from the evil spirit, but prostrate, from the final convulsion when the spirit left her. (Compare Mark 9: 26.)

## APPLICATION

*Would have no man know it*, v. 24. Jesus felt the need of a rest, a holiday. (See also Mark 6: 31.) And therein He sets an example for His followers. There have been good people who, in their devotion to God's service, have denied themselves necessary relaxation and have worn themselves out prematurely. It is our duty to be diligent; but we owe it to God to make the best we can of our lives. Rest lengthens life.

*The woman was a Greek*, v. 26. This woman was a Gentile, a heathen. We! for her, in her great trouble, that she had heard of Jesus who was able to help. There are many millions of heathen in the world

to-day who need Jesus Christ and the help which He alone can give, but they have never heard of Him. "How can they hear without a preacher?" (Rom, 10: 14.) It is for us to send them the Gospel, that Jesus may not be hid from them in their sore need.

*Let the children first be filled*, v. 27. Our Lord has a plan in His work of saving men. His method was not to scatter His truth broadcast over the world, but carefully to prepare a small plot of ground, where the seed might be sown and whence it might propagate itself. He will give the Gospel to Israel, God's own people. If Israel will accept it, then Israel will be the instrument

See Lesson V

in God's hand, of saving the world. If Israel shall reject it, then God will gather out of Israel at least a little band of true disciples, who shall form a living nucleus for the Church that is to be. Jesus was not to be lightly turned aside from His plan. He did not share the prejudices of His fellow-countrymen towards the heathen. Doubtless His heart yearned over them. But He would not allow even His pity to draw Him from the plan of action which He saw would contribute most effectively to His great work of saving the world. We may learn from our Lord's example, that he who would accomplish any great design must not be fickle and unstable. He must form his plan carefully and pursue it vigorously until he reach the goal. Missionaries, too, are finding their Lord's method the best—a self-propagating Church, a band searched out, instructed, trained, set aflame, a concentration at the beginning, that there may be the swifter and wider expansion afterwards.

*She said unto him, Yes Lord,* v. 28. The woman accepts Christ's position. If this is His plan of action, she is willing to agree that it is best. Her plea is that she is not asking Him to depart from His plan. She asks only that He should do this by the way, as crumbs might fall from the children's table and be eaten by the little house-dogs without depriving the children of their food. And Jesus accepts her plea and agrees to make her an exception to His rule. Here, also, He shows His greatness. The truly great man has his plan and is not easily turned from it, but he is not the slave of his plan. He is able to make an exception

*See Lesson I*

POINTS AND PARAGRAPHS

Some substances cannot be concealed because of their offensiveness, others, because of their sweetness. So some lives are conspicuous for their good influence, others for their evil influence. v. 24.

What a continual marvel, a mother's love! v. 25.

It was a good errand, his—who told this woman of Jesus. v. 25.

There may be love in Christ's heart while

when an exception ought to be made.

In all this, there is great encouragement for us. We are taught that even the usual laws of God's working may be overcome by prayer. Suppose, for example, that I am interested in the spiritual welfare of some friend, who has gone astray. It may be that the influences of heredity are against him. God's law is that the iniquity of the fathers is visited upon the children (Ex. 20 : 5). He may have squandered his talents and cultivated bad habits, and God's law is, "Whatsoever a man soweth that shall he also reap." (Gal. 6 : 7.) Must I therefore despair of my friend? Not so. He may be saved in despite of these laws. Let me press my suit with humility, with perseverance, with boundless confidence in the goodness and wisdom of the Saviour and His power to save to the uttermost. It shall not be in vain.

*Go thy way,* v. 29. He grants her request at last. Why did He not grant it at first? Why does He often long delay the answer to His people's prayers? The reason is not far to seek. If the Lord had done as the disciples wished Him to do and sent the woman away at once with her boon, how much would have been missed! It was worth much to the woman to have her faith drawn out, confirmed and strengthened as it was by the Lord's dealing with her. It was worth much to the disciples to learn the lessons of the incident, and they are no less valuable to us. It seems to have cheered and delighted the Lord Himself to have found such faith even beyond the bounds of Israel.

there are frowns on His face. v. 27.

"A woman made resolute by love and humble by suffering." v. 28.

Faith cleaves to Christ as Saviour in the face of discouragement, and loves and trusts Him as a friend even when He seems to come against us as an enemy. v. 28.

It is faith, not rank or privilege, that wins the blessing. v. 29.

Approach, my soul, the mercy-seat  
Where Jesus answers prayer :  
There humbly fall before His feet,  
For none can perish there. v. 29.

Of the persistency of pleading women in the East, Dr. Selah Merrill, who had experience of it through his official position as U. S. Consul at Jerusalem, says, "They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They will sit and wait hour after hour, and come day after day, ignoring all kinds of refusals."

That which seems harsh in an answer or in a course of action is not necessarily so. In the month of February when General Cronje was surrounded by Lords Roberts and Kitchener in the bed of the Modder River, the newspaper reports told us that Cronje asked for an armistice of twenty-four hours in which to bury his dead. It was refused, and half an hour was given the Boer

General to decide whether he should surrender or fight to a finish. The answer may seem harsh; but it was in reality in mercy to both armies—in that it hastened the end of the slaughter. So, if our Lord refused to go beyond Israel in His ministry, it was that both Israel and the world might the sooner be saved.

God often delays the answer to our prayers to grant them the more fully in the end. This no doubt is to strengthen faith, for faith is developed by difficulties. "We see little of the power of water in the dew-drops or gently flowing river; but when the waters meet with great rocks or masses of ice in their channel, then they rise up, by means of these obstacles into terrible power, as a Niagara or spring floods. When the current of electricity is to be developed from an unnoticed flow into a great light, it must be made to pass through a smaller wire and a poor conductor. The obstacles bring out the brilliant light and the intense heat."—Peloubet.

#### TEACHING HINTS AND HELPS

*Lesson*  
This should be a stirring lesson; Jesus' holiday, the journey northward, the busy cities of Tyre and Sidon, the demon-possessed child, the woman, a Gentile and yet shaming God's own people by her faith, Jesus' strange reception of her, her ready wit and prevailing earnestness, her mighty faith, her rapture at finding her child released from the awful possession, and the child's relief in being once more free.

The Golden Text will prove an excellent guide.

#### "LORD HELP ME!"

1. THE WOMAN'S PITIFUL CASE. Her young daughter (Rev. Ver., "her little daughter") possessed of an "unclean spirit," a demon of darkness, foul, profane, raging. (Look up the descriptions given elsewhere in the Gospels of demon-possession.) A dead child—the sorrow would have been as nothing compared with this. Stop to hint to the children how grievously their sufferings and especially their evil doings affect their parents. If the children only knew!

2. THE WOMAN'S BOLD REQUEST. Not bold in the sense of forwardness. Nay, "She fell at His feet" in deepest respect. But bold in the greatness of it. She asked for what was beyond mere human power,

the casting out of a spirit of evil, itself stronger than men. Show by examples—history abounds with them, every neighborhood will afford them—how mother-love nerves the feeblest to courage and venturesomeness. But there was more here than mother-love, as we shall see.

3. THE TESTING OF HER FAITH. Make it plain that Jesus was not the less willing because He did not at once grant her request. The familiar illustration of the dogs and the children's bread will appeal to the child-mind. Show how the woman's earnestness and faith rise to the occasion, and lead up to—

4. THE GRANTING OF HER PETITION. It was "for this saying" (v. 29) that it was granted. Matthew explains (ch. 15: 28) that it was her "faith." Emphasize—although it be for the thousandth time—the power of faith. (Mark 9: 23.)

5. THE JOY IN HER HOME. The little daughter, wasted and weak, but well; the mother overwhelmed with joy, and mother and child with a love for and gratitude to their Deliverer that, we may believe, would be long.

*Questions for Juniors.*—What fault did the Pharisees and scribes find? (v. 2.) What was their own custom? What does Jesus

answer?

24. What city had Jesus left? Where did He go? For what reasons? What were two chief cities of Phoenicia? On what sea? What distance from the Sea of Galilee?

