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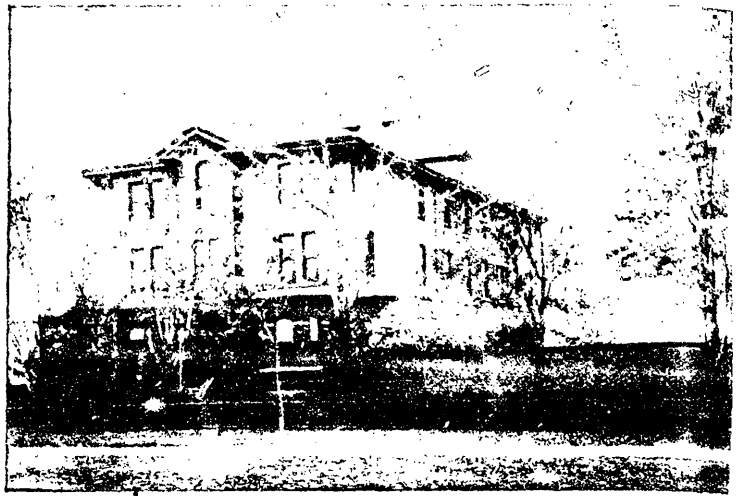
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The Teachers Monthly

Vol. VI.

JUNE, 1900

No. 6

This is General Assembly month.

The General Assembly meets in St. Matthew's Church, Halifax, on Wednesday, the thirteenth, when the opening sermon will be preached by Rev. Dr. Campbell, the retiring moderator.

Dr. Campbell has spent the year laboring in the interest of the Century Fund. Wherever he has gone he has found a welcome, both for his own and for his work's sake. The best reward for such toil is the success which it brings. It must be very gratifying to Dr. Campbell that the million dollars is within reasonable sight.

The General Assembly has great matters in hand. It reviews the whole work of the Church and plans for the year coming. There never were wider opportunities, whether at home or abroad. Amidst the new and strong currents of national life, it is incumbent on the Church of Christ to put fresh energy into her endeavors. She has much to say as to what the future of our country shall be; and as for the nations who know not the world's Redeemer, when were they so accessible, or when so in need of the message of heavenly life as now?

Every teacher should know what the General Assembly is doing. The *Record* and the Church papers give full details. Those details should be mastered. Knowledge is one of the best feeders of enthusiasm. Besides, the scholars in our classes want to know—and they have a right to know—

what part the Church to which they belong is taking in the task of keeping the gospel light alive and extending its range. There will be no lack of matter for such instruction during Assembly month.

The Assembly has an eye to the work of Sabbath Schools and Young People's Societies. Mr. Neil and Mr. Gandier, the conveners, respectively, of the committees concerned, are telling our readers in this issue something of the present phases of activity and development in these departments. We are often slow to realize how much success amongst the young, and indeed in any department, depends on individual consecration. Every great event is the shadow of a great man, and every forward movement in religious work means that someone is devoting himself or herself with unusual zeal in that particular direction.

Teach the Word

By John Wantless, Esq., Jr.

There appears to be a tendency at the present day to depart from the plain and practical teaching of the great truths of Holy Writ and to substitute for doctrine "the commandments of men." It is a method that presents opinions, theories and explanations about the Word of God that have been evolved by human intellect and research, and offers them as correct interpretations of the Word itself.

It may consist of giving suppositious reasons for the why and wherefore of Christ's words and actions, of airing pet theories, of ascribing or denying certain dates as the

time when the original manuscripts were written, of disputing the authenticity of the human writer or of spending overmuch time in describing the geography and topography of different places and countries. It sometimes holds forth a one-sided, unscriptural moral and philanthropic Christianity, in which the sinfulness of sin is minimized and sinners are regarded merely as "absent-minded beggars" guilty of indiscretion.

It may assume another form, and contend that there is a germ of good in embryo in every man, which if cultivated and developed and surrounded by the proper environment, will eventually produce a character worthy our admiration and acceptable to God. It varies in style, but frequently leans towards that of the essayist. It is usually barren of spiritual results, because it is of man.

The Word should be taught as Christ and the apostles taught, and as pointed out by the Scriptures themselves, under the influence and power of the Holy Spirit. "I have given them the words which thou gavest me," was Christ's assertion. The speaker should be a channel through which the message flows. A careful and prayerful study of the Acts of the Apostles is an indispensable preparation for the great work of teaching. This book is a proper sequel to the Gospels that precede it, and in it we can trace the continuance of our Saviour's teaching and working and the active ministry of the Third Person of the Trinity through His witnesses. In it also we can note what the subject matter of successful teaching of the Word was. There was no leaving unsaid truths unpalatable to the natural man. The sinfulness of man by nature and practice and his inability to recover himself, and the truth that unsaved persons are in a lost condition now (not *being* lost) were unflinchingly proclaimed. The great doctrines of regeneration, justification, adoption and sanctification, the authority of Holy Scripture, the certainty of judgment and the second coming of Christ, were all taught in the face of bitter opposition, with marked boldness and intrepidity.

Numerous examples of successful teachers of the Bible can be adduced. The apostle Peter, the apostle Paul, George Whitfield, Thomas Boston, Jonathan Edwards, Charles Finney, Charles Spurgeon and D. L. Moody, were all men in whom fidelity and loyalty to the use of the words of the Bible were prominent characteristics. Peter stands forth conspicuously in this respect. In his sermon recorded in Acts, second chapter, he appealed to inspired prophecy by quoting Joel and one of the Psalms, and without intellectual or literary display gave a simple, straightforward appeal that carried conviction to thousands. These men explained and illustrated Scripture by Scripture and gave the people the very words of the Bible, with full persuasion and assurance of the infallible truth and its divine authority. Further, the Scriptures show that it is by the Word we are born again (1 Peter 1 : 23), by the Word we grow (1 Peter 2 : 2), by the Word we are built up (Acts 20 : 32), by the Word we are sanctified and cleansed, (Eph. 5 : 26), by the Word we are defended (Eph. 6 : 17), and by the Word that the thoughts and intents of the heart are discerned. (Heb. 4 : 12). The mind should be stored with verses of Scripture.

All students of the Bible encounter difficulties in their studies, and forgetting the fact that it gives us no intimation that we need to go outside for help to understand it, go at once to the commentaries. No one should despise Bible helps. Many of them are invaluable. They should, however, come last in preparation. The first place should be given to the Bible itself as its own interpreter. "God is His own interpreter, and He will make it plain." Again some individuals are susceptible to human opinion and fear that by following this method of teaching they will lose popularity and with it their influence for good. Such has not been the case in the past, as many of the most beloved teachers of to-day use the sword of the Spirit with telling effect and continue to hold the respect and veneration of their listeners. In any case it is better to be popular with God than with men.

Others, possibly, are a little sensitive in regard to their scholarly attainments. They erroneously imagine that unless they give evidence of sympathy or familiarity with the new modern theology, or quote the poets glibly, they will be spoken of as ignorant and unlearned, and lose rank among men who are regarded as scholars. These different classes should have sympathy, prayers and help.

The Son of man came into the world "to seek and to save that which was lost," and all workers should ever keep the blessed purpose of the Heavenly Teacher before them. His command comes with increased emphasis to-day, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Can anyone evade this explicit command?

The Word of God is the great instrument to transform men and nations. Its entrance gives light. It is quick and powerful. He has given it to us for use. "Whatsoever He saith unto you, do it." The wisdom of this world is foolishness and its most seductive persuasion can never accomplish or usurp the work that belongs to the Spirit-breathed Word.

Why not use the divinely appointed instrument?

Toronto

An Effective Device ?

A very simple device has been put into effect to do away with the undoubtedly pernicious habit on the part of scholars of bringing their Lesson Quarterlies and Leaflets into the class. It is to request the scholars to answer the Questions for Written Answers, so as to have them ready when the class opens. The teacher then collects the Helps in order to examine the answers, retaining them until the end of the class, when he gives judgment upon the answers. The scholar will likely be much surprised at the simplicity and efficiency of the method.

Sabbath School Extension

By Rev. John Neil, B. A.

Convener General Assembly's Sabbath School Committee

It is by no means certain that the Sabbath School has been fully appreciated by our Church as an agency in the originating development of congregational life. Many of our congregations owe their existence to a small Sabbath School held in a private house. This is true of the congregation of which the writer is pastor. About thirty-five years ago two Sabbath Schools were organized in private houses in the north-eastern part of Toronto. These afterwards united and Westminster Church had its origin in that union. Many other similar cases might be cited. Not only have congregations had their origin in the Sabbath School, but the Sabbath School has frequently kept the congregational life aflame when other agencies have been, for the time being, withdrawn, as during the long vacancies which unfortunately too often occur in Presbyterian churches, and in many of our mission stations, where they have student supply for part of the year and during the remainder are deprived of the ordinary means of grace.

We are continually receiving testimony as to the importance of establishing Sabbath Schools in the newer districts of our country. Dr. Robertson, the Superintendent of Missions in the West, states that the missionaries in the North West and in British Columbia find that the best means they can employ to keep the people in the sparsely-settled districts which are remote from the Church, in touch with the life of the Church, is by organizing Sabbath Schools. He cites one instance which suggests to us what may be done even under circumstances which appear at first very unfavorable. A few years ago, in conversation with a young man who was engaged in work in connection with the construction of a railway, he found that in the place where he was working there were a number of young men. They had no religious ordinances, and the Sabbath was in

every respect like any other day. Dr. Robertson gave the young man a copy of Dr. Gregg's little book of prayers for family use, and asked him to invite the young men to meet together on the Sabbath and read these prayers. At first the young man refused, stating that he was not himself a professing Christian, but at last Dr. Robertson secured the promise that he would read the prayers. About a year afterwards he met this young man again, who assured him that, not only had he succeeded in gathering the young men together on the Sabbath, but it was not long before they became deeply interested in their own personal salvation; and he added, "I am to-day a Christian as a result of these meetings." There are, no doubt, many districts where something similar to this might be accomplished.

Are we utilizing this agency as fully as it is possible for us to do? Even in the older parts of our country, where our Church has long had a firm hold, have we as many Sabbath Schools in existence as we ought to have? Is it not true that in many districts where there are large congregations spread over a considerable extent of country, where many of the people have to drive five or six miles to church on the Sabbath and where it is impossible for the children to attend the central Sabbath School, many of them are lost to our Church eventually because branch Sabbath Schools have not been established?

The parents send them to the nearest school, belonging to some other denomination, and as a result, they, in the end, leave the Presbyterian Church and become faithful members of that other denomination which made provision for their spiritual wants when children.

Not very long ago I was travelling through a densely-populated district in Ontario. The gentleman who was with me said, "I know this place and I know of no section of Ontario where the people are more godless and where the Sabbath is less observed than it is here." I asked the reason. He said, "These people, years ago, were connected with the Presbyterian church five miles distant. Their children were unable to

attend the Sabbath School, no provision was made for them, and they grew up out of touch with the religious life of the community." I trust there are very few districts in our Dominion where the same sad results have followed like neglect; but is it not true that in many parts of Ontario the religious life of the community would be materially fostered by the establishment of branch Sabbath Schools? This is done very generally, I understand, in the Maritime Provinces, and even in our cities we see the advantages of it. Cannot something be done to secure that such schools be established throughout our whole Church?

In the new districts of our country this is even more important than in the older sections. About eight years ago a young man was sent to teach school in a community not more than one hundred and fifty miles from Toronto. He found that the first settler had come into the district about twelve years before. When he went there, there were about twenty families in the settlement and he found that only for four Sabbaths during these twelve years had divine service been held in the district. They had no Sabbath School and the people were living in practical heathenism. He at once organized a school and after a few weeks held services. These services were very much appreciated by the people, and effected a marvellous change in the whole community.

In Manitoba, we are told, there are over 20,000 children who go to no Sabbath School. In the North West Territories the proportion is even greater and no doubt the same is true in the country districts of British Columbia. Can something not be done for these children? Will not our Church, which spends so liberally on its Home Mission Work, the establishing of congregations and the building of churches, not take measures also for the ingathering of all the children into Sabbath Schools?

How can this much-needed work be accomplished? In the older congregations the Session is the agency through which these branch schools are to be organized and fostered. But what about the newer parts of

our country, where there is no definite organism? The whole question as to more careful oversight of our Sabbath School work is to be brought before the General Assembly in Halifax and it is to be hoped that some definite action will thus be taken, not only to prevent the leakages which we find in the schools already existing, but also to extend this agency which is so essential to the stability and progress of our Church. Our Church was never better equipped for service than she is to-day. Her spirit has never been so aggressive. Let us see that she does not fail in her efforts to provide for the spiritual instruction of the young. If she fails in this it will be the foreshadowing of failure at every other point.

Toronto

Wherein Have We Failed?

By Rev. Alfred Gandier, B. D.

Convener General Assembly's Committee on Young People's Societies

The Reports on Young People's Societies which are coming in to me at the present time from Presbyteries throughout the Church, indicate a serious decline in number of societies, membership and practical work. One Presbytery calls it "galloping consumption."

The majority of the Presbyteries feel that there is a real loss in interest, that Christ and the Church are not holding the attention of our young people, or drawing out their effort either in work or study, as at one time we had hoped. In many congregations Christian Endeavor Societies are disbanding or dwindling to a vanishing point, and nothing is taking their place.

Some of the causes alleged to have been discovered for this apparent exhaustion of the movement are:—Sessions and older people do not take the interest they should in the young people and their work; not sufficient practical work to enlist and keep the interest; lack of steadfastness, not due to constitution and methods, but to love for the possessions and pleasures of this present world in the hearts of the young

people; desire to be entertained rather than to give thought and study to the Word of God and the work of Christ.

As to the remedy, we must get behind Young People's Societies, if we would touch the root of the matter. The beginning of better things must be with parents and teachers, who, of all others, have most to do with shaping the character and tastes of our young people. Interests awakened, tastes formed, habits acquired in home and school, will abide, and their results be manifest for good or evil in Young People's Societies, Missionary Associations, Managing Boards and Sessions.

Now, the first step toward improvement in home and school, as elsewhere, is to find out what we lack, where we fail.

(1) I believe we fail to impress upon the young the supreme importance of the things of God and of eternity. When the working-man father or the business-man father, or any other father, pleads lack of time for not spending ten minutes morning and evening, or even once a day, in reading the Scripture and prayer; when the mother toils early and late to feed and clothe the bodies of her children and make them presentable in good society, but has not one half-hour a day to teach them the law of God and the love of Christ; when the conversation in the home seldom turns upon the Kingdom of Christ or the missionary work of the Church; when there is time for business, time for pleasure, time for newspapers, time for novels, time for eating and drinking, time for visiting and receiving visitors, but no time for prayer and study of the Bible; is it any wonder that children have wrought into their very being the feeling that things seen and material are essential, and that religion is a quite secondary matter?

It is useless to quote such texts as "Seek ye first the kingdom of God and his righteousness," if from their tenderest years we surround the children with a home environment all but completely secularized, and set before them a life in which, if Christ have a place, it certainly is not the throne. Children are too keen observers, not to see where the

absorbing interest of life is, notwithstanding an occasional pious word to the contrary.

Let us, who are ministers, teachers, parents, ask ourselves, are the tone, and temper, and habits of our life such as to convince the children that the kingdom of God is not meat and drink, not dollars and cents, not pleasures and pastimes, not social prestige and worldly honor, but righteousness, peace and joy in the Holy Ghost.

(2) Closely connected with this relegation of religion to a secondary or last place, is the failure to give any reasonable portion of time to the study of God's Word and the work of the Church. A large proportion of our scholars do not commit to memory consecutive passages of Scripture, do not commit to memory the Shorter Catechism, do not study their lessons at home. A frequent excuse given by both scholars and parents, is that the lessons for day school are so many and so hard that the children have not time to prepare their lessons for Sunday School. Most children spend more time preparing for each of the five school days, than they give during the whole week to the Sunday School lesson. Even Christian parents are, as a rule, more careful to keep the children at their lessons for the week-day teacher, than to see that they are prepared for the Sunday class.

