



Holy Spirit, Come	i
Methodist Magazine and Review	i
A Great Movement	ii
"Mothering" an Adult Class	ii
Lessons and Golden Texts	iii
Order of Services	iii
International Bible Lessons	390
Spirit Guiding	436
Book Notices	436
Primary Teachers' Department	437

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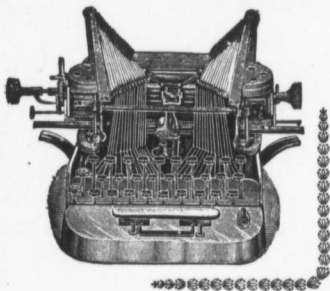
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Vol. XX

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BY LL

At the feet of
Holy Spirit
For the Com
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Into thy Perfect
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Toronto, Can.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

JULY, 1900.

No. 7

Holy Spirit, Come.

BY LLEWELLYN A. MORRISON.

Methodist Magazine and Review for June.

This number completes the fifty-first volume of this Magazine. It has thus maintained a longer continuous existence than any other Canadian monthly. It has nine well illustrated articles, among them being, "Campaigning with Kitchener," "In Manxland," "A Day in Thrums," "Low Water Levels in Canada," "Field-Marshal Lord Roberts," and copious illustrations of the World's Progress. C. C. James, M.A., Deputy-Minister of Agriculture, contributes a very interesting and instructive paper on the "Problem of Race and Population in Canada." A triumphant vindication of Britain's policy in South Africa is presented by Geoffrey Drage, M.A., M.P., Chairman of the Imperial South African Association. A clever story of "The Uitlander's Ride," describes vividly the truculence and tyranny of the Boers. The clever Canadian story, "From the Hills of Algoma," is continued. Several articles of special Methodist interest are given, with summary of the Ecumenical Missionary Conference and General Conference of the M. E. Church, United States.

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

The Sunday-school which has no Home Department may have pretty good head and hands, but is like Mephibosheth, the son of Jonathan, who was "lame on his feet."

At the feet of God I fall :
Holy Spirit, come !
For the Comforter I call :
Holy Spirit, come !
Dwell within me and abide ;
O'er my purposes preside ;
By thy Providence provide ;
Then shall faithless fear subside :
Holy Spirit, come.

Thou dost every hope fulfil :
Holy Spirit, come !
All things wait thy word and will :
Holy Spirit, come !
Teach me how to pray ; for I
Would on thee alone rely
For my spiritual supply—
Every grace by Christ brought nigh :
Holy Spirit, come.

Gentleness and Love thou art :
Holy Spirit, come !
Thou art holiness of heart :
Holy Spirit, come !
Sanctify my thought by thine ;
In my breast thyself enshrine ;
With my nature intertwine,
Till thy Purity is mine :
Holy Spirit, come.

Fain would I thy Fulness know :
Holy Spirit, come !
Into thy Perfection grow :
Holy Spirit, come !
Peace shall o'er my passions reign,
Righteousness shall wrath restrain,
Joy each drooping sense sustain,
When thou comest to remain :
Holy Spirit, come.
Toronto, Can.

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Sunday School Banner.

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

TORONTO, JULY, 1900.

A Great Movement.*

BY BISHOP W. F. MALLALIEU.

Within a year or two a great movement has been witnessed that has extended from the Atlantic to the Pacific. This movement has originated in our own church. It undertakes to reclaim the nation's birthday from a noisy and senseless celebration to something that is really patriotic and Christian. The plan is to begin, each year, on the Sunday that immediately precedes the Fourth of July, with an able—the ablest possible—sermon on Christian patriotism, and its relation to the suppression of the liquor business and the promotion of total ab-

* This American movement is worthy of imitation in Canada in celebrating our National Birthday, July 1.—Ed.

stinence. Surely every Methodist preacher will be ready to respond to this call; nor will he be diverted by any side issues, for he knows that the rum traffic and the drink habit are the worst enemies of God and home and native land. If these two most direful evils can be done away, then all other civic and social problems can be happily and speedily solved.