25, 26. Who had heard of Christ? Of what nation was she? Of what religion? What was her trouble? What did she do? What was her request? What led her to believe that Jesus could help?

27. What was Christ's answer? (See also Matt. 15 : 23.) Who were the "children"? Who, the "dogs"? What is the encouraging word of this verse?

28. Did the woman dispute Christ's words? What did she say? What did her words show?

29. What does Jesus reply? (See also Matt. 15 : 28.) To whom were similar words addressed? (Matt. 8 : 10.)

Did Jesus see the child at all? What joy awaited the mother? What joy awaits those coming to Christ? (Matt. 11 : 28; Isa. 55 : 6, 7.)

*For Seniors*—24. Whom had Jesus been rebuking in the earlier part of the chapter? Tell what you know about Tyre and Sidon? What did Jesus say of them? (Matt. 11 : 22.) Why does Jesus seek the region of Tyre and Sidon? Why could He not be hid?

25. Who sought Jesus out? What brought her to Him? Wherein did she show perseverance? (Matt. 15 : 23.) What indicated by her act? What did she manifest in reference to Christ's power?

26. To what nation did she belong? To

what religion? What does she ask? What did she expect from Jesus? What is faith in Christ? (Eph. 1 : 13; 1 Cor. 2 : 5.) What comes through it? (Rom. 3 : 25; Eph. 2 : 8.) How does it work? (Gal. 5 : 6; 1 Tim. 1 : 5.)

27. Point out four stages of this woman's trial. (1st and 2nd, Matt. 15 : 23; 3rd, Matt. 15 : 24; 4th, Matt. 15 : 26.) Was not the Gospel for both Jew and Gentile? With whom to begin? Why? Contrast "children" with "dogs."

28. How did the woman receive Jesus' answer? What spirit revealed?

29, 30. How was she rewarded? How many obstacles overcome by the woman's faith? Name them. How are they like hindrances we have? What manifested by the woman towards her daughter? How did Christ show His love? Luke 19 : 10; Gal. 2 : 20; John 15 : 13.)

*Bible Side Lights*—AN UNCLEAN SPIRIT—  
Luke 4 : 33; Mark 1 : 27; 5 : 13; Acts 5 : 16; 8 : 7.

FELL AT HIS FEET—Deut. 9 : 18, 25; Job 1 : 20; Matt. 2 : 11; Luke 5 : 8; 8 : 41; 17 : 15, 16.

DOGS—Ex. 22 : 31; Matt. 7 : 6; Rev. 22 : 15.  
THE CHILDREN'S CRUMBS—Isa. 11 : 10; 42 : 1-7; 60.

LAI'D UPON THE BED—1 Kings 17 : 19; Luke 2 : 7; 16 : 20; Acts 9 : 37.

### Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. A Mother's Love.
2. The Saviour's Compassion.
3. What faith can accomplish.

*See Lesson 25* FOR TEACHERS OF THE LITTLE ONES

*Connection*—Speak of the communion service, explaining why the people partake of the bread and wine. Jesus is our strength. He died to give us everlasting life. Recall Golden Text.

*The Great Helper*—Mrs. Dalton met little lame Harry selling flowers. She bought some pretty blossoms and smiled as she dropped some bright pieces of money into his hand.

"I thought when I saw your face that you had always lived in the sunshine. Then your crutch told me you must have been

**THE LORD**  
*is*  
**MY HELPER**



Something  
to do  
for Christ  
I'll seek

**BE**  
**LITTLE HELPERS**

shut up a long time in the house. Jesus' sunshine must have been around you."

"Ycs, that's so," said Harry, "when my leg was broken the Great Helper was just as near me as He was to people in Bible times. He must have heard mother praying for me. He made me better again and although I'm lame, I am as happy as the day is long."

*The Lesson*—We are going to hear how Jesus cured a little sick girl, when her mother asked Him to help her. Tell the story of the Syro-Phœnician woman. Jesus was away up here at Tyre and Sidon (Map) staying for a little rest and quiet. Not far away in the country was a home where there was great trouble. If you had looked in you might have seen the mother crying beside the bedside of her little sick daughter. The little girl had a very bad sickness, an evil spirit. The mother had heard of Jesus and believed that He could help her.

*Humility*—In teaching little children it would seem unnecessary to explain that

Christ's mission was only to Jews. Simply impress the thought that *humility* is necessary in coming to Jesus for help. We are unworthy. The woman said (Golden Text).

Perhaps as they were speaking the house-dog was picking up bits of food fallen from the table. Jesus refers to this. The woman says.—(verse 28.) She would take thankfully whatever crumbs of help Jesus would give her. She did not expect so much as the "children of the house". (Jews.) Jesus was pleased. (verse 29.) Picture the mother's joy. (verse 30.)

*Little Helpers*—We should humbly seek Jesus' help and follow His example by helping others.

"Something to do for Christ I'll seek,  
Each busy day in every week,  
Whatever mother asks of me  
That will I do most cheerfully ;  
If baby cries and needs my care,  
I'll leave my play and hasten there ;  
O, won't you all be watchful, too,  
Some little things for Christ to do ?"

BLACKBOARD REVIEW

*Lesson*

**HELP** From the Lord Jesus  
For all our needs  
For all who will trust

The Superintendent may begin by saying something concerning the Red Cross and its doctors and nurses, who are bound to help the enemy's sick and wounded, as well as their own. Their compassion is wider than nationality. So with Christ's compassion and grace. It is for ALL who apply. "Is not faith the price we have to pay," some scholar says to himself. Faith is not a price; faith is the *spirit* in which we come. Make memorable that Jesus never sends any empty away who come in that spirit. Make memorable, too, that

"His grace and power are such,  
None can ever ask too much."

"All our needs" are met. (Phil. 4 : 19.) Who is this so great Deliverer and Friend ? An excellent opportunity of recalling in a few brief questions, the two last Lessons, Jesus the Son of God, and Jesus the Bread of Life.

LESSON IV. PETER'S CONFESION AND CHRIST'S REBUKE July 22, 1900

Matt. 16: 13-26. Commit to memory vs. 21-26. Read Mark 7: 31 to 8: 30.

13 When Je'sus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.

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

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

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

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

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should

Revised Version—Now when: 2 Parts; 3 Who; 4 Margin, I the Son of man am? 5 Omit that thou art: 6 Elijah; 7 Jeremiah; 8 Also say; 9 Hades; 10 Omit and; 11 The; 12 Omit Jesus; 13 Omit forth; 14 Margin, God have mercy on thee; 15 Never; 16 A stumbling block; 17 Mindest; 18 Omit that be; 19 the things of men; 20 Would; 21 Margin soul; 22 Shall; 23 Shall a man be; 24 Forfeits his life, Margin, soul; 25 Life, Margin, soul.

tell no man that he was Je'sus the Christ.

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

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

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou hast savoured not the things that be of God, but those that be of men.

24 Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what shall a man profit, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

GOLDEN TEXT

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24.

DAILY READINGS

M.—Matt. 16:13-20 } Peter's confession and Christ's rebuke.

T.—Matt. 16:21-23 } Christ's rebuke.

W.—John 6: 66-71. Another confession.

Th.—1 John 4: 1-6. True confession.

F.—1 Peter 2: 1-10. The corner stone.

S.—Eph. 2: 11-22. The sure foundation.

S.—Phil. 3:1-11. For Christ's sake.

TIME

A. D. 29; early autumn; a few weeks after last Lesson.

PLACE

On the way from the Sea of Galilee to Caesarea Philippi, a city situated 25 or 30 miles north-east of that sea near the head waters of the Judaea mountains.

CATECHISM

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

LESSON PLAN

I. A Great Confession, 13-16. By Simon Peter, that Jesus was the Christ of God.

II. A Wonderful Promise, 17-19. Of a Church against which nothing shall prevail.

III. A Plain Revelation, 20, 21. Of His death and resurrection.

IV. A Stern Rebuke, 22, 23. Of Peter's folly and want of insight.

V. The Way of the Cross, 24-26. As the test of discipleship and the way to life.

LESSON HYMNS

Book of Praise—90 (Ps. Sel.); 583; 235; 581; 241.

