

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

AUGUST 1875.

[No. 8.

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THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

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VOLUME VIII.]

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The Ark.

"Come thou and all thy house into the ark."—Gen. 7. 1.

Come in, come in! the waters rise,
The heavy storm-drops fall,
The clouds thick gathering overhead
Are black as funeral pall.

Ah! heard ye not the warning roll
Of thunder muttering deep?
Come in, and safe in shelter smile,
Or else through ages weep.

O children of our hearts and homes,
For whom so oft each day
Our urgent prayers ascend to heaven,
Come in without delay!

Dear Saviour, send thine angels down,
To guide through shadows dark,
To speed their lingering steps and bear
Them safely to thine Ark.

Old friends, come in! the hand of Christ
Doth open wide the door;
Accept the shelter of his love,
Or perish evermore.

O thou to whom unspoken prayers
Go up through tempest din,
Let thy constraining grace compel
Our kindred to come in.

So when the terrors of thy wrath
A guilty world o'erwhelm,
May all outside the stormy tide,
With Jesus at the helm.

What the Boys Think of their Teacher.

THE average boy in the Sunday School knows what ought to be done for him there, better than the average teacher knows how to do it. If you doubt this, question the boys in your school, or in another school, when you can get at them familiarly, and learn their opinions of their needs, and their teachers. You will find that they approve the spirits and methods of some workers, and disapprove of others, and that they have a reason for their criticism and preferences. The following is, in substance, a conversation overheard between a superintendent and one of the boys of his school, with only a change of names to prevent recognition:

Superintendent.—"How do you like your new teacher, Johnny?"

Johnny.—"We don't like him as well as we did Mr. Brown; not by a good deal."

Supt.—"Why, what's the trouble with him?"

Johnny.—"Oh, he don't teach us as Mr. Brown did. He just hears us read the lesson. Then he asks the questions. He don't make us learn the lesson. He lets us learn it; but he don't make us. Mr. Brown made us learn it. That's why we liked him."

Supt.—"Well, I hope you'll try to learn the lesson even if your teacher don't make you. Then it will be all right"

Johnny.—"No, there's another thing. Our new teacher never talks about any

thing but the lesson. Mr. Brown used to talk to us about other things. First he made us learn the lesson. Then he questioned. Then he talked.

Supt.—"Perhaps you'll like your new teacher better when you are better acquainted with him."

Johnny.—"But he don't get acquainted. He don't turn right round to us when he is teaching. He only turns half round, and talks over his head. Mr. Brown just turned way round, and talked with us."

Were not these criticisms on the teacher and his methods both fair and forcible? Many a boy is equally discerning in his judgment of his Sunday School teacher's ways and work.

S. S. World.

Questions before Comments.

IN teaching an adult class, a teacher would do well to *begin* the exercise by questioning. It is a poor way to give one's own opinion first and then ask questions. In many an instance the teacher of such a class, if he questioned his scholars at the start, would find that they knew more than he thought for as to the lesson facts and teachings—more, perhaps, than he knows himself, on particular points raised. Again, he would learn that they knew less than he had supposed. In either case the preliminary questioning is important. A teacher often fails to instruct his scholars at all, because of his failure to come to an understanding of their attainments and needs through a few well considered and wisely put opening questions. Moreover, if what he says is the best that could be said to that particular class, his scholars are not likely to be fully interested in his first words, if he has not aroused the attention of the class, and fixed it on the starting point of the lesson, by pertinent and stimulating questions. First questions, then comments; not first comments, then questions.

S. S. World.

Losing a Dip.

"I AM sorry you were not at recitation yesterday," said a college professor to one

of his students, as the young man rose to recite; "you lost a dip by your absence." "Lost a dip, sir? I don't quite understand you," said the student. "Did you ever see tallow candles made by dipping?" asked the professor. "The cotton wicking for the candles is strung on rods, a dozen pieces on a rod. One by one the rods are held over a vessel of melted tallow, and the wicks are dipped into the heated grease. Then the rods are set aside to cool on the wicks. When all have been once dipped, the process is commenced anew. At each successive dipping the candles are a little larger than before, and so they grow to completion. We are doing a similar work in this class, day by day. Yesterday the others of the class were dipped again, and I trust their minds took on something more of our subject of study, and are the larger in consequence. You lost one dip by your absence, and I fear you will not easily overtake your classmates who were here. If you want your mind to grow, you must be careful not to lose a single dip which would expand it." The student never forgot that illustration. It may be suggestive to both students and teachers in the Sunday School. Scholars ought to desire a new dip every Sunday, and get it if possible. Teachers ought to appreciate the privilege of giving a dip to their scholars, and see to it that it is always ready for them. If the scholar absents himself from the Sunday School for a single session, he loses a dip. If the teacher is unfaithful or inefficient, the scholar loses a dip, even when he is present in his class.

S. S. World.

If scholars fail to study their lessons at home, their teachers should take the blame to themselves. A good teacher can so stimulate and inspire his pupils that they will want to prepare their lessons before coming to the class. Where this stimulus and inspiration are lacking, the teacher cannot evade the responsibility by complaining of faithless parents. The parents must answer for themselves before God. The teacher also is accountable, and the scholars of his class are in his charge, even when their parents neglect them.

How Rachel Won her Scholars.

A CLASS of eight or ten girls, has been her care for years. Little girls when she took them, looking up to her as vastly their superior in years and experience; but now, fourteen or fifteen years of age, timid and shy, because not understanding themselves; eager to learn, yet afraid to confess their ignorance, or to tell their thoughts; full of contradictions they could not explain, and longing for some one to interpret themselves to themselves. "In short," said Rachel to me, I need to be less of a teacher, more of a friend and companion, and just how to bring about that state of affairs, I know not!"

But in spite of her ignorance, she applied her heart with all diligence to find the open door to their affections, and happening to go into 140 Blank street, one Saturday afternoon some time after our conversation, I thought from the scene I there witnessed, the doors of their hearts were at least ajar.

Rachel was at home, and all her girls were with her. Bright and animated they were; busy fingers flying, and tongues keeping pace with fingers, while bright worsteds and beads, scraps of silk and muslin scattered around, showed they were in the midst of Christmas preparations. And Rachel was as busy as they, giving a hint here, a word of advice there, settling contested points, and making every one feel perfectly at ease. Fearing my presence might be a restraint, I withdrew, but came in again after the girls had all gone home, to ask Rachel how she had managed to bring about such a pleasant state of feeling.

"I did not manage at all," she said, "it grew. Little Patty Morris happened to tell me one Sunday, what a time she was having to finish her mother's Christmas present, hiding her work in drawers and boxes, and stealing a few stitches whenever she could, asking in her trustful way, if I did not want her to visit me a little while next Saturday afternoon and bring her work. That suggested inviting the rest to bring their Christmas work, and though they looked a little uncertain at first, thinking, I suspected, that I would have the Sunday-school lesson in

ambush ready to attack them with it, they came, every one, and stayed until dark, and have every Saturday afternoon since."

"And have you never taught Sunday School lesson to them?"

"No, not yet; I want to know them a little better first, and let them find me out; and though one of these days I hope to study it with them, the time has not come yet. I read to them a little each day, something they would not be likely to read at home; sometimes one of Hale's odd stories to stimulate their minds and draw out their ideas; something of Aldrich's; maybe, one of Saxe Holme's beautiful stories; and each hour I find one more clue to the heart or disposition of one of my girls. And when it gets too dark to sew longer, we drop work and books, and as we sit in the twilight, it seems the most natural thing in the world to drift into quiet little talks. One has a verse that has helped her during the week, another has a question to ask. Patty Morris has a scrap of a hymn, often sings it to us, and without seeming to plan for it, it is so easy to lead them to speak of their inner life. I have found that my girls can help me wonderfully, and they are encouraged by knowing older Christians are troubled by the same temptations and doubts that come to them. And last week, while we were sitting in the dark, our hearts growing soft and tender, little Patty Morris began to pray. It seemed to come right out of her heart, almost without her knowing it, and such a simple earnest prayer it was. It melted my heart and the hearts of all. One after another took up the prayer, till every one had told her heart's desire to the Lord, and it was a blessed meeting. Do you not believe I love my girls better than I did? Why it seems as though I never had them before; but now they are mine, not scholars but friends; and instead of their coming up to my age, I believe I have gone back to my 'teens,' and am as young as any of them."

That is all there is to tell, dear reader; the result you must wait for, as I shall, till by-and-by, when all the sheaves shall have been brought unto the Master.

What is your Catalogue Good For ?

No other library catalogues in the world are so much used as catalogues of the Sunday School library ; yet none are, as a rule, so poorly designed to meet the purpose for which they are printed. The ordinary plan of a Sunday School library catalogue is a mere alphabetical list of the books, with no indication of their contents or authorship, or of the class and age of persons for whom they were written. Neither scholar nor teacher has any clue to the character or purpose of a library book, from such a title as "A Braid of Corals," "Binding the Sheaves," "Cheerful Chapters," "Drifting and Steering," or "Echo Bank." A book might almost as well be selected—as many a book is—by the color and finish of its binding, as by the attractiveness of its title.

A teacher ought to feel a responsibility for the reading of his scholars, especially for that reading which the Sunday School supplies. He ought to point out to each scholar books in the library suited to that scholar's present condition and needs, or of a character to illustrate and enforce the Bible lessons now before the mind. To enable him to do this, he should have a catalogue showing which books are of history, which of biography, and which of fiction ; which are for boys, and which for girls ; which are for young Christians, and which for the unconverted ; also what duty is enforced, or what grace illustrated in each volume noted ; and so of other matters necessary to give him a fair understanding of books which he has not yet read.

No public library, in even a remote country settlement, would be satisfied with such catalogues as are now in common use in even our best city Sunday Schools. It is true that a good catalogue would cost something—more in time and in the exercise of sound sense than in money ; but any thing that is good always costs, and the return in this case would amply repay the outlay. As at present arranged, the catalogues are worth little more than nothing. It would be far better to pay a few dollars additional and get something worth having. The average Sunday School catalogue is a disgrace to Sunday School workers. Let no superintendent

feel that his school is well furnished until his library catalogue gives some indication whether a book with the title "Behind the Curtain" is a sketch of the interior of the "Jewish Tabernacle," or of a travelling theatre's "green room ;" whether, also, it is a story in words of one syllable for very young children, or a Scriptural exhibit of the life beyond the grave, for the comfort of aged believers.

Consecration.

BY MISS. M. A. LATHBURY.

I SHALL doubtless give the experience of many whose hands hold a God-given work if I say that they came—through weeks or months, perhaps—up to that work with a double petition continually in their hearts : a prayer to be fully consecrated to God's service, and to receive a baptism of love and of power to work. And am I not safe in saying that, as a rule, they came to their work without having ascended their ideal mount of transfiguration ? But does not God answer the prayer ?

Dedication—consecration—is just what it was in the days of the first temple. The work of building went noiselessly on for years, and the builders knew it was a temple for the Lord to dwell in ; but that was not consecration.

Then it was finished, and before the gathered thousands of Israel, Solomon knelt and made the dedicatory prayer ; but that was not consecration. But when the presence of the Lord came in and filled all the house, *that* was consecration.

So, then, we cannot "consecrate ourselves," though our pastor may exhort us to do so in every sermon. It is the old story—"yet not I—"

"Not what I am, O Lord, but what *thou* art, Alone can constitute my soul's true rest."

So we have only to throw open all the courts of this temple of "God's building," and he will come in ; not with observation, perhaps, but *he will come in*.

Dear Christian worker, when you have had time to close your tired eyes and think for a moment in the spaces of your busy days, have you not felt that it is blessed, to spend and be spent for Jesus ?

The Sunday School Banner.

TORONTO, AUGUST, 1875.

Communications on Sunday School Topics invited. Address all communications, Editor S. S. BANNER, Toronto.

Sunday School Instruction.

The Sabbath School interests of the Church are amongst its most important interests. The command of our Lord, "Feed my lambs," was the dictate of highest wisdom as well as of purest benevolence. "Instead of the fathers shall be the children," and in the constant flux of generations the young are the hope of the world. In ten or fifteen years the children in our Sunday Schools will be the bone and sinew, the very marrow and life of our Churches. And those who graduate into the Church from the ranks of the Sunday Schools, will make far more intelligent and efficient Christians than those gathered from the world after years of sin have enfeebled their moral powers, and confirmed intellectual and social habits which shall for ever impair their usefulness.

The influence of early instruction is the most permanent, the most potent of all the elements which go to the formation of moral character. Impressions received in that plastic and formative condition of the mental constitution are indelible in their nature. The youthful mind is wax to receive, and marble to retain, impressions of either good or evil. "Scratch the green rind of a sapling or wantonly twist it in the earth, and the gnarled and knotted trunk will tell of thee for ages to

come." Give a bias for good or evil to the character of childhood, and the fruits of holiness or the scars of sin shall forever bear witness of the nature of those early influences. We have seen in the rocky pages of the book of nature the imprints made by the falling rain-drops on the smooth sea sand, consolidated into hardest rock, telling of the direction of the wind and the force of the shower in the bygone geologic ages, when the earth was young. We have seen the tracks of loathsome lizards and hideous monsters that wallowed in primeval oceans, which the process of ages had turned to stone. So in the infinite future may be seen in the tablets of the human soul whose destiny is fixed for weal or woe for ever, the impressions made by showers of grace falling on the youthful heart or the befouling traces made by prowling passions and leathly lusts trampling down and defacing every bud of promise, every flower of hope in the garden of the soul.