Then the plan includes the idea of observing the Fourth of July by all our churches, and this by gathering all the people, from the youngest to the oldest, into churches, halls, or groves where with songs and music, with speeches and recitations, a glad and joyful day may be passed.

If our pastors and Sunday-school officers and teachers will take hold of this, we are absolutely sure that much good will be accomplished.

We have been deluding ourselves with the thought that what we need for the promotion of the cause of temperance is the enactment of laws, and more laws, when the truth is that we need to educate the people, especially the young people, to avoid the use and hate the traffic. The place to begin is in our Sunday-schools and churches. Here the right moral sentiments and political views can be formed, and when once these are formed the victory for which all good people most earnestly pray will be realized.

Let the present heathenish way of burning firecrackers to celebrate the birthday of a Christian nation be done away. Let us give the children a right good time, with decent diversions, and proper amusements, and abundant refreshments, and with noble, inspiring, intellectual, moral, and patriotic exercises. Let the great movement now well begun go on till the curse of drink shall be done away and a Christian nation celebrate its birthday in a rational and Christian manner.—S. S. Journal.

"Mothering" an Adult Class.

Heart power is of more importance than pedagogical expertness, not only in classes of little children, but in large adult classes. Many an adult class is led by a woman whose "mothering" qualities are recognized above everything else. This essential side of the teacher is well brought out in the work

of Mrs. C large adu Here is w "How ma suppose I last Sun many ? many as r was full lesson beg gave a co passed fro I began (now prom and Los A enough to

- I. July 1.—J... Comm. 6. 15-21
- II. July 8.—J... Comm. 7. 31 to come at up his
- III. July 15.—J... GOLDEN 30. Co
- IV. July 22.—P... Matt. 1. 7. 31 to come at up his
- V. July 29.—J... Mark 8. 3. 1. beloved
- VI. Aug. 5.—J... Commit. pare Ma little ch not; for 10. 14.
- VII. Aug. 12.—J... Commit. TRUST: I debtors.

- I. SILENCE.
- II. RESPONSIVE SURT. B
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- III. SINGING.
- IV. THE TEN COM
- V. PRATIS, follow
- VI. SINGING.

of Mrs. C. F. Wilder, the leader of a large adult class in Manhattan, Kansas. Here is what she writes about her work: "How many college young men do you suppose I had in my Sunday-school class last Sunday? Just ninety-five. 'Too many?' I want fifty-five more,—as many as my room will hold. Every face was full of interest from the time the lesson began till second bell rang. Each gave a cordial grasp of the hand as he passed from the room to go downstairs. I began (this class) with two young men, now prominent business men in Oakland and Los Angeles, California. Had it long enough to have a thousand now out in

the world,—six missionaries, over sixty preachers, four officers in the United States Army, several in Volunteer Army, scientific scholars making a name, teachers, lawyers, doctors, of great promise some of them, and, best of all, some have said, like a minister of a large church in Brooklyn, New York: 'The impulse for noble living began in this class.' I am 'dear mother' to hundreds of motherless 'boys.'—S. S. Times.

Opportunities must be made of God, but they must be made the most of by man.—Chancellor MacCracken.

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

- I. July 1.—JESUS WALKING ON THE SEA. Matt. 14. 22-33. *Commit e. 25-27.* (Compare Mark 6. 45-56; John 6. 15-21.) GOLDEN TEXT: Of a truth thou art the Son of God. Matt. 14. 33.
- II. July 8.—JESUS THE BREAD OF LIFE. John 6. 22-40. *Commit e. 35-37.* (Read John 6. 22-71.) GOLDEN TEXT: Jesus said unto them, I am the bread of life. John 6. 35.
- III. July 15.—THE GENTLE WOMAN'S FAITH. Mark 7. 24-30. *Commit e. 27-30.* (Read Mark 7. 1-23.) GOLDEN TEXT; Lord, help me. Matt. 15. 25.
- IV. July 22.—PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16. 13-30. *Commit e. 24-26.* (Read Mark 7. 31 to 8. 30.) GOLDEN TEXT: If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16. 24.
- V. July 29.—THE TRANSFIGURATION. Luke 9. 28-36. *Commit e. 33-35.* (Compare Matt. 17. 1-13. Read Mark 8. 31 to 9. 29.) GOLDEN TEXT: This is my beloved Son; hear him. Luke 9. 35.
- VI. Aug. 5.—JESUS AND THE CHILDREN. Matt. 18. 1-14. *Commit r. 12-14.* (Read Matt. 17. 22-27. Compare Mark. 9. 33-50.) GOLDEN TEXT: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark 10. 14.
- VII. Aug. 12.—THE FORGIVING SPIRIT. Matt. 18. 21-35. *Commit e. 21, 22.* (Read Matt. 18. 15-35.) GOLDEN TEXT: Forgive us our debts, as we forgive our debtors. Matt. 6. 12.