EXPOSITION

See Lesson I

Connecting Links—Jesus returned from Tyre and Sidon to Decapolis on the eastern side of Galilee. (Matt. 15: 29; Mark 7: 31.) There He healed many, fed the 4,000 and then crossed the Lake to Magdala in the neighbourhood of Capernaum. (Matt. 15: 30-39.) Owing to opposition from the Pharisees He re-crossed the Lake and went north to the country of Philip (16: 1-13), the half-brother of Herod Antipas. (Luke 3: 1.) The incidents of this lesson occurred during the journey. It marks an epoch in the training of the Twelve and the establishment of the Kingdom.

I. A Great Confession, 13-16.

V. 13. The coasts; parts, or neighborhood.

(For Caesarea Philippi and the other proper names, see Bible Dictionary for Quarter, page 244.) He went there for seclusion and rest and for the training of the Twelve. He asked His disciples; after a season of prayer alone with God. (Luke 9: 18.) It was a crisis in His ministry. Who do men say? (Rev. Ver.) This general question leads up to the personal question of v. 15. Son of man. See on John 6: 27, Lesson II.

Vs. 14, 15. Some say. The Jews expected a prophet as the fore-runner of the Messiah, and kept guessing at whatever one Christ's character seemed to resemble most. The Baptist. So, Herod (Matt. 14: 2.) Elias; Elijah, promised in Mal. 4: 5. Jeremias;

Greek form for Jeremiah. *One of the prophets.* This class could not decide which. *But whom say ye?* He wished both to test and classify, and to increase the knowledge of His disciples. They were more ready now to understand His true character and mission.

V. 16. *Peter answered*; as spokesman, as always, for the others. *Thou art the Christ*; the Messiah. "Christ" is Greek and "Messiah" is Hebrew for "Anointed." Prophets, priests and kings were set apart by anointing. This public confession was the result of convictions that had been growing for a long time.

#### II. A Wonderful Promise, 17-19.

Vs. 17, 18. *Flesh and blood*; human knowledge. *But my Father.* It was a divine, not a human revelation. *Thou art Peter*; from the Greek *Petros*, meaning a rock. (John 1: 42.) "Cephas" is the Hebrew form. *Upon this rock*; i.e. on Peter as confessing that Jesus is the Christ and as representing the Twelve, who were the first Christians and therefore the first tier in the construction of the Christian Church. In Eph. 2: 20, "Christ is the corner stone, the apostles the foundation, and believers the edifice." (Hodge.) There is, therefore, no comfort here for those who would make Peter the first Pope, the representative of Christ on earth. *My church*; no mere human organization, but the Lord Jesus' own Church, the great spiritual temple made up of all believers. How closely these beginnings of the Church are joined to the Cross of Calvary and the resurrection. (v. 21.) *Gates of Hell*; i.e. Hades, (Rev. Ver.) the realm of the dead. "Gates" is an Oriental expression for court, throne, power. *Shall not prevail against it.* The Church is indestructible. (Exod. 3: 2.)

V. 19. *I will give unto thee*; to Peter as the representative of the others, who were included in Matt. 18: 18; John 20: 23. *The keys of the kingdom*; the truths essential to entering the kingdom. Peter used the "keys" when he explained the way of salvation to the Jews at Pentecost (Acts 2); and later to the Gentiles (Acts 10: 32-40).

*Bind*; forbid. *Loose*; allow. The disciples exercised this power in preaching Christ as Redeemer and Lord. *On earth . . . in heaven.* It was as though Christ spoke through them and made their words effectual. (John 8: 31, 32.)

#### III. A Plain Revelation, 20, 21.

V. 20. *Tell no man.* The people were not yet prepared, as the disciples were, for this revelation.

V. 21. *To shew unto the disciples*; little by little as they could receive it. He had referred to the subject before (John 2: 19; Mark 2: 20), but now speaks more plainly. *The elders—chief priests—scribes*; the lay, ecclesiastical and law members of the Sanhedrin or Council of Seventy. *Killed*; He does not go into details; the truth is broken gradually.

#### IV. A Stern Rebuke, 22, 23.

V. 22. *Then Peter . . . began to rebuke Him.* The announcement of v. 21 was a cruel death-blow to all their hopes.

V. 23. *Said unto Peter*; before the others. (Mark 8: 33.) *Get thee behind me, Satan.* Peter was tempting Him as Satan had done. (Matt 4: 10.) "Satan" means adversary. *An offence*; a stumbling block, a temptation to do wrong. *Savouriest not.* What spiritual insight Peter had, had failed him here.

#### V. The Way of the Cross, 24-26.

V. 24. *If any man*, etc. Jesus lays down the law of self-denial for His followers. He must suffer, and they must be willing to suffer with Him. *Follow me*; in obedience, renouncing everything that is opposed to the Christ Spirit. (2 Cor. 6: 16-18.)

V. 25. *Save his life*; by seeking exclusively the comforts, pleasures and successes of this life. *Shall lose it*; shall miss life in its highest, spiritual sense. Grasping at the shadow he shall lose the substance. *Lose his life for my sake*; in the sense of v. 24 *Shall find it*; in the higher life of God. \*

V. 26. *What is a man profited?* The world is no compensation for the loss of the higher life of the soul. The word for "soul" is the same as for "life" in v. 25.

## APPLICATION

See Lesson I

*Thou art the Christ, the Son of the living God,* v. 16. The great truth which Peter enunciates in his confession is most full of instruction and comfort. It tells us that we have a Saviour. "Thou art the Christ," said Peter. Now, the Christ is the Anointed, the Chosen One, the One whom God had promised so long before, the Redeemer, King of Israel and the world. This Christ is a man. It was a man to whom Peter spoke. The disciples knew Him for a man. They had eaten and drunk with Him. They had watched Him sleeping. They had seen Him share the joys and sorrows of our common humanity. He is a man still. His human sympathy is unchanged. His heart is tender towards His brothers who now endure those trials and temptations through which He once passed. But it is still more blessed to know that He is Divine, that He is, in a solitary sense, "the Son of the living God." Life, death and eternity are before us; sin is strong and we are weak; and the Saviour we need must be more than man. When we know that He is God, then we are safe and satisfied. Then we are sure that "they that be with us are more than they that be with them." (2 Kings 6 : 16.)

*Flesh and blood hath not revealed it unto thee,* v. 17. If I believe a thing merely because someone told me that it was true, that is to have it revealed by flesh and blood. When God reveals a thing to us, our belief is grounded upon our experience; mind and heart are satisfied; and we believe in a thing as we believe in our own existence. God had revealed the true nature and mission of Jesus to Peter through the evidence which day by day was spread before him in the life of the Son of man. We have the same evidence that Peter had, and we may follow the same path to the same conclusion. The evidence is in Christ Himself, in His works, His teaching, His character, in the testimony which God bore to Him, and in His claims for Himself regarded in the light of all these things. If we consider this evidence with a humble and honest mind, God's spirit will lead us to

conclude for ourselves, as Peter concluded for Himself, that Jesus is none other than "the Christ, the Son of the living God."

*Get thee behind me, Satan,* v. 23. How amazingly frank Jesus is! He does not hesitate to call the one man who has confessed Him, Satan. "Faithful are the wounds of a friend." Jesus, let us be thankful, is incapable of flattery. Dear human heart, how you are always thirsting for praise! . . . When you have had a visitation of religion in your heart, when you have done a deed that may possibly be acceptable in God's sight, how you wait like a child for the applause and the approval of God! How little you know that approbation, and still more adulation, is a sweet poison that will ruin you! Do not be offended at the pitiless severity of Jesus. It is His love which makes Him turn upon us and call us Satan. It is His love which makes us realize through His charge how truly we do not savor of the things of God, but of the things of earth . . .