We witnessed some time since an affecting illustration of the power and permanence of early religious impressions. Visiting the Provincial Lunatic Asylum at Toronto, we noticed a pale and pensive-looking creature, self-absorbed among the babbling throng around her. On near approach she was found to be softly whispering to herself, what do you suppose? A sweet Sunday School hymn that she had learned amid happier scenes, it may be by her mother's knee, away back in the sunny days of her childhood. Amid the clouding of her intellect and the wreck of her reason, this alone remained to her bright and imperishable, a relic of those innocent days.

In the olden time, before the invention of paper, when the only writing material was papyrus or vellum, which were both scarce and costly, when men wished to

write a new book, they would often erase the writing of one already in existence, and inscribe upon its pages what they wished to write. Thus many a priceless classic or manuscript of Holy Scripture has been defaced to make room for some idle myth or lying monkish legend. But modern scholarship has found out a method, by the application of the proper chemical re-agent, to restore those vanished writings, so that they may again be read. In like manner may we pre-occupy the pure white page of the human mind in infancy with the holy teachings of God's Word and the holy hymns of the Sunday School, and it will be less likely to become defaced with the vile chirography of sin. And even though those marring influences cover and conceal those early teachings, yet even after long years the quickening power of the holy Spirit may revive, in characters of light, those lessons first written on that living palimpsest, the human heart.

Sunday School workers, therefore, have grounds for the greatest encouragement in their labours for the young. The ancient mechanician wished for a sufficient fulcrum in order that he might move the world. The Christian moralist possesses such a fulcrum, and in the teachings of God's holy Word he lays his hand upon a lever of more than Archimedian power, for the elevation and improvement of the race. The earlier we can affect the human heart in its Eden age of childhood, the true golden age perpetually dawning on the world in successive generations of children ere yet we have wandered from the happy garden where "heaven lies about us in our infancy," the more potent and more permanent will be the influence of our teachings. In this respect those who bear the hallowed name of mothers, are forevermore the God-appointed priestesses to

kindle on the altar of the infant heart the holy flame of love. A peerless dignity is theirs. In moulding the character of their children they help to shape the destiny of the age,

"For the hand that rocks the cradle
Is the hand that rocks the world."



Conference Sunday School Meetings.

It is exceedingly gratifying to witness the increased interest that is taken in Sunday School matters at the annual Conferences. At each of the Conferences recently held at Brantford, Picton and Kingston, special Sunday School meetings were held, which were largely attended. We possess a fuller report of that held at Brantford than of either of the others, and call especial attention to the glorious fact of there being, during the year, over two thousand conversions in connection with the Sunday Schools. The following is the report of the meeting:—

A large audience assembled in the Wellington Street Church, Brantford, at eight o'clock, on Thursday, June 3rd, to enjoy the rich treat promised by such a fine programme as was provided for the occasion. In the absence of the President, the Rev. Alfred Andrews took the chair, and after the opening services he said,—We were engaged in a grand work, one not behind any work of the Church. We have had a good deal of up-hill work, but we have attained a grand position from which we may look back at a fine work done. He advocated open Sunday School services, at least once in three months, when the Ministers and Sunday School Superintendents could compare notes and assist each other by many helpful suggestions.

Rev. W. C. Henderson, Secretary of the S. S. Committee, came forward and read the following report of the state of the Sunday Schools in the London Conference:—

No. of Schools, 495.	
No. of Scholars in Infant Classes.....	7,975
Intermediate Classes.....	19,527
Adult Classes.....	7,558
Scholars in the London Conference.....	35,060
Late New Connexion Schools.....	4,216
Total.....	39,276
There were during the year, Conversions	2,114
There are meeting in Class.....	3,794
Money raised by the Schools for all purposes.....	\$21,851.72

The total number of children under the care of what is now the Methodist Church of Canada, taken from last year's minutes of the several Conferences, is as follows:

London, Toronto, and Montreal Co.....	71,583
Eastern British American Con.....	20,991
Late M. N. C. Con.....	4,216

Grand Total..... 96,790

After reading the above report, he said, No part of the Church work had a greater claim on his sympathy than this. One leading evidence we have of the fulness of the Christian dispensation is the turning of the hearts of the fathers unto the children, and of the children unto the fathers. This we see in the vast progress made in Sunday Schools in late years. He said if he had his ministerial life to live over again, he would spend more of it preaching to children. If we don't know how to preach to children it is time we learned. It is a grander thing to train up a child in moral and spiritual, than in physical and intellectual truth. The Sunday School does not take the place of the family or Church, but as an aid to parental training, and we must look upon it as part of Church work. He had a great deal of faith in the religion of childhood. We ought to pay a great deal of attention to children, for through them we can lead their parents to Christ.

After singing a Sunday School song the Rev. W. W. Carson was introduced and said,—When we reflect upon the wonderful possibilities wrapped up in the soul of a child, it makes us tremble for the part we are called to take in its training. The spirit links us to God, and by this we have communion with Him and heaven. He was afraid much of the effort of the Church in this direction, in days past, was lost, because the soul of the child was not touched and moved and grasped by

the power of truth. He advocated the training of teachers in Normal classes, or some other efficient way. Children were very often quicker in comprehending truth than older people, and how can they get this unless teachers understand how to present the truth. The Church possesses force and power just in proportion as she lives near to God.

The Rev. J. R. Gundy was next introduced and said,—The subject of the education of the young demands great attention, because the future of our country depends largely upon it; but spiritual training is of greater importance still, because it takes in the nature and eternal happiness of souls. Culture, to be of the highest use, must be sanctified and consecrated to the glory of God. If religious training be so important, the great question is, how shall it be done? Among the means there are none superior to Sunday Schools. In the Sunday School every member of the Church may find a place and work, and all may lead some to Christ. Sunday Schools supplement the religious element in many homes, and without them many homes would know nothing of Christ. Let us remember that everything depends on individual effort. In place of two thousand conversions in our Sunday Schools, let us work and pray that four thousand of our scholars may be brought to Christ.

The Rev. A. Sutherland, responding to the call for a speech, said,—There is a question that underlies the whole work of Sunday Schools, viz.: *The moral condition of children*. There are three leading views on this subject:—1st, that of Special Election; 2nd, that of Baptismal Regeneration; 3rd, Universal Redemption. He explained what he understood by each of these views. On the first point, he said: This view was more a theory than a fact of revelation. We can make no effort to save a child if we doubt he is elected to life. If we fear some infants are not included in the redeeming scheme, it either entirely destroys or greatly weakens our work in trying to save children. We must have a safer ground to stand upon. This idea is opposed to the best instincts of our nature, as well as all revelation. The theory of purgatory arose from the

effort of the human mind to escape from the difficulty. Baptism is the seal that attests the child's covenant relation to Christ. He thought the reason why children grew up out of Christ was because they were seldom taught they belonged to Him, and because parents have little faith in the religion of children. Children are all redeemed by Christ, and, consequently, dying before having committed actual transgression, they are saved. It is the province of religious culture to repress the evil and encourage the good.

A Sunday service was held at Picton. Dr. Green occupied the chair, and the Revs. J. Scott, Alex. Sutherland and W. H. Withrow addressed the meeting.

At Kingston also, a very successful Sunday School meeting was held, of which the following is a condensed report:--

The Hon. James Ferrier, of Montreal, was called to the chair. The honorable gentleman, in introducing the exercises, gave some very interesting reminiscences connected with Sunday School work. He said he commenced his career as a Sunday School worker in 1826, and that since that time, except when travelling abroad or when in Parliament, and a few Sundays that he had been laid up by sickness, he had never been absent from his place in the school. In 1841 the first Methodist Sunday School was commenced in the City of Montreal. In 1828 this school began to branch out in different directions, and to-day there were in those schools no less than 2,726 children. During the last year those children had contributed for missionary purposes the noble sum of \$3,794.34. He regretted that he did not know how many young men had gone out of these schools into the work of the Christian ministry. Some of the most gifted and successful labourers had received a part of their training there. He need only say that the Rev. Dr. Douglas had been a scholar in the Great St. James Street School under his own care. He also paid a fine tribute to the memory of the late Adam Miller, who also had been one of his Sunday School scholars.

The Rev. John Wilson read the report of the Sunday School Committee, from which we glean the following facts:— There are under the care of the Conference 194 schools, with 12,831 scholars. In these schools there had been collected for missions \$5,280 93; for school purposes \$3,943.17; and other purposes, \$7,596. The report earnestly recommended the adoption of the international series of Sabbath School lessons, and the use of the *Berran Leaves* as helps to their interpretation. It also counseled great caution in the selection of Sunday School libraries.

The Rev. Mr. Follick spoke upon the advantages of Sunday School instruction in preventing Sunday desecration, in promoting the study and increasing the knowledge of the Scriptures, in promoting the conversion of the children, and in preparing them for usefulness in their subsequent lives.

The Rev. Joseph W. Sparling followed in an eloquent address upon the importance of early religious nurture. He dwelt upon the frequency with which the religious instruction of children is insisted upon in the Scriptures. He insisted upon this as the duty of parents, a duty from which they could not possibly be relieved. The Sunday School was not intended to do this, but to assist parents in that work. This entitled the Sunday School to the sympathy and co-operation of parents. He went on to speak of the conditions of success in this work, dwelling specially on the necessity of earnestness. He spoke of the discouragements with which this work is beset, and finally upon these considerations by which, in spite of these difficulties and discouragements, the Sunday School worker should be moved to persevering fidelity in it.

The Rev. Alex. Sutherland delivered an elaborate address upon the moral status of infant children, their relation to Adam on the one hand and to Christ on the other, by which the little child is not only entitled to Christian ordinances, but by which he is also prepared for the reception of the truth and to become the subject of Christian nurture.

INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—AUGUST.

THIRD QUARTER: TWELVE LESSONS IN JOHN.

SUNDAY, AUGUST 1, 1875.

LESSON V.—THE WATER OF LIFE. John 4.
5-15.

Berean Notes.

Leader. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

School. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour.

L. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

S. 8 (For his disciples were gone away unto the city to buy meat.)

L. 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

S. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

L. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

S. 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

L. 13. Jesus answered and said unto her, whosoever drinketh of this water shall thirst again:

S. 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

L. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

HOME READINGS.

M. John 4. 5-15. Th. John 7. 28-39.

Tu. Isaiah 55. F. 1 Cor. 10. 1-13.

W. Jeremiah 17. 7-14. S. Psalm 42.

Sabbath. Revelations 22. 1-14.

TOPIC: *Help for the Thirsty Soul—Jesus the Water of Life.*

GOLDEN TEXT: *Therefore with joy shall ye draw water out of the wells of salvation.* Isaiah 12. 3.

OUTLINE: 1. *The Well of Sychar.*
2. *The Well of Salvation.*

GENERAL STATEMENT.

That is a high type of piety which flows through the whole life, and into all its details. Such was the piety of Jesus. In this lesson we find him sitting beside Jacob's well at noon-day. He was weary, hungry, and thirsty. His disciples had gone into the city to buy meat, he had nothing with which to draw water, and thus he sat, waiting and resting. At this juncture a woman of the city came to draw water, and Jesus instantly seized the opportunity to impart unto her a spiritual blessing. From the water of that well, which would slake natural thirst, he leads her up to *The Water of Life*, named in our TITLE. Thus he links the two points of the OUTLINE: 1. THE WELL OF SYCHAR; 2. THE WELL OF SALVATION. Hence, too, arises the TOPIC: *Help for the thirsty soul—Jesus the water of life.* Because of Jesus' love, and the freeness of his salvation, we have the grand truth of our GOLDEN TEXT: "*Therefore with joy shall ye draw water out of the wells of salvation.*" Isaiah 12. 3. THE DOCTRINE suggested by the whole lesson is *The spiritual life.*

LESSON HYMN. 87, 87, 77.

Come to Calvary's holy mountain,
Sinners ruined by the fall!
Here a pure and holy fountain
Flows to you, to me, to all,—
In a full, perpetual tide,
Opened when our Saviour died.

He that drinks shall live forever;
'Tis a soul-renewing flood;
God is faithful; God will never
Break his covenant in blood,
Signe! when our Rede-mer died,
Seal'd when he was glorified.

QUESTIONS, etc.

Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.
Trace out upon the map of Palestine the journey of Jesus, and locate the places named in vers. 3-5.
Read Genesis 33. 18, 19; Joshua 24-32.

1. *The Well of Sychar*, vers. 5-9.
Read the texts about "wells" given in Gen. 16. 14; 21. 30, 31; 2 Sam. 23. 15; Exod. 15. 27; Deut. 6. 11; and give some account of them.
What time of day, as we count it, is meant by "the sixth hour?"
Why did Jesus sit at the well?
What interesting facts about this well are told in v. 12?
What reason, other than wanting a drink, had Jesus for speaking to this woman?
What reasons might he have given for not speaking to her? [Compare v. 8, 27, and see v. 9.]
2. *The Well of Salvation*. v. 10-15.
What does Jesus say he would have given this woman had she asked him?
What does Jesus mean by "living water?"
Had she known two things she would have asked—what are they?
What does Jesus mean by "the gift of God?" [Jacob gave his children the well at Sychar, (see v. 12.) out of which they drew pure, sparkling water. God gives us Jesus, our well of salvation, from whom we draw the "living water" of spiritual life.]
From what well did the woman think Jesus meant to draw "living water?" See v. 11, 15.
In what things is religion like pure, sweet water?
In what things is it better than the best water?

Where in this lesson do we see—

1. What a precious Saviour Jesus is?
2. What a precious salvation Jesus gives?

QUESTION AND ANSWER.

9. *What doth the preface of our Lord's prayer teach us?*

The preface of our Lord's prayer, which is, "Our Father which art in heaven," teaches us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help them; and that we should pray with and for others.