- VIII. Aug. 19.—THE MAN BORN BLIND. John 9. 1-17. *Commit e. 4-7.* (Read Luke 9. 57-62; John 7. 2 to 9. 41.) GOLDEN TEXT: One thing I know, that, whereas I was blind, now I see. John 9. 25.
- IX. Aug. 26.—JESUS THE GOOD SHEPHERD. John 10. 1-16. *Commit e. 9-11.* (Read Psa. 23; John 10. 1-21.) GOLDEN TEXT: The good shepherd giveth his life for the sheep. John 10. 11.
- X. Sept. 2.—THE SEVENTY SENT FORTH. Luke 10. 1-11, 17-20. *Commit e. 2-6.* (Read Luke 10. 1-24.) GOLDEN TEXT: The harvest truly is great, but the labourers are few. Luke 10. 2.
- XI. Sept. 9.—THE GOOD SAMARITAN. Luke 10. 25-37. *Commit e. 33-35.* GOLDEN TEXT: Love thy neighbour as thyself. Lev. 19. 18.
- XII. Sept. 16.—THE RICH FOOL. Luke 12. 13-23. *Commit e. 19-21.* (Read Luke 10. 38 to 12. 34.) GOLDEN TEXT: What shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8. 36.
- XIII. Sept. 23.—THE DUTY OF WATCHFULNESS. Luke 12. 35-46. (May be used as a Temperance Lesson.) *Commit e. 43, 44.* (Read Luke 12. 38-50.) GOLDEN TEXT: Watch and pray, that ye enter not into temptation. Matt. 26. 41.
- XIV. Sept. 30.—REVIEW. GOLDEN TEXT: Be ye doers of the word, and not hearers only, deceiving your own selves. James 1. 22.

Order of Services.—Third Quarter.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 119. 1-7.)
SUPT. Blessed are the undefiled in the way, who walk in the law of the LORD.
SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways.
SCHOOL. Thou hast commanded us to keep thy precepts diligently.
SUPT. O that my ways were directed to keep thy statutes!
SCHOOL. Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
ALL. I will praise the Lord.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

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

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 51. 10-12.)
SUPT. Create in me a clean heart, O God; and renew a right spirit within me.
SCHOOL. Cast me not away from thy presence; and take not thy Holy Spirit from me.
ALL. Restore unto me the joy of thy salvation and uphold me with thy free Spirit.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON I. JESUS WALKING ON THE SEA.

[July 1.

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

AUTHORIZED VERSION.

[Compare Mark 6. 45-56; John 6. 15-21.]

Matt. 14. 22-33. [Commit to memory verses 25-27.]

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

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

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

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

27 But straightway Je'sus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Pe'ter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Pe'ter was come down out of the ship, he walked on the water, to go to Je'sus.

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

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

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

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

REVISED VERSION.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent

23 the multitudes away, he went up into the mountain apart to pray: and when even was

24 come, he was there alone. But the boat was now in the midst of the sea, distressed by the

25 waves; for the wind was contrary. And in the fourth watch of the night he came unto them,

26 walking upon the sea. And when the disciples saw him walking on the sea, they were

27 troubled, saying, It is an apparition; and they cried out for fear. But straightway Je'sus

28 spake unto them, saying, Be of good cheer; it is I; be not afraid. And Pe'ter answered him

29 and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come.