But there is a comfort and a hope in the episode. For this poor, blundering fisherman, having, after all, an honest heart, became in the end a true disciple . . . We are unworthy disciples at present; but courage! there is yet time. If we can cleave to our confession and with brave, bold lips say, "Thou art the Christ," and live in it and die for it, we may yet be acceptable in His sight, as Peter was. Not as if we had already attained or had done anything at all; let the past be forgotten, but let us hope that we may grow to be His disciples in due time."—R. F. Horton, D. D.

*If any man will come after me,* v. 24. Who would not go after Jesus! Who would not share His fortunes! We have an indestructible conviction that goodness must be triumphant in the end; and Christ is the Best of all. Now He gives us the conditions on which one may share His fortunes. (1). "Let him deny himself." This does not mean merely that I am to refuse myself certain things. It is far more comprehensive than that. The same word is used, where

we read of Peter denying his Lord. As Peter at that time renounced his allegiance to Jesus, so must we renounce our allegiance to ourselves. Not myself, but someone else, is henceforth to have lordship over me. (2). Having thrown off my allegiance to myself, I transfer it to Jesus Christ. "Let him follow Me." (3). But what is involved in this? "Let him take up his cross." A cross is something on which one is crucified,

on which he is put to death. And when we are told that we must bear the cross, it means that in following Jesus we must pursue a course of life in which self will be crucified. It is not possible to live the Christian life without meeting the obligation of self-sacrifice. The proud self, the self-indulgent self, the ungenerous self, must be nailed to the cross and put to death. It is only thus that the real, the higher self can live.

See Lesson 1

POINTS AND PARAGRAPHS

Who is this Jesus? And what is He to you? v. 15.

Blessed is the man to whom God reveals "the truth as it is in Jesus." v. 17.

"Gates of hell can never 'gainst that Church prevail :

We have Christ's own promise, that can never fail." v. 18.

Every teacher of the Word is entrusted with the solemn responsibility of the "keys." v. 19.

When we show that we have learned one truth, Christ begins to teach us another. v. 21.

"Good men oftentimes do the devil's work though they know it not." (Richard Baxter.) v. 23.

Peter, the "rock-man," soon becomes a very Satan. v. 23. Of such stuff are the best of us made.

If, like Jesus, we endure the cross, we shall be sharers in "the joy that was set before Him." (Heb. 12: 2.) v. 24.

Jesus knew men perfectly and therefore appealed to the heroic in them. vs. 24-26.

"Jesus and the disciples had come into the neighborhood of Caesarea Philippi. Not far from the city rose a limestone cliff, from a cavern in the face of which issued the waters of the Jordan. The position was in a sense the key of Palestine. In 198 B.C. the Egyptian army, under Scopas, had there been defeated by Antiochus the Great, and the victory had thrown open the whole land to the Conqueror. These indications of locality may, it is true, be accidental, but

how curiously significant they are! From this point was to issue a river of ever-widening and ever-deepening confession that would flow right onward to the new Jerusalem, the city of God. And at this point was to be achieved the beginning of a conquest which would include not only Palestine, but all countries to the very ends of the earth."—R. F. Horton.

"The journey of our Lord and His disciples was, in the first instance, a retreat from Jewish hostility to the neutrality of Gentile ground. But it became also the occasion of His resolution to return to meet the Jews, and the death which lay ready for Him in their hate. From this farthest corner of the land, Jesus set His face steadfastly to Jerusalem. The scenery had already been consecrated by the crisis and turning of a soul." (Ps. 42.)

"Divine honors were paid to Cæsar in the white temple, (built by Herod the Great in honor of Augustus) that stood perhaps on the cliff above . . . . The little company of wayfarers must surely have talked of this obtrusive sanctuary. It is, therefore, very striking that just there and then they emphasized their own Master's claims upon the faith of mankind, and that the first clear confession of Christ's divine Sonship was made near the shrine in which men already worshipped a fellow-man as God. These were the two religions which were shortly to contest the world—the marble temple covering the bust of an Emperor, the group of exiles round the leader whom his own people had rejected . . . . But while the Emperor compelled allegiance by

his rank, his splendor, his power, Christ turned that very day from the symbol of all this to seek His Kingdom by the way of sacrifice and death."—George Adam Smith.

*The appeal to the heroic.* No English statesman was more successful than the great Pitt, in inducing the British people to submit willingly to great taxation in order to bring national enterprises to a successful issue. And it was noticed (says the historian, Lecky) that unlike all previous statesmen he seemed to take a strange pleasure in rather exaggerating than attenuating the pecuniary sacrifice he demanded. So Christ does not hesitate to say, "If thou wouldst follow me,

thou must deny thyself and bear the cross." vs. 24, 25.

It chanceth once to every soul,  
Within a narrow hour of doubt and dole,  
Upon Life's Bridge of Sighs to stand,  
"A palace and a prison on each hand."  
O Palace of the rose-heart's hue!  
How like a flower the warm light falls from  
you!  
O Prison with the hollow eyes!  
Beneath your stony stare no flowers arise.  
O Palace of the rose-sweet sin!  
How safe the heart that does not enter in!  
O blessed Prison walls! how true  
The freedom of the soul that chooseth you!

TEACHING HINTS AND HELPS

See Lesson I

After tracing His journeys between the last lesson and this on the map (See Connecting Links), begin with,

I. JESUS' TWO QUESTIONS, vs. 13 - 15. "Whom do men say? Whom do ye say?"—the first leading up to the second. Show the reason for each guess. Well-directed questions let in the light. Jesus is anxious that the disciples should see clearly.

II. SIMON PETER'S ANSWER, v. 16. Swift and straight as an arrow from the string. Explain the range of the answer—"the Christ"—"the Son of the living God"—the divine and divinely-anointed Saviour. Mark, too, the still longer range embraced in the two titles—"the Son of man," v. 13, and "the Son of God." It needs them both to set forth Jesus Christ in His fulness.

III. JESUS' REPLY, vs. 17-19; which embraces (1) a benediction; (2) a promise. Blessed, indeed, he who, like Peter, has revelation from God. This is the chief proof-text for the Pope's claim, as Peter's successor, to primacy in the Church of God. The claim falls through because (a) no one can show that the Pope is Peter's successor; and (b) if the text proves any special privilege or power for Peter, it proves too much, for in Matt. 18 : 18 and John 20 : 23, the same power is given to the others. Explain the power of the "keys" as in "Exposition," and show how every true believer possesses it.

IV. THE CAUTION HE GIVES, v. 20. The people are not ready for the message.

V. THE UNFOLDING OF HIS PLANS, v. 21. An epoch indeed. For the first time the Cross and the open grave—the two great monumental and fundamental facts are brought to view. It is like a general unfolding to his trusted officers his plan of campaign.

VI. THE REBUKE OF HIS DISCIPLE, vs. 22, 23—the hasty, froward Peter, so bitterly disappointed by the programme, because so worldly; savoring of the things of men and not of God.

VII. THE CONDITIONS OF HIS SERVICE, vs. 24-26; cross-bearing, utter denial of self, utter sacrifice of life on His altar, with its infinite gain of life saved unto life eternal. *See I*

*See I*  
Questions for Juniors—13, 14. Where does Jesus now come? Where was Cæsarea Philippi? After whom named? What question asked? By what name does Jesus speak of Himself? What opinions held about Christ? 15, 16. What personal question asked? Who was a leader among the disciples? Why? What reply made by him? When did he receive the name "Peter"?

17-19. What did Christ see in Peter's answer? How had Peter known? Give meaning of name "Peter." How is the Church represented? Who the architect? Who the foundation stone? (Eph. 2 : 20; Rev. 21 : 14.) Who held the keys? When

was the key turned? (Acts 2 : 41.)

20, 21. What was Jesus' request? For what reason? What four things did Christ tell His disciples?

22, 23. How did Peter show his weakness? When had Christ said similar words? (Matt. 4 : 10.)

24-26. What included in following Christ? What must each one do with the cross? What bad bargain mentioned? How much at stake? What am I doing?