Isaiah 64. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

Romans 8. 15. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. *The Waiting Saviour*, ver. 5, 6; 2. *The Needy Woman*, ver. 7-9; 3. *The Mysterious Gift*, ver. 10; 4. *The Wondering Questions*, ver. 11, 12; 5. *The Clear Explanations*, ver. 13, 14; 6. *The Hearty Request*, ver. 15.....1. *The Well*; 2. *The Man*; 3. *The Woman*; 4. *The Water*.

2. NOTES.

THE PLACE. Passing from Judes to Galilee "he must needs go through Samaria." Sychar, the *Shechem* of the Old Testament, and *Nablus* of to-day. See *Whitney's Hand-book*. JACOB'S WELL is still a familiar object to travellers. It is situated at the base of Mount Gerizim, near the mouth of the valley. It is large, deep, and most of the time dry, though some have reported thirty-five feet of water in it.

THAT JACOB GAVE, etc., ver. 5. See Gen. 33. 18-20; 48. 22.

JESUS BEING WEARIED, ver. 6. He was subject to human infirmities, for, like us, he was human. "A wayfaring man," *Psa.* 110 7; "touched with the feeling of our infirmities," *Heb.* 4. 15; "able to succor," *Heb.* 2. 18. SIXTH HOUR, noon, as we compute time.

THE JEWS HAVE NO DEALINGS, etc., ver. 9. An explanation of the evangelist, not of the woman. They did trade together, but did not associate on friendly terms, for the Samaritans were mixed with foreign nations, and were very superstitious and even idolatrous. See 2 Kings 17. 24, 33-41. They had also ill-treated the Jews. *Ezra* 4. 1-6; *Neh.* 6. 1-14.

IF THOU KNEWEST, ver. 10. Now opens up the splendid spiritual depths of this lesson. He who consumes his time mainly in the external matters which precede this part, sacrifices the kernel for the shell. "If thou knowest"

—1. THE GIFT OF GOD, which is Jesus himself, whom God the Father gave for sinners,—
2. AND WHO IT IS, etc.—that he who was given to save is now in thy presence,—if thou knewest these things. THOU WOULDST HAVE ASKED OF HIM, etc. Perhaps some pupil does not ask of Jesus because he is ignorant on these two points. To each teacher the duty of teaching these truths comes. HE WOULD HAVE GIVEN THEE. Jesus ever ready to bestow. LIVING WATER. Applied sometimes to pure, fresh, sweet, bubbling springs, and in a far higher sense appropriate to the salvation Jesus imparts.

SHALL NEVER THIRST, ver. 14. No water of this earth can furnish more than a temporary supply, but Jesus gives that which satisfies at every moment here, and hereafter also. A WELL OF WATER, and so abundant; IN HIM, and so ever at hand; SPRINGING UP, self-propagating, not needed to be pumped, or lifted, but merely to be permitted to flow;

INTO EVERLASTING LIFE, in which every want will be met, and the soul be forever satisfied.

... Christ in the soul is an ever springing and copious fountain of correct knowledge, holy impulse, and pure affection.

SIR, GIVE ME THIS WATER, ver. 15. Happy the teacher who, like Je-us, may lead h's pupil thus to cry out. So present Jesus, and so seek the Spirit's help, that this end may assuredly be reached in a true spiritual sense.

... *Texts for Illustration:* "Ho, every one," etc. Isa. 55. 1; "If any man thirst," etc. John 7. 31; "And let him that is athirst," etc. Rev. 22. 17. Also Rev. 21. 6.

... "These waters shall find their own level; they shall return to God whence they came. The water of life is borne upward by supernatural impulse."—*Trench.*

... "Weary, and yet a rest for the weary; thirsty, and yet a fountain; hungry, and yet the Lord of the harvest; a one, and yet surrounded by the approaching nations."—*Lange.*

3. LESSONS.

1. The weary Jesus was ready for work with one hearer; 2. Jesus condescends cheerfully in order to reach a needy soul; 3. Happy turns may be given to life's trifles, and doors of usefulness so be opened; 4. Ignorance of the Gospel closes the mouth of many a needy one; 5. When men know the grace of God they will seek it for themselves; 6. The gift of Jesus is a spring of joy in the soul; 7. True piety abides forever; 8. Bid the thirsty to come.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

We often hear of the necessity of *picturing* in Sunday-school lessons, but perhaps teachers do not generally recognize that there are two very different kinds of picturing. This lesson affords an opportunity for practising both; let us therefore see what they are.

1. We may picture the eternal features of the scene. In this case we have the broad plain of El Mukhna, an immense corn-field, over which Jesus had come from the south; the two mountain slopes on the right, Gerizim and Ebal; the luxuriant Vale of Schechem turning up to the right between them; the old well that Jacob had dug, at the mouth of the valley; the weary Saviour sitting on the well, unable to get at the cool water (*unable*, for he never used his divine power for himself); the

white walls of Sychar some distance up the valley and the figure of a woman with her pitcher coming down to the well. Every teacher can read enough about the modern valley of Nablus to make him realize the whole scene, and describe it effectively to his class. But is this all the picturing we can do in this lesson?

2. We may then go on to picture the dialogue that ensued. There is no picturing so attractive as the exhibition of what people think, feel, and say, the tracing out of their surprise, curiosity, fear, hope, love, etc. In this narrative seven things are said by Jesus to the woman, and six things by the woman to Jesus; and in the latter we find a series of changing and conflicting emotions which the teacher may, with care and pains, make extremely interesting, and suggestive of much profitable application. Thus:

In ver. 9, we see surprise mingled with aversion to a hated race.

In vers. 11, 12, we see a mixture of doubt, curiosity, scorn, and pride.

In ver. 15, a sincere but ignorant feeling after something about which she only knew that it was a thing well worth having.

In ver. 17, the ready fencing of a sinner with the revelation of her sin, and the natural tendency of the human heart to deception.

In vers. 19, 20, the acknowledgment of the stricken conscience, and then the perplexity of a simple mind amid opposing religious theories.

In ver. 20, the humble and teachable spirit waiting for right guidance.

And then, in contrast with all this, what a picture have we here of the Master's character and of his mode of teaching! See:—

1. His useful devotion. *Really* tired, hungry, thirsty, just as we should be—and yet, "My meat," etc. (ver. 34.)

2. His gentleness. Did he rebuke the woman for her churlish refusal? Yes, he did. See ver. 10. Equivalent to, "If you had asked of Me, I should not have refused you." Could a rebuke be more delicate?

3. His patience, in bearing with her ignorance and sinfulness, and drawing her gradually to himself.

4. His faithfulness in putting his finger on *the sin*, and pressing it home.

5. His gracious condescension, in revealing to *that* woman such wonderful truths about God, and his own Messiahship.

An important question in this lesson will be, *What is the living water?* In a general way it

would no doubt be quite legitimate to take it as signifying the great Gospel blessing of salvation, or Christ himself, who is our salvation. But, as last year I distinguished between the Manna and the Water from the smitten rock, so here I prefer to distinguish between the "Bread of Life" and the "Living Water" seeing in the one a type of Christ, in the other a type of the Holy Spirit.

Sometimes, indeed, water in Scripture is clearly a symbol of Christ; but this is when the figure is *washing* and *cleansing*. When the figure is the *internal* action of *drinking*, or that fructifying of the ground which is analogous to drinking, then the Holy Spirit seems to be typified. See the Golden Text; also Psa. 36. 8, 9; Isa. 41. 17, 18; 44. 3; Ezek. 47. 1, etc.; Jer. 2. 13; Rev. 21. 6; 22. 17; and especially John 7. 37-39.

Now what does Jesus in this passage tell us of the "Water" he bestows? See how each feature of it is true also of the Holy Spirit.

1. It is the gift of God, ver. 10. See Luke 11. 13.
2. It is obtained through Christ, ver. 10. See John 14. 16.
3. It is *living* water, ver. 10. See Rom 8. 2.
4. It quenches the thirst, ver. 14. See Acts 13. 52; Rom. 14. 17.
5. It is *in* the man, ver. 14. See 1 Cor 3. 16; Gal. 4. 6.
6. Who may have it? "*Whosoever*," vers. 13, 14. See Luke 11. 13; Rev. 22. 17.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. WELLS OF SCRIPTURE. Gen. 16. 14; 21. 30. 31; 2 Sam. 23. 15 Exod. 15. 27; Deut. 6. 11.
2. WELL-SIDE CONVERSATIONS. John 4. 6; Gen. 24. 16, 17; Exod. 2. 15-20; Gen. 21. 25; 26. 21.
3. WEARINESS AND THIRST. John 4. 6; Heb. 12. 3; Gal. 6. 9; Psa. 6. 6; 42. 1. 2.
4. WELLS WITHOUT WATER. Jer. 14. 3; Zech. 9. 11; Jer. 2. 13; 2 Pet. 2. 17.
5. WELLS OF LIVING WATER. Matt. 5. 6; John 4. 10; Isa. 12. 3; John 6. 54-56.
6. WATER FROM THE THRONE. Rev. 22. 1; Ezek. 47. 1; Zech. 14. 8; Psa. 46. 4.
7. WORDS OF INVITATION. Isa. 55. 1; John 7. 37, 38; Isa. 1. 18; Rev. 21. 6; 22. 17.

2. SEED THOUGHTS.

BY L. D. BARROWS, D.D.

1. What advantage came to the Samaritans from the persecution of Judean Jews?
 2. What principle of Divine economy does that reveal?
 3. How did the woman (with whom neither priest nor Pharisee would deign to speak) reciprocate Christ's condescension?
 4. How did he receive her incivility?
 5. What lessons are herein taught sinners, saints, and ministers?
 6. How does this conversation compare, in style, with the one he held with Nicodemus?
 7. What is here taught of the possibilities of humble, and even doubtful means of doing good!
 8. How was the woman affected by Christ's great condescension at last?
 9. How does living (running and active) water represent spiritual life?
 10. What was the *difference* between those waters and the water of life?
 11. Has earth, or nature, *any* supply for man's moral wants?
 12. Is man's desire for *happiness, companionship, and purity* fully met in religion?
 13. Therefore, when only is the soul *satisfied*? (Psa. 17. 15.)
3. DOCTRINE.
- "*The spiritual life.*" John 3. 5, 16; 11. 25; Gal. 2. 19, 20; Eph. 2. 1, 5; Col. 3. 3.

The Primary Class.

BY LUCY J. RIDER.

1. REVIEW.
2. TWIN TRUTHS OF THE LESSON: Christ our life. Christ our happiness.
3. SKETCH OF THE LESSON. "Listen, children, and I will tell you of a picture I see, not on the wall, but in my own mind. A poor man is walking in a desert [explain]...no trees, no grass, nothing but sand. His clothes are covered with dust. Sun shines hot. Poor man can hardly walk. pants for breath. He is very thirsty. will die soon unless he finds—! He staggers on a little further, looks all around. catches sight of a tuft of green grass. knows there is water. runs to it. drinks. (How good it tastes!). lives. "Now look at this other picture. another man. not in a desert, but in a beautiful house. Is he happy! O no! His head is bowed down,

tears are in his eyes. Is he hungry? No. Thirsty? No. Sick? No. Hark! He groans and says, 'What a sinner I am! I am lost! I shall never get to heav n!' Now he prays God to forgive his sins.. seeks Jesus. What a change! His tears are checked.. face shines with joy.. Jesus has forgiven him.. he is no longer lost.. will live with Christ in heaven. Why are the two men in the picture alike? Both in trouble.. both afraid of death.. both sought.. both saved.. both happy. Jesus is like—? 'Water.' The man in the desert may thirst again.. The man who has found Jesus, the Living Water, will never thirst." [Explain, and apply to children, and childish experience.]

4. TWO THINGS are essential to success in teaching a lesson as above. (1) Supplement your words with voice and gesture, and above all, let your face show that you see the picture you present to the class. "If the blind lead the blind both shall—" (2) You must be perfectly familiar with your subject. Go personally, and with wide-open eyes, again and again over the ground where you purpose to lead your class. Familiarize yourself with all the details whether you wish to use them or not. "Know a great deal more than you intend to teach." "It is the quiet, unused water of the vast reservoir that sends the streams gushing through the thousand pipes of the city below. If you would have your teaching spontaneous and forcible see that your reservoir is well filled."

WHISPER SONG.

Jesus, let thy love to me,
Like a well of water be,
Never let me ask in vain,
Never let me thirst again.

Before the school assembles draw on the black-board a fountain. Write under it, or on it, the words *Living Water*. On each side of it draw a large W. At the proper time read selected verses from the lesson. Ask, Who was at the well? (Write, Jesus.) What doing. (Waiting.) Where? Then ask, For what is Jesus waiting now? (Write, to welcome me.) Where? (At the well of salvation.) What does he offer? (Water of Life?) If I worship, how? (With truth.) Read verses 14 and 24, and make brief application.

SUNDAY, AUGUST 8, 1875.

LESSON VI.—JESUS AT BETHESDA. John 5.
5-15.

Berean Notes.

Leder. 5 And a certain man was there, which had an infirmity thirty and eight years.

School. 6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

L. 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

S. 8 Jesus saith unto him, Rise, take up thy bed, and walk.

L. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

S. 10 The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

L. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

S. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

L. 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

S. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

L. 15 The man departed, and told the Jew that it was Jesus, which had made him whole.

HOME READINGS.

M. John 5. 5-15. Th. Matt. 21. 12-22.
T. P-a. 88. F. Isa. 25. 1-10.
W. Lam. 3. 22-38. S. Mark 9. 14-29.
Sabbath. Col. 3. 1-17.

TOPIC: *Help for the Impotent Soul!—Jesus our Strength.*

GOLDEN TEXT: *I am the Lord that healeth thee.* Exod. 15. 26.