The same unwillingness to give time and thought, anything like serious study, is seen in the slowness of Young People's Societies to take up the General Assembly's Plan of Study, or any other plan involving study.

There is great need to impress the truth that nothing of value can be obtained without effort, that what costs us nothing is worth nothing for the purposes of character. God's Word can only be made our own by study and constant thought. A Sunday School class or a Christian Endeavor meeting, or any other service for which no one has prepared by honest study or long continued meditation and prayer, is not likely to be interesting, and cannot be of much value. Enthusiasm to be lasting must be based on personal knowledge. It is they who "know" their God, who "do exploits."

It is the "wise" who "turn many to righteousness," and "shine as the stars for ever and ever."

(3) Once more, I believe we have failed with the young because in matters of religion we have not sufficiently appealed to their imagination. Through lack of right teaching—through lack of study and adequate knowledge, the glorious person of Christ and the coming of His kingdom have not appealed to the youthful imagination, and only as the imagination is awakened can enthusiasm be kindled.

The actual is seldom sufficient to arouse the highest effort. It is the ideal—what ought to be, what may be, what is yet to be, that kindles the souls of men to never-ceasing effort.

Our Queen and what she represents, our flag and what it is to wave over, our Empire and what it is yet to be, a far-off land and visions of glorious conquest in face of dangers and death—these things have appealed to the imagination of our young men, and they have rallied to uphold the honor and prestige of their country, even though it be at the cost of life. And shall that wondrous life once lived by the God-man on earth, His passion and cross, in which earth's tragedy culminated and earth's healing began, His resurrection and ascension in the clouds of heaven, the coming and glory of the latter-day kingdom, have no power to kindle the imagination and command the life devotion of our youth?

A great need of to-day is power on the part of parents, teachers, ministers, so to present the character and kingdom of Christ, the triumphs of the cross, the possibilities of the race under the reign of Jesus, the coming of the kingdom to one's own country in the new century, the vision of a city of God from which all that defileth and maketh a lie has been driven out, that imagination will be aroused, ambition awakened, and tenacity of purpose in Christian effort secured.

Halifax, N.S.

It is good to be zealously affected always in a good thing. Gal 4 : 18.

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SCHOOL. For He shall deliver the needy when He crieth; the poor also, and him that hath no helper.

III. SINGING.

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

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

VI. SINGING.

The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed.)

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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. His name shall endure forever.

SCHOOL. His name shall be continued as long as the sun.

SUPERINTENDENT. And men shall be blessed in Him.

SCHOOL. All nations shall call Him blessed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

Bible Dictionary for Second Quarter

An'-drew A native of Bethsaida, and brother of Peter. One of the disciples of our Lord.

Beyond Jor'-dan A district on the east of the Jordan, extending from Della on the north to the land of Moab on the south.

Beth'-sai'-da Perhaps Bethsaida Julius, situated on the east shore of the Jordan, where it falls into the Lake.

Bar-thol'-o-mew "The Son of Tolma," an Apostle. He is generally supposed to be the same as Nathanael, whom Christ found under the fig tree, on His way from Jordan to Galilee. (John 1: 45-48.)

Ca-per'-na-um A town on the northwest of the Sea of Galilee, in the plain of Gennesaret, on the great Damascus road. It had a custom house and military station, and was the centre of Christ's Galilean work.

Cho-ra'-zin The site is disputed. But Dr. Thomson identifies it with Kerasesh, two miles from Tell Hum, one of the supposed sites of Capernaum.

De-ca'-po-lis A district east of the Jordan. It was called Decapolis because it contained ten cities.

E-li'-as The Greek form of Elijah, one of the grandest of the Old Testament prophets.

Gal'-i-lee The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. It was the scene of Christ's early life and of the most of His ministry. From Galilee all the apostles came but Judas Iscariot.

Her'-od Herod Antipas, one of the sons of Herod the Great. He was ruler of Galilee and Perea. His mother was a Samaritan. His first wife was a daughter of Aretas, king of Arabia Petraea. He sent her home, and then married Herodias, his half-brother Philip's wife. John rebuked him for this, and was beheaded. In A.D. 38 he was banished to Lyons, France, and died in Spain.

Her-o'-di-as The grand-daughter of Herod the Great, and, therefore, the niece of both Philip and Herod Antipas. She led the latter into the two greatest blunders of his life—the murder of John the Baptist, which cost him the favor of the Jews, and an attempt to gain the royal title, which resulted in his banishment.

Je-ru'-sa-lem A Jebusite stronghold, which David took and made his capital. The temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

Ju-de'-a The province of Palestine, south of Samaria and west of the Jordan. It contained the Holy City, Jerusalem.

John the Baptist The son of Zacharias and Elizabeth. The forerunner of Christ. He was beheaded in the prison of Macherus by Herod Antipas.

James An apostle of our Lord, the son of a fisherman named Zebedee. To be distinguished from another disciple—James, the son of Alphaeus, known as James the Less.

John The brother of James, the son of Zebedee. He was "the disciple whom Jesus loved." Banished to Patmos. Wrote the Book of the Revelation, three Epistles and, the fourth Gospel. Outed all the other apostles.

Ju'-das Is-car'-i-ot The disciple who betrayed Jesus. He was a native of Kerioth, a village in Judea.

Leb-bæ'-us Another of the apostles, also called Thaddæus, and by Luke, Judas (not Iscariot), the brother of James.

Mat'-thew The disciple whom Jesus called from the custom house in Capernaum; also named Levi; the writer of the first Gospel.

Phar'-i-sees A religious party in the Jewish Church, who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists, and were not too careful how they lived.

Phil'-ip Like Andrew and Peter, a native of Bethsaida. He was a practical, matter-of-fact man, as seen in his conversation with Jesus when Christ fed the 5,000. Also Philip, the husband of Herodias and half brother of Herod Antipas.

Sod'-om One of the oldest cities of Palestine, destroyed in the time of Abraham.

Si'-mon Pe'-ter The head of the apostles; always named first. Brother of Andrew. He was a very impulsive man, but when Christ first met him He called him Peter, meaning "a rock."

Si'-mon the Ca'-naan-ite The disciple known as Zelotes, or the Zealot; a fanatical sect who aimed at overthrowing the Roman rule. Simon belonged to this sect before he became a disciple of Jesus.

Sa-mar'-i-tans A mixed race, partly Jew and partly Gentile. They believed in the books of Moses, and had a temple at Mount Gerizim, but were in reality ignorant of the true God.

Tyre and Si'-don. Two wealthy cities of Phœnicia, on the Mediterranean, north-east of Palestine.

Thom'-as The doubting apostle; also called Didymus, the "Twin."

Zeb'-ed-ee A fisherman of the Sea of Galilee, the father of the apostles James and John.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: SECOND QUARTER

1. April 1.....The Beatitudes. Matt. 4: 25 to 5: 12.
2. April 8.....Precepts and Promises. Matt. 7: 1-14.
3. April 15.....The Daughter of Jairus Raised. Mark 5: 22-24; 35-43.
4. April 22.....The Centurion's Servant Healed. Luke 7: 1-10.
5. April 29.....Jesus and John the Baptist. Luke 7: 18-28.
6. May 6.....Jesus Warning and Inviting. Matt. 11: 20-30.
7. May 13.....Jesus at the Pharisee's House. Luke 7: 36-50.
8. May 20.....Parable of the Sower. Matt. 13: 1-8 and 18-23.
9. May 27.....Parables of the Kingdom. Matt. 13: 24-33.
10. June 3.....The Twelve Sent Forth. Matt. 9: 35 to 10: 8.
11. June 10.....Death of John the Baptist. Mark 6: 14-29.
12. June 17.....The Feeding of Five Thousand. John 6: 5-14.
13. June 24.....REVIEW.

LESSON X.

THE TWELVE SENT FORTH

June 3, 1900

Matt. 9: 35 to 10: 8. Commit to memory ch. 9: 36-38. Read Matt. 9: 35 to 11: 1; Mark 4: 35 to 5: 21.

35 And Je'sus went about all the cities and ¹ villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing ² every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion ³ on them, because they ⁴ fainted, and ⁵ were scattered abroad, as sheep ⁶ having no shepherd.

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

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

Ch. 10: 1 And ⁸ when he had called unto him his twelve disciples, ⁹ he gave them ¹⁰ power against unclean spirits, ¹¹ to cast them out, and to heal all manner of ¹¹ sickness and all manner of ¹² disease.

² Now the names of the twelve apostles are these:

Revised Version—The; ² All manner of disease and all manner of sickness; ³ For; ⁴ Were distressed; ⁵ *Omit* were and abroad; ⁶ Not having a shepherd; ⁷ *Omit* will; ⁸ He called unto him; ⁹ And gave; ¹⁰ Authority over; ¹¹ Disease; ¹² Sickness; ¹³ *Omit* Lebbaeus, whose surname was Thaddaeus; ¹⁴ Cananean; ¹⁵ Charged; ¹⁶ Any way; ¹⁷ Enter not; ¹⁸ *Omit* enter ye not; ¹⁹ Raise the dead, cleanse the lepers, ²⁰ *Omit* have.

The first, Si'mon, who is called Pe'ter, and An'drew his brother; James the son of Zeb'edee, and John his brother;

3 Philip, and Bartholomew; Thom'as, and Matth'ew the publican; James the son of Alphaeus, and ¹³ Lebbaeus, whose surname was Thaddaeus; ⁴ Si'mon the ¹⁴ Ca'naanite, and Ju'das Iscar'iot, who also betrayed him.

5 These twelve Je'sus sent forth, and ¹⁵ commanded them, saying, Go not into ¹⁶ the way of the Gen'tiles, and ¹⁷ into any city of the Samaritans; ¹⁸ enter ye not: ⁶ But go rather to the lost sheep of the house of Israel.

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

8 Heal the sick, ¹⁹ cleanse the lepers, raise the dead, cast out devils: freely ye ²⁰ have received, freely give.

GOLDEN TEXT

It is ye that speak, but the Spirit of your Father which speaketh in you. Matt. 10: 20.

DAILY READINGS

M.—Matt. 9: 35 to 10, 8. The Twelve sent forth.

T.—Matt. 10: 9-20. Forewarned.

W.—Matt. 10: 21-33. Promise of deliverance.

Th.—Matt. 11: 34-42. All for Christ.

F.—Jer. 1: 7-19. The Lord's touch.

S.—Mark 16: 14-20. Into all the world.

S.—Acts 2: 1-12. The Spirit given.

TIME AND PLACE

Late in A. D. 28 or early in A. D. 29.

The stilling of the tempest, the healing of the Gadarene demoniac (Mark 4: 35-5: 15) and the raising of Jairus' daughter are some of the events following the last Lesson. He is a second time rejected at Nazareth. (Mark 6: 1-5.) While making a third circuit of Galilee sends out the Twelve.

CATECHISM

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

LESSON PLAN

I. The Compassionate Saviour. 35, 36.

In touch with the suffering and needy.

II. The Waiting Harvest, 37, 38. Which should lead to a prayer for laborers.

III. The Laborers and their Task, Ch. 10: 1-8.

The twelve disciples become the twelve apostles, with commission to preach and heal.

LESSON HYMNS

46 (Ps. Sel.); 38: 234; 447; 131.

Revised Edition - new edition - not connecting links

Connecting Links—At the close of the great day of parables, Jesus went across the Lake, stilling the tempest and healing the demoniac of Gadara. (Mark 4: 35 to 5: 19.)

It was upon His return that He raised the daughter of Jairus. (See Lesson III.) Many other miracles followed, for the work was constantly growing, and while making a

third circuit of Galilee (Mark 6 : 6), He sent out the Twelve, whom He had trained to preach the new faith. Matthew gives the fullest account of this incident.

I. The Compassionate Saviour, 35, 36.

V. 35. *Jesus went about all the cities and villages.* This probably has reference to Christ's third circuit through Galilee, after His second rejection at Nazareth. (Mark 6 : 1-6.) From the word "all," we may reasonably infer that the tour was quite extended. *Teaching in their synagogues.* The synagogue, as stated in Lesson III, corresponded in part to the modern church. It was also a court of law, as well as a public and a divinity school. The privilege of speaking at a synagogue service was open to any proper person. *The gospel of the kingdom;* the good news of salvation, with all its blessings and privileges. *Healing every sickness, etc.;* thus relieving suffering humanity, and at the same time directing the minds of the people to the need of spiritual healing. (Matt. 11 : 20.) It was when thus engaged, teaching and healing, 'hat doubt, criticism and hostility developed. So strangely perverse are men.

V. 36. *When he saw the multitudes, who followed Him from place to place. Moved with compassion.* His heart bled for them, because, as we shall see, their condition was pitiable. *Because they fainted* ("were distressed," Rev. Ver.). The picture is that of a neglected flock of sheep, worn out through aimless wanderings. *As sheep having no shepherd;* not knowing where they were or whither they were going, and exposed to danger from every foe ; a sad picture. (Ezek. 34 : 5, 6.)

II. The Waiting Harvest, 37, 38.

V. 37. *The harvest truly is plenteous.* The figure changes from a neglected flock to a field of grain going to waste for lack of reapers. *The labourers are few.* "As yet only one expert ; but He is training others, and He has faith in prayer for better men and times." (Bruce.) *The Lord of the harvest.* The Father is the Husbandman (John 15 : 1), but Jesus and the Father are one. (John 10 :

30.) *Send forth labourers.* "Send forth" is a strong word, "implying Divine sympathy with the urgent need."

III. The Labourers and their Task, Ch. 10 : 1-8.

V. 1. *When he had called.* These were to be the shepherds and harvesters. They had been officially chosen just before the preaching of the Sermon on the Mount. (Luke 6 : 13-20.) Matthew does not mention their choice until now. *Gave them power . . . to heal.* He gave them a share in His own power, to prove that they were from Him, and to open the way, through the healing of men's bodies, for the healing of their souls.

V. 2. *The twelve apostles.* "Apostle" means "one sent forth," a messenger, a missionary. The names are given in pairs, perhaps because sent out "two and two." (Mark 6 : 7.) For lists, see Mark 3 : 16-19 ; Luke 6 : 14-16 ; Acts 1 : 13. *The first, Simon.* He stands first on all the lists, as Judas Iscariot is last. Peter was the chief of the apostles, but no pope. (Gal. 2 : 11.) *Peter;* or "Cephas," a rock. (John 1 : 42 ; Matt. 16 : 18.) *Andrew his brother;* one of the first five disciples, as was John. (John 1 : 37-42.) For the names of the apostles, see Dictionary for the Quarter, page 208.

V. 5. *These twelve Jesus sent forth ; to preach the new faith, thus meeting the moral and spiritual destitution of the people. (9 : 36, 37.)* The Twelve were in training. They had made with Him two circuits of Galilee (Mark 1 : 38, 39 ; Luke 8 : 1), and now on the third circuit He sends them out alone. *Go not into any way of the Gentiles* (Rev. Ver.) ; on any road leading to the Gentile cities. The time had not come for His mission to the Gentiles. The gospel was for all (John 4 ; Luke 7 : 1-10), but the time of the Gentiles had not yet come. *The Samaritans;* the half Gentile people occupying the district between Judea and Galilee. Their religion was a corrupt form of Judaism. They were despised by the Jews. (John 4 : 9.) Bruce remarks : "The reason for the double prohibition is not given, but doubtless it lay in the grounds of policy which led Christ to confine His

own work to Israel, and also in the crude religious state of the disciples."