And Pe'ter went down from the boat, and walked upon the waters, to come to Jesus.

30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying,

31 Lord, save me. And immediately Je'sus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith,

32 wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

Time.—April, A. D. 29. **Places.**—1. The Plain of Butaiha, where the five thousand had been fed. 2. The Sea of Galilee.

Home Readings.

M. Jesus Walking on the Sea. Matt. 14. 22-33.

Tu. Early prayer. Mark 1. 32-36.

W. In the wilderness. Luke 5. 12-16.

Th. Storm and calm. Psa. 107. 23-31.

F. "Peace, be still!" Mark 4. 35-41.

S. Fear not. Isa. 41. 8-14.

S. Wondrous power. Mark 6. 45-52.

Lesson Hymns.

New Canadian Hymnal, No. 375.

Jesus, Saviour, pilot me,
Over life's tempestuous sea.

New Canadian Hymnal, No. 403.

Master, the tempest is raging!
The billows are tossing high!

New Canadian Hymnal, No. 578.

Wild the storm-wind, dark the night,
Drifts the sea upon the shoal.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Jesus in Communion with God*, v. 22, 23.

What was the effect on the multitudes of the miracle of the loaves and fishes? John 6. 14, 15.

Why did Jesus go alone into the mountain? Give at least two reasons.

Why did he "constrain" his disciples to go away first?

July 1.]

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QUESTIONS

1. *Jesus in Co*

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How long did Jesus remain in the mountain alone?

How did the disciples expect that Jesus would get across the lake?

2. *Trial of the Disciples' Faith*, v. 24-27.

What happened on the sea?

How far had their boat gone when they next saw Jesus? John 6. 19.

What strange sight did those in the boat see?

At what time of the night was it?

How many hours of this severe toil had they experienced?

How did Jesus here "manifest forth his glory?"

What laws of nature were suspended in this miracle?

What reason can you find in these men's circumstances that made them cry out, "It is a ghost?"

What characteristic of Jesus was shown in his first words to them?

3. *Peter's Self-assertion*, v. 28-30.

What characteristic of Peter was also shown?

What made Peter fail in his attempt to walk on the water?

4. *"Of a Truth Thou Art the Son of God,"* v. 31-33.

How soon after the entry of Jesus into the ship did they reach the western shore? See John's account.

Was this a miracle? Give a reason for your answer.

Teachings of the Lesson.

1. Jesus went often "apart" to pray. If he needed to pray, much more do we. Jesus went from prayer to a mighty display of power. The secret of power is here revealed. Jesus often comes in ways we do not expect, and how hard it is for us to believe that it is he!

2. Peter walked the waves when he looked only at Christ. When he looked at the waves he began to sink. Where are your eyes fixed?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Jesus in Communion with God*, v. 22, 23.

What did Jesus tell his disciples to do?

What did he do with the multitude?

What had he done just previous to this?

Where did Jesus go?

For what purpose?

What had Jesus been doing?

Whom did he seek in the hour of trial and fatigue?

What does this teach us?

2. *Trial of the Disciples' Faith*, v. 24-27.

How long did Jesus remain on the mountains?

What was happening to the ship?

Had Jesus forgotten the disciples in their distress?

How did the Jews mark time in the night?

At what time did Jesus go to the disciples?

How did he reach them?

How did this affect them?

How did Christ reassure them?

Did they recognize his voice?

Do we always recognize his voice?

3. *Peter's Self-assertion*, v. 28-30.

What did Peter ask the Lord to do?

Did he walk safely on the water?

What was the cause of his failure?

Why do Christians sometimes fail in these days?

What was Peter's cry?

What did Jesus do for Peter?

What is Jesus ready to do for all the world?

How did he rebuke Peter?

What gracious invitation given to Peter is also given to all the world. Verse 29.

4. *"Of a Truth Thou Art the Son of God,"* v. 31-33.

What was the condition of the winds when Christ entered the ship?

What is the condition of our lives when Christ enters in?