OUTLINE: 1. *At the Pool.*
2. *On the Road.*
3. *In the Temple.*

GENERAL STATEMENT.

To Jesus every place was a field of labour. Wherever suffering humanity was found, there he found opportunity for doing good. We saw illustration of this in our last lesson, and in to-

day's lesson we find a new illustration in *Jesus at Bethesda*. The poor, helpless man whom Jesus here healed afforded opportunity for displaying the truth of the GOLDEN TEXT: "*I am the Lord that healeth thee.*" Souls as well as bodies may be helped by Jesus, hence the TOPIC presents *Help for the impotent soul—Jesus our strength*. The OUTLINE presents the healing of the man under three heads: 1. AT THE POOL; 2. ON THE ROAD; 3. IN THE TEMPLE. The DOCTRINE beautifully set forth in the whole case is *The benevolence of Jesus*. Teachers can have no higher aim than to make this attribute of Jesus conspicuous, and to lead pupils to trust in it for salvation. Personal appreciation of Jesus helps us to commend him.

LESSON HYMN.—Tune "Retreat." L.M.

Lord, I despair myself to heal;
I see my sin, but cannot feel;
I cannot, till thy Spirit blow,
And bid the obedient waters flow.

With simple faith, on thee I call,
My light, my life, my Lord, my all:
I wait the moving of the pool:
I wait the word that speaks me whole.

QUESTIONS, etc.

Recite TITLE. Read v. 2-4, and give the facts about Bethesda.

Recite TOPIC, GOLDEN TEXT, AND OUTLINE.

1. *At the pool, v. 5-9.*

What do you suppose ailed this man who "had an infirmity," and was "impotent"?

For what was he waiting at Bethesda?

Why had he stayed so many years?

Read v. 6, and tell what Jesus *saw, heard, and said*.

Why do you think Jesus asked this question?

Does the man's answer show he expected to be cured?

What three commands did Jesus give?

What did the man immediately do? [His bed was probably a mere mat or rug.]

Why is sin like the trouble of this poor man?

How can sinners be "made whole"?

How soon can this be done?

2. *On the road, v. 10-13.*

What fault did the Jews soon find with the man?

Why was his answer specially good? [Read Mark 2: 8-12.]

Why did the man not know who it was that had healed him?

In what ways are many of us like him?

3. *In the temple, v. 14, 15.*

What was "the temple"?

Why had Jesus and this man gone to the temple?

What pleasant thing did Jesus tell the man?

In what respects was he made whole?

What good advice did Jesus give?

What "worse thing" could happen to this man?

What "worse thing" than any worldly trouble may come to each of us?

Where in this lesson do we see—

1. That it is easy to find fault even with good things?

2. That Jesus loves to follow up his work?

3. That it is lawful to do good on the Sabbath?

QUESTION AND ANSWER.

10. *What do we pray for in the first petition?*

In the first petition, which is, "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Psalm 67, 1-3. God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

Romans xi, 36. Of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

OUTLINES, NOTES, AND LESSONS.

BETHESDA means *house of mercy*. It designated a pool at Jerusalem, situated near the sheep gate. John 5, 1-4, describes the pool and its surroundings in Christ's day. Some uncertainty exists as to its exact site, on which see *Whitney's Hand-Book*. The waters of this pool were doubtless of a highly medicinal character, and were subject to a periodic movement, as described in vers. 3, 4. The popular belief concerning this fountain is doubtless that which John here narrates.

1. OUTLINES.

1. *The Impotent Case*, vers. 5-7; 2. *The immediate Cure*, vers. 8, 9; 3. *The Impertinent Criticism*, ver. 10; 4. *The Impressive Command*, v. 11; 5. *The Important Confession*, vers. 12-15
- ...1. *The Sufferer and the Saviour*, vers. 5-7;
2. *The Command and the Cure*, vers. 8-9;
3. *The Cavil and the Confession*, vers. 10-13;
4. *The Pardon and the Proclamation*, vers. 14, 15.

2. NOTES.

AN INFIRMITY, ver. 5. Probably *paralysis*, as the ancient tradition has it. THIRTY AND EIGHT YEARS. Jesus restored one woman who had been afflicted *twelve* years, Luke 8, 43; and another after *eighteen* years of infirmity, Luke 13, 16; but this case was so long continued as to seem practically hopeless. From ver. 14, it is supposed that this infirmity was the result of some sin on the part of the sufferer.

.....The powerless condition of this man as the result of his own sin, was a fine analogy to the moral inability of men because of sin. The blessed Lord, however, can supply power in the most desperate cases. *No man can come to me, except, etc.* John 6. 44.

WHEN JESUS SAW...AND KNEW, ver. 6. Seeing and knowing the man's case was the spring of Jesus' movement toward him. Does he not see and know our cases too? "*Like as a father pitieth...., so the Lord pitieth...., for he knoweth our frame,*" etc., Psa. 103. 13, 14. IN THAT CASE, not in that place, for there is no indication that he had been there very long, but in that impotent case, or condition.

I HAVE NO MAN...TO PUT ME IN, ver. 7. Helpless in himself, and helpless in others. A fit type of the sinner, who cannot save himself, and whom no man can save. WHEN THE WATER IS TROUBLED. Not at all times could healing, or even help, be had at that pool. Nor can Jesus be neglected at our pleasure, and healing still be had. "*Seek ye the Lord while,*" etc., Isa. 55. 6; "*Then shall they call...., but I will not answer,*" etc. Prov. 1. 28.

.....*Illustrations.* Esau found no place for repentance. Heb. 12. 17; Jerusalem passed beyond her opportunity of mercy. Luke 19. 41, 42; Rich and great men shall call in vain at the last great day. Rev. 6. 15-17.

RISE, TAKE UP THY BED, AND WALK, ver. 8. Christ's word of power, conveying ability to obey. Every command laid upon us by Christ can and should be obeyed, for with the command goes forth the needed help. Upon the impotent man, the great result took effect "*immediately,*" as ver. 9 shows.

.....*Immediate conversions* Thief on the cross, Luke 23. 39-43; Jailor at Philippi, Acts 16. 22-23; Many at Pentecost, Acts 2.

IT IS THE SABBATH DAY, ver. 10. To bear any burden on the Sabbath day was forbidden by the *spirit* of the law, and *explicitly* in Jer. 17. 21, "*Take heed to yourselves, and bear no burden,*" etc. But he, who was Lord of the Sabbath, taught that all works of mercy and of necessity were allowable on that day, even as on any other. To Pharisees, however, healing was nothing, formal obedience was everything.

.....*Other healings on the Sabbath.* Man with withered hand, Matt. 12. 10; Woman who had an infirmity eighteen years, Luke 13. 10-16. How full the Lord's day is now filled with precious work, and heavenly blessings.

HE THAT MADE ME WHOLE...SAID,

etc., ver. 11. No higher authority should be asked. Complete submission to Jesus is the believer's most obvious duty.

.....*The blind man*, when healed, recognized the same principle. John 9. 24, 25.

JESUS FINDETH HIM, ver. 14. Amazing love! "Jesus sought me, when a stranger, wandering from the fold of God," etc. See parable of *The Lost Sheep*. Luke 15. BEHOLD, prepare for a surprise—THOU ART MADE WHOLE, not in body only, but in soul before God. "*There is therefore now no condemnation,*" etc. Rom. 8. 1. SIN NO MORE, as at the beginning of thy original disorder, nor in any other way. How immense the obligation to sin no more.

3. LESSONS.

1. Jesus sees and knows all about our infirmities of body, and of soul; 2. Active consent is required of those whom Jesus heals; 3. In worldly things one is forestalled by another, but the Gospel call is, "*Ho, every one,*" etc. Isa. 55. 1; 4. A healed soul is quick to obey and to confess the power of his healer; 5. Formalists think more of institutions and ceremonies than of love and good works; 6. Jesus finds us in the place of duty, ver. 14; 7. The sufferings of time foreshadow those of eternity; 8. They whom Christ has blessed should proclaim his grace to others.

English Teacher's Notes.

In this lesson an interesting point may be made at starting, by asking where all those impotent folk would have been had they lived now. They would have been in the various hospitals and infirmaries, according to the nature of their diseases. Why were they not in similar institutions at Jerusalem? Because *there were none*. All these beneficent agencies for the care of the body are the fruit of Christianity. When people speak in praise of Buddhism, Mohammedanism, or other of what they call "the religions of the world," we may well ask them, What have these religions done, not only for men's souls, but for their bodies?

Then it will be interesting to picture out the *two crowds* mentioned in this passage. There is not only the crowd of impotent folk clustered round the five porches of Bethesda, but also the "multitude in that place" referred to in ver. 13. Who are these? These were Jews from all parts of the world, come up to keep the feast. (*What* feast, Passover, Pentecost, Tabernacles, or Purim,

I leave the learned men of America to decide: those in England have not settled the question.) The city is full of them, and one of the sights they would naturally flock to is the pool with so strange a reputation for healing virtue.

But in all that crowd of spectators, the poor cripple, with whom we are especially concerned, can see no familiar or friendly countenance. Pitying faces there may be, but there is no one to come forward and befriend him. He is *alone in a crowd*: and this is no new thing: he has felt that terrible loneliness again and again, and he has long since almost given up hope.

But now one speaks to him who is a stranger, and yet to whom he is no stranger. Jesus knows not only his sad state now, but can look back over all those thirty-eight years of suffering, over a period extending back to before he himself was born into this world of woe; and he knows also *the sin* which, as we may gather from ver. 14, was the original cause of the infirmity. With a word he restores the cripple to health and strength; and those of our scholars who have ever lain for a few weeks on a sick bed, and know the delight of *again walking* after such an interval, will be able to form some dim conception of the unutterable joy with which this man must have carried his bed (or rather *mat*, which the Greek word means) through the streets of Jerusalem.

The spiritual teaching of this miracle is of the highest importance. Very many Sunday scholars admit the urgency and feel the graciousness of God's invitations—do not doubt that the way to be quite happy is to obey them—intend to obey them—yet never do obey them. Why do they not? The real cause is "the chain of their sins." But the reason which many of them plead to their own consciences is the unquestionable truth of the natural inability of man to will or to do any good thing. It is a mere excuse, but it deceives their own minds, and they think that if ever they really "repent and believe," it will be because an irresistible supernatural force seizes them. Now it is, of course, impossible for any one to save himself; but the subject of this lesson is, *How to do the impossible*.

What did Jesus tell the man to do? To "rise and walk." So he tells us to do. He sees us living on from day to day as if there were no God, no judgment to come, no danger from sin and Satan, no Saviour to deliver us—like those asleep or dead—and he says, "Awake! Arise!" (Eph. 5. 14.) And then to "walk"—"in new-

ness of life," (Rom. 6. 4,) "as he walked," (1 John 2. 6,) so as "to please God." (1 Thess. 4. 1.)

Why was it difficult for the man to rise and walk? Because he was a cripple, "impotent," helpless. That is just what we are: not in our bodies, not in our minds, but in our souls.

You feel it would be a happy thing to be a true Christian—you sometimes wish you were one—yet, somehow, you *can't*. This habit or that companion would have to be given up, this or that duty to be done, and you *can't* face that. Quite true: for "without Christ you can do nothing." (John 15. 5.) Just as impossible as for the negro to change his color. See Jer. 13. 23. And even when a man has "risen up," it is not easy to "walk." See Rom. 7. 15-23.

How was the man able to "rise and walk"? Because Christ gave him power? Yes, but *how* did he give it him? He simply told him to get up. Suppose the man had said, "But I can't." He would not have been cured. *He tried* and found he was able. What made him try? Did Jesus first give him a *feeling that he could*? Not at all. But he was sure Jesus was not mocking him; he *believed* that if Jesus gave him a command, he would see that it could be obeyed. He just obeyed, and *then* he got strength. When Christ says to us, "*Be converted*," (Acts 3. 19,) does he mock us? No; those who just do what he tells them will find they *can* do it, for he has given them strength. But we must be honest. Did the impotent man pretend to try and rise, *secretly intending* not to succeed? Ah, no; he *wanted* to walk. It is a question of the *will*.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. HUMAN INFIRMITY. John 5. 5, 6; Psa. 77. 10; Luke 13. 11, 12; Rom. 6. 19; Heb. 5. 2.
2. HOPE DEFERRED. John 5. 7; Mark 5. 25, 26; 9. 17. 18; Prov. 13. 12; Rom. 8. 24, 25.
3. HELP AT HAND. Luke 7. 21; 8. 2; Heb. 4. 15; Psa. 20. 2; 46. 1.
4. HEALTH RESTORED. Luke 5. 13. 15; Matt. 8. 13. 17; 9. 22; 15. 23, 30, 31; Acts 9. 34.
5. HELP FOR THE SOUL. Rom. 8. 26; 15. 1; 2 Cor. 12. 10; Psa. 94. 17; Heb. 13. 6.
6. HOW TO FIND IT. Matt. 7. 7, 8; 21. 22; Mark 11. 23; John 14. 13, 14; 1 John 5. 14, 15.

7. HONEST TESTIMONY. John 5. 15; 4. 29, 42; 1 Tim. 1. 15; John 7. 46; 20. 30, 31.

2. SEED-THOUGHTS.

1. How did this man's infirmity resemble our sinful natures?

2. Why did Jesus ask him if he would be made whole?

3. What did those troubled waters represent?

4. Was their healing power *natural* or *supernatural*?

5. How, in that respect, did they compare with the Gospel?

6. What did the invalid's *inability* to help himself illustrate?

7. Why was Jesus apparently moved with more compassion toward him than others?

8. Was that pool *always* and *invariably* effective?

9. Can any figure fully and in all particulars represent Christ?

10. What question in this lesson is Jesus still putting to all the world?

11. How much, and how little, does the converted sinner *know* of his change?

12. Does this healing on the Sabbath justify any and all charitable acts on the Sabbath *simply because it is the Sabbath*?