*For Seniors*—13, 14. What does the name "Son of man" mean? What does the variety of opinion show? Why did none speak of Christ as Messiah? Why these three specially mentioned?

15, 16. What was Peter's original name? What his character? What is the Greek for "Anointed"? What the Hebrew? What two natures of Christ brought out in the confession? (S. Cat. Ques. 21.)

17-19. What did Christ say of Peter's reply? (See also 1 Cor. 3 : 11.) What Church has founded a strange doctrine on v. 18? What is the doctrine? Were the keys given to Peter only? (Matt. 18 : 18; John 20 : 22, 23.) What does a key symbolize? Why this authority to the disciples? Give meaning of "bind" and "loose."

What example of this power? (Acts 1 : 15-26; 5 : 3-10; 11 : 1-18.)

21-23. What was the only way in which Christ could be Saviour and King? What does the atonement exhibit? (Rom. 8 : 32; John 15 : 13.) What does it reconcile? (Isa. 45 : 21; Rom. 3 : 25.) What led to Peter's foolish and wicked speech? How rebuked?

24-26. On what conditions alone can we be Christ's disciples? What three things rebuked by Christ's precept? Of what is self-denial a test? (Matt. 10 : 37, 38.) How exercised? (Rom. 6 : 12, 13; 1 Cor. 10 : 24.) What is its reward? (Rom. 8 : 13; Matt. 19 : 28.) What loss of life has promise? What is the promise? *See Lesson!*

*Bible Side Lights*—THE SON OF MAN—Mark 14 : 61; Luke 1 : 32; Matt. 8 : 20; 9 : 6; 17 : 22; 24 : 44.

THE CHRIST—Matt. 24 : 5; John 4 : 25; 9 : 22; Acts 2 : 36; Rom. 5 : 6.

CHURCH—Acts 2 : 47; 5 : 11; 14 : 23; Eph. 1 : 22.

AN OFFENCE—Matt. 18 : 6, 17; 5 : 29, 30; 13 : 41.

DENY HIMSELF—Mark 8 : 34; Luke 14 : 27; 18 : 28-30.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Christ.
2. The Pope's claim to Primacy.
3. How to save one's life.

*See Lesson!*

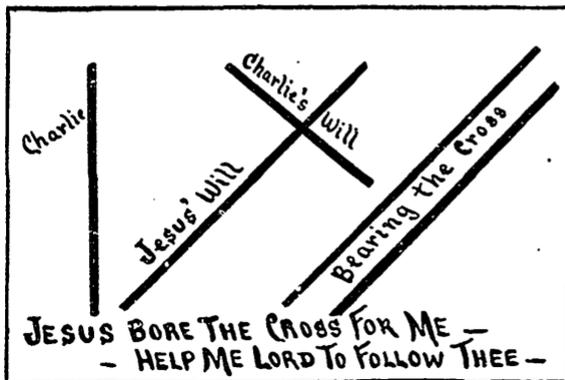
### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Will you all hold up your hands? I wonder how many of these have been "helping hands" this week. What have you done for Jesus' sake? Speak of ways in which Jesus has helped us. Perhaps some have been restored to health. Recall lesson and Golden Text.

ways in which Jesus has helped us. Perhaps some have been restored to health. Recall lesson and Golden Text.

*Illustration*—The following is adapted from a similar illustration used by Mrs. Alden (Pansy).

Here is a little boy named Charlie (vertical line). His baby sister had been ill all night and in the morning fretted and cried so that mother could not get on with her work.



"Charlie, I want you to take care of baby while I get dinner ready," said his mother. "Now that's what Jesus would like me to do" thought Charlie (Here is a line for Jesus' will); but Charlie said, "I don't want to stay in doors all morning." (Here is a line for Charlie's will across Jesus' will.) What does it form? "I'll give up my way" said Charlie, after a few moments' thought, (Erase cross-line) and I'll walk in Jesus' way." (Draw parallel line.) Then it ceases to be a cross. When you stop saying, "I don't want to" and walk in Jesus' way, you are "bearing your cross"? Anything that *crosses our will or pleasure* is a "cross" (a burden) to us. Jesus says we must give up our own will (deny ourselves) and bear our cross, if we would follow Him. We must be ready even to die for Him.

*The Lesson*—Golden Text. Jesus spoke these words to His disciples. Find Caesarea Philippi on map, the beautiful town, nestling in a valley of flowers and fruit, close to Mount Hermon, where Jesus had withdrawn for a quiet time of rest and teaching, with His disciples.

*Peter's Reply*—Jesus said that upon Peter, as standing for all the apostles, and on his confession the Christian Church would be founded.

*The Cross Jesus Bore for Us*. Explain verse 21. Peter was sorry and puzzled. He tried to tempt Jesus not to suffer these things. Jesus again *resists temptation*. (verse 23.) He was willing to bear the cross (burden) of our sins and says all His true followers should be willing to bear their cross for His sake.

*The Reward*—Jesus says if we are too fond of our own comfort and pleasures, these will be taken from us. If we give our life here for work for Him, we shall have everlasting life in heaven. That is more precious than the whole world, "No cross, no crown."

Let us walk in Jesus' way  
Every moment of the day,  
Casting on Him all our care,  
He will all our burdens bear.  
Let us then ourselves deny,  
Looking to the House on high,  
We in heaven a crown shall wear,  
If on earth our cross we bear.

BLACKBOARD REVIEW

*See Less*

NO CROSS NO CROWN

The familiar saying, "No cross, no crown," has been selected as the review sentence for three reasons: (1) It is a precious truth, even as commonly understood; (2) It has a more far-reaching meaning than is usually attached to it; (3) It is the negative side of a truth, the positive side of which needs to be emphasised.

Write it on the board as above and show that, without the denial, the utter slaying, indeed, of self here, there will be no crown of life hereafter. Then show, and this is the new thought, that Christ's teaching means also that there will be no real victory, no real glory, no real kingship *even in this present life*, except through such self-denial. Then blot out enough of the "NO" in each case to leave "A"—and insist on the truth, "A Cross, A Crown"—the perfect certainty (the positive side of the truth) of reward, here and hereafter, in and for the giving up of one's own will for Christ's.

## LESSON V.

## THE TRANSFIGURATION

July 29, 1900

Luke 9: 28-36. Commit to memory vs. 33-35. Compare Matt. 17: 1-13. Read Mark 8: 31 to 9: 23.

28 And it came to pass about <sup>1</sup>an eight days after these sayings, he took <sup>2</sup>Pe'ter and John and James, and went up into <sup>3</sup>a mountain to pray.

29 And as he <sup>4</sup>prayed, the fashion of his countenance was altered, and his raiment <sup>5</sup>was white and <sup>6</sup>glistering.

30 And, behold, there talked with him two men, which were Mo'ses and <sup>7</sup>Eli'as:

31 Who appeared in glory, and spake of his <sup>8</sup>descent which he <sup>9</sup>should accomplish at Jeru'salem.

32 <sup>10</sup>But Pe'ter and they that were with him were heavy with sleep: <sup>11</sup>and when they were <sup>12</sup>awake, they saw his glory, and the two men that stood with him.

**Revised Version**—<sup>1</sup>Omit an; <sup>2</sup>With him; <sup>3</sup>The; <sup>4</sup>Was praying; <sup>5</sup>Became; <sup>6</sup>Dazzling; <sup>7</sup>Elijah; <sup>8</sup>Margin, departure; <sup>9</sup>Was about to; <sup>10</sup>Now; <sup>11</sup>But; <sup>12</sup>Fully, Margin, having remained awake; <sup>13</sup>Were parting; <sup>14</sup>Margin, booths; <sup>15</sup>And while he said these things; <sup>16</sup>A voice came; <sup>17</sup>My Son, my chosen; <sup>18</sup>Ye; <sup>19</sup>Came; <sup>20</sup>Held their peace; <sup>21</sup>The.

## GOLDEN TEXT

This is my beloved Son: hear him. Luke 9: 35.

## DAILY READINGS

M.—Luke 9: 28-36. The Transfiguration.

T.—Luke 22: 39-46. Sleeping disciples.