V. 6. *Go. Compare Mark 16: 15. The lost sheep; unsaved, but "saveable."* He would minister to their need first. *The house of Israel; the race or people of Israel. Compare what Christ says of Himself. (Matt. 15: 24.)*

V. 7. *As ye go; on your journeys. Preach; proclaim as a herald. Preaching is before healing in the thought of Christ. The kingdom of heaven; the Kingdom that Christ came to establish. Is at hand. See Matt. 3: 2;*

Red pencil underlined. Application
And Jesus went about all the cities and villages . . . teaching . . . preaching . . . healing,
 v. 35. Matthew has given us a detailed report of many cases in which Jesus showed His power to meet human needs. We see Him healing the leper, the centurion's servant, the mother-in-law of Peter; stilling the storm and conquering the legion of evil spirits; forgiving sin and welcoming the penitent publicans and sinners; curing a disease which had baffled human physicians for twelve years, and raising the dead child to life; giving sight to the blind and speech to the dumb. And all these wonderful deeds, each revealing in its own way the Saviour, and making known some feature of His Kingdom, were only a part of what Matthew might have narrated. How many like deeds are included in the summary statement of this verse, we cannot guess. But we have surely enough in what have been told to convince us of the power and willingness of Jesus to help us.

He was moved with compassion, v. 36. Compassion is a divine, as well as a human, emotion. The compassion of God is a frequent theme in the Psalms. (See Psalms 51 and 103.) In the history of Israel, the divine compassion showed itself in the deliverance from the toil and bondage of Egypt, from the sword and the sea, from the hunger and thirst and perils of the wilderness. The Book of Jonah reveals the pity of God extending beyond the chosen race to the repentant Ninevites. It is in Jesus that we see the full revelation of God's

4: 17. It was fully come only after Christ died and rose again, and the Holy Spirit was poured out at Pentecost. (Acts 2.)

V. 8. *Cleanse the lepers.* The terrible disease of leprosy was common in Palestine. *Cast out devils; demons, evil spirits. (Mark 6: 13.)* They were to seek the healing of the soul through the healing of the body; a good missionary plan. *Freely give.* In the same spirit and measure as they had received power and grace from Him, they were to bestow upon all who had need.

APPLICATION
 compassion. How it glows in His heart, and burns on His lips, and shines forth in His deeds! Compassion for human misery and need is a mark of the disciples of Christ. Paul could not look on the wretchedness of the slave-girl in Philippi without being moved to help her. (Acts 16: 18.) The monk, Gregory, was so touched by the sight of British slaves in the Roman market, that he resolved to spare no effort to send the gospel to their island home, a resolve which he carried out when he became Pope, by sending Augustine and his companions to the shores of Britain. Henry Martyn, when he went to India, lay all night interceding with tears for the degraded natives of that land. Compassion for the lost is one of the great motives which should influence us in sending the gospel to those who have not heard it.

The harvest truly is great, but the labourers are few, v. 37. Jesus looked out on the world, with all its inhabitants, as a wide harvest-field, with its waving grain, belonging, by right, to His Father, the great Husbandman. He saw with grief and indignation that the true owner was being robbed of the golden harvest which had sprung up under His sun and showers, and watchful care. It brought keen pain to His heart to see men alienated from their true King, and ruled over by the usurping power of evil. He saw the great need there was of loyal and faithful servants, who should give themselves to the work of driving the robber from the field and gathering the fruits of the earth into the store-

houses of their Master. There is still great need of laborers to gather in the Lord's harvest of human souls all over the world. Twenty-five centuries have come and gone since Daniel prophesied that all people, nations and languages should serve the Son of man. (Dan. 7: 13, 14.) It is well-nigh two thousand years since Jesus Christ was born in Bethlehem for the salvation of the world; and still a thousand millions of the race, two-thirds of the world's population, do not know the Saviour. The Queen of Great Britain rules or protects three hundred and eighty-five millions of people. Of these, two hundred and eighty-five millions live in India, and all but a comparatively few of this vast population are still in heathen darkness: The Emperor of China holds sway over more than four hundred millions of subjects. This vast nation is still waiting, for the most part, to hear of Christ. The motto of the South African Missionary Society is "God first." There must be much prayer, and many gifts, and faithful labor, before He shall be first in every land.

Judas Iscariot, who also betrayed him, v. 4. Again and again in the Gospels, when the name of Judas is mentioned, the fact is noted that he betrayed his Master. It was in no spite, but as a solemn warning, that he is so portrayed. The tragedy of Judas' case lies in the greatness of his opportunity. Close beside his Master he had walked. He had witnessed the wonderful deeds and

Redeemed by the blood of the cross
 The recorded works of Jesus are only a small portion of the works He did. v. 35.

No one can have the spirit of Christ without feeling pity for the suffering. v. 36.

Still is it true that great is the number of souls to be won, and few are the soul-winners. v. 37.

It is the Lord of the harvest who sends forth the laborers, but He does this in answer to prayer. v. 38.

It is dangerous to pray that the Lord will send forth laborers unless we are willing to go, for He may send us. ch. 10: 1.

heard the wonderful words of the Man of Nazareth. His fall was all the sadder, and "his own place" (Acts 1: 25) doubtless all the more dreadful, because he knew but did not do. (Luke 12: 47.)

Pray . . . go . . . preach . . . heal, v. 38; ch. 10: 7, 8. As the writer was putting pen to paper to write down these words, the message came over the wires, "Cronje has surrendered with all his forces." A critical moment had passed. Good generalship has triumphed. One seems to hear in the short, sharp, ringing words of the Lord Jesus here the commands of a great Captain. He has but a little handful of followers. The conquest of a world has been committed to Him. His forces must be disposed to the best advantage. The directions must be of the clearest, the watchword must be of the sort that will move His followers to the depths. Hear Him. "Pray!" Bring the very God Himself to your side; in His name labor. "Go!" Even as I came from heaven to reach men, so go ye forth amongst men. "Preach!" Proclaim the King come and the Kingdom coming. "Heal!" With the King's compassion and might, and to approve yourselves His messengers. It was after such fashion that Christ meant the world to be won; and only so can it be won, by Christ-endowed men going to their fellows, and in Christ's own heavenly spirit of helpfulness bringing the news of salvation to them.

For ye have been called
 The apostles were ordinary men called to an extraordinary work. vs. 2, 3.

Judas may have cast demons out of others, but he allowed a demon to dwell in his own heart. v. 4.

One reason that Jesus did not send the apostles to the Gentiles was because their Jewish prejudices were still too strong. They were too narrow for a task requiring broadmindedness. (v. 5.) They were sent by and by, when they had grown stronger and broader.

Our Lord had a patriot's love for His own

people. (v. 6.) He meant, too, through them to reach the wider circle.

The blessings of the Kingdom are free to all. (v. 7.) The measure of our receiving is to be the measure of our giving. v. 8.

The following incident is told of a blizzard in Montana. "It appears that a large sheep-owner near Healy, Butte, employed a man of considerable experience as his shepherd. He was cut with his sheep in the 'coulee' (gulch, or water-channel, usually dry) when the storm came on. He did his utmost to get them into camp, but they were too widely scattered, and he was unable to get them together. Evidently knowing the danger of trying to save them, he went into his tent and wrote a brief note, saying that he was just about to start up the 'coulee' after the sheep, although he was almost exhausted. His body was found the next day stretched on the snow. He had followed them a long distance, but had perished in trying to bring them into camp." So Jesus not only pitied the scattered and fainting, but also gave His life for them.

"The harvest truly is plenteous." This is true, not only of the foreign field, but of the home field as well. Not to speak of the new portions of the older provinces, there is the wide West, with its illimitable wheat lands and the wealth of mine, and forest, and fish. It is filling rapidly, and with diverse races and peoples. The Galician, the Iclander, the Mennonite, the Doukhor, are there. "The children in our schools," says Dr. Robertson, the Superintendent of Missions, "speak twenty-one different languages." The Mormon has come with his hateful doctrine and practices. The young people from the East are flocking in. There is crying need for faithful missionaries and a pure gospel.

The prayers of man have saved cities and kingdoms from ruin; prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt and drought in the sea; it made the sun to go from west to east, and the moon

to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace; and it does miracles of accident and event; and yet prayer, that does all this, is, of itself, nothing but an ascent of the mind to God, and desiring things fit to be desired, and the expression of this desire to God, as we can and as becomes us.—Jeremy Taylor.

"Brethren, we must either do something for the heathen, or else stop praying for them," said a minister of the Nova Scotian Church which sent out our first foreign missionary, when the proposal to send out a foreign missionary was under discussion. Prayer comes first, so that the steam be supplied, and work follows, so that the steam may have machinery to drive.

John, Matthew, Simon, Thomas, unlike though they were, were all to take part in the same work of evangelism, showing that evangelism is not a narrow range of spiritual service. Men of the most diverse tastes and temperaments may be called to it. There is no reason why evangelism should be expected of one denomination, and not of another. Jesus, in sending forth those twelve men to the same kind of ministry, established the fact that evangelism is a mission belonging to the whole Church, and not to any particular sect of the Church; that diverse types of teachers and preachers may be really evangelists.—Edward Sampson Tead.

The careful "matching" of the disciples, fitting one man to another, is thus brought out by Pres. R. E. Thompson in the S. S. Times: "Peter, the bold, impetuous man, acting on the spur of the moment, is joined with Andrew, the apostle instinctively chosen by the Scotch as their national patron, as far-seeing, cautious and careful, full of the sense of difficulty.

"James and John differed greatly in age. John must have been very young, for he outlived Jesus nearly seventy years. So the Master paired them off, old and young together.

"Philip, the slow-witted, was paired with

Nathanael Bartholomew, the quick-witted.

"Thomas, the doubting, skeptical intellect, was joined with Matthew, one of the heroes of faith.

"James, the author of the Epistle, the most practical of men, was united with Jude, the man of doctrine.

"Simon, the Zealot, a man of zeal, enthusiasm, independence and patriotism, was with Judas Iscariot, the business economist.

"So the Master made one whole man out of two half men. And so his Church should go forth, two by two, each with the one most unlike himself, and therefore best able to help him."

TEACHING HINTS AND HELPS

"A missionary lesson," says the teacher. "We know all about the missions. It's just to be the same thing over again," say the class to themselves.

• Catch the class by a side wind.

A Great Crowd. How had it been gathered? Verse 35 supplies the answer. Take the scholars for a day along with Jesus, to observe His "teaching"—"preaching"—"healing."

It is thus the people were aroused. They follow from place to place. Again there is room for the imagination. What diverse elements in that crowd!

Great Compassion. An ordinary man's head would have been turned by the popularity. Jesus "was moved with compassion" for these shepherdless sheep. (v. 36.) Show their wretched condition under the leadership of the Pharisees; for want of spiritual nurture and care a prey to every foe. The heart of the Son of man bled for them.

A Great Desire. Vehemently He longed for their salvation, and bade the disciples earnestly pray. (vs. 37, 38.) Note that the waiting harvest was to be reaped by human hands. What a responsibility! Further, it is God that sends them, and through our prayers. Again, what a responsibility for us!

A Great Plan. In the prairies of the North-West, there are wheat fields of unbroken miles in extent. It requires good organization and a strong force of men to gather in the harvest there. Jesus' organization is of

It is told of Alexander the Great, that when he was a youth, and his father, Philip, was still on the throne, he longed for the time when he would have the opportunity of doing great deeds. He was afraid that Philip would conquer all the countries in the world, so that there would be none left for him to conquer. We can imagine how eagerly he would have responded to the command of his father to join him in some great military enterprise. Now, Jesus Christ calls His followers to share with Him the work of saving the world. How ready we should be to obey that call! The hope of the Church is its eager youth.

the simplest, but effective—a body of picked and trained men. Count over the twelve apostles (men sent forth—missionaries), the variety of their characteristics and qualifications.

A Great Endowment. The men were excellently chosen, and as excellently endowed. (ch. 10: 1.) Their endowment was, at the first, for doing rather than teaching. Life and conduct are even more powerful than words.

A Great Commission. "Go"; aggressive effort, following their Master's own example. Their own people first, because God had promised them the first offer, and because the Twelve were not yet ready for the wider ministry. "Preach"; re-echoing the message of John the Baptist and of Christ Himself; the most wonderful and blessed news that can come to men. "Heal." They were to exercise the same gracious use of miracles as their Lord had done, to the end that men might be blessed and won.

A Great Charity. In the spirit of love and generosity was their work to be done, and out of a profound gratitude for what they had themselves received.

Questions for Amos 98. How was Jesus ready? When He revisited Nazareth, where does He then go? In what work engaged? What did He say about His work? (Matt. 20: 28.) What did He preach? What gracious works did He do?

36. Who followed Him? Why? How did He feel towards them? To what did Jesus compare them?

37-38. What did Christ say to the disciples? What were the disciples to do? To whom? For what? What is prayer? (Shorter Catechism, Ques. 98.)

Ch. 10: 1. Whom did Jesus call to Him?

What power given them?

2-4. What is an apostle? Name the apostles. How many lists of them are given? Where? In what point do they all agree as to first and last name? Which two were cousins of our Lord? What occupation did several follow? Who was the rash disciple? Who the beloved one?

5-8. What command given? Whom were they to seek? For what purpose? What was their message? What works were they to do?

For *Seniors*—35. In what three kinds of work was Christ engaged? For what was He preparing His disciples?

36. Why did Christ come to earth? (John 3: 16.) What is the keynote of the gospel? In what way were they without a prophet? (Ezek. 34: 1-6.) What is the great motive for missions?

37, 38. Where is the field for Christian work? How can the number of laborers be increased? Who should have gathered the harvest? Why did they not? What is the reward of faithfulness? (John 4: 36; 1 Pet. 5: 14.) To what should the prospect lead? (Heb. 11: 26.)

Ch. 10: 1. What is the meaning of "disciple"? What summons does Christ now give? What power did the disciples receive from Christ? What use were they to make of it? What was His enlarged commission?

(Matt. 28: 19.) What promise attached? (Matt. 28: 20.)

2-4. Repeat the names of the apostles. Which most noted? For what? Which fell away and was lost?

5-8. Where were the disciples forbidden to go? Why? To whom sent? With what message? What is meant by the "kingdom of heaven"? What is God's greatest gift? What some of its features? (Rom. 5: 8; Eph. 2: 5-8.) How free is this gift? (Isa. 55: 1.) In what spirit were they to give? Why? Why should we freely give time and strength and our means to help the wretched and save the lost?

Bible Side Lights—MOVED WITH COMPASSION—Ex. 2: 6; Ps. 86: 15; 145: 8, 9; Matt. 15: 32; Luke 10: 33.

NO SHEPHERD—Ezek. 34: 5, 6, 7; Zech. 10: 2; John 10: 12.

LABORERS—Rom. 16: 12; 1 Cor. 15: 40; Phil. 2: 16; Luke 10: 7; 1 Cor. 3: 9.

THE LOST SHEEP—Ps. 119: 176; Isa. 53: 6; Matt. 15: 24; 18: 11; Luke 15: 4-6.

LEPERS—Numb. 5: 1-3; 2 Kings 5: 1, 27; Luke 4: 27; 2 Chr. 26: 19-21.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The needs of the Home field.
2. The cry from abroad.
3. Practical ways of helping.

FOR TEACHERS OF THE LITTLE ONES

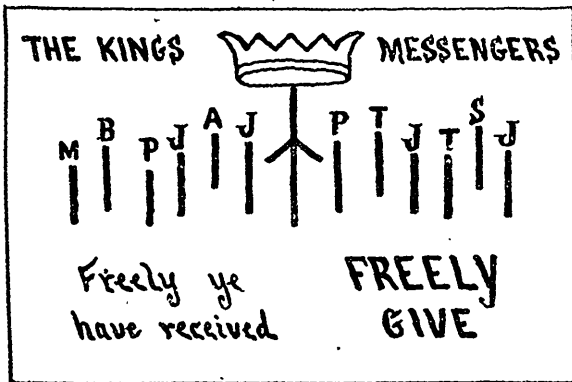
Connection—Let the children make a circle by putting the tips of their thumbs and fore-fingers together. This is the shape of the big field we talked of last Sunday. Name of the field? Whose field is it? What does

the King want sown in this big field? Who is to sow the seed?