13. Was this man's infirmity the punishment of his sins?

3. DOCTRINE.

"The benevolence of Jesus." Mark 10. 21; John 11. 5; 21. 7; Rom. 8. 35; Gal. 2. 20.

The Primary Class.

Words to be explained: Infirmity; case; impotent; pool; wist; conveyed; multitude.

It is sad to see a sick person. Some people are sick a great many years; some, the whole of their lives. There was a man in Jerusalem who had been sick thirty-eight years. He could not walk, and could only drag himself from place to place. Many ways of curing him had been tried, but all had failed. [Let the teacher here read from the second verse to the fourth, about the pool at Bethesda. Explain the narrative, and notice especially the annual disturbance of the pool and its healing power.] To this pool—what was its name?—the sick man came; but

his coming did him no good, because he could not get into the pool when it was troubled, and he does not seem to have had any friends to help him. What a poor, unfortunate man he must have been! But he was the very sort of man Jesus was friendly to; for Jesus was the friend of the friendless. If there was anybody so forlorn as to be without a single friend in the world, Jesus would befriend him. And so the friendly Saviour spoke to this man. He said, "Wilt thou be made whole?" [Class repeat the question.] Then when the man told him that he could not get into the pool and thus be healed, Jesus said to him, "Rise, take up thy bed, and walk." [Class repeat.] That very moment the man was cured. He "took up his bed and walked." You must not suppose this was a bed like yours: it was only a mat or a blanket that was light and could very easily be rolled up and carried.

All this happened on the Sabbath day, and there were some foolish people who really thought it was wicked to cure a poor sick man on the Sabbath. These men complained about Jesus for doing this work. Instead of this they ought to have been glad that the poor man was made so much better, and they ought to have thanked Jesus for his wonderful work.

This lesson shows that Jesus had a great deal of compassion; that is, he was sorry for everybody in trouble. Then it also shows his great power. One word from him made the sick man well. No doctor could do that. It would not, however, have been done in this case if the man had not trusted in Jesus. He believed that when Jesus spoke he could and would heal him.

Just as this man's body was diseased, so every soul is diseased; that is, there is something wrong in every heart. You see this in the naughty things which are thought and said and done by children as well as by grown people. [Teacher may amplify here.] None of us can make ourselves better any more than this man could put himself into the pool; but Jesus can make us better. He offers to do it, and if we believe in him he will do it. [Repeat the Golden Text.]

WHISPER SONG.

Jesus, thou hast borne for me
Sorrow and infirmity,
Cure the sickness of my soul,
Touch me, and I shall be whole.

SUNDAY, AUGUST 15, 1875.

LESSON VII.—THE BREAD OF LIFE. John 6.
47-58.

Berean Notes.

Reader. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

School. 48 I am that bread of life.

L. 49 Your fathers did eat manna in the wilderness, and are dead.

S. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

L. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

S. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

L. 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

S. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

L. 55 For my flesh is meat indeed, and my blood is drink indeed.

S. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

L. 57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

S. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

HOME READINGS.

M. John 6. 47-71. T. 1 Cor. 10. 15-33.

Tu. John 6. 22-35. F. Matt. 26. 17-30.

W. Exodus 16. 14-31. S. John 5. 17-29.

Sabbath. Rev. 7. 9-17.

TOPIC: *Help for the Dying Soul—Jesus the Bread of Life.*

GOLDEN TEXT: *This is the bread which the Lord hath given you to eat. Exod. 16. 15.*

OUTLINE: 1. *The Typical Bread.*
2. *The True Bread.*

GENERAL STATEMENT.

Jesus has linked religious teaching with almost every incident of daily life. He would have life's commonest things suggest the most exalted things of his spiritual kingdom. He used

water as an emblem of salvation, and it is not strange that he should use bread, "the staff of life," as an emblem of that by which the soul is nourished. Bread saves the perishing body, and so in this lesson on THE BREAD OF LIFE, the TOPIC presents *Help for the Dying Soul—Jesus the Bread of Life.* Jesus like the manna of old, is God's gift to his people, hence of him, as of the manna, it is true as stated in the GOLDEN TEXT: "*This is the bread which the Lord hath given you to eat.*" In the OUTLINE we find for our study; 1. THE TYPICAL BREAD; 2. THE TRUE BREAD. The DOCTRINE suggested by the subject is *Life through Christ.* Our prime object in this lesson should be so to present this bread that each may eat and live forever.

LESSON HYMN.—Tune "Horton."—T's.

Bread of heaven, on thee we feed,
For thy flesh is meat indeed;
Ever let our souls be fed
With this true and living bread!

Day by day, with strength supplied
Through the life of him who died,
Lord of life, O let us be
Rooted, grafted, built in thee!

QUESTIONS.

Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.

1. *The typical bread*, v. 49, 58.
What is meant by "the typical bread?" [ANS.—Manna is meant. This was a type of Christ, because God sent it from heaven to satisfy and save perishing men.]
What is stated about this bread in our lesson, and in our Golden Text?
What do you remember about manna?
2. *The true bread*, v. 47, 48, 50-58.
What titles does Jesus take to himself in this lesson? How many times does he tell whence this bread came? How did Jesus come down from heaven?
What good effects of eating this bread are named in v. 50, 51, 58?
What is meant by "not die" and by "live forever"? Why is it better to eat this bread than to eat manna? What reasons can you give for calling Jesus "the true bread"?
How can we "eat" this bread?
How do Christians show they have eaten it? [See 1 Cor. 10. 16; 11. 24.]
[Read John 6. 27, 35.]
What does Jesus, in v. 51, say the bread which he will give is?
For what does he say it is given?
How does Jesus give his flesh "for the life of the world"?
How may we "eat" this flesh?
What blessings come to those who eat it? v. 54-57.

What curse to those who do not eat it? v. 53.

[Read John 3. 36.]

Carefully look at John 6. 34, 41, and think to which of the classes named you most likely belong.

Where does this lesson show—

1. The way to be lost?
2. The way to be saved?
3. The way to be satisfied?

QUESTION AND ANSWER.

11. What do we pray for in the second petition?

In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Psaln 68. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him.

Psaln 51. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

2 *Thessalonians* 3. 1. Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Romans 10. 1. My heart's desire and prayer to God for Israel is, that they might be saved.

Revelations 22. 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come Lord Jesus.

OUTLINES, NOTES AND LESSONS.

THE NARRATIVE. Jesus had just wrought that notable miracle of feeding the five thousand. Inspired by the fame of this act, and hoping for its repetition, a great multitude followed him across the Sea of Tiberias, and thronged about him on the following day. Jesus first exposes their carnal motives, and directs them to a holier ambition. *John* 6, 26, 27. Some questioning on their part leads Jesus with ver. 32 to open up the discourse, the conclusion of which is our lesson. "These things said he in the synagogue, as he taught in Capernaum." *John* 6. 59.

... *The synagogue in Capernaum.* This village, so conspicuous in Gospel history, lay on the north-west border of the Sea of Galilee. Capt. Wilson, of the Palestine exploration Engineers, fully believes the place now known as *Tel Hum* to be its site. He here explored a ruin which is doubtless that of a synagogue, as Hebrew inscriptions and Mosaic emblems upon its stones clearly show. This building was seventy-four feet nine inches long, by fifty-six feet nine inches wide. It was built of white limestone, richly ornamented, and was most likely built by the Roman centurion, *Luke* 7. 4, 5, and was the scene of the discourse which we study to-day.

1. OUTLINES.

1. *The Declaration*, ver. 47-51; 2. *The Question*, ver. 52; 3. *The Reply*, ver. 53-58. . . . 1. *The Bread in the Wilderness*, ver. 49; 2. *The Bread from Heaven*, ver. 48. 50; 3. *The Bread*

of Life, ver. 47. 51-58. . . . 1. *The Way of Salvation Stated* ver. 47; 2. *The Way of Salvation Illustrated*, ver. 48-58.

2. NOTES.

BELIEVETH ON ME, ver. 47. Expounded more fully in ver. 40; harmonizing with the whole Gospel; telling "the old, old story," and calling all to believe. **HATH EVERLASTING LIFE**, though now only in its earlier and earthly stage. See ver. 35, 40, 51, 58. "Hath" implies a present possession of that life.

. . . . *Illustration*: *John* 3. 14, 15.

I AM THAT BREAD OF LIFE, ver. 48. Not that manna, of which they spoke in ver. 31, but that true bread of which he speaks in ver. 32, 33. From this entire discourse teachers and scholars should collate the items of description given by Jesus concerning himself as the bread. *For example*. . . . **TRUE BREAD. . . . FROM HEAVEN. . . . GIVEN. . . . BY FATHER. . . . IS HE WHICH CAME DOWN. . . . etc.** Verse 48 contains a tremendous self-assertion, which can be true only as Jesus is an all-sufficient and only Saviour.

MANNA, ver. 49. From previous study in this series of lessons teacher and pupil should be able to give all the facts about manna. By all means have them perfectly at command before attempting to teach this lesson. The items here affirmed of manna may be culled out also to afford contrast or illustration to **THE TRUE BREAD. AND ARE DEAD**—proving that in no high sense was manna "the bread of life." It was temporary food.

THIS IS THE BREAD, ver. 50. Very likely spoken with a gesture indicating himself. **COMETH DOWN FROM HEAVEN**, as said in ver. 33, 58. It alludes to the fact of his existence before he came in the flesh, as taught in *John* 1. 1, 2, 14, etc. "Though he was rich yet," etc. 2 *Cor.* 8. 9. **AND NOT DIE**, that is, not become objects of divine displeasure, as did those who perished in the wilderness, but live on in God's favour here, and eternally hereafter.

. . . . *Illustration*: *Heb.* 3 16-19; *Deut.* 1. 34, 35.

MY FLESH, ver. 51. Jesus now introduces the reality and drops the figure. He had been flesh, but he was so made that in his flesh he might sympathize with us, suffer for us, and finally die in our stead. See *Heb.* 2. 14-18; 10. 10. This offered body of his is commemorated by the bread of the Lord's Supper. See *Luke* 22. 19; 1 *Cor.* 11. 24.

HOW CAN THIS MAN? etc. ver. 52. So Nicodemus sought the "how," and so do very many persons to their own harm.

EXCEPT . . . NO LIFE IN YOU, ver. 53. Not literally, but in the sense explained by ver. 35, by coming to Jesus, believing on Jesus, etc.; also by ver. 40. The consecrated body and the shed blood are both to be accepted in order to salvation,

I WILL RAISE HIM UP, ver. 54. How Jesus presses this thought. See vers. 39, 40, 44, 54. The resurrection of the body was a prominent result of believing in Jesus.

DWELLETH IN ME, AND I IN HIM, ver. 56. Not *union* each to the other, but *unity, oneness*. So the vine is one with its branches. John 15, and the members each in unity with the body, 1 Cor. 12.

AS THE LIVING FATHER . . . SO, etc., ver. 57. The believer and Christ have unity like that of Christ and his Father. What can be grander?

3. LESSONS.

1. No feast is more perfectly adapted to the needs and desires of its guests than is Jesus to those of a perishing world. 2. Coming to Jesus in loving, appropriating faith enables us to receive and rejoice in all the richness of his provision. 3. Everlasting life is inaugurated in this world when one believes on Jesus. 4. The resurrection of the body is an assured part of the inheritance of the Christian. 5. "None but Jesus can do helpless sinners good."

English Teacher's Notes.

It is interesting to compare the conversation in vers. 25-40 of this chapter with that of Jesus with the Samaritan woman in chapter 4. In the one we have "living bread," in the other "living water." In the one there is an appeal to "our fathers" and the manna; in the other to "our father Jacob" and his well. In both Jesus contrasts the temporary and unsatisfying character of the natural with the eternal and satisfying character of the spiritual. In both, a half ignorant prayer is made to him, "Give me this water," "Give us this bread." Yet how different the *results* of the conversations!

The section of the chapter appointed for our lesson is an exceedingly difficult one. It has exercised the minds of the highest theologians, and we must not expect to make it really plain

to ordinary Sunday-school scholars. Yet a lesson of great interest may be made out of it, provided we regard the circumstances under which our Lord spoke the mysterious words it records, and thus treat the subject *historically*.

The discourse of vers. 26-40 was spoken at Capernaum the day after the great miracle was wrought of feeding the five thousand, (see vers. 22-25.) Probably ver. 41 marks a break in the narrative, and the discourse of vers. 43-58, which was delivered in the synagogue, may have been a few days after. Some have taught that it was a formal defence before the chief Jews of the city at an inquiry held by them in consequence of the "murmuring" of ver. 41. But, however this may be, our Lord's words certainly have reference to the state of public feeling consequent on the miracle.

The people who were so wonderfully fed were greatly moved. It was one thing to see other people, the sick and the infirm, healed; it was quite another thing for every one of those five thousand to have a miracle worked for *himself*—for every one to taste of bread, not *new made*, but *newly created*. It brought the power of Jesus home to every one of them as individuals, and in this way its effect was, no doubt, greater than that of any preceding miracle. What was the result? They wanted to "take him by force and make him a king," (ver. 15.) The prospect rose up before them of unlimited food supplied by royal authority, and if that was not the reign of the promised Messiah, what else could be?