What did those in the ship do?

What testimony was given to Jesus? GOLD-EN TEXT.

Can you give any promises of peace to those who trust?

Practical Teachings.

Where in this lesson do we learn—

1. That like Christ we should pray at all times.

2. That Christ is near us in trouble though we do not see him.

3. That we can do all things through Christ who strengtheneth us?

QUESTIONS FOR YOUNGER SCHOLARS.

Where were Jesus and the disciples now? *Among the green fields of Bethsaida.*

Where did he send the disciples after feeding the multitudes?

Why did he not go with them?

Where did he go instead?

What happened to the boat?
What did the disciples think? *That they were alone.*

Who really saw them all the time?
What do we sometimes think when we are in trouble? *That no one cares.*

What did Jesus do to comfort the disciples?
What did they think at first?

What did he say to the disciples?

What did Peter want to do?

What did Peter think? *That his faith was greater than it was.*

What happened to him?

Who saved him from sinking?

What did Jesus say to him?

When are we in danger? *When we forget that Jesus is near us.*

THE LESSON CATECHISM.

(For the entire school.)

I. Where did Jesus go? *Into the mountain to pray.*

2. Where did he send his disciples? *Across the sea.*

3. What happened? *A great storm arose.*

4. What did they see? *Jesus walking on the sea.*

5. What loving words came? *"Be of good cheer; it is I; be not afraid."*

6. What did those in the ship say?
GOLDEN TEXT: *"Of a truth thou art the Son of God."*

NEW CHURCH CATECHISM.

40. Repeat the Ten Commandments. Exodus 20. 3-17.

41. Into what two tables are these Ten Commandments divided? The Ten Commandments are usually divided into the first table, setting forth our duty to God in the first four Commandments; and the second table, setting forth our duty to our fellow-men in the last six.

THE LESSON OUTLINE.

BY J. L. HULLBUT, D.D.

The Power of Christ.

I. POWER OVER TEMPTATION.

And straightway Jesus. v. 22.

They would make him a king. John

6. 15.

Get thee hence, Satan. Matt. 4. 10.

II. POWER OVER DISCIPLES.

Constrained his disciples. v. 22.

Ye call me Master and Lord. John 13. 13.

One is your Master... Christ. Matt. 23. 8.

III. POWER OVER MEN.

Sent the multitudes away. v. 22.

Every knee should bow. Phil. 2. 10.

All enemies under his feet. 1 Cor. 15. 25.

IV. POWER WITH GOD.

He went up... to pray. v. 23.

Thou hearest me always. John 11. 42.

Offered up prayers. Heb. 5. 7.

V. POWER OVER NATURE.

Walking on the sea. v. 25.

Winds and... sea obey him. Matt. 8. 27.

Thou rulest... the sea. Psa. 89. 9.

VI. POWER TO HELP.

It is I; be not afraid. v. 27.

A very present help. Psa. 46. 1.

Christ... strengtheneth me. Phil. 4. 13.

VII. POWER TO HEAL.

As many as touched... whole. v. 36.

There went virtue out of him. Luke 6. 19.

Bare our sicknesses. Matt. 8. 17.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

The date of this miracle was (probably) April, A. D. 29. Its scenes were a mountain near to the plain of Butaiha, where the thousands had been fed, and the Sea of Galilee, which tossed and rolled at that mountain's base. Our Lord never did a more hazardous deed (speaking after the manner of men) than when he fed the five thousand. That meal changed a humble pilgrimage into a dangerous revolution. The crowds had gathered with hunger of mind, soul, and body, and they proposed to keep together till they could crown this miraculous Provider king over Israel. The Man who had such power as Jesus had shown was assuredly the man for the throne. One does not need un-

usual learning was a threat of the nation's apostles; for by verse 23 (an echo, one left him, with must disperse the reach of t and, immediately followers in a The storm on relief, and the victim in the The entire sto-