The Harvest Time—Talk about harvest time. The harvest fields in the old countries are a pretty sight—the hay-makers, men, women

and children raking up the sweet, fresh hay; harvesters binding the sheaves, the gleaners gathering up the grain, etc.

Jesus had been going about healing, comforting, forgiving, blessing, warning, telling these beautiful stories (parables) about the King's field and gardens (sowing the seed). Looking at the crowds that gathered about Him wherever He went, He felt sorry that He had to leave them. They would be like sheep



without a shepherd. He said to His disciples: "These people are as ready to believe God's word as ripe grain is ready for the harvesters, but they need laborers to go amongst them to gather them into the Kingdom. Pray to God to send laborers into His field."

The King's Messengers—Here is Jesus (stroke). He has called around Him His twelve apostles (strokes). Name them. Recall what the children know about any of them, especially about the "fishermen." Jesus gave them power to heal the sick, cleanse the lepers, raise the dead, cast out devils, so that people would know that they really were messengers of God, and that by healing the bodies, they might get a chance to save the souls. They went forth two and two, among their own brethren, the Jews. Jesus told them to preach about the Heavenly Kingdom, to tell the Jews it is open for them, if they will love and obey the Heavenly King.

Jesus' Orders—"Freely ye have received,

freely give." They had received power to heal, etc. They should be ready to use their power for all who need it. (We should use all our powers for the good of others.) They had received Christ's teaching. They should be eager to teach others. So should we.

Jesus' Warning—The apostles were not to think that they could do anything without God's help. (Golden Text.) Teach verse 38. If we cannot do more, we can pray for our ministers and teachers and missionaries, that they may be able to lead many to give their hearts to Jesus.

Little Messengers—

I would be a messenger
For my Heavenly King,
Sowing seed, that other souls
I to Him may bring.

*A messenger, a messenger,
Dear Jesus make me one,
Let me live and work for Thee,
Thy blessed will be done.*

Sing or recite Hymn 566.

BLACKBOARD REVIEW

A Blessed Errand

GO! PREACH! HEAL! GIVE!

There is this remarkable difference between the religion of the Pharisee or the heathen peoples and that of the Lord Jesus, viz. : That in the former a man seeks merely to save himself; in the latter he seeks to save others as well. Some such point, briefly explained, will give an introduction to "A Blessed Errand," which the superintendent may now write on the blackboard. A few questions will bring back the fainting, needy multitudes, and the compassionate Saviour to view. Whom does He send? What are the instructions? As the scholars give the items, write them down. "Go"—an enterprise of aggression. Men will not come; we must go to them and after them. "Preach"—what God has said and what He bids us say. "Heal"—in the name of God, seeking the temporal as well as the spiritual good of men. "Give"—this sums it all up. The work of missions is unselfish, and in a spirit of unselfish devotion alone can we hope to succeed in it.

LESSON XI.

DEATH OF JOHN THE BAPTIST

June 10, 1900

Mark 6: 14-20. (May be used as a Temperance Lesson.) Commit to memory vs. 21-24. Read Daniel 5.

14 And king Herod heard ¹ of him: (for his name was spread abroad:) and he said, That John the Baptist ² was risen from the dead, and therefore ³ mighty works do shew forth themselves in him.

15 ⁴ Others said, That it is Elias. And others said That it is a prophet, ⁵ or as one of the prophets.

16 But when Herod heard thereof, he said, ⁶ It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for ⁷ Herodias' sake, his brother Philip's wife: for he had married her.

18 For John ⁸ had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 ⁹ Therefore Herodias had a quarrel against him, and ¹⁰ would have killed him: ¹¹ but she could not:

20 For Herod feared John, knowing that he was a ¹² just man and an holy, and ¹³ observed him; and when he heard him, he ¹⁴ did many things, and ¹⁵ heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, ¹⁶ high captains, and ¹⁷ chief estates of Galilee;

22 And when the daughter of ¹⁸ the said Herodias came in, and danced, ¹⁹ and pleased Herod and them that sat ²⁰ with him, ²¹ the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

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

24 And she went ²² forth, and said unto her mother What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou ²³ give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry: ²⁴ yet for his oath's sake and for their sakes which sat with him, he would not reject her.

27 And ²⁵ immediately the king sent ²⁶ an executioner, and commanded ²⁷ his head to be brought: and he went and beheaded him in the prison.

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

29 And when his disciples heard ²⁸ of it, they came and took up his corpse, and laid it in a tomb.

Revised Version—¹ Thereof; for his name had become known: ² Is; ³ Do these powers work in him; ⁴ But others said, It is Elijah; ⁵ Even: ⁶ John, whom I beheaded, he is risen. *Omit* from the dead; ⁷ The sake of Herodias; ⁸ *Omit* had; ⁹ And Herodias set herself; ¹⁰ Deeded to kill; ¹¹ And; ¹² Righteous; ¹³ Kept him safe; ¹⁴ Was much perplexed; ¹⁵ He; ¹⁶ And the; ¹⁷ The chief men; ¹⁸ Herodias herself; ¹⁹ She; ²⁰ At meat; ²¹ And; ²² Out; ²³ Forthwith give me; ²⁴ But for the sake of his oaths and of them that sat at meat; ²⁵ Straightway; ²⁶ Forth a soldier of his guard; ²⁷ To bring his head; ²⁸ Thereof.

GOLDEN TEXT

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

DAILY READINGS

M.—Mark 8: 14-29. Death of John the Baptist.

T.—Luke 3: 15-20. Reproof of sin.

W.—Heb. 11: 32-40. The martyr roll.

Th.—Rev. 2: 7-11. The crown of life.

F.—Dan. 5: 1-7; 25-31. Belshazzar's feast.

S.—Isaiah 5: 8-13. Sinful feasting.

S.—Eph. 5: 6-21. Wise walking.

TIME

Early A. D. 29, the third year of Christ's ministry, called "the year of development." John had been in prison for probably a year.

PLACE

Macherus, a fortress to the north-east of the Red Sea, where John was imprisoned.

CATECHISM

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

LESSON PLAN

I. A Martyr to Duty, 14-18.

He had reproved King Herod for his sin.

II. Through a King's Folly, 19-23.

Against his own better judgment.

III. And a Queen's Revenge, 24-29.

Coolly planned and relentlessly carried out.

LESSON HYMNS

2; 34 (Ps. Sel.); 280; 532; 250.

EXPOSITION

See Lesson I
Connecting Links—Luke 9: 6 tells how the Twelve Apostles fulfilled their commission. During this preaching tour of the Twelve, John the Baptist was murdered by Herod Antipas, the tetrarch or governor of Galilee. He had been thrown into the prison fortress of Macherus on the banks of the Jordan near the northern part of the Dead Sea, because he rebuked Herod for his sins. This lesson tells of his death.

I. A Martyr to Duty, 14-18.

V. 14. *King Herod*. Popularly called king, but in reality only tetrarch, or governor. (Luke 9: 7.) A "tetrarch" is literally

a governor of a fourth part; here the one fourth of Herod the Great's whole kingdom. *Heard of him*; of his great works. The news might be somewhat slow to reach Herod, living, as he did, a vicious life at court, and surrounded by those who had no interest in the circle in which Jesus moved. *His name was spread abroad*; by His own marvellous works, through Galilee, and by the mission of the Twelve. *And he said, That John the Baptist, etc.* He was haunted by a guilty, superstitious fear, because of the murder of John. *Therefore do these powers work in him.* (Rev. Ver.) John had wrought no miracles in his lifetime (John

10: 41), but Herod thought that, having come back from the dead, he would have the power of working miracles.

V. 15. *It is Elias*; the Greek form of Elijah. The Jews expected Elijah to reappear to prepare the way for the coming Messiah. (Mal. 4: 5.) They knew not that he had already come. (Matt. 11: 14.) *It is a prophet, even as one of the prophets* (Rev. Ver.); not a prophet risen from the dead, but one in the spirit and power of the old prophets. (But see Luke 9: 8.)

Vs. 16, 17. *It is John*. Herod's guilty conscience would allow him to take no other view. *For Herod himself*. This gives the reason of Herod's thought (v. 14), his cruel treatment of John. So keenly does Herod's conscience accuse him. "Conscience is a thousand swords." *Bound him in prison*. (See Connecting Links.) *For Herodias' sake*. Herod met her at Rome when the guest of his elder half-brother, Philip, whose wife she was. He divorced his own wife, the daughter of Aretas, King of Arabia, that he might marry her. Herodias, on her part, was ambitious to be a queen, and her husband, Philip, the eldest son of Herod the Great, had been disinherited by his father.

V. 18. *For John said* (Rev. Ver.). The tense implies that he had said it frequently. *It is not lawful*; a plain commonplace of morality. It was doubly unlawful to put away his own wife and then to marry the wife of another man.

II. Through a King's Folly, 19-23.

V. 19. *Had a quarrel*; a grudge. The Rev. Ver. reads, "set herself against him." She nursed her anger and waited her opportunity for revenge. *Would have killed him*. Imprisonment was not enough; only his death could satisfy her hatred. *She could not*. The reason is given in the next verse.

V. 20. *For Herod feared John*; "as Queen Mary feared John Knox, and Ahab feared Elijah, though urged on by Jezebel." (Peloubet.) There was a mixture of reverence and superstition, as well as cruelty, in Herod's nature. But he had political rea-

sons as well for fearing him. The people thought John a prophet (Matt. 14: 5) and would resent his slaughter, and popular disfavor would prejudice Herod's standing at Rome. *A just man and an holy*; just towards men, holy towards God. *Kept him safe* (Rev. Ver.); that is, from the designs of the cruel, crafty Herodias. *When he heard him, he did many things*; that he would not have done, had it not been for John's influence. The Rev. Ver. reads, "he was much perplexed"; because he found himself in a struggle between respect for John and desire to gratify Herodias' wish. *Heard him gladly*. But, like the stony ground hearer, the impression was all on the surface.

V. 21. *A convenient day*; for her murderous designs. Herodias hoped to persuade the king to do, when heated with wine and passion, what he would not do when sober. *Made a supper*; a banquet. *Lords*; the civil authorities, nobles and state officers. *High captains*; the military men (Greek, *chiliarchs*, or "commanders of a thousand"). *Chief estates*; the chief men, or the social leaders of Galilee.

Vs. 22, 23. *The daughter of Herodias*; her daughter by Philip. To gain her hellish purpose Herodias degraded her own daughter. The girl's name was Salome, according to Josephus. *And danced*. Such dances and dancing girls were always disreputable. *Pleased Herod*; who was "fascinated by the novel spectacle of a high-born and charming girl going through the voluptuous movements of an Oriental dance." *Whatever thou wilt*. Will and the bewitching princess made Herod lavish with his promises. *He swore unto her*. Salome perhaps hesitated for a moment what to ask, and the king then repeated the promise in a more extravagant form and backed it with an oath.

III. And a Queen's Revenge, 24-29.

Vs. 24, 25. *What shall I ask?* This seems at variance with Matt. 14: 8, but the reading of the Rev. Ver. of that passage, "being put forward by her mother," gives the same sense as here. *She came in straightway*; with

haste. Charity would say "she could not have done it, if she had taken time to think." But Salome seems to have been of her mother's sort and to have taken up her mother's grudge. (See v. 28.) *Give me by and by.* Old English for at once, this instant. *A charger*; a platter, or dish on which food was served.

V. 26. *The king was exceeding sorry*; for the reasons given in v. 20. *But for the sake of his oaths.* (Rev. Ver.) He had probably repeated the oath several times. *For their sakes which sat with him.* They might taunt him with not keeping his promise. *Would not reject her*; slight her by refusing to keep his word, poor fool that he was.

See Lesson I

APPLICATION

But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead, v. 16. It was a guilty conscience which caused Herod to imagine that the murdered Baptist had risen from the dead. So Shakespeare, in King Richard III, makes the king dream, before his last fatal battle, that all the ghosts of those whom he had caused to be murdered passed before him. When he awoke from sleep, he said: "Methought the souls of all that I had murdered came to my tent; and every one did threat to-morrow's vengeance on the head of Richard." And Macbeth, when he came into the banquetting-hall after the murder of Banquo, imagined that he saw the murdered man sitting in the chair which had been reserved for himself. Victor Hugo represents Jean Valjean in *Les Miserables* as sitting in a room, brooding over the crime of which he had been guilty. "At length he rose from his chair and bolted the door. He was afraid lest something might enter, and he barricaded himself against the possible. A moment later he blew out the light, for it annoyed him, and he fancied he might be overseen. By whom? Alas! What he wanted to keep out had entered; what he wished to blind was looking at him. It was his conscience; that is to say, God."

For Herod feared John, v. 20. But John did not fear Herod. It is a dangerous thing

Vs. 27, 28. *The king sent.* In old-time fortresses the prison and the banquetting-hall were not far separated. The birthday feast was evidently held within the fortress of Macherus. *An executioner*; a soldier of his body guard. *Brought his head*; while the festival was still in progress. *And the damsel gave it to her mother.* "What a nerve," says Bruce, "the girl must have had! her mother's nature in her: the dancing and the cool acceptance of the horrible gift—well matched."

V. 29. *His disciples took up his corpse*; from the ground. Tradition says it had been cast from the prison. Having buried it, they went and told Jesus. (Matt. 14: 12.)

to offend God by not reproving sin. Felix sat upon the bench, and Paul was a prisoner before him. It was not Paul who trembled but Felix. Luther stood alone and his enemies were many and powerful. But he did not fear even devils as numerous as the rain-drops. Queen Mary would have liked to make John Knox quail, but he faced even the queen without a tremor. There is nothing like being on the right side for making men bold. The fear of God drives the fear of man from our hearts. Herod feared John and he also feared Herodias. Between these two fears he was tossed to and fro until, at last, in a fit of drunkard's passion, he made a decision on the side of Herodias and caused John to be put to death.

Knowing that he was a just man and an holy, v. 20. Herod's fear was partly superstitious, no doubt, but mostly because of John's character. Holiness is its own evidence. All but those utterly abandoned do it reverence. A teacher's or a preacher's influence is almost entirely measured by his consistency of life. He may dazzle for a while by skill or eloquence; but it does not last, unless he is himself what he professes to teach. There is comfort here for the less brilliant. Let them teach and preach as God has given them ability. A holy life will supplement their short-comings.

His brother Philip's wife...he had married her v. 17; heard him gladly, v. 20; laid hold upon John and bound him in prison, v. 17; sent an executioner, and commanded his head to be brought, v. 27. It is instructive to trace the downward progress of Herod. He took the first wrong step when he married Herodias. But his conscience was not entirely hardened by this first sin. He was still ready to listen to John and to follow his counsel in many things, but not to do the one thing which he should have done, give up Herodias. He kept near his side the cause of his departure from the right path and her influence over him became stronger and stronger, until at last she induced him to put John in prison. But even her persuasions could not lead the king farther in the ratification of her murderous designs, until she took advantage of a moment when strong drink and evil passion had stolen away his brains and drowned the voice of conscience, and obtained from him the sentence that John should be beheaded.

Herod had now cut himself loose from the one influence which would have kept him back from evil and gave himself up to the power which would drag him down. His course in the downward direction becomes more rapid. His next appearance in the Gospel story is when a certain Pharisee came to Jesus and warned him that Herod was likely to kill him. (Luke 13: 31, 32.) It was in reply to this warning that our Lord employed the only contemptuous words which we read of his ever having

See Lesson 1

POINTS AND PARAGRAPHS

To have heard of Jesus leaves us without excuse if we do not accept Him as our Saviour. v. 14.