Now, how did Jesus treat this state of mind? First, on the memorable evening when the idea struck them, he simply made them disperse quietly to their homes. They were too excited to be argued with. But when they came to him afterward, actuated evidently by the same feelings, he spoke plainly to them. Vers. 26-35 may be paraphrased thus: "You are eager to get food, and anything else of the kind I could give you as an earthly king, such as riches and honour; but suppose you get all this, what then? It won't last, ('perisheth,' ver. 27.) Even that heavenly bread Moses gave you could only satisfy immediate wants: your fathers ate of it and are dead. But I can give you what will satisfy the hunger of your souls, and that once for all, and will make you live forever."

In explaining what this gift is Jesus does not reveal the whole truth suddenly, but step by

step. First, he speaks of "meat," (that is, literally, food in general,) ver. 27; then of "bread from heaven," vers. 32, 33; then of himself as that bread, ver. 35; then of the bread being "his flesh," ver. 51; then, in all its full mysteriousness, of "eating his flesh and drinking his blood." (This order is somewhat obscured by a mistranslation in ver. 33, where "he" should be "that.") The point of the whole is that the Bread of Life is not some material object which he gives, but himself, and that upon himself we must feed.

What idea would the expression "eating his flesh and drinking his blood" convey to the minds of his hearers? Certainly this, that he was to die, for it is only by death that *flesh* and *blood* can be separated, so that you can speak of eating the one and drinking the other. They would at all events understand that he was not going to reign at Jerusalem. This damped their ardour; the strange expressions offended their taste; and even of the disciples, some "went back and walked no more with him."

But what is meant by the *feeding*? It is manifestly the same thing as *believing*, see ver. 35. But it is not the mere persuasion of certain truths in the mind. It is not believing such and such things, however true and important, about Christ; it is not even believing implicitly what Christ says but it is believing in Christ himself, *trusting* him and *clinging* to him with personal love and devotion. Why is this trust called feeding? Because it does for the soul what feeding does for the body. (1) It keeps it alive, Gal. 2. 20. (2) It makes it strong, see Psa. 112. 7; Isa. 26. 4. (3) It is satisfying, Isa. 26. 3.

Heb. 9. 4; Rev. 2. 17; John 6. 27, 48, 57; 10. 9.

7. THE LIFE EVERLASTING. John 6. 47, 50, 58; 4. 14; 6. 40; Rev. 7. 16.

2. SEED-THOUGHTS.

1. What is the *condition* of the life of Christ in the soul?
2. As is *bread* for the *body*, how is *Christ* for the *soul*?
3. In what respect is he different from bread? v. 49, 50.
4. What is the import of *living* bread?
5. In what sense was Christ's *flesh* bread for the world?
6. What was the misunderstanding of the Jews? (ver. 52.)
7. Did Christ here allude to the sacrament of the *Lord's Supper*?
8. Had that, then, been instituted?
9. Can none be saved but those who literally partake of the Lord's Supper?
10. Are all saved who do that?
11. What idea had the Jews of this eating and drinking?
12. What is expressed by eating and drinking in Luke 14. 15; 22. 30; Rev. 2. 7; 1 Cor. 12. 13?
13. What danger is there in using *figurative* Scripture language *literally*?

3. DOCTRINE.

"Life through Christ." John 3. 16, 17 Rom. 8. 11; Col. 3. 4; 2 Tim. 1. 10; 1 John 4. 9.

The Primary Class.

BY MARY A. LATHBURY.

1. REVIEW.
2. Bring to the class both *head* and *heart* full of the lesson. As the disciples received the multiplied bread from the hands of Jesus and gave to the five thousand, so take the lesson fresh from the presence and blessing of the Master to give to the little ones.
3. THE CENTRAL TRUTH of the lesson—Christ, the life of the soul.
4. ILLUSTRATIVE PICTURES. (1.) Recall the lesson about "Bread from Heaven," and describe the Israelites in the wilderness with no bread—no food of any kind, and a long journey before them. God did not forget—he never forgets. At night bread (describe) fell from heaven like dew, and so fell every night through all the journey. What if some

little child had said, "This manna is not food—I do not want it!" Describe her as weak, sick—living on bitter roots and herbs, until at last she is too faint to walk—almost dying. Then some one says to her again, "This is the bread which the Lord hath given you to eat." She believes it—takes the cake of manna and eats it. Then how soon she grows strong and well! how glad she is that she believed what was told her! 2. Describe the world as a great hospital full of sin-sick souls—made sick by the Evil Spirit, who says to every one who will listen to him, "Eat *this* and *this* delicious food; it will not hurt you, and is much sweeter than bread from heaven." So they eat it and fall sick. They are hungry for the true bread now, for sin is not a food—it is a poison. O how sorry Jesus is for foolish, sin-sick souls! So he comes and walks among them and says, "I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst." Some believe his word and get well—many more turn away and die without the bread of life.

5. APPLICATION. Perhaps some little girl or boy is trying to get along without Jesus. Some days you think you do not need him. You do not ask him to keep your heart right—forget him all day long. Then the soul gets sick—you may not know it always—gets full of wild, wrong thoughts—impatience, bad temper—selfishness. O how it needs Jesus then—Jesus, the bread of life! It gets full of disease and death if it lives in sin. Only Jesus can give life and health to the soul.

Do you ever feel any of these bad tempers? Yes?—then it is the beginning of soul-sickness and death. Just ask Jesus, who is always near, though we cannot see him, and he will cure you with a touch of his hand, and give you the bread of life to keep your soul alive forever.

6. Repeat Lord's Prayer, calling attention afterward to the clause, "Give us this day our daily bread." Sing or repeat Whisper Song.

WHISPER SONG.

Jesus, Master, thou hast said
That thou art the living bread;
Feed thy little lambs to-day,
Lead us in thy chosen way.

SUNDAY, AUGUST 22, 1875.

LESSON VIII.—JESUS THE CHRIST. John 7
40-46.

Berean Notes.

Lender. 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

School. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

L. 42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

S. 43 So there was a division among the people because of him?

L. 44 And some of them would have taken him; but no man laid hands on him.

S. 45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

L. 46 The officers answered, Never man spake like this man.

HOME READINGS.

M. John 7. 40-53. Th. Isa. 9. 1-7.
T. Matt. 16. 13-28. F. Matt. 11. 1-19.
W. Psa. 132. S. Matt. 26. 57-68.
Sabbath. Psa. 2.

TOPIC: *Help for the World in Sin—Jesus the Anointed.*

GOLDEN TEXT: *The Lord hath anointed me*
Isa. 61. 1.

OUTLINE: 1. *Opinions concerning Christ.*
2. *Opposition to Christ.*
3. *Official report concerning Christ.*

GENERAL STATEMENT.

LESSON HYMN.—Tune "Antioch."—C.M.

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

He comes, the broken heart to bind,
The bleeding soul to cure,
And, with the treasures of his grace,
Enrich the humble poor.

QUESTIONS, etc.

Recite TITLE. What is meant by THE CHRIST? Recite the TOPIC. What is meant by THE ANOINTED? Recite the GOLDEN TEXT and OUTLINE.

1. *Opinions concerning Christ, v. 40-43.*
 What had the people heard which led them to talk about Jesus, as v. 40 shows they did?
 What is meant in v. 43 by "a division among the people because of him?"
 What "opinions concerning Christ" can you find in v. 40-43?
 Find some other opinions concerning him which are given in the Scripture.
 State some opinions people now have about him.
 [Ask yourself, What is my opinion of Christ?]
 Who was "the prophet?" [See John 6. 14; Deut. 18. 18; Matt. 11. 3; John 1. 21.]
 Whom did they mean by "the Christ?" [See Psa. 2. 2; 45 7; John 1. 41; 6. 69]
 What Scripture reason did some give why Jesus was not the Christ?
 Why was this reason not good?
 What is meant by "the seed of David?" [ANS. The descendants or children of David. Matt. 1. 6-16 shows that Jesus did come, or was born of these.]
 Find upon a map Galilee and Bethleheum.]
2. *Opposition to Christ, v. 44.*
 Who were those persons who would have taken Jesus? v. 32, 44, 45.
 Why did they want to take him?
 Why did they not take him? [See Matt. 21. 45, 46; John 7. 30.]
 Why is their conduct called "opposition to Christ?"
 How may we oppose Christ?
 [Read Matt. 12. 30.]
3. *Official report concerning Christ, v. 45, 46.*
 What is an "official report?"
 Who were the officers who made this report?
 Why did the way Jesus spoke prevent them from taking him?
 Who else named in Scripture felt what Christ spoke?
 [See Matt. 7. 28, 29; 13. 54; Mark 12. 32.]

How should we treat his words? [See Heb. 2. 1.]
 [Read John 14. 23.]

Where in this lesson do we learn—

1. Not to wonder when men differ about Jesus?
2. Not to believe what men urge against Jesus?
3. Not to neglect the wonderful words of Jesus?

QUESTION AND ANSWER.

12. *What do we pray for in the third petition?*

In the third petition, which is, "Thy Will be done in earth as it is in heaven," we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Psalms 119. 34-36. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies.

Acts 21. 14. When he would not be persuaded, he ceased, saying, The will of the Lord be done.

Psalms 103. 20, 32. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all his works, in all places of his dominion: Bless the Lord, O my soul.

OUTLINES, NO ES, AND LESSONS.

THE SCENE. The Feast of the Tabernacles was in progress at Jerusalem. Joy for the freshly gathered harvests reigned among the people. At the midst of the feast, Jesus, about whom much inquiry had been made, went up into the temple and taught John 7. 14. The wonder of the people at his marvellous teachings, led him to make some statements concerning himself and his doctrine. The commotion and controversy thus provoked led to the sending of officers to take him. John 7. 32. Jesus, however, continued to teach, and on "the last day, that great day of the feast," he stood and preached concerning himself as the one who could supply "living water" for all comers. John 7. 37-39. This proclamation led directly to the events of our lesson.

..... *The Feast of Tabernacles, called The Feast of Ingathering, Exod. 23. 16, was celebrated in the autumn, when the fruits were all gathered. It continued seven days, but usually it was followed by an extra day of holy convocation. During these days the participants dwelt in booths made of boughs, and placed upon the house-tops, court-yards, etc. In the time of Jesus a custom of bringing water from Siloam, and pouring it out before the people, was observed on the last day of the feast. This doubtless suggested his allusions to "living water."*

I. OUTLINES.

TESTIMONY CONCERNING JESUS. (1)

From the people—"the Prophet," "the Christ,"
 (2) From the Scripture—"Seed of David,"
 "town of Bethlehem;" (3) From the Officers—
 "Never man spake," etc. SAYINGS CON-
 CERNING JESUS. (1) "Many" said, verse
 40; (2) "Others" said, verse 41; (3) "The
 Scripture" said, verse 42; (4) The "P. arisees"
 said, verse 45; (5) "The Officers" said, verse
 46; (6) WHAT SAY WE?

2. EXPOSITION.

I. DIVIDED OPINIONS. (1) Many said,
 "this is the Prophet." So thought others. John
 6. 14. "The prophet" foretold. Deut. 18. 14,
 18. (2) Others, "This is the Christ." The an-
 ointed Son foretold, Psa. 2. 2, 6, 12; announce'd
 by the angel, Luke 2. 11; confirmed to Simeon,
 Luke 2. 26; confessed by Nathanael, John 1.
 49; and by Peter, John 6. 69.

.....Some thought "the prophet" was the
 same with "Messias," the "Christ," or the
 "anointed." Others thought they were
 different persons. None of this company
 were very devoutly impressed concerning
 Jesus; they had more of curiosity than
 of consecration.

THERE WAS A DIVISION, ver. 43.
 Christ's enemies are divided among themselves
 concerning him, but as a whole they are divided
 from his friends, and shall be so forever. "Be-
 tween us and you there is a great gulf fixed."
 Luke 16. 26.

2. UNSOUND ARGUMENTS. "Shall Christ
 come out of Galilee?" So asked Nathanael. John
 1. 46. Those who prejudge as to what should,
 and what should not, be in religion are apt to
 go astray. "Hath not the Scripture said," etc.
 A text well chosen, but ill applied. They either
 were ignorant of the real birthplace of Jesus,
 or else they perverted the facts on purpose to
 condemn him. He was born in Bethlehem, and
 was of the seed of David. Luke 2. 1-14. All
 arguments founded on ignorance, prejudice, per-
 version, or rash assumptions, are unsound.

3. EVIL PLOTTINGS. "Some of them
 would have taken him," ver. 44. But God so
 awed them that "no man laid hands on him."
 "Then came the officers," returning to their su-
 periors with their errand undone. John 7. 32.
 "Why have ye not brought him?" They saw no

every choice of worldly, sinful things, is a
 plot against the reign of Jesus over us.

4. A STRANGE EXCUSE. "Never man
 spake like this man." So in Matt. 7. 29, "He
 taught them as one," etc.; Luke 4. 22, "And all
wondered at the gracious words," etc. Augus-
 tine says, "His words were thunder." A mys-
 terious grandeur invests great men on great
 occasions. So Jesus held his enemies spell-bound
 and powerless until his time had come.

PRACTICAL HINTS. 1. How differently
 Jesus appears to different men. To one, "no
 beauty;" to another, "chief among ten thou-
 sand;" to another, "a stone of stumbling;"
 to another, "all in all." WHAT IS HE
 TO ME? 2. How carefully should we seek
 after all the facts concerning religious things.
 Carelessness, inattention, haste, prejudice, fear
 of man, half heartedness, etc., are sources of
 ruin to many. 3. The truly righteous, like
 their blessed Lord, may boldly face their foes
 and put them to confusion. 4. Let none of us
 fail of Jesus as our Saviour.

English Teacher's Notes.