W.—John 12: 23-33. A voice from heaven.

Th.—Rev. 1: 9-18. Glory of Christ. F.—Exodus 34: 27-35. The shining face.

S.—Mark 1: 1-11. The beloved Son. S.—2 Peter 1: 16-21. Peter's remembrance.

## TIME AND PLACE

A week after last lesson. Autumn of A.D. 29. Probably Mount Hermon or one of its spurs, Jesus and His disciples being in the borders of Cesarea Philippi. (Matt. 16: 13.)

## CATECHISM

Q. 32 What benefits do they that arc effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

## LESSON PLAN

I. Heavenly Glory. 28, 29.

Jesus being transfigured in the presence of three chosen disciples.

II. Heavenly Company. 30-32.

Moses and Elias also in glory talking with Him.

III. Heavenly Testimony. 33-36.

To Jesus as the beloved Son of God.

## LESSON HYMNS

Book of Praise—16 (Ps. Sel.); 360; 302; 67; 391.

## EXPOSITION

*See Lesson I*

**Connecting Links**—The conversation recorded in our last Lesson doubtless depressed the disciples in spirit. The thought of their Master's death would fill them with dismay; and the week following, over which the Evangelists have drawn the veil of silence, was doubtless a week of saddest disappointment. They needed a revelation such as was given in the Transfiguration, to strengthen their faith, so that in the light of His glory they might understand something, at least, of the meaning of the cross.

## I. Heavenly Glory, 28, 29.

V. 28. *About an eight days.* Matthew (17: 1) and Mark (9: 2) say six days. Luke probably counts the parts of days before and after the six days. The others count the entire days only. *These sayings*; concerning His death, and concerning cross-bearing by the disciples, as in last Lesson. The Transfiguration is, therefore, closely connected with the confession of the disciples and with Christ's sayings as to His sufferings

and death. *Peter and John and James*; the advanced scholars in Christ's school. They were the nearest to Him in spiritual insight, and were thus the most ready to understand the vision. (See Mark 5: 37; Matt. 26: 37.) The rest of the disciples were left at the base of the mountain (vs. 37, 40.) *The mountain*; Matthew and Mark, "a high mountain apart." Most likely one of the spurs of Hermon (Hermon reached at its summit, 10,000 feet); not Mount Tabor, as tradition says, which was an inhabited and fortified place. *To pray.* It was Jesus' custom to approach the great crises of life through prayer. (See Matt. 14: 23; Luke 6: 12; 9: 18; 22: 41.)

V. 29. *And as He prayed*; during His prayer, and as the result of His prayer. *The fashion . . . altered*; not in shape, but in appearance. His face was radiant with the glory of God. It "did shine as the sun." (Matt. 17: 2.) *His raiment was white.* The Divine in Him, now manifested, made His

very garments to glow. (Rev. 1: 16.) *Glowing*; flashing out gleams of light.

## II. Heavenly Company, 30-32.

V. 30. *There talked with Him.* How did the disciples recognize them? Who can tell? But may we not likewise expect to recognize the saints in heaven? *Two men, which were Moses and Elias*; the great law-giver, and a great representative of the prophets. Both, like Christ, had fasted forty days. (Exod. 34: 28; 1 Kings 19: 8.) God buried one (Deut. 34: 6); and translated the other. (2 Kings 2: 1-11.) One prophesied of Christ (Deut. 18: 18); the other was Christ's Forerunner (Mal. 4: 5). (See on vs. 35, 36.)

V. 31. *In glory*; in their glorified bodies. (Phil. 3:21.) *His decease*; literally, His *exodus*, His way out of the world, including His death, resurrection and ascension. What subject more important! the vitalest truths concerning Christ. Comforting, doubtless, also to our Lord, the companionship and conversation of these two.

V. 32. *Heavy with sleep*; weary with the day's work and the march afterward. *When they were fully awake* (Rev. Ver.); or thoroughly awakened, so as to see clearly. *His glory*; the divine radiance referred to in v. 29.

## III. Heavenly Testimony, 33-36.

V. 33. *As they were parting from him* (Rev. Ver.). They seem to have awakened as the

visitors were about to leave. *Peter said unto Jesus*; true to his natural impulsiveness. (v. 20.) *It is good*, etc. They were "sore afraid" (Mark 9: 6)—frightened and puzzled. *Three tabernacles*; or booths, for temporary residence, such as were made of the branches of trees at the Feast of Tabernacles. (Lev. 23: 42.)

V. 34. *There came a cloud.* It was not an ordinary cloud, as so often seen upon Hermon. It was bright, luminous. (Matt. 17: 5.) It was the Old Testament symbol of the Divine Presence. (Exod. 33: 9; 1 Kings 8: 10.) *Overshadowed them*; probably the whole company. *They feared*; because of the vivid sense they had of the nearness of God.

V. 35. *There came a voice*, etc.; as on two other occasions (Luke 3: 22; John 12: 28) so now God bears testimony to the Sonship of Jesus. (2 Pet. 1: 17, 18.) *Hear him*; implying obedience as well as attention, and exalting Jesus over Moses and Elias, that is, over Law and Prophecy, represented by them.

V. 36. *When the voice was past.* See Matt. 17: 6, 7 for what Luke here omits. *Jesus was found alone.* Law and Prophecy fulfilled in Him had passed away, and Jesus is alone the revealer of the will of God. *They kept it close.* The others were not prepared for such advanced knowledge. They could not understand it till their faith grew.

### APPLICATION

*He took Peter and John and James*, v. 28. "To him that hath shall be given." (Luke 19: 26.) Peter and John and James had the truest knowledge of Christ, therefore they were in a position to learn more of Him; their faith in Him was strongest, therefore they might have it still more confirmed.

*The fashion of his countenance was altered*, v. 29. Jesus Christ did not cease to be divine when He came to earth. But His divinity was veiled by the human tabernacle in which He dwelt. When He came into communion with His Heavenly Father, as in this night of prayer, it seemed as if the divinity within

were drawn out to meet the divine influence that came to Him from heaven. This was no glory from without. It was the essential glory of the Son of God breaking through the tent of clay. The miracle was not so much that it became visible at this time, as that at other times it was concealed. Something corresponding to this may sometimes be seen on a lower scale in Christ's people. When one is made a child of God, something divine is imparted to him. Under the influence of prayer and communion, that divine life may be developed until it manifests itself in the very countenance. When Stephen stood before the Council, his judges saw his

*See Lesson I*

face as it had been the face of an angel. (Acts 6 : 15.) And it has often been noticed that those who are pure in heart and live close to God acquire a beauty of expression, a peaceful radiance, that is like the light of another world.

*Spake of his decease*, v. 31 ; a subject of infinite interest in heaven and to the redeemed, because so vital to the welfare of mankind. We do not understand Jesus unless we give a large place in our thinking of Him to His death. The preacher must preach Christ and *Him Crucified*. (1 Cor. 2 : 2.) The believer must accept Christ, not only as His teacher and His example, but as His atoning Saviour whose blood cleanseth from all sin. (1 John 1 : 7.)

*Let us make three tabernacles*, v. 33. Immediately following the account of the Transfiguration we have the story of the demon-

iac boy whom Jesus healed on His descent from the mountain. (vs. 37-43.) If Jesus had acceded to Peter's suggestion, Peter and his companions might have enjoyed the delights of protracted communion with heavenly visitors, but the afflicted people at the mountain foot would not have been relieved. Jesus knew that these times of refreshing must not be unduly prolonged ; His work lay yonder among the sick and suffering. His people should remember this. The Christlike life is not one that is spent in voluntary retirement, seeking to cultivate holiness and save one's soul by shutting oneself up from the world. It is right to withdraw at times into solitary communion with God that our souls may be refreshed. Then we must out into the world again, bravely to face its tasks and bear its burdens, all the stronger for the talk with God.

POINTS AND PARAGRAPHS

We are likest to God when we pray. Prayer is sharing in the divine nature. vs. 28, 29.

Communion with God transfigures us also. v. 29.