Conscience makes cowards of us all. v. 16.

A good motto is to "Resist the beginnings"; for one wrong step leads easily to another. The downward road is steep and swift. v. 17.

Our truest friends are those who do not fear to rebuke our wrong doing. v. 18. "Faithful are the wounds of a friend." (Prov. 27: 6.)

uttered. He called Herod "that fox". Such was the Saviour's estimate of his character, a cunning, crafty, cruel, treacherous fox.

Then Herod again disappears from the pages of the sacred history, until we see Pilate sending Jesus to him for trial because he was the ruler of Galilee. (Luke 23: 7.) Herod was "exceeding glad" to see Jesus. (v. 8). He was not afraid of Him; he would not now have been afraid of John. A long course of sin had hardened his heart and seared his conscience as with a hot iron. He looked upon Jesus merely as one who might amuse him and his courtiers by working, for their entertainment, one of the miracles of which they had heard so much. (v. 8.) When our Lord refused to gratify their idle curiosity, the king with his men of war arrayed Him in mock splendor and then sent Him away. (v. 11.) This same Herod who had feared John, listened to his words, and obeyed many of his counsels, was now so sin-hardened that he could heap scorn and ridicule on the Master of John.

And it might have been so different with him. Had he only yielded to the persuasions and warnings of the Baptist, who knows but that he might have been led on step by step until he should have become a follower of Jesus? But because he would not retrace that first false step, he went on in the road which led at last to ruin. For, what hope could there be of a man who could not treat Jesus seriously? It is levity utterly incomprehensible and inexcusable.

It is a good thing that wicked people are not able to do all the evil they desire to do. v. 17.

To do "many things" is not enough. We must keep the whole law of God. To fail at one point is to be guilty of all (James 2: 10). v. 20.

The tempter is always on the watch for a "convenient day" to lead us astray. v. 21.

How far sin carries those who yield to it! The queen, in her eagerness for revenge,

thinks it no shame to expose her own daughter to shame. v. 22.

If a good mother is one of the richest of heaven's blessings, what a curse a wicked mother must be! v. 24.

A drunken promise is a foolish promise. v. 25.

Would that all sons and daughters were as prompt to obey their parents in what is good, as this girl was in evil! v. 25.

It is well to remember, before doing wrong, that being sorry for it will not save us from its consequences. v. 26.

If we have promised to do a wrong thing, the sooner we break our promise the better. It is a bad thing to make a wrong promise; it is a worse thing both to make it and carry it out. v. 26.

When Theodore Parker was in his fourth year, he was tempted to ill-use or kill a little spotted tortoise that was sunning itself in shallow water, but when the stick was raised to strike it, he thought he heard a clear voice say, "It is wrong." He hastened home and told it to his mother, and asked what it was that said, "It is wrong." The mother wiped away her tears as she took little Theodore in her arms, and said, "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer; but if you turn a deaf ear and disobey, then it will fade out little by little, and leave you in the dark without a guide. Your life depends on heeding that little voice."

"We return, through what we regard as the ruins of the magnificent castle palace of Herod, to the highest and strongest part of the defence—the eastern keep or the citadel, on the steep slope, one hundred and fifty yards up. The foundations of the walls all around, to the height of a yard or two above the ground, are still standing. As we clamber over to examine the interior, we notice how small this keep is—exactly 100 yards in diameter. There are scarcely any remains of it left. A well of great depth,

and a deep cemented cistern, with the vaulting of the roof still complete, and—of most terrible interest to us—two dungeons, one of them deep down, its sides scarcely broken in, 'with small holes still visible in the masonry, where staples of wood and iron had once been fixed!' As we look down into its hot darkness, we shudder in realizing that this terrible keep had for nigh ten months been the prison of that son of the free 'wilderness,' the bold herald of the coming Kingdom, the humble, earnest, self-denying John the Baptist."—Edersheim.

When John was put in prison, and afterwards beheaded, it may have seemed to his disciples that his life had been a failure, and that all his words had come to nothing. And, indeed, as the world counts success, John was a failure. In the same sense was Jesus Christ, who ended His life on a cross, as John ended his in prison. Robertson, of Brighton, used to say: "Heaven is made for those who are failures on earth." The lesson from the life of John is that it is not required of us that we be successful, but that we be faithful. Among the Beatitudes of the Sermon on the Mount, we do not read, "Blessed are the successful," but "Blessed are the poor in spirit, the meek, the merciful, the pure in heart, the persecuted." It is what we are, far more than what we achieve or what we get, that counts in heaven. The gates of heaven open wide for those who are brave and resolute enough to be counted as failures here.

It is said that it was "for their sakes which sat with him," that Herod would not refuse the request of the daughter of Herodias. He feared their ridicule and scorn if he should take back his word after having once passed it. And certain it is that many are kept from taking the stand which they know to be right by the fear of the scornful laugh or biting sneer of companions. Let those who are mastered by this fear learn a lesson of courage and manliness from William Ewart Gladstone, who, while he was a school-boy at Eton, at a club dinner, when the time came for a coarse toast that was

usually drunk with enthusiasm, turned his glass upside down and retained his seat, a silent and solitary protest against all who rose to honor that toast. We ought not to be like jelly-fish, to have our conduct shaped by outside influences, but should have the moral back-bone which will enable us to stand alone, for what is right and true.

"Be sure they sleep not whom God needs!"

So says Browning in his Paracelsus. John's work was done, and so John sleeps. A

See Lesson 1

TEACHING HINTS AND HELPS

With a junior class, there can be no better way than to follow the narrative step by step. It is only when children grow a little older, that analysis of character and motive becomes interesting. What draws them here is the foolish, wicked, rash king; the cruel and cunning queen, and the bewitching girl, so quickly learning her mother's evil ways; and, even more, if properly presented, the sturdy, faithful, courageous John, with all the sadness of his tragic end. Use Herod's folly and crime, not only to warn against strong drink, but against every evil passion and habit—for sins generally "lunt in gangs."

For the older classes, the lesson may be taken as A STUDY IN CONSCIENCE.

There are four distinct types.

I. JOHN THE BAPTIST, whose conscience bade him speak the truth, though the heavens should fall. There is room for the dramatic in the expansion of v. 18—the wilderness prophet in the presence of the pampered ruler, testifying again and again (see Exposition) to his face concerning his horrible sin and crime. Scripture examples abound—Nathan (2 Sam. 12), Elijah (1 Kings 18: 18), Daniel (Dan. 4: 25), Paul (Acts 24: 25).

John's is a sample of a clear conscience.

II. HEROD, in whom conscience was active, though frequently over-ridden. He knew it was wrong to bind John in prison, but did it because of his guilty love for Herodias. He listened to conscience, and kept John alive, when Herodias would have had him

young man still, when the cruel blow was given which left his body a headless corpse; and a young man-still, the Man of Nazareth, when He cried on the cross, "It is finished," and bowed His head and gave up the ghost. There is a twofold lesson here: First, let us make haste to do our work in the world, for our time may be short; secondly, when men die martyrs to duty or are slain in a just cause in battle, let us not unduly mourn. God's ways are strange, but they are wise ways, too.

Conscience made him listen gladly to many things John had to say, and doubtless to resolve some time (but not then) to leave off sin. Conscience, lulled to sleep in the excitement of the feast, waked up sternly when the demand for John's head came. Again conscience was violated. The wound was apparently fatal. (See Application, on Herod's downward course.)

Herod's was a case of conscience struggling, but quenched.

III. HERODIAS. So far as appears, she had already reached the stage which Herod finally reached, conscience not only "seared with a hot iron" (1 Tim. 4: 2), but utterly dead. (See 1 Tim. 5: 6.) There are few sadder figures in history, even as there is no sadder state into which one can fall, than to have conscience dead within the breast.

IV. HERODIAS' DAUGHTER. We must avoid the extreme of classing this young girl unreservedly with her crime-hardened mother. She was evidently not new to evil. The atmosphere of sin had long enveloped her. It was indeed in her very veins. But remorse probably followed her sin that day. Her's was an instance of trifling with conscience. She was gay and giddy, and let herself go in the whirl of excitement. Oh, how many are the sins of thoughtlessness!

Paul's rule is the only safe and right one. Acts 24: 16. *See Lesson 1*

. Questions for Juniors—14. To what king is reference made? How many Herods were there? (Matt. 2: 3; Luke 3: 19; Acts 12:

1.) Of whom had Herod heard? How? What did he say?

15-18. How was Christ regarded by others? Why Elijah? (Mal. 4: 5.) What caused Herod to think about John? How had he treated John? Why? Where was he imprisoned? Who was Herodias?

19, 20. What feeling did Herodias entertain towards the Baptist? What did she resolve? Why did Herod fear John? How did he act? Who did the same? (Acts 24: 25.)

21-23. What day was observed? In what manner? Who were invited? Who came to amuse them? By whose plan? With what effect? What offer made by Herod? How did Herod confirm his promise?

24-26. Whose advice asked? What given? What was a charger? How did Herod feel?

27-29. How did he act? Why did he yield? What is his folly? What command given? How obeyed? What did John's disciples do?

For Seniors—14. How had Christ's fame been spread abroad? What was Herod's view? Did John work any miracles? (John 10: 41.) What did Herod suppose? Who thought the same? (Matt. 16: 14.)

15-18. Who did others suppose Christ to be? Why? What was Herod's opinion? Why had John been imprisoned? Describe

his early life, work, appearance and character. To what should reproof lead? (Prov. 15: 32; Prov. 6: 23; Prov. 13: 18.)

19, 20. With what is revenge inconsistent? (Luke 9: 55.) From what does it proceed? (Ezek. 25: 15.) What is meaning of "observed"? In what spirit did he hear him?

21-23. How was Herod's birthday observed? Who were among the guests? How did Herodias' daughter act? How did Herod evidence his folly? For what do many today offer the kingdom of their souls?

24-26. What hellish request made? What prompted it? Distinguish between the king's sorrow and true repentance. How did Pilate try to soothe his conscience?

27-29. Did Herodias succeed in silencing John? (Gen. 4: 10.) What act of respect did John's disciples show? Whence did they seek comfort? Who is our true solace in sorrow?

See Lesson 1
Bible Side Lights—RISEN FROM THE DEAD—1 Kings 17: 19-23; 2 Kings 4: 32-37; 13: 20, 21.

BOUND HIM IN PRISON—2 Kings 17: 4; 25: 7; Acts 5: 18; 12: 5, 6; 16: 23.

ON HIS BIRTHDAY—Gen. 40: 20.

ASK WHATSOEVER THOU WILT—Esth. 5: 3; 7: 2.

See Lesson
Topics for Brief Papers

(To be assigned the Sabbath previous.)

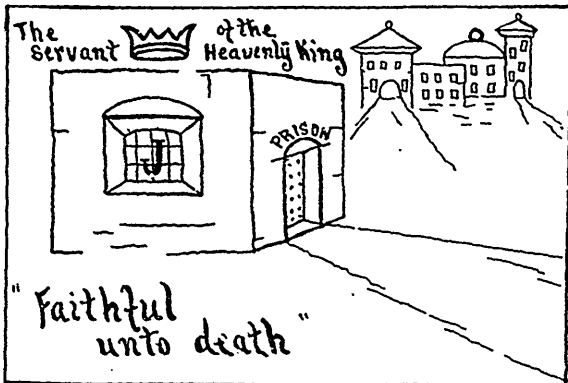
1. Revenge.
2. Herodias' daughter.
3. John as a martyr to conscience.

See Lesson
FOR TEACHERS OF THE LITTLE ONES

Connection—Speak of the pretty pigeons we have all seen, flying about, gently "cooing." Some kinds are called "carrier" pigeons or "messengers," trained to carry

messages a long distance. The messages are written and rolled up very small—sometimes put in a goose quill and tied with a fine wire to one of the tail feathers—and away fly the pigeons, carrying messages that may mean life or death to many in time of war. (Recall the messenger dove sent out by Noah, Gen. 8: 6-11.)

Recall the gospel messengers of last lesson. Would it not be nice to be like little carrier pigeons,



carrying messages of love and salvation to all who do not know Jesus?

John the Baptist, the Messenger—Draw outline of a prison, also outline of a palace. Tell briefly the story of John the Baptist and the message he brought.

Here he is in this prison at Machærus (map), put there because he was a faithful messenger of King Jesus.

In this palace—prison—at Machærus lived Herod Antipas, the king (tetrarch, governor) of that part of Palestine, a wicked man (one of the four sons of that Herod who had all the little boy babies in Bethlehem killed, thinking the baby Jesus would be one of them).

While John was telling people to give up all their wicked ways and get ready for Jesus, Herod Antipas did a very wicked act. (Stole his brother Philip's wife, Herodias, and took her to his own palace.) John told him that God was very angry with him. Herod listened to John, and feared the brave, good man, but did not undo the wicked deed. Herodias was a wicked woman, and was very angry at John the Baptist, and would have killed him, but she

did not dare; so she coaxed Herod to shut him up in prison. He was for ten long months a prisoner. (Sometimes Jesus lets His dear friends suffer, to make them truer and stronger.)

John's Death—One day Herod Antipas made a birthday supper, and invited all his great men. The young Salome, daughter of the wicked queen, came in and danced before the king to entertain the guests. Herod and his friends were no doubt drunken with wine. (Teach Golden Text. Drinking strong drink leads to many sins.) Tell the rest of the story. Do not make the picture too vivid. There is no use in filling the little minds with this horrible scene. Let the chief thought be John's faithfulness to his king's orders, and the joy that comes from dying in the service of King Jesus.

Faithful unto Death; Joy in Service—A young soldier boy was shot in battle. As he lay dying, he said to his comrades who were bending over him, "Tell them at home not to grieve for me; I am glad to die in the service of my queen. Oh, it is a glorious death!" Tell some story of a child martyr.

BLACKBOARD REVIEW

**Trifling
Tampering
Con Temning** WHERE IT ALL ENDS

See less.
The lesson is a dismal one—a king, a queen, a princess, all involved in the foul crime of murder. The practical truth which the Review may be used to impress on the scholars is that which has come to the surface repeatedly in the course of teaching the lesson—WHERE IT ALL ENDS, our wrong dealing with conscience. Get the scholars to tell what conscience is. The story of Theodore Parker (Points and Paragraphs) will help. Then show Herodias' daughter trifling with conscience in her giddiness and excitement; Herod tampering with conscience in his foolish fondness for Herodias, and his foolish sticking to a wrong promise; and, finally, Herodias contemning conscience—utterly despising its voice, until the voice ceased altogether. The sure end of it all—sin, wrong, wretchedness; all infinitely sad, but powerful as a warning.

LESSON XII.

THE FEEDING OF FIVE THOUSAND

June 17, 1900

John 6: 5-14. Commit to memory vs. 9-12. Compare Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17.

5 When Je'sus¹ then lifted up his eyes, and ²saw a great ³company come unto him, ⁴he saith unto Philip: Whence ⁵shall we buy bread, that these may eat? ⁶And this he said to prove him: for he himself knew what he would do.

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

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two ⁷small fishes: but what are ⁸they among so many?

10 ⁹And Je'sus said, Make the ¹⁰men sit down. Now there was much grass in the place. So the men sat

down, in number about five thousand.

11 ¹¹ And Je'sus took the loaves; and ¹²when he had given thanks, he distributed ¹³to the disciples, and the disciples to them that were set down; ¹⁴and likewise of the fishes as much as they would.

12 When they were filled, he ¹⁵said unto his disciples, Gather up the ¹⁶fragments that remain, that nothing be lost.

13 ¹⁷ Therefore they gathered them together, and filled twelve baskets with ¹⁸the fragments of the five barley loaves, which remained over ¹⁹and above unto them that had eaten.

14 ²⁰ Then those men, when they had seen the miracle that Je'sus did, said, This is ²¹our truth ²²that prophet that ²³should come into the world.