THIS lesson ought to be the occasion of cor-
 recting once for all an unfortunate and very
 common error, namely, that "Jesus" and
 "Christ" are practically synonymous terms,
 which may be used indifferently; that "Christ"
 is a proper name, the surname (as we should say)
 of Jesus. People are puzzled by expressions
 such as we find in this chapter: "When Christ
 cometh," (ver. 31.) "Shall Christ come out of
 Galilee?" (ver. 41.) etc. When Jesus asks, in
 Matt. 22. 42, "What think ye of Christ?" they
 imagine that he means, "What think ye of Me?"
 I have heard a great preacher say, "The Jews
 did not believe that Christ was the Messiah,"
 in perfect unconsciousness that he was talking
 absolute nonsense. Let us be quite clear on this
 point ourselves, and very careful of the way in
 which we use the word "Christ" in teaching.
 It is identically the same as "Messiah," one
 being Greek and the other Hebrew, and both
 mean the "Anointed One." The question in
 ver. 31 really is, "When Messiah, the Anointed

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King God has promised, comes, will he do more miracles than this man Jesus of Nazareth does?" and in ver. 41, "How can this Galilean be the Messiah? Messiah was not to come out of Galilee." So in Matt. 22, Je us really asks, "What think ye of the Messiah you are expecting? whose son is he to be?" Jesus *was* the true Christ, but the Jews would not believe this. To avoid ambiguity in teaching, therefore, it is better as a rule to use the Hebrew word "Messiah" rather than the Greek word "Christ."

Bearing this distinction in mind, a very interesting lesson may be made on the subject before us, by first dwelling on the longing desire of the Jews for an anointed one; then showing how the very one they wanted was there among them, though they knew it not: and finally holding up Jesus, the Lord's Anointed, as the King and Deliverer and Benefactor whom we all need.

1. In describing the desire of the Jews that the promised King and Deliverer should come, it will be interesting to refer to the custom of anointing kings, priests, and prophets, as illustrated by the cases of Saul and David (1 Sam. 10. 1; 16. 13,) of Aaron and his sons (Exod. 28. 41,) and of Elisha, (1 Kings 19. 16.) Also to the use of the word "anointed" in Old Testament prophecy. See 1 Sam. 2. 10; Psa. 2. 6, (where the word "set" is in the margin "anointed;") Psa. 45. 7; 89. 20; 105. 15; Isa. 61. 1; Dan. 9. 24. Hence the sacred significance of the title "Messiah" or "Christ;" and hence the eagerness with which the whole nation looked for "the Christ" to come (see Acts 26. 7)—an eagerness which, after they had rejected the true Christ, led them to follow false Christs. (See Matt. 24. 24.)

2. In the chapter before us we find the Jews keeping the Feast of Tabernacles. It was a remarkable scene; the city full of green arbors or booths, made of branches of trees, in which every one lived; and the teacher should try and make as complete a picture of it as possible, showing how the people would be thinking not only of the crops and vintage, now all safely got in, but of the booths and tents their forefathers lived in in the wilderness, and how God took care of them, and gave them the Land of Promise and all its cities; thinking, too, of their unhappy condition *now*, groaning under a foreign yoke, but still waiting and hoping for that promised Anointed One who should set them free. It was at such times as these that their feelings became especially excited.

3. Then will be introduced the figure of Jesus, the true and Divine but unrecognized King, moving about among them on his errands of mercy, and able to deliver them from a worse than Roman bondage. Look at his wonderful proclamation on the "last day" of the feast, ver. 37. Every morning during the preceding week the golden pitcher of water from the Pool of Siloam had been carried up in procession into the temple amid the chantings of the Levites and the shouts of the people: but on the eighth day the ceremony was not observed, and *then* (according to the best expositors) Jesus stood forth and cried to the thirsty in spirit to drink of his living water. He was the real Anointed One. Two of the prophecies above referred to are quoted concerning him in the New Testament, namely, Isa. 61. 1, in Luke 4. 18, and Psa. 2. 6, in Acts 4. 27. But what was he anointed with? St. Peter gives the answer in Acts 10. 38: "Whom God anointed with the Holy Ghost."

The different opinions about Jesus will be better understood if the different classes of people mentioned in the chapter are clearly distinguished. We have "the Jews," that is, (according to St. John's usage,) the ruling party of priests and Pharisees: see ver. 11—"the Jews sought him;" ver. 13—"No man spake openly of him for fear of the Jews." Then we have "the people," in vers. 12, 20, 31, 32, 40, 43; these are the multitude generally, including the Galileans and others who had come up to the feast, and who were not aware of the plots against the life of Jesus. (See ver. 20.) And then we have specifically, "them of Jerusalem," in ver. 25; and these *did* know of the plots. The whole chapter is more intelligible and more interesting if these distinctions are observed.

4. Then the application is, what he would have done for the Jews, only they refused him, he will do for us if we accept him. He can deliver us from the bondage of sin and Satan; he can give us "living water" to satisfy our souls' thirst; he can *anoint us* with the same Spirit who anointed him, (see 1 John 2. 20, 27,) thus making us "kings and priests unto God even the Father."

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. THE PREDICTED PROPHET. Deut. 18. 15. 18; Isa. 52. 7; Nahum 1. 15; Isa. 53. 2. 3; Mal. 4. 2.

2. THE PREDICTED CHRIST. Psa. 2. 2; 45. 7; Isa. 42. 1; 61. 1.

3. DIVISIONS CONCERNING CHRIST. John 7. 43; 9. 16; 10. 19; Luke 12. 51; Matt. 25. 32, 33.

4. CONSPIRACIES AGAINST CHRIST. Psa. 2. 1-3; Luke 19. 14; 20. 14; Mark 14. 10, 11.

5. ACKNOWLEDGMENT OF CHRIST. Matt. 16. 16; 14. 33; John 6. 69; 11. 27; 20. 28.

6. VICTORIES OF CHRIST. Matt. 4. 11; 9. 35; 8. 16; Eph. 4. 8; 1 Cor. 15. 25.

7. ETERNAL GLORY OF CHRIST. Heb. 1. 8, 11, 12; 7. 25; 12. 2; Rev. 5. 12-14; 21. 22, 22.

2. SEED THOUGHTS.

1. What convinced the people that Christ was a prophet?
2. To whom did they refer by *prophet*?
3. Where did these Jews suppose Jesus was born?
4. Of what *tribe, family,* and city had the prophets said Christ should be born?
5. Did they reject him, then, on *true* or *false* grounds?
6. On what grounds do all unbelievers reject Christ?
7. What prevented the ignorant and violent persecutors from taking him now?
8. Who had sent these officers, and for what?
9. How differently were the Pharisees and officers affected?
10. Of what did they accuse the officers?
11. What striking peculiarity of Christ's *speaking* or teaching here can be named?
12. What trait of human nature is shown in their asking, *Have any of the rulers believed on him?*

3. DOCTRINE.

"*Jesus is the Son of God.*" Matt. 8. 29; Mark 1. 1; Luke 1. 35; John 1. 34; 20. 31.

The Primary Class.

[Let the teacher begin by describing the ceremonies connected with the Feast of Tabernacles. See Lev. 23. 33-43. Refer specially to the pouring out of water on the last day. (See Handbook of Bible Manners and Customs, No. 798.)

"This saying" in the 40th verse refers to what Jesus said on the last day of the feast. [See verses 37, 38.]

The Jews who lived in the time of Jesus were looking for the coming of a great person who should be their deliverer or Messiah. Jesus was really this Messiah, but they would not own him; they looked for some one else. But when they heard Jesus say at this great feast, "If any man thirst, let him come unto me, and drink," many of the people began to believe that he was indeed the great Deliverer for whom they had been looking. Some, however, denied this. "There was a division;" some believed in Jesus and others did not. They ought all to have taken Jesus for their Saviour, for "he came to save his people from their sins." [Repeat this.] That is the reason he was called Jesus. The word "Jesus" means Saviour. The word "Christ," which is used in the lesson, means "the Anointed." Thus Jesus Christ was the Saviour, Anointed, or sent, by God. [Explain briefly the anointing of priests and kings.]

Some of the enemies of Jesus sent officers, like policemen, to take him and shut him up; but when the officers came up to him and heard him while he was teaching, they were so astonished and pleased with what he said that they would not touch him. When they came back they could only say, as an excuse for not bringing him, "Never man spake like this man." [Repeat.] What a wonderful preacher Jesus must have been thus to have moved the people. By his preaching and by his wonderful works which he did, he showed himself to be, what he said he was, the Christ.

Just as Christ the Saviour came into the world, so is he waiting to enter into every heart. This is what he says: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." [Repeat.] How many of you will let Jesus in? He will come into the hearts of children, even. [Illustrate by story of the man who overtook on a road a little girl going to Sunday-school. He found out by questioning her that she had learned something of God, and, wishing to trouble her, asked her, "How large is God?" Her answer was, "He is so great that the heaven of heavens cannot contain him, and so little that he dwells in my heart."]

WHISPER SONG.

Jesus, we thy voice have heard,
In our hearts, and in thy word;
Saviour of the world thou art,
Write thy name upon our heart.

SUNDAY, AUGUST 29, 1875.

LESSON IX. — FREEDOM BY THE TRUTH.

John 8. 28-36.

Berean Notes.

Leader. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things.

School. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

L. 30 As he spake these words, many believed on him.

S. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed;

L. 32 And ye shall know the truth, and the truth shall make you free.

S. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

L. 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

S. 35 And the servant abideth not in the house forever; but the Son abideth ever.

L. 36 If the Son therefore shall make you free, ye shall be free indeed.

HOME READINGS.

Mon. Exod. 1. 7-14. *Th.* Rom. 6.

Tues. Luke 8. 26-39. *Fri.* Gen. 17. 1-8.

Wed. Lev. 25. 39-46. *Sat.* Psa. 1.

Sabbath, Rom. 7. 14-25.

TOPIC: *Help for the world in bondage—Jesus the Liberator.* Isa. 61. 1.

GOLDEN TEXT: *To proclaim liberty to the captives, and the opening of the prison to them that are bound.*

- OUTLINE:** 1. *Jesus and the Father,* v. 28, 29.
2. *Jesus and the believer.* v. 30-32.
3. *Jesus and the bondman,* v. 33,
34.
4. *Jesus and the freeman,* v. 35, 36.

GENERAL STATEMENT.

Upon the old bell at Independence Hall in Philadelphia is the inscription, "Proclaim liberty throughout the land, to all the inhabitants thereof." That bell was the herald of liberty, for its tone first announced the fact that the Declaration of Independence had been signed. It is an honoured relic.

LESSON HYMN.—Tune "Antioch."—C.M.

He comes, the pris'ner to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring,
With thy beloved name.

QUESTIONS:

1. *Jesus and the Father,* v. 28, 29.

Why did Jesus, in v. 28, call himself the "Son of man?"
Who is his Father of whom he speaks in v. 28, 29?

What three things show how much this Father loved him

What three things show how dutiful a son Jesus was?
How may we become sons of God? [See John 1. 12. Rom. 8. 14-17.]

How may we "do always those things that please him?"
What is meant in v. 28 by "lifted up the Son of man?" [Read John 3. 14, 15; 12. 32, 33.]
What does Jesus say men shall know when they have lifted him up? v. 28.

2. Jesus and the believer, v. 30-32.

What effect of Jesus' words is mentioned in v. 30?
What message did Jesus give these believers?
What did he mean by "continue in my word?"
What by "my disciples indeed?"
What did he mean by "the truth?"
What sort of freedom does the truth give believers?

3. Jesus and the bondman, v. 33, 34.

Proverbs 30. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

Psalms 90. 17. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

OUTLINES, NOTES, AND LESSONS.

1. EXPOSITION.

THEN, ver. 28. This introductory word leads us to ask, WHEN? Seeking answer in what precedes we reply: When Jesus had told the Pharisees many truths concerning himself, which they failed to understand and refused to believe. SAID JESUS. His words are now before us. Give them the high pre-eminence

which they deserve. LIFTED UP—previously illustrated in John 3. 14, *And as Moses lifted up*, etc. Afterward applied directly to his crucifixion. John 12. 32, 33, *And I, if I be lifted up*, etc.

... The manner of crucifying, was to extend the victim upon the prostrate cross, to nail him to it, then to rear the cross, throwing all the weight of the sufferer upon the transfixed flesh, in which agonizing position he hung, and suffered, and died.

... The uplifting of the serpent is recorded, Num. 21. 8, 9. It was to save the dying ones who looked to it. So Christ saves.

SON OF MAN, ver. 28. A title which Jesus uses of himself sixty-one times. It denotes his lowly position, and his human nature. The title is first used in Dan 7. 13, where the universal dominion of the Son of man is described. SON OF GOD, is a title used of Jesus about as often as Son of man, and the two together express his perfect participation in both the divine and the human nature. He is both my friend and brother, and he is also my Lord and my God. THEN SHALL YE KNOW. His death afforded opportunity for the resurrection of his body, and for the outpouring of the Spirit. By these his Messiahship was demonstrated and his kingdom of earth set up.

... Observe how clear the centurion became concerning Jesus. Matt. 27. 54. How firm the disciples were. Acts 1. 14. How clear and bold as preachers. Acts 2. 23, 24. Also how many and how ready were the converts at Jerusalem. Acts 2. 41. Also Peter's account of his own hope. 1 Pet. 1. 3.

I AM HE—He, "of whom Moses in the law, and the prophets, did write." John 1. 45. I DO NOTHING OF MYSELF—that is, upon my own authority merely, or by my own unaided power. See John 5. 19, 30. In illustration of this point Jesus adds: 1. *As my Father hath taught me, I speak these things*; 2. *He is with me*, ver. 29; 3. *He hath not left me alone*; 4. *I do always those things that please him*. Here we find the unfolding of the first part of the OUTLINE.