"We shall know each other there" ; for if Moses and Elijah could be identified and recognized, why not others also ? v. 30.

The theme of this conversation is the theme of heaven's song (Rev. 5 : 9). v. 31.

No man took Christ's life away from Him, He laid it down of Himself. (John 10 : 18.) v. 31.

"They saw His glory." All Christ's people will one day see His glory. (John 17 : 24.) v. 32.

Times of spiritual communion are intended not to keep us from our work but to fit us for it. v. 33.

We shall not escape if we turn away from Him that speaketh from heaven. (Heb. 12 : 25.) v. 35.

Dante says of Beatrice, as he saw her in Paradise, that

"She smiled so joyously  
That God seemed in her countenance to  
rejoice."

This is what I mean by *the solar light in the face of men*.—Joseph Cook.

Like beacon fires flashing good news from neighboring hills, these sons of the mountain tops connect the widely-scattered incidents of the divine plan—Sinai and Nebo, Horeb and Carmel. With this spur of Hermon, lordlier than all, and this transfigured Man, greater than all, are united Moses, who died on Nebo, 1500 years before, and Elijah, who 850 years before had heard the still small voice on Horeb. These are links in the long chain of the redemption purpose.—R. F. Horton, D. D.

Lord, it is good for us to be  
Here on the Holy Mount with Thee.  
When darkling with the depths of night,  
When dazzled with excess of light,  
We bow before the heavenly voice  
That bids bewildered souls rejoice :  
Though love wax cold, and faith grow dim,  
"This is My Son ! Oh, hear ye Him."

The story of this lesson formed the subject of the last picture painted by the great artist, Raphael. The original painting is in the Vatican at Rome. It is said that Raphael who loved to paint scenes from the Saviour's life, spent years of study upon this picture. He was only thirty-seven years of age, and the picture was scarcely finished,

See Lesson 1

when he was attacked by the fever from which he died. While he was sick, he had the picture hung in his sight, where his eyes might rest constantly upon the representation of his glorified Saviour; and when he died, the painting, with the colors hardly yet dry, was carried in his funeral procession. Raphael's painting, as is well known, includes and brings into contrast the glory of the mountain-top and the scene of human misery at the foot. "The Saviour's transcendent glory is indissolubly bound up with the pain and the passion and the despair of man." Because He is the glorified Redeemer there is healing and help for the worst woes of mankind.

*This is my beloved son: hear him*, v. 35. "Hear Him." Are we doing that? Is His word law to us? Do we like it when it speaks sharp as well as smooth things; when it tells of the worm that dieth not, and the

fire that is not quenched, as well as of the many mansions in His Father's house? Does Christ's word carry it over everything that comes into collision with it? And would it not help us just to think, that whatever Christ speaks, the Father is standing over us, as it enters your ears and saying, "Hear that!" Thus, "Except a man be born again, he cannot see the kingdom of God." "Hear Him." "Come unto me all ye that labor and are heavy laden, and I will give you rest." Hear that. When dark and crushing events are ready to overwhelm us, "What I do thou knowest not now, but thou shalt know hereafter." "Hear Him." When walking through the valley of the shadow of death, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die—'Hear Him?'"

## TEACHING HINTS AND HELPS

See Lesson I

A natural, but perhaps time-worn way of introducing this lesson is to refer to Matt. 16: 21, the announcement by Jesus of His death at Jerusalem, the Transfiguration revealing, as an offset to the blackness of that prospect, the divine glory of this Son of man, and revealing, too, how keenly heaven interested itself in the tragedy of the cross.

A way more likely to catch the thoughtless would be to begin to talk about mountains and mountain tops. Bring in Sinai, Nebo, Horeb, Carmel and the events connected with these in the lives of Moses and Elijah. Then Hermon, and the marvellous event there that brought Moses and Elijah back to earth and into the company of one greater than themselves.

The whole lesson may well center on this Divine Son of the Heavenly Father.

1. *He prays.* And never does He seem more divine—closer to the heaven from which He came—than when, like any weak son of earth, He prays.

2. *He is transfigured.* The best commentary is Rev. 1: 12-18, where John saw Him as He is in the heavenly glory.

3. *He has company.* Recall who these two men were and what they represented (the law and the prophets). Mark their present glory, and the subject of conversation; interesting to them, for had they not looked forward to and prophesied of the Redeemer; interesting to Jesus, for was He not about to set His face toward Jerusalem; interesting also to the heavenly hosts who, perchance, looked on.

4. *He gives a glimpse of His glory to the disciples.* Only a glimpse; for they had not watched, and so missed the chief glory. Only a glimpse. They could not bear more. Even a glimpse bewildered them. (v. 33.)

5. *He receives witness from His Father in heaven.* "My beloved Son," greater than Moses or Elias. "Hear Him." It is your life. He alone is Redeemer and Lord.

"Jesus was found alone." None can compare with Him—King of Kings and Lord of Lords.

*Questions for Juniors*—28. What time elapsed between Peter's confession and today's lesson? Whom did Jesus take with Him? Where were the other nine? (Mark 9: 14.) On what two other occasions were these three Christ's companions? (Mark

14: 32-42; Luke 8: 51.) Name of mountain? Where were the other nine apostles?

29. What happened? How was Jesus engaged? How does Matthew speak of Christ's appearance? (Matt. 17: 2.) How Mark? (Mark 9: 3.)

30, 31. Who appeared with Christ? After what fashion? State a peculiar fact about Elijah. (2 Kings 2: 11.) About Moses. (Deut. 34: 6.) What was the subject of conversation? Where events to take place?

32, 33. In what condition were the disciples? Why so sleepy? What did they see on awakening? Who spoke? What suggested? What were tabernacles?

34, 35. What occurred while Peter was speaking? Who entered the cloud? What was heard? Whence? What said?

36. What did the disciples do? (Matt. 17: 6.) What did Jesus do? (Matt. 17: 7.) Whom did they then see? (Matt. 17: 8.) How long were they to keep what they had seen, secret? (Matt. 17: 9.) Why?

For Seniors—28. Who were the favored three disciples? By what name were James and John called? (Mark 3: 17.) How are the three spoken of? (Gal. 2: 9; 2 Pet. 1: 16.) What mountains have been suggested as the scene of the Transfiguration? On what other occasions do we read of Jesus praying? (Luke 3: 21, 22; Luke 6: 12; Luke 22: 44; Luke 23: 34.)

29. In answer to what was Christ's glory revealed? In what different ways was His appearance changed?

30, 31. What did Moses represent? What foretold by him? (Deut. 18: 15-18.) Whom

did Elijah represent? What was the purpose of the Transfiguration? (2 Pet. 1: 16; John 1: 14; 2 Kings 6: 17.) Wherefore Christ's decease selected as subject of conversation?

32, 33. What meant by "it is good for us to be here"? Why so anxious to make the tabernacles? Wherein did Peter blunder? 34, 35. What did the cloud symbolize? How were the disciples affected? How did God give His testimony? On what two other occasions was the same voice heard? (Luke 3: 28; John 12: 28.) How is God's voice heard to-day? What is His message?

36. What was the true use of the Transfiguration experience? Where were they to take this experience? How use it? What opportunity awaited them at the foot of the mountain? vs. 14-20.

*See Lesson 1*  
Bible Side Lights FASHION OF HIS COUNTENANCE—Gen. 4: 5; Job 14: 20; 2 Cor. 3: 7; Rev. 1: 16.

HEAVY WITH SLEEP—Matt. 26: 43; Ex. 17: 12; Acts 20: 9.

TABERNACLES—Num. 24: 5; Ps. 118: 15; Hosea. 12: 9.

THEY FEARED—Ps. 14: 5 (Marg.); Josh. 10: 2; Matt. 27: 54; 1 John 4: 18.

A VOICE Ex. 19: 19; 2 Sam. 22: 14; 1 Kings 19: 12; Job 37: 4, 5; Matt 3: 17; Rev. 1: 10, 12.

### Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. The sweet hour of prayer.
2. Picture the Transfiguration.
3. "Hear Him."