Revised Version.—¹ Therefore lifting up; ² Seeing that; ³ Multitude cometh; ⁴ *Omit* he; ⁵ Are we to buy? ⁶ *Omit* of them; ⁷ *Omit* small; ⁸ These; ⁹ *Omit* and; ¹⁰ People; ¹¹ Jesus therefore; ¹² Having given thanks; ¹³ *Omit* to the disciples and the disciples; ¹⁴ Likewise of the fishes; ¹⁵ Saith; ¹⁶ Broken pieces which remain over; ¹⁷ So they gathered them up; ¹⁸ Broken pieces from; ¹⁹ *Omit* and above; ²⁰ When therefore the people saw the sign which he did, they said; ²¹ The; ²² Cometh.

GOLDEN TEXT

Give us this day our daily bread. Matt. 6: 11.

DAILY READINGS

M.—John 6: 5-14. The feeding of five thousand.

T.—Mark 8: 1-9. Four thousand fed.

W.—Mark 8: 10-21. Dull of understanding.

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

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

S.—Psalm 107: 1-9. The hungry filled.

S.—Mr.: 6: 30-44. Blessing makes abundance.

TIME

Spring of A. D. 29. Shortly after death of John the Baptist, and close to the time of the Passover. (John 6: 4.)

PLACE

Near Bethsaida, at northern end of Sea of Galilee, on eastern side.

CATECHISM

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

LESSON PLAN

I. A Question of Supply, 5-9.

Whence shall the multitude be fed?

II. Enough and to Spare, 10-14.

Hunger satisfied and heaps of fragments left, to the wonder of all present.

LESSON HYMNS

14 (Ps. Sel.); 201; 161; 509; 142.

See Lesson I

EXPOSITION

Connecting Links.—Jesus, having heard of the death of John the Baptist, went across the Lake of Galilee. (Matt. 14: 12, 13.) This movement was probably not, as some have thought, to avoid the hostility of Herod, but rather for rest for Himself and His disciples. (Mark 6: 31.) John's death awakened thoughts of His own death, and He sought the solitude of the desert for rest and communion with God. The people followed Him there, and He fed them miraculously. This miracle is the only one recorded by all four Evangelists. "It marks," says Edersheim, "the climax in our Lord's doing"; and he adds: "we cannot fail to mark the contrast between King Herod and the banquet that ended with the murder of the Baptist (Lesson XI.), and King Jesus, and the banquet that ended with His lonely prayer on the mountain side, the calming of the storm on the lake,

and the deliverance from death of His disciples."

I. A Question of Supply, 5-9.

V. 5. *Saw a great company.* The crowds had possibly been coming all day. (Mark 6: 33.) Some seeing Him depart had followed Him on foot around the lake. (v. 2.) Many others who were on their way to the Passover at Jerusalem (v. 4) would turn aside to hear Him. Jesus, though needing the rest for which He had come (Mark 6: 31) and though engaged in quietly teaching His disciples (v. 3; sitting was the attitude of the Jewish Rabbi when teaching), received them graciously, teaching them and healing their sick. (Luke 9: 11.) Jesus was never too busy to think of those in need. *Saith unto Philip.* Why did he address Philip in particular? He was nearest to Him at the time, say some. He had charge of the provisions, say others; whilst, again, it has been sug-

gested, that, being a native of Bethsaida, which was not far away, he would know the country best and where to find food. But Dods, following Cyril, is doubtless right when he finds the explanation in Philip's character, and in the word "prove" of verse 6. "Philip was apparently a matter-of-fact person (14: 8), a quick reckoner, a good man of business, and therefore, more ready to rely on his own shrewd calculations than on unseen resources. This weakness Jesus gives him an opportunity of conquering." (Expositor's Greek Testament.) *Whence?* From what village, or with what money? *Bread*; literally, loaves.

V. 6. *To prove him.* See on preceding verse. *He himself knew what he would do.* "With God all things are possible." (Matt. 19: 26.) It was the intention of Jesus from the first to perform the miracle. He was, therefore, not in need of suggestions from any one.

V. 7. *Philip answered him.* Prudently he makes his calculations, thus showing that Christ's estimate of him was correct. *Two hundred pennyworth.* The penny was the Roman silver coin known as the *denarius*, worth about 17 cents. The whole amount would be about \$34.00, which would represent a much larger sum now. A *denarius* at that time represented a day's wages. No such amount of money was available; nor was there any store of provisions near by to be bought. It was, therefore, impossible, according to Philip, to provide for the multitude. It was a common sense answer, but it lacked the element of faith.

V. 8. *One of the disciples, Andrew.* They had been discussing the Master's question to Philip amongst themselves in a sort of committee of supply. Andrew's mind, as well as Philip's, was of a practical bent. It was he who brought Peter to Jesus. (1: 41.) With Philip, he carried to His Lord the message of the Greeks in the Temple who were seeking for Jesus. (12: 22.) Philip had emphasized the difficulty. Andrew now points out the very limited resources. He is one step in advance of Philip, in that, whilst Philip sees only impossibilities,

Andrew points out what is available, little though it be. He has a constructive mind. A valuable sort of man in any enterprise.

V. 9. *A lad*; literally, "one little boy." *Barley loaves.* Small, thin, coarse cakes, the food of the poorer classes; the cheapest kind of bread. (Ezek. 13: 19.) *Two small fishes.* The word means literally a relish or "kitchen," eaten with bread, like our sardines, or the Russian "caviar," or the pickled herrings of Holland and Germany, or a peculiar kind of small dried fish, eaten with the bones, in the north of Scotland. (Eldersheim.) The Lake of Galilee abounded in small fish, which when dried or pickled were eaten along with bread. They were probably the boy's lunch, and he must have been much absorbed in what was going on not to have eaten them before. *But what are they?* "Showing the helplessness of the disciples and the inadequacy of the means, as the background on which the greatness of the miracle may be seen."

II. Enough and to Spare, 10-14.

V. 10. *Make the men sit down.* With what calm self-possession Jesus speaks, as though preparing for an ordinary meal. Their obedience showed their faith in His power. There was much grass. It was in April, the time of the Passover (v. 4), and the earth was covered with spring-time verdure. *The men sat down* reclined on the grass. John does not rec. in the women and children. Matthew mentions them. (ch. 14: 21.) Says a commentator with a fatherly heart: "Some of the children might steal up to Jesus, to receive from His own hand."

V. 11. *When he had given thanks*; the usual grace before meat offered by the head of a Jewish family. Even pagans gave thanks before meals. The blessing of God was necessary to the miracle. *He distributed to the disciples.* They were co-workers with Jesus. It was a fitting symbol of the work to which Jesus was calling them, to break to the multitude the Bread of Life. *As much as they would*; until all were satisfied.

Vs. 12, 13. *When they were filled.* They had received a full meal, in contrast with the little bite suggested by Philip. (v. 7.)

Gather up the fragments; the broken pieces that were not used. *That nothing be lost*; a lesson in thrift. *Filled twelve baskets*. The fragments were thus larger than the original supply. "All four accounts have the same word for basket, *cophinos* (our 'coffer'), that is, the wallet which every Jew carried when on a journey, to keep himself independent of Gentile food, which would be unclean. Each of the twelve gathered into his own 'basket,' and filled it full." (Camb. Bible.) *Barley loaves*. The words show that the fragments were identical with the original loaves. (v. 9.)

V. 14. *Then those men; who had eaten. This is . . . that prophet.* It was commonly

Old Lesson APPLICATION

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? v. 5. Two things are taught us in this verse concerning Jesus. One is His unselfishness. Mark tells us that He had not time to eat. The coming of the multitude would prevent His getting His needed repose. But, instead of uttering impatient words, as we might have done, about the thoughtlessness of the crowds in pursuing Him, our Lord immediately thought of their great need and of how it was to be supplied. He was willing to give up His rest to provide food for the poor, weary, tired people He saw climbing up the hill. How often we have been too tired to run an errand for a busy mother, or amuse a younger brother or sister or do some other kind act! "Too tired" in such cases often means, too selfish. The other thing about Jesus which appears here is His sympathy with the bodily needs of men. He knew what it was to be tired and hungry and thirsty. "We have not an high priest who cannot be touched with the feeling of our infirmities," of whatever sort they may be. (Heb. 4: 15.)

And this he said to prove him; for he himself knew what he would do, v. 6. The test which Jesus applied to Philip was one suited to the peculiar character of the man. Philip was a practical, matter-of-fact person, to whom it was very difficult to believe in any power

thought that, according to the prophets, the coming Messiah would banish all earthly want. This creative miracle was so in keeping with that thought, that they concluded Jesus was the prophet of Deut. 18: 18, whom they identified with the Messiah. The rest of the chapter shows us how little they knew of the real Messiah, for when on the following day (v. 22), having followed Him to the other side of the lake, He applied to them the test of spiritual life (v. 53), many became offended and forsook Him. (v. 66.) To identify themselves, body, soul and spirit, with this Nazarene, was more than their pride could bear. A Messiah King they would have crowned with enthusiasm.

which could not be seen or felt or measured. It was he who, in the upper room, asked for an immediate sight of God (John 14: 8), not understanding how God could be known in any other way. Philip has been called "the realist among the disciples." The only way that occurred to him of meeting the need of the multitude for food was by means of money, and his calculating mind told him that even to give each a little would require more than was available. The Master left him to wrestle with this problem all day, and then, at evening, showed him that there was an unseen power of which he had not thought which could provide for the crowds. So Jesus still tests us by setting us to grapple with difficult tasks. But our comfort is that He knows to what the testing is to lead and, at the end, we shall have, as Philip had on the evening of that memorable day, a firmer and more intelligent faith in the power of Christ. Sometimes we are tested by trials and sorrows, but, as the following lines teach us, Jesus will bring us safe through them all.

"One who has known in storms to sail,
I have on board;
Above the raging of the gale,
I hear my Lord.
He holds me when the billows smite,
I shall not fall.
If sharp 'tis short, if long 'tis light;
He tempers all.

Safe to the land, safe to the land,—
The end is this ;
And then with Him go hand in hand
Far into bliss."

What are they among so many? v. 9. Philip and Andrew show two different ways of acting in the presence of a hard duty. Philip gives the whole thing up in despair. Andrew reckons up his resources, and does his best with these to accomplish the task. Andrew's way is better than Philip's. If the Church were all Philips, where would missions be? It is the planning Andrews who count, even if the "ways and means" are small. For as the five loaves and the two fishes, by the blessing of Christ, satisfied the multitude, so the most limited means have often accomplished the most wonderful results. William of Orange, with his few Hollanders, boldly defied the powerful Philip, and won. Carey went out to India under a missionary society whose funds amounted to less than seventy dollars. Let us not be afraid that our humble powers, if consecrated to Christ, will fail to achieve any task which He sets us. "I can do all things through Christ which strengtheneth me." Phil. 4: 13 is the motto of faith.

Then those men, when they had seen the miracle

that Jesus did, said, This is of a truth that prophet that should come into the world, v. 14. The miracle convinced many that Jesus was the Messiah, and they were ready to carry Him in the arms of their sudden enthusiasm to the throne of David. But why were they so enthusiastic about Him? It was because they thought that He would provide for them food and drink without giving them the trouble of working for these. But Jesus did not wish then, and He does not wish now, to have subjects who serve Him only for what they can get. He seeks of His followers that they shall serve Him because they love Him and desire to be like Him.

Three thoughts may be added on the teaching of these miracles *concerning the connection between the use of means and the blessing of God:*

1. All means are inadequate without the divine blessing. The shrewdest and most business-like of the disciples could not devise a plan for feeding the multitude.

2. It is our duty to make diligent use of means. Andrew and the lad were right in bringing forward their slender provision.

3. The blessing of God crowns the use of apparently inadequate means with success. "God and one are a majority."

See Lesson I

POINTS AND PARAGRAPHS

Christ now looks out from His throne on the weary multitudes of earth with the same sympathy which He showed towards those who were toiling after Him up the steep paths of the mountain. v. 5.

We do not know the purpose of the tests that we have to endure ; but Christ knows. v. 6.

Christ not only knows all our needs, but knows how they are to be supplied. v. 6.

Philip is the father of all those who think that money is the chief element in the work of spreading the gospel among men. v. 7.

To suggest some way of meeting a difficulty is better than criticism, even if the way suggested is not perfect. (v. 8.) The Christian worker who is "practical" is invaluable.

"Lucky little lad," with your barley loaves

and fishes, to have been so helpful a co-laborer with the Divine Master that day! v. 9.

Obedience is our duty ; results are in the hands of God. v. 10.

Even the Pagans teach us to ask a blessing at our meals. (v. 11.) (See Exposition.)

He who feasts as Christ's guest will always have enough. (v. 11.) (See Phil. 4: 19.)

Although our Lord could make out of five loaves and two fishes provision for thousands, He would not allow a fragment to be wasted. (v. 12.) "Waste not, want not."

There is abundant provision in the gospel for the needs of every human soul. v. 13.

One deed of power counted far more in the eyes of these men than countless acts of holiness and love. v. 14.

Our obedience to the commands of Christ is not limited by our ability. The Master does not say to His servants, "Do what you can," but "Do what you cannot." In bidding His disciples feed the multitude, He brought them face to face with the impossible. Nothing could be more impossible for them to do, and yet Jesus commanded it, and they did it. In the presence of duty, it is not for us to ask, "Can we do it?" but, "Has the Master bidden us do it?" If He has, then it is our business to go forward in spite of impossibilities, and they will be changed into possibilities, as has been the case with locomotive engines, and ocean steamships, and electric cables, and suspension bridges. We have all these things, because men have not feared to attack impossibilities, and have overcome them.

"So near to glory is our dust,

So close is God to man,

When duty whispers low, 'Thou must,'

The soul replies, 'I can.'"

Christ never refuses what we bring to him. It is related that Henry Varley said to Moody, when he was young and unknown, "Brother Moody, God has yet to show the world what he can do with one really consecrated laymen." Mr. Moody was of small gifts and limited education, but he exclaimed with exultation, "By God's grace I'll be that one." Our talents may be but as the five barley loaves and two small fishes, but when given to Christ we have discovered the secret of immeasurable power.—Hurlburt's Illustrative Notes.

The Rain-drop reasoned: "Since showers are made of drops, if I fall to the earth the others may follow" ? That rain-drop ought to have been elected professor of the chair of Common Sense in Every-day College.—Rev. John F. Cowan.

We do not know the after history of the lad whose lunch became the Lord's feast, but we are sure that it must have been a noble record. For it is a principle in the Kingdom of Christ that those who use well for Him what they have, receive more. The servants who gained for their lord, the one, ten pounds, the other, five pounds, with the one

pound received, became rulers over ten and over five cities. (Luke 19: 17, 19.) So the lad who placed his whole stock at the disposal of Jesus, must have been rewarded by being allotted some more important service for the Master.

"This is a charming lesson for small boys. Notice that Christ almost always had men in partnership with Him in working His greatest miracles. In His first miracle the servants were His helpers; in the healing of the palsied, the four mutual blanket-bearers; in raising Lazarus, He whose voice lifted the dead asked a man to roll away the stone. So here in this stupendous miracle a small lad was His helper." - Bishop Warren.

"We are taught by Jesus Himself to take this miracle as symbolical, for He followed it with the great discourse on the Bread of Life." So we cannot be wrong in seeing, in the hungry crowd, the race of man with the deep desires which the world can never fill, in the bread from Christ's hands, the perfect food of the world, of which if we eat, we shall be satisfied and live forever; and in the disciples carrying to hungry lips what Jesus had laid in their hands, the example which all Christian men are bound, and all deeply Christian men will be impelled, to follow, in their stewardship of the gospel."—Alexander McLaren.

The tenderness of Jesus is conspicuous all through this miracle. And even the roughest nature is, on that account, attracted by the story. As ice under the sun, the hardest heart responds to tenderness.