... It is from the side of the uplifted Jesus that all the wonders of his work are clearly seen. The cross is the stand-point whence to view Christian theology and history. Christianity without an uplifted Christ is

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a system without a central sun. The Christian is the only qualified critic of Christianity, and his capacity increases as he lives near the cross.

MANY BELIEVED ON HIM, ver. 30. His manner of speaking was so assuring, and what he said so accordant with what was known of him, that "many believed on him." Their belief was, however, more of a general confidence than a saving trust. To become "disciples indeed" they needed something more, as is evident from ver. 31. Similar believers are mentioned, John 12. 42, 43. Those who go no farther than this will not be acknowledged in the judgment, Mark 8. 38. **MY DISCIPLES INDEED**, ver. 31. True learners of Jesus continue in his word—abide, or dwell there, as one does in his home. Hence that test of Christian character given in John 14. 21, *He that hath my commandments*, etc.

... True disciples, or learners of Jesus, gain two blessed results: 1. *They know the truth*, as taught in Scripture, or as embodied in Jesus. 2. *The truth makes them free*. Christ, who is the truth, makes free from all condemnation and bondage of sin. Rom. 7. 24, 25; Rom. 8. 1; also from "the sting of death." 1 Cor. 15. 56, 57. The Bible, which is the written truth, make-free from error, superstition, etc. 2 Tim. 3. 16, 17, *All Scripture*, etc.

... Not tradition, nor theory, nor philosophy, nor edicts, nor laws, but the truth alone makes free. **I AM . . . THE TRUTH**. John 14. 6.

ABRAHAM'S SEED, ver. 33. They came from Abraham as seed from the parent plant, but they did not bear his character and so were not his children, but were Satan's children, as Jesus teaches. John 8. 37-44. **NEVER IN BONDAGE**. A vain boast, as at that very day heathen Rome ruled them. Men boast of a free body, whose souls are in bitter bondage to sin and Satan.

... *Bondage*. Egyptian, Exod. 1. 14-22; 2. 1-25; Babylonian, Ezra 9. 9; Physical, 2 Cor. 11. 20; Spiritual, Gal. 4. 3, 9; 2 Pet. 2. 19.

WHOSOEVER COMMITTETH SIN, etc. A most solemn, comprehensive and authoritative definition of true bondage. This bondage binds the present life and the future. Which pupil is held under it? Who are free from it? See Rom. 8. 14-17. **THE SERVANT ABIDETH NOT**, ver. 35. The *slave*, or *bondman*, is here meant. He is not an organic member of

the household, but may be sent forth at any time. So those who boasted themselves as Abraham's seed, were but slaves because of sin, and so liable to be banished from God at any moment. **THE SON ABIDETH EVER**. True of every son, whether the son Jesus Christ or those through him made sons. God's household has its one only-begotten Son. He can make free the bondmen, and none can then question their liberty. *And if children, then heirs; heirs of God*, etc. Rom. 8. 17.

... Notice John's meditation on the sonship of saints. 1 John 3. 1-3, *Behold what manner of love*, etc.

2. OUTLINES.

1. The Bondage of Sinners; 2. The Freedom of Saints. . . . 1. Bondage by Sin; 2. Freedom by Faith. . . . 1. The Bondman and their Bondage; 2. The Deliverer and his Deliverance. As illustrative of the whole case, see Rom. 6. 12-23.

3. LESSONS.

THEN SAID JESUS, ver. 28, 31. How timely were the words of Jesus. *A word fitly spoken*, etc. Prov. 25. 11. **WHEN YE HAVE LIFTED UP . . . THEN**, etc. It requires time, and the consummation of things, to make plain the greatest truths.

... Adult classes may be called on to cite proofs that Jesus is he of whom, etc. *Query*: On what grounds do the Israelites of to-day reject Jesus, and how best may their difficulties be met?

DO ALWAYS THOSE THINGS, etc. The complete subordination of Jesus' life to his Father's will. Jesus our model. **CONTINUE IN MY WORD, THEN**, etc. *No man having put his hand*, etc. Luke 9. 62. *He that endureth to the end shall be saved*. Matt. 10. 22. Illustrate by seeds among thorns, and in stony places. Matt. 13. 5-7. **WE BE ABRAHAM'S SEED**. How easy it is to boast of one's parentage, etc., and yet be far from God. **WHOSOEVER COMMITTETH SIN**, ver. 34. The test of freedom, or bondage. By this test shall character be determined, and doom settled at the judgment. **MANY BELIEVED ON HIM**, ver. 30. Shall any of us believe on him? See John ver. 3. 36. While he speaks in this lesson is the best time to believe.

English Teacher's Notes.

The first three verses of this passage (vers. 28-30) give perhaps the most striking example in the Gospels of the truth of what the Jewish

officers said, (chap. 7. 46,) "Never man spake like t is man." There were two things in Christ's teaching which were especially offensive to the Jews: 1. The intimations he occasionally threw out of his coming sufferings, which they could not believe Messiah should undergo; 2. His own personal claims with respect to his divine nature, such as his "making himself equal with God." (See chap. 5. 18.) Now in these verses we find both these causes of offence. He speaks of being "lifted up," which seems to have been a popular expression signifying crucifixion, (see chap. 3. 14; 12. 32-34), so that the 28th verse is equivalent to "When ye have crucified the Son of man." And then he utters one of those wonderful sentences which no mere good man could possibly have uttered, and which prove, therefore, that Jesus was either an impostor or really divine, "I do always those things that please Him." Just before, indeed, another of these sentences occurs: ver. 23, "ye are from beneath; I am from above." (A famous American divine, Dr. Bushnell, has powerfully treated this subject in his *Character of Jesus.*)

And yet, notwithstanding these two offensive expressions, or rather perhaps because of the very holy boldness with which they were uttered, we are told that "as he spake them, many believed on him." They were carried away with admiration and enthusiasm, and their feeling was, just as it had been with others the day before, after his great declaration in the temple, (chap. 7. 40, 41,) "Of a truth this is the Christ!"

But a sudden impulse of enthusiasm like this does not always last. Many of our Sunday scholars have been stirred in the same way by an interesting lesson, or a powerful sermon, or a swinging hymn, and for a moment they do "believe on him." But when the enthusiasm cools down, the faith disappears. This kind of faith was manifested the very first time Jesus went to Jerusalem, see chap. 2. 23-25; but we are told that *he did not believe in them*, ("commit" is the same word in the Greek,) for "he knew what was in man." And so here. His first word to those that thus suddenly believed was one of warning: "*If ye continue,*" etc., ver. 31.

Now one of the first essentials to their "continuing" in the faith was that they should realize their natural state. Admiration of Christ may draw us to him, but only a sense of our deep need of a Saviour will make us *cling* to him. And what was the state of these Jews?

They were *in bondage*, both to their own sins, and to a religion of mere legal and outward observance. But this they indignantly refused to admit. "The truth shall make you free," said Jesus. "Free!" was the reply, "we were never in bondage," ver. 38. They had no sense of sin, or of a sinner's need; how, then, could they really believe in Jesus with a faith that would endure? As the Golden Text says, he came "to proclaim liberty to the captives;" and if men do not feel they are captives, how much will they care for an offer of liberty?

This brings us to the subject directly suggested by the title of this lesson, Freedom by the Truth. In order to see the precise meaning of this expression, let us compare with it the opposite, Slavery by Falsehood. And this in three aspects:—

1. We are by nature guilty in God's sight, lying under the just condemnation of his holy law, like prisoners in their cells, under sentence and awaiting execution. How came we into this state? By believing Satan's lies. Eve believed them, and acted on them, and the race of which she was the mother fell—fell into slavery by falsehood. And how can we be saved? Just by believing what God says. He has provided a way of escape, his own Son having borne our punishment. The prison doors are open; we have but to walk out and be free. Men don't walk out, because they do not believe what God says. They who believe the truth get "freed m by the truth."

2. We all have had habits, besetting sins. How many of these are first fallen into by believing falsehoods. "Ye shall not die," says the tempter, "it will be all right." The very "slaves of corruption" themselves "promise liberty to those who will break away from restraint and follow with them." (2 Pet. 2. 19.) But, once get under the power of a bad habit, and what a slavery it is! Again, we can only be made free by believing and acting on the truth that Christ is *willing* and *able* to deliver us.

3. Devout Christians sometimes fall into captivity through not fully believing God's true word. Look at Bunyan's pilgrims in "Doubting Castle," locked up in the bondage of their own doubts. How did they get free? By using the "key of promise." The way to enjoy the "glorious liberty of the children of God" is to trust implicitly in God's true and faithful promises. This, again, is "freedom by the truth."

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For Senior Scholars.

1. THE BONDAGE OF SIN. John 8. 34; Rom. 6. 16; Titus 3. 3; 2 Pet. 2. 19; Prov. 5. 22, 23.
2. UNCONSCIOUSNESS OF BONDAGE. John 8. 33; Rev. 3. 17; Eph. 5. 14; Rom. 3. 11.
3. THE RANSOM FROM BONDAGE. Isa. 42. 6, 7; Rom. 8. 2; Job 33. 24; Matt. 20. 28; 1 Tim. 2. 6
4. LONGINGS FOR FREEDOM. Deut. 26. 6, 7; Rom. 8. 26; Exod. 2. 23; Rom. 7. 23, 24.
5. PROCLAMATION OF FREEDOM. Isa. 61. 1; Luke 4. 18, 19; Rom. 7. 24, 25.
6. FREEDOM THROUGH THE TRUTH. John 8. 31, 32; Gal. 5. 1; 2 Thess. 2. 10; 1 Tim. 2. 4.
7. FLUITS OF FREEDOM. Rom. 6. 18, 22; Eph. 4. 8; 1 Cor. 7. 22; Gal. 5. 13.

2. SEED THOUGHTS.

1. What is meant by, *so must the Son of man be lifted up?*
2. Were they convinced when they had lifted him up? (Luke 24. 47.)
3. What expression of Christ referred to his humanity only?
4. What to his divine nature?
5. Was there ever a human being who could say, *I do always those things that please Him?*
6. What was the condition of being his disciples indeed?
7. What freedom is here alluded to by Christ, and what by his hearers?
8. In what sense does Christ use, *servant of sin?*
9. What does Christ mean by *son*, and not *servant, abiding in the house?*
10. Did the Jews speak truly in saying they *never were in bondage to any one?*
11. How is *freedom* the result of *truth*, and *bondage of error?*
12. What is that freedom, in its broadest sense, offered and conferred by the Son?

3. DOCTRINE.

"The Sinlessness of Christ." Luke 1. 35; 23. 4; Heb. 4. 15; 7. 26; 1 Pet. 2. 22.

The Primary Class.

BY L. J. RIDER.

1. REVIEW. Vary this exercise by conducting it sometimes by topic, sometimes by Leaf Cluster, and again by Golden Text or Whisper Song.

2. Teach incidentally that subjection to sin and evil passion is the worst kind of slavery.

3. THE GREAT TRUTH of the lesson for children, is that Jesus is able to deliver from the slavery of sin and passion.

4. PLANS OF TEACHING. (1) See this picture, (show or sketch one)...man with chains on wrists...has to do as his master says. What is he? Poor slave. Don't you pity him?... glad you are free? But did you ever see a little boy get very angry? He stamps and screams... hardly knows what he's about... does just as his wicked passions make him. Are they not his master? Is he not a slave? Every one who gets angry or impatient... who says bad words or does wrong things, is a slave to sin. "Can't help it" do you say? Then you are already a slave. But Jesus tells us in this lesson, he will set us free from this slavery. "How?" When we feel the "naughty" coming, whisper a prayer... say, "Dear Jesus, help me! Don't let me get angry!" (2) Tell the story of the captive robin being set free... how he soared and sang, to illustrate *freedom*. Describe the common form of slavery, that of children in cities who are compelled to beg and steal for their masters, and that of sin. Illustrate latter by story of the little boy who struck and killed his little sister in a fit of passion... didn't mean to do it... his master made him. Only one person can set us free from this kind of slavery... Jesus. See under (1).

5. A PERSONAL WORD. The teacher's own life—in class and out, so far as known to the children—should be a perfect example of freedom from sin. Never give a child occasion to retort even mentally, "She does it herself," when you warn him against any thing. Children are quick to draw conclusions, and a single occurrence of this kind would surely vitiate the teaching of weeks.

WHISPER SONG.

Jesus, ever at thy side,
Let thy little ones abide;
Ever looking unto thee,
By thy grace and truth set free.

Lessons for September.

- SEPT. 5. The Light of the World. Jhn. 9. 1-11.
SEPT. 12. The Good Shepherd. John 10. 1-11.
SEPT. 19. The Resurrection and the Life. John 11. 34-44.
SEPT. 26. Christ Rejected. John 11. 47-53.

The Ninety and Nine.

"Rejoice with me; for I have found my sheep which was lost."—LUKE XV. 6.

Words by ELIZABETH C. CLEPHANE.

Musio by IRA D. SANKEY.

1. There were ninety and nine that safe - ly lay In the shel - ter of the

fold, But one was out on the hills a - way, Far off from the gates of

gold— A - way on the mount - ains wild and bare, A - way from the

ten - der Shepherd's care, A - way from the ten - der Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord pass'd
Ere he found his sheep which was lost; [thro',
Out in the desert he heard its cry—
'Twas helpless and sick, and ready to die.

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own."

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PHILLIPS, WHITE & Co., Springfield, Ohio.

Knabe Pianos:

"AFTER five years' trial of their quality in our own family, we are prepared to give them the highest recommendation; we know of none better."

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