### FOR TEACHERS OF THE LITTLE ONES

*See Lesson 1*  
Connection—Ask the children to cross their forefingers. I wonder how many little wills have gone across Jesus' will during the week, and made the right way a cross to bear. (Recall lesson.) Let us see how our wills and actions should go in Jesus' way! (Place the forefingers side by side.) Have any of us given up our own pleasure (borne our cross) for Jesus' sake?



HEAR  
LOVE  
and  
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The Lesson—Jesus and His disciples are still here at Cæsarea Philippi. One evening, when the red and gold were rising from the sky and the stars began to twinkle, Jesus took Peter, James and John (His best

friends) and away they walked along the beautiful country roads, among vine-clad hills, past corn fields, amidst fruit trees, on and on till they reached the foot of Mount Hermon (outline) with its "snow cap" on. Up they went till they reached the top of one of the hills. There they stopped (four strokes) and Jesus prayed (for the world, for His disciples and for Himself).

Picture the peaceful scene, the moonlight, the silence of the night, the praying Christ, the three disciples.

The disciples were tired and sleepy from the long walk, and could scarcely keep their eyes open. A wonderful thing happened that quite wakened them up.

*Jesus' Transfiguration*—As Jesus prayed, suddenly His appearance changed. His face shone with beauty. It seemed as if it shed light upon all around. It was peace and joy from within that caused His face to glow, the Divine Spirit shining through the earthly body. At the brightness, the disciples became wide awake. They saw two men talking with Jesus (strokes), Moses and Elias (Explain), in their glorious heavenly bodies. Listen! They are talking to Jesus

about the cross He is to bear for us. Peter (spokesman always) proposed (verse 33). (He was selfish and rash.) He also thoughtlessly belittled Christ's glory by making Moses and Elias, mere men after all, equal to Him. Picture verse 34. (Outline cloud.)

*God's Voice*—Let us put our finger on our lips and say, "We speak with our lips," on our eyes and say, "We see with our eyes," on our ears and say, "We hear with our ears."

See, I'll draw an ear on the board. Now, listen, while you *speak* these words. (Teach Golden Text.)

*Our Transfiguration*—When we love Jesus and try to please Him, *the light of that love shines through our faces and transfigures us, making even plain people beautiful, and its brightness is felt by everybody around us.* It is not pretty eyes and hair and skin and fine dress that make a beautiful face. It is the lovely Christ-spirit looking out of "the windows of the soul" and the smiling lips always ready to speak kind words. Let us seek to have that heavenly beauty.

*The Recipe for Beauty*—Hear, love, and obey Jesus.

BLACKBOARD REVIEW

See See.

J<sup>M</sup>E<sup>O</sup>L<sup>S</sup>I<sup>S</sup>U<sup>E</sup>A<sup>S</sup>S  
E<sup>L</sup>L<sup>S</sup>I<sup>U</sup>A<sup>S</sup>S

The scholars will puzzle themselves with the oddly-arranged letters on the board. Their curiosity may be turned to account in something like this fashion. Here are three great names intertwined—MOSES. Bring out again and clearly who he was, a great law-giver and leader, a saviour, too, in his way; for did he not deliver Israel from the bondage of Egypt? ELIAS—a great prophet, one who revealed God's will to men; so honored of God, that he was not permitted to die, but was translated to the heavenly glory. As you mention Moses, and Elias too, erase their names from the board. There will remain JESUS only, even as He "was found alone" when the bright cloud had passed away. Close with the Heavenly Father's testimony, "MY BELOVED SON," and the Heavenly Father's command, "HEAR HIM."

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## Some Bargains In Organs

At this season of the year our warerooms are apt to be crowded with slightly-used organs which are being returned by parties who have had them on hire during the winter. Here are some samples of the bargains which we are offering in order to reduce this class of stock :

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## THE BOOK PAGE

*Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 37, Confederation Life Building, Toronto.*

**The Cobra's Den:** and Other Stories of Missionary Work among the Telegus of India. By Rev. Jacob Chamberlain, M.D., D.D., author of "In the Tiger Jungle." The Fleming H. Revell Co., Toronto, 270 pages, cloth, freely illustrated; price \$1.00.

Those who have read "In the Tiger Jungle" will be glad to hear of Dr. Chamberlain again. He has had eyes to see during his forty years of residence in India, and he knows how to tell a story. *The Cobra's Den* is the first of the seventeen chapters of this new book. Other titles are "The Snake-bitten Hindu's Story," "The Angry Mob and the Story of the Cross," "Marketing the Bible," "The Spotted Tiger Foiled." There is abundance of exciting adventure, and there are chapters devoted to the discussion of missions and missionary problems. Dr. Chamberlain was one of the foremost figures of the great Ecumenical Conference in New York. His long service gave him authority to speak, and the unquenched and unquenchable fire of the old man eloquent captured the vast audiences. "My heart is pulling at the leash to get back to India," he says here.

His forty years amongst the Telegus (only three times home in all that period) have merely served to quicken his zeal for their salvation, and to give him higher hope for India's complete conquest to the Cross of Christ. He agrees with Sir Charles Elliott, Lieut. Governor of Bengal, for thirty years a close observer of missionary activities and missionary problems in India: "We may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift and purify and save."

**The Farringtons.** By Ellen Thorneycroft Fowler. George N. Morang & Company, Toronto, 352 pages, cloth \$1.50; paper 75c.

A strong, keen, wholesome book. It will answer for summer reading, for it is bright and breezy, and the dialogue is specially brilliant; but it will set the reader to serious thinking in more than one direction. Miss Fowler knows the English "black country." She knows English Methodism as it is developed in the rural and manufacturing districts, and she has a sharpness of insight into human nature almost uncanny. The high-flying agnosticism of the amiable but crude Alan Tremaine, "who had devoted himself to the cultivation of his intellect and the suppression of his soul," is thus set off: "Because his mother had been a religious woman, he reasoned



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that faith was merely an amiable feminine weakness; because he himself was clever enough to make passable Latin verses, he argued that no Supernatural Being could have been clever enough to make him." "I do not understand how you can know a thing that has never been proved," he says to Caleb Batestone, the giant iron-worker, whose heart is as sound and wholesome as his huge body, for he is an old-fashioned Methodist of the better type. The giant turned and looked on his fragile frame with eyes full of a great pity, "Folks don't learn the best things from books, Sir. Why, when the Lord Himself wrote the law on tables of stone, they got broken; but when He wrote it on the fleshy tables of our hearts, it lives for ever. And His handwriting is the love we bear our fellow-creatures, and—through them—for Him; at least so it seems to me."

How Elizabeth Farrington, romantic, perhaps not a little shallow, but true hearted and filled with that compassion which sends woman on her mission of mercy to hospitals and battle-fields and makes her the angel of the sick room, was led away from her faith and back to it again; and how, at the last, she comes to know the love for her of Christopher Thornley, a hero of self-suppression for another's sake—forms a story that will make men and women the better for the reading of it.

**Roses.** By Amy Le Feuvre, author of "Probable Sons." Hodder & Stoughton, London; The Fleming H. Revell Company, Toronto, 160 pages, full page illustrations. Price 60c.

Amy Le Feuvre's books have two excellent characteristics: they are wholesome; and children will read them. Indeed, there is no resisting their charm. Here we have Mrs. Fitzherbert, a dear old lady, living for her rose-garden, who takes in the homeless little "Dimple"; and that little midget herself, with her fun and frolic and waywardness, and withal her sweet, loving heart. It is just the sort of children's book for the garden or the veranda or the summer cottage in holiday time.

The two-volume Report of the **Ecumenical Missionary Conference** held in New York in April may be obtained by remitting the sum of \$1.00 to the "Ecumenical Missionary Conference," 156 Fifth Avenue, New York, before July 1st.

The Report which will be official and full, is a marvel of cheapness, and a dollar could be better invested in the interest of increased information in regard to Missions the world over. And information is the fuel for enthusiasm. The explanation of lack of zeal for Missions is generally lack of knowledge.

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