"We long for tenderness, like that which hung

About us lying on our mother's breast."

The person of Christ is instinct with this tenderness, this "bending of a high mind and great strength to sympathy with small things, weak things," this "adaptation to helpfulness in love." It is on this account that His gospel has special attraction for the toiling, and the weak and the weary. In sunshine we may think we have no need of Him. When cloud and storm and darkness

come, who so safe a refuge and so tender a helper as this Son of man?

"Dannecker, the famous sculptor, made a statue of Christ, and when it was completed he called a child to his studio, and, unveiling the statue, asked who it was. The child shook her head and said it must be some great man. The sculptor knew he had failed. He threw it aside and studied the life of Christ—feeding the hungry, healing the sick,

restoring the blind, raising the dead, everywhere turning sorrow into joy. Then he carved his Christ, and again called the child, and asked her what he should call the statue. Her face lighted up with smiles, and she said: 'Why, it is "Suffer the little children to come unto Me!"' 'So the loving-kindness and tender mercy of our Christ prove that he is the promised One.'—J. M. Bingham in Peloubet's Notes.

TEACHING HINTS AND HELPS

The Golden Text, "Give us this day our daily bread" may be taken as the key to the lesson. It is a problem of food supply—how each one of a hungry multitude shall be fed.

Start the scholars off upon the question of the world's food supply—the great cities, which consume so much and produce nothing, the towns and villages, the scattered farms, armies on shore, fleets at sea, the wandering tribes of earth's lonely places, the inhabitants of the island specks, yes, the beasts and birds, the insects that flit for a day in the sunshine, the varied life in river and sea. All must be fed. Who feeds them? How?

Then bring the class back again to the Golden Text and how the miracle of the lesson illustrates it.

1. *Our Daily Bread.* The hungry, fainting multitude stands for a world's need—food for their bodies, nourishment for their souls. If the problem of supplying bodily food, as outlined above, is stupendous, what is to be said of the supplying of all that men's souls require, for this life and for the life beyond? (Particularize such needs as pardon for sin; peace with God; a sense of God's indwelling; strength to overcome temptation, to do the work God assigns us in His Kingdom, and to bear trials; the sight of the unseen, which will strengthen for the journey thitherward.

2. *Our helplessness to provide it.* True, even of ordinary food. We talk about "growing grain," "raising fruit," etc. Where should we be without God? Infinitely more helpless are we, if such can be, in regard to spiritual sustenance. Philip, Andrew, the

lad with the few loaves and fishes, may stand for man in the presence of the spiritual needs of the world. Learning, philosophy, the best meant efforts are as ineffective as the theories and the laboratory of the chemist are to produce a single stalk of growing grain. Men must fall back upon their Maker.

3. *Christ's power and grace.* "He Himself knew what He would do." (v. 6.) He, without whom "was not anything made that was made" (John 1:3), was conscious of the power to provide for all; and His heart yearned to do it. His power and grace extend to the needs of the soul as well as of the body.

4. *Christ's method.* Mark (1) The place of human co-operation—the disciples and the lad; (2) The ordinary procedure—the multitude properly arranged and the food deliberately served out; (3) The recognition of God—in the giving of thanks; (4) Economy—in the saving of the fragments.

Each one of these principles applies both in the sphere of nature and in the giving of the gospel to men. Trace them out.

Questions for Juniors—5. What is a miracle? How many of the gospels give this miracle? Where was it wrought? Whence such a multitude there? What had the disciples urged Christ to do with the multitude? (Mark 6:35, 36.) What feeling had Christ for them? How did He show it? Whom does Jesus ask about supplies? Where was Philip's home?

6, 7. Why was the question asked? What was the answer? Give the value of 200 pence. How did Philip view the case?

See Lesson 10

8, 9. Who was the more ready disciple? What provisions were there? Describe a barley loaf.

10, 11. What was Christ's command? What followed? (Mark 6: 39, 40.) What number of men were fed? Who besides? Picture the scene. Who helped Christ? In what way? What custom observed by Jesus? (See also Luke 22: 17-19.)

12, 13. Upon what did Christ set a value? What was His order? With what result? Were all satisfied? Who had given the increase?

14. What effect had the miracle upon the people? Whom were they expecting?

For Seniors—5-7. What always draws out Christ's sympathy? In what way did He manifest it at this time? In what way did Christ wish to "prove" Philip? Compare Philip's view with that of Andrew.

8, 9. Who was Andrew? What was his suggestion? Wherein did he see a difficulty?

10, 11. How did Christ honor His disciples? What similar privileges have we? How is the world to-day like this multitude? Who is the Bread of Life?

12. In our lives, after what fragments

See Lesson I FOR TEACHERS OF THE LITTLE ONES

Connection—Write "John the Baptist", "King Herod Antipas" (strokes).

When Jesus heard of the death of John, He and His apostles went away over

should we look? Against what did Christ here give a lesson?

13. What had caused the wonderful increase? In what other miracle did Jesus perform a similar work? (John 2: 7-9.) Give Old Testament examples. (Ex. 16: 14-35; 1 Kings 17: 6; 1 Kings 17: 9-16; 2 Kings 4: 42-44.)

14. Of what were the spectators convinced? Why did Christ work miracles?

Bible Side Lights—A GREAT COMPANY—Gen. 50; Mark 5: 31; John 5: 13.

A LAD—Gen. 21: 17-20; 1 Sam. 20: 35-40.

GIVING THANKS—Dan. 6: 10; Acts 27: 35; Rom. 14: 6; Eph. 5: 20; 1 Tim. 4: 4, 5.

THEY WERE FILLED—Matt. 5: 6; Acts 2: 4; Jas. 2: 15, 16.

WHICH REMAINED OVER—Matt. 16: 9, 10; Eph. 3: 20, 21; Ex. 16: 17, 18; 2 Cor. 9: 8-11.

See Lesson I
Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. The compassion of Jesus.
2. The share of the disciples, of the lad, and of their Lord in the miracle.
3. The ends served by the miracle.



the Sea of Galilee to Bethsaida (the "Fisher-town"), on the east shore (map). People on shore saw the well-known little sail-boat (illustrate by means of a paper boat), and hurrying around by way of land to Bethsaida, were there in crowds to meet Jesus and hear Him speak.

Introduction—Show five little loaves and two small fishes made of cardboard. We are going to hear a wonderful story about loaves and fishes. Picture the scene on that mountain-side overlooking the sea. (Sketch mountain, with strokes for Jesus and His disciples, dots for multi-tude—a sand tray may be

used, the mountain formed, twigs for trees, little sticks for people.) It is drawing towards evening. Jesus is sitting, talking to His disciples. Presently He sees great crowds gathering on the grassy plain below. Jesus knew they must be tired and hungry, for they had been following Him all day. His kind heart was full of pity for them. There was no place near by where they could get food. Jesus knew He could provide food for them, and intended to do so, but He wanted to see if His disciples really trusted His power.

Lesson Story—Make the dialogue between Jesus and Philip and Andrew very real. Philip said it would take more than thirty dollars to buy food for all that crowd. They had no money. Andrew remembered the little fisher lad who was carrying the scant lunch for Jesus and the disciples.

Small Things Used—Picture the crowds—tired and hungry—seated on the grassy slope (5,000 men, besides the women and children),

wondering where the food was to come from in that lonely place. Imagine their surprise when they found that Jesus had, by His almighty power, increased the small lunch of loaves and fishes, so that there was enough to satisfy all, and plenty left over to send away to other hungry ones, if need be. They knew this Jesus must be the promised King.

The Bread of Life—King Jesus is able to give love and forgiveness and everlasting life to everybody in all the world, and He wants us to let them know.

Giving Thanks—Impress the thought that, following the example of Jesus, we should, like Jesus, give thanks to God before eating. See that every child knows some simple "grace." Here is one:

Lord, we thank Thee for this food
May it do our bodies good,
From Thy hand we all are fed,
Give us, Lord, our daily bread.

BLACKBOARD REVIEW

Our Daily Bread

WHAT WE NEED

WHENCE COMES THE SUPPLY

It may be well, as suggested above, still to keep to the Golden Text in the Review. Next Sabbath's lesson will show the use the Lord Jesus Himself made of this miracle. He sought to create a hungering for the "Bread of Life." What better can teachers and superintendent do? A little talk and a few questions about our bodily wants will lead naturally to the deeper needs of the soul. (See Teaching Hints.) Quite young children may be led, and should be led, to perceive the need of pardon, peace, strength, hope. How are these needs of the soul to be supplied? Even as the needs of the body are supplied. There is nothing which we have that has not come from God. And there is nothing that will satisfy the longings of our hearts but what God gives. Show this, and dwell on such promises as those of Matt. 7: 7, 8, 11, and Phil. 4: 19. If all in concert repeat the Lord's Prayer as the Review closes, there will be new meaning to many in the petition, "GIVE US THIS DAY OUR DAILY BREAD."

See
Lesson
I

LESSON XIII.

REVIEW

June 24, 1900

<p>GOLDEN TEXT Thy Kingdom come. Matt. 6: 10.</p>	<p>DAILY READINGS</p>	<p>CATECHISM</p>
	<p>M.—Matt. 4: 25 to 5: 12. The Beatitudes. T.—Matt. 7: 1-14. Precepts and promises. W.—Mark 5: 22-24; 35-43. The daughter of Jairus raised. Th.—Matt. 11: 20-30. Jesus warning and inviting. F.—Luke 7: 36-50. Jesus at the Pharisee's house. S.—Matt. 13: 1-3; 18-23. Parable of the sower. S.—Matt. 9: 35 to 10: 8. The Twelve sent forth.</p>	<p>Q. 27. Wherein did Christ's humiliation consist? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.</p>
		<p>LESSON HYMNS 1; 72 (Ps. Sel.); 41; 538; 566.</p>

REVIEW CHART—Second Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 4: 25 to 5: 12	The Beatitudes.	Blessed are the pure in heart, for they shall see God. Matt. 5: 8.	1. The crowded congregation. 2. The Great Teacher. 3. The wonderful sermon.
II.—Matt 7: 1-14.....	Precepts and Promises.	Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.	1. Judging. 2. Asking. 3. Acting.
III.—Mark 5: 22-24; 35-43.....	The Daughter of Jairus Raised.	Be not afraid, only believe. Mark 5: 36.	1. A dying child. 2. The child dead. 3. The child alive.
IV.—Luke 7: 1-10	The Centurion's Servant Healed.	Like as a father pitieth his children, so the Lord pitieth them that fear Him. Ps. 103: 13.	1. A loving master. 2. A good neighbor. 3. A man of faith.
V.—Luke 7: 18-23.....	Jesus and John the Baptist.	He hath done all things well. Mark 7: 37.	1. John's question concerning Jesus. 2. Jesus' testimony concerning John.
VI.—Matt. 11: 20-30....	Jesus Warning and Inviting.	Come unto me, all ye that labor and are heavy laden. Matt. 11: 28.	1. An announcement of doom. 2. A message of grace.
VII.—Luke 7: 36-50....	Jesus at the Pharisee's House.	Thy faith hath saved thee. Luke 7: 50.	1. The woman's ministry. 2. The Pharisee's sneer. 3. The Master's command. 4. A word of peace.
VIII.—Matt. 13: 1-3; 18-23.....	Parable of the Sower.	The seed is the Word of God. Luke 8: 2.	1. The sower. 2. The seed. 3. The sowing and the harvest.
IX.—Matt. 13: 24-33 ...	Parables of the Kingdom.	The field is the world. Matt. 13: 38.	1. The wheat and the tares. 2. The mustard seed. 3. The leaven.
X.—Matt. 9: 35 to 10: 8	The Twelve Sent Forth.	It is not ye that speak, but the Spirit of your Father which speaketh in you. Matt. 10: 20.	1. The compassionate Saviour. 2. The waiting harvest. 3. The laborers and their task.
XI.—Mark 6: 14-29....	Death of John the Baptist.	Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5: 18.	A MARTYR 1. To duty. 2. Through a king's folly. 3. And a queen's revenge.
XII.—John 6: 5-14...	The Feeding of Five Thousand.	Give us this day our daily bread. Matt. 6: 11.	1. A question of supply. 2. Enough and to spare.

ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Catechism for the Quarter.

Editor

The Review

It is the regal month of June. Summer is on her throne. The birthday of Her Most Gracious Majesty, our beloved Queen, has been but recently observed. The natal day of the Dominion of Canada is just at hand. The very atmosphere of kings and kingdoms is about us. Not unfittingly is the Golden Text of the Quarter, "Thy Kingdom come".

Let the Review turn upon the Golden Text. The chart here given can be written up by the most unskilled hand. It will greatly aid in holding the attention of the scholars.

The Primary Classes have had the substance of this outline before them all through the Quarter (see Primary Quarterly, p. 37), and should therefore be eager to follow with the older scholars.

THE KING'S

- | | |
|--------------------|---------------------|
| 1. OWN | 7. FRIENDS AND FOES |
| 2. LAWS | 8. WORD |
| 3. POWER | 9. FIELD AND GARDEN |
| 4. FIFTY | 10. MESSENGERS |
| 5. NAME | 11. SERVICE |
| 6. WRATH AND MERCY | 12. BOUNTY |

"THY KINGDOM COME"

Pilate wrote over Jesus' Cross—"The King." He wrote better than he knew, for did not Isaiah foretell the coming King? (Ch. 32 : 1); and did not the Psalmist sing of the triumph of the King of Glory? (Ps. 24 : 7); and did not John in Patmos behold written "on the vesture and on the thigh" of the glorified Son of man, the name, "KING OF KINGS"? (Rev. 19 : 16.)

There are three or four instructive questions of the Shorter Catechism which should be recalled here. The wording is old-fashioned, and perhaps somewhat beyond the perception of very young children at first sight. But children are fond of trying their teeth on hard nuts. When these nuts are cracked, the kernels are found exceeding sweet. It so happens that the scholars have just been committing the questions to memory.

Ques. 23. What offices does Christ execute as our Redeemer? *Ques. 24.* How doth Christ execute the office of a prophet? *Ques. 25.* Of a priest? *Ques. 26.* Of a king?

Dwell for a moment on the three points brought out under the last question—(1) Christ as a King, making us His own; (2) Ruling us; (3) Dealing with enemies.

When the beloved Queen's name is mentioned, any British audience will burst forth involuntarily into applause. The might, and majesty, and mercy of our Heavenly Lord and King should be so vivid and real to us that, when His name is heard, we should feel like crying out, "Praise to the King!" Such, at least, will be the acclaim of the whole creation by and by. (Rev. 5 : 13.)

Taking the lessons one by one, we have—

I. THE KING'S OWN. (Matt. 4 : 25 to 5 : 12.) Who are they? The eight Beatitudes give the answer. These the scholars have learned in the "Memory Passages". All should recite them together, both teachers and scholars. What is the distinguishing mark of the King's Own? There can be but one answer—"Their hearts are right." What does this mean? That they have been made new and God-like within. (Ezek. 36 : 26.)

II. **THE KING'S LAWS.** (Matt. 7 : 14.) Of course it will be impossible to go over all the items of the Sermon on the Mount, which sets forth the laws of Christ's Kingdom. But make these two facts impressive : (1) The Sermon on the Mount is the Ten Commandments re-uttered in their true and deepest meaning ; (2) The sum and substance of the Sermon on the Mount is, "Love God and love your fellowmen." So said Jesus. (Matt. 22 : 37-39.)

III. **THE KING'S POWER.** (Mark 5 : 22-26 ; 35-43.) Behold the very severest test of power, to raise the dead to life again. Only He who first gave life, can restore it. There is room here for God and none else. If by His own power and at His own word Jesus raised the dead, then, He is God. This He did. (Recall the story of Jairus' daughter, dwelling on the word "I". "I say unto thee, arise.")

IV. **THE KING'S PITY.** (Luke 7 : 1-10.) Call for the Golden Text and then show that it was Christ's pity for the centurion, whose heart was anguished by the dread of the death of his beloved servant, and His pity for the sufferings of the dying man, that in the first place moved Him to heal.

V. **THE KING'S NAME.** (Luke 7 : 18-23.) John the Baptist was in doubt. Is this "Jesus" the Messiah and King? Jesus sets the doubts at rest by His miracles. Yes, Jesus is the King's name.

VI. **THE KING'S WRATH AND MERCY.** (Matt. 11 : 20-30.) There are two key words to this lesson—"Woe," and "Come." Be faithful in using them. Show the certain and awful result of resisting God and seek to bring every soul to present acceptance of the invitation of love and mercy.

VII. **THE KING'S FRIENDS AND FOES.** (Luke 7 : 36-50.) The woman stands for the one and the Pharisee for the other. Lesson VII is lesson VI in actual life. "How much have I been forgiven?" "How much should I love?"

VIII. **THE KING'S WORD.** (Matt. 13 : 1-8 ; 18-23.) In sight of fields of growing grain these parables will be peculiarly tempting. Let the main thought be that of the Golden Text—"The seed is the word of God." (Luke 8 : 11.) How it will grow and what the harvest will be, depends on the state of our own hearts.

IX. **THE KING'S FIELD AND GARDEN.** (Matt. 13 : 24-33.) The enemy stealthily sowing tares by night will draw attention at once ; and the final separation of the tares from the wheat. The great growth of the mustard seed is an encouragement to mission workers and, none the less, the silent, but prevailing, influence of the leaven.

X. **THE KING'S MESSENGERS.** (Mark 9 : 35 to 10 : 8.) Call the roll of the apostles. Point out the smallness of the band ; the characteristics of its chief members ; the errand on which they were sent ; and the power with which they were endowed. Few, were they but "mighty through God."

XI. **THE KING'S SERVICE.** (Mark 6 : 14-29.) Honor to the dead, who have fallen in the front of the battle ! Their names are a country's chief glory. The King's service is perilous, as John the Baptist found ; but who would not be a soldier of our King? Have the school stand up and read Paul's words in 2 Tim. 4 : 6-8.

XII. **THE KING'S BOUNTY.** (John 6 : 5-11.) A vast multitude abundantly fed and with a mere handful of food. Bring out the infinite power of Christ to satisfy men's needs (John 1 : 29 ; Matt. 28 : 18) ; and His tender heart of compassion, that will not send any empty away.

A rapid drill with the pointer—the school to repeat together each of the headings—will be a relief from the strain of attention. (A wise superintendent will have already lightened up the Review with two or three appropriate hymns.)

As the closing hymn is sung—such as Hymn 90 or Hymn 566, Book of Praise—the thought and prayer of each heart will be—"THY KINGDOM COME !"

FOR TEACHERS OF THE LITTLE ONES

The Golden Text for the Quarter has been our thought through all the lessons. We have had Christ before us as a King. We have seen that He did not come to live in a palace and sit upon a throne, but to have His Kingdom in our hearts, and make His power felt through those who love Him, prompting us to tell others of Him, and hastening the glad time when He shall reign in every heart, and our prayer, "THY KINGDOM COME," will be answered. Contrast earthly kingdoms with Christ's Kingdom. Even the very little ones have heard of "wars and rumors of wars" amongst the kingdoms of earth. In Christ's Kingdom, "He maketh war to cease." He is called "King of Peace." (Heb. 7:2.)

Review—Draw a large crown with thirteen points (one larger one in the centre). The subject of a lesson may be printed in each point.

1. The King's Own—Do you belong to Jesus?
2. The King's Laws—Do you obey the Golden Rule?
3. The King's Life-giving Power—Have you faith in Jesus?
4. The King's Duty—Do you tell everything to Jesus?
5. The King Jesus—Is Jesus your King?
6. The King's Anger and Mercy—Are you accepting Jesus' invitation?
7. The King Scorned and Loved—Do you love Jesus above all else?
8. The King's Seed and Gardens—Is your heart "good ground"?
9. The King's Field—Are you sowing the seed?
10. The King's Messenger—Are you a messenger?
11. The King's Service—Will you be faithful even unto death?
12. The King's Bounty—Are you thankful?
13. The King's Kingdom—Are you hastening its coming?

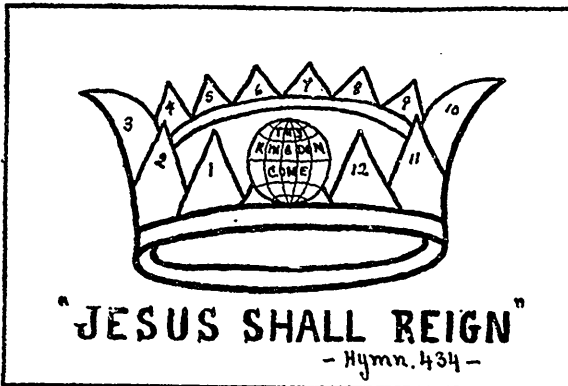
Missionary Exercise—The missionary thought has been prominent in several of our lessons, and the Golden Text for the Quarter makes this decidedly a "Missionary" Review.

If the classes are reviewed together, the following plan may be used:

Letters forming the words "Thy Kingdom Come," may be mounted on small rods. Fourteen of the older scholars may take part in the exercise. As each child steps upon the platform and holds up his letter, he tells in a few words something of mission work in a country whose name begins with that letter; for instance, Trinidad, Honan, Yukon, Korea, India, New Hebrides, Great North-West, Dark Africa, Ottoman Empire, Mexico, China, Madagascar, Europe, Ontario.

Concert Exercise—Let the whole school read or repeat—(a) "The seed is the word of God"; (b) "The field is the world"; (c) Matt. 9: 37, 38; (d) Romans 10: 13-15 (as far as "sent"); (e) Mark 16: 15.

Sing Hymns Nos. 90 and 564 or 565. Repeat together The Lord's Prayer (all standing).



THE BOOK PAGE

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

Friends and Helpers: Compiled by Sarah J. Eddy. Ginn & Company, Boston. 231 pages, profusely illustrated; price 75c.

By a proof-reader's slip the price of *Friends and Helpers* was announced last month as \$1.50. It is correctly given above at just half that amount, and we embrace the opportunity of saying again what a capital selection of stories it is—stories of animals, told to teach children to love their dumb friends. Teachers and parents will make no mistake in ordering this book.

A Treasury of Canadian Verse, with Brief Biographical Notes; selected and edited by Theodore Harding Rand. William Briggs, Toronto. \$1.25 cloth; \$2.50 half call.

vv Caswell
Poets are creators. A single song has often had more influence on a nation's life than a great battle. But it is none the less a fact that poets are the product of their time. It is the inbreathing of what surrounds them, or the influence of a memorable past that gives their inspiration. As Canada, her natural resources as yet so undeveloped, much, even, of her vast territory unexplored, grows into a fuller nationhood, her singers will doubtless take longer and stronger and loftier flight. Of this the contents of Professor Rand's anthology of Canadian verse give rich promise. The heroic days that have been, the romance of the early settlement, the praise of our mighty lakes and rivers, and of our woods and skies—have already called forth a poetic literature of no mean value. We shall hope later to recur to this careful and discriminating selection from its riches. We need only say now that the work has been competently done by a competent hand and that its publication has fallen upon a fortunate time, when Canada is awaking to some adequate sense of her own possibilities as a nation.

The Boy's Book of Inventions: Stories of the Wonders of Modern Science. By Ray Stannard Baker. Doubleday & McClure Co., New York. (The Publishers' Syndicate, Toronto.) 354 pages, about 200 illustrations; price \$2.00.

and in the
The Publishers' Syndicate have done a good turn to fathers and mothers and to all who are seeking entertaining and instructive literature for boys and girls, by bringing forward in Canada *The Boy's Book of Inventions*. It will be eagerly read, the more so for the 200 illustrations, most of them full page, and all of them upon the finest quality of paper, and therefore shown to the best advantage. The book is modern in every line of it, and the nine inventions described bring one

up to the very latest, treating, as they do, of such topics as Telegraphing Without Wires, Liquid Air, A Voyage on the Bottom of the Sea, etc. The descriptions are thoroughly scientific, but so free from twisty terminology and so enlivened by the personal element that one forgets it is dry science he is reading. A book like this makes one's eyes open wide in thought of the possibilities that are still before the ingenious discoverer and inventor. As, for example, in the case of liquid air, "I saw Mr. Tripler admit a quart or more of the liquid air into a small engine. A few seconds later the piston began to pump vigorously, driving the fly-wheel as if under a heavy load of steam. The liquid air had not been forced into the engine under pressure, and there was no perceptible heat under the boiler; indeed, the tube which passed for a boiler was soon shaggy with white frost. Yet the little engine stood there in the middle of the room, running apparently without motive power, making no noise and giving out no heat and no smoke, and producing no ashes. And that is something that can be seen nowhere else in the world.

"If I can make little engines run by this power, why not big ones?" asks Mr. Tripler." Every Public and Mechanic's Library should have *The Boy's Book of Inventions* on its shelves.

Matthew, The Genesis of the New Testament. By Rev. Henry G. Weston, D.D., President Crozer Theological Seminary. The Fleming H. Revell Company, Toronto. 147 pages; price 75c.

Studies in the Four Gospels. By Professor William G. Moorhead, D.D. Same Publishers. 230 pages, price \$1.00.

Principal MacVicar, of Montreal, says: "The only way to keep older scholars in the Sabbath School is to give them something to think about." To do this is partly a matter of brains and partly of study. But even the most slenderly furnished intellectually may, by diligent study, come to have a knowledge of Scripture that will attract and hold. The volumes whose titles are given above are distinctly pedagogical, written by students of the Bible for students of the Bible. To assimilate the contents of either one of them will result both in intellectual stimulus and the possession of much valuable teaching material. They are not intended to be skimmed, but to be patiently thought out.

Professor Moorhead makes special acknowledgment of his indebtedness to Dr. Weston's volume on Matthew, and indeed both books have the same purpose, "to point out clearly and briefly the main design of the Spirit of God in these precious records." Probably the reader may not, in either case, agree with all the conclusions reached, but, at any rate, he is delivered from the insipidity of a treatment of the Gospels as mere collections of stories about Jesus of Naz-

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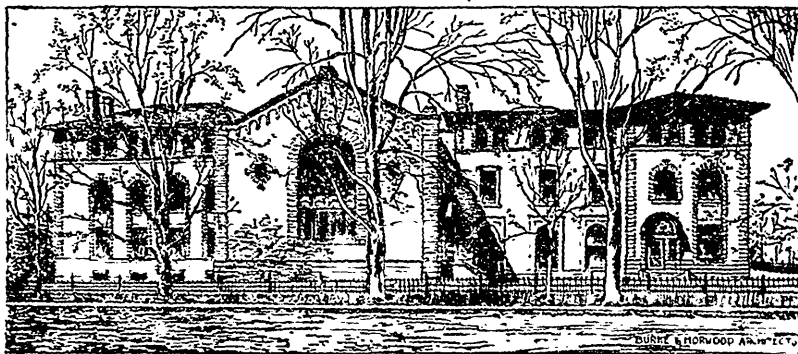
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areth, or a mere storehouse of pronouncements by that same great Teacher on moral questions. The writers go deeper. Perhaps the two words, analytic and doctrinal, added to the word pedagogic, will best describe the method and contents. Especially are the great doctrines of the atonement by the regeneration of the Holy Spirit, and sanctification to complete holiness and service by the power of the same Spirit, emphasized. Possibly there is too great a tendency to read the teaching of the Epistles into the Gospels, with a certain resulting loss of perspective, as when Dr. Weston says: "The great necessities or man's Spiritual nature are righteousness, sanctification, redemption, life. This is the order of the Gospels. Matthew is the Gospel of righteousness, the supreme attribute in the nature of God . . . In Mark Christ is made unto us sanctification. The Gospel is occupied exclusively with service . . . Luke is clearly the Gospel of redemption . . . Redemption by grace and faith is the keynote of this Gospel . . . There is no need of words to show that John is the Gospel of life." The evangelists are made expounders of systematic theology. But the error, if any, is on the right side, for are not the Epistles but the development, under inspiration of the Holy Ghost, of the great truths which Jesus spake and enacted? Dr. Weston's "Matthew" may be more confidently recommended to the general reader. Dr. Moorhead's "Studies"—which cover a wider field—are more fitted for the desk and class than the fireside.

"Comrades," and other Straight Talks with Boys. By E. C. Dawson, M. A. (Oxon.), author of "The Life and Work of Bishop Hannington." Andrew Melrose, London, England. 224 pages; price 90c.

The Children's Pace, and Other Addresses to Children. By Rev. J. S. Maver, M. A., Aberdeen. James Clarke & Co., London, England. 174 pages; price 90c.

Books of the sort of "Comrades," and "The Children's Pace," have their special interest on account, first, of the rarity of a really good talker to children, and, secondly, of the difficulty of finding matter of the didactic order that children will read. A good many of the boys know Mr. Dawson already, as the author of Bishop Hannington's Life. Is there any more enchanting missionary biography? The copy in possession of the present writer has been loaned to one boy after another until it is well-nigh worn out. It is the same hand that appears in "Comrades." For the British boy he seems to have unbounded admiration. "English boys have always had hard times. That is why there is no better kind of boy on the face of the earth." His ideal boy is plucky and heroic, and the training he advocates is of the stiff and sturdy sort, "that hard English breeding which has driven the Anglo-Saxon race like a wedge among the nations, cleaving all, but cleft by none." There are twenty "Talks," in all, in Mr.



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Dawson's book, including such headings as "The Makings of a Man," "Shyness," "Wild Oats and Windfalls." The boys will read them, and better boys they will be for the reading.

"The Children's Pace" is more of a "Sunday" book. The addresses have texts, and have evidently been delivered as sermons. Very charming sermons they are. Ministers who are anxious—as every minister ought to be—to speak effectively to children, will find good matter here, and many a hint as to illustration. Mr. Maver is evidently familiar with South Africa. Not a few of the illustrations come from that quarter, and have therefore a peculiar attraction at the present time.

Bringing up Boys: A Study. By Kate Upson Clark. Thomas Y. Crowell & Company, New York. 227 pages; price 50c.

The author chooses wisely when she makes a "study" of the bringing up of boys. It is a problem on which there is much light yet needed. The conditions of life are various, and the genius boy contains so many varieties, that no one writer can compass all the rules. This "study" is good and runs through the whole gamut, from a boy's manners to his religion. There are some points in which we have to part company with the writer, but on the whole she has written wisely and well. She is both practical and entertaining. The chapter on The Boy's Library is worth the price of the book, which most parents

who have boys in hand will find a book of real value.

The Canadian Magazine. The Ontario Publishing Company, Toronto. \$2.50 per annum. *J. W. Cooper.*

Canadians for the most part are compelled to take life seriously. We have not yet passed the stage when bread and butter is a chief concern. The leisure class is small. But there is no finer holiday ground on the continent. In fact, Canada is a half-continent of holiday ground, and the most thoroughly ennuied globe-trotter can hardly fail to find something in The Canadian Magazine for May to wake him to the keen expectation of a new pleasure. Not to speak of the Pacific and Atlantic coasts and the well-known beauties of the St. Lawrence, the Canadian inland lakes are unique. The 30,000 islands in the Georgian Bay will be a revelation to most. One rests there in the very lap of nature. If there is anything more absolutely soothing and recuperative to a tired man than a tent and a canoe and a fishing line in these waters—and the Muskoka and Kawatha lakes and many other less known groups, are like unto them—we have as yet not discovered it. Our neighbors to the south have learned the way thither and are flowing in upon us in larger numbers each season. There is room in our holiday spaces for them all, and The Canadian Magazine is doing a patriotic thing in making these more widely known.

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