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23. He went mountain"). suggests, that a gin of Bethsai the lake. He v on the airy he sea, far from c

usual learning or unusual imagination to appreciate how this suddenly aroused popular enthusiasm was a threat at once to Herod, to Pilate, to the priests, and to Jesus; how it threatened the stability of the nation as it was then constituted. It was doubtless a very real temptation to the twelve apostles; for who would not rather be a prince than a fisherman? In the light thrown on this crisis by verse 23 we may reverently conclude that to our Lord himself also it was a very real temptation (an echo, one might say, of the temptation of Matt. 4. 8, 9), but one which left him, as all others had left him, without sin. His loyalty to his divine mission now brought to him certain quick duties. He must disperse this throng before any organization could be made; he must put his apostles out of the reach of these rash patriots; he must turn to God in prayer, and thus renew his own strength; and, immediate danger having passed, he must teach his intimate friends and pupils a lesson that his followers in all ages since have had constantly to be learning—that his kingdom is not of this world. The storm on the sea, the miraculous appearance of Jesus, the rash adventure of Peter, his speedy relief, and the sudden cessation of the wind—all these circumstances conspired to work the deep conviction in the disciples' hearts that this was more than the greatest of kings; this was the Son of God. The entire story is a series of lessons in deep spirituality.

Verse 22. *Straightway.* The need for immediate action is given by John—the people wished to make Jesus king. *Constrained.* Kindly, yet with authority. *A ship.* "The boat," probably that which they habitually used. *Unto the other side.* Mark says "to Bethsaida;" John says "toward Capernaum." They were not to go straight across the lake, but were to skirt the shore, so that when Jesus followed he might be taken aboard. On their way to Capernaum they must pass Bethsaida Julias, where probably they expected to meet Jesus. *He sent the multitudes away.* Five words which describe an act that doubtless required tact and power to an extraordinary degree.

As one studies this verse and notes the disciples' hesitation, indicated by the word "constrained," one wonders whether Jesus was now experiencing the trial he afterward spoke of—"A man's foes shall be those of his own household." In the dispersion of the multitudes there was at once worldly and spiritual wisdom. "Divide your enemies, then scatter them." When Christians by the help of God keep their temptations far apart from each other they are on the way to victory. It is good often to "send the multitudes away"—the multitudes of business cares, of social joys, of worldly interests—and to "go apart to pray." Times of solitude are needed by every soul. There are deep experiences which no one can share. Prize the privilege of being alone with God.

23. *He went up into a mountain* ("the mountain"). Probably, as Dr. Whedon suggests, that at the extreme southeast margin of Bethsaida, which shuts down upon the lake. He went *apart to pray*, and thus, on the airy height overlooking the tossing sea, far from ceremonies and temples made

by men, he went into his closet and shut the door, and prayed to his Father, who sees in secret. *When the evening was come*, and the darkness and the silence deepened, *he was there alone*, apparently for hours—from sunset until early morning.

It would be idle to trouble ourselves with questions concerning the scope of our Lord's prayers. We only know that always in the great crises of his life he fell back upon heaven, and "refreshed his strength by draughts from the celestial springs." With joy we meditate the grace of our High Priest, who, touched with the feeling of our infirmities, was tempted in all points as we are. There is nothing so necessary to life and health as prayer.

24. *The ship was now in the midst of the sea.* Near to the middle of the lake, John 6. 19 tells us that it was twenty-five or thirty furlongs (three miles or so) from the shore. *The wind was contrary.* The boat had been stricken by a sudden squall, such as Gennessaret is peculiarly liable to, and had been driven out of its course far from the land. To keep it from swamping, and trying at the same time to obey their Master's directions, the disciples seem to have steered their boat around and pushed against the wind toward the northeast; but in spite of their endeavors they were driven to the southwest.

"Having wind and tide against us is no sign that we are on the wrong track." Even when we do what the Lord tells us to do, often the winds are contrary.

25. *In the fourth watch of the night.* Between three and six in the morning. *Jesus went unto them.* He had seen them through distance, darkness, and storm, as

he always sees and sympathizes with his followers. In Mark we read that "he would have passed them," which is not strange, for often the best service our Lord can render us is lovingly to try our faith.

The declaration of a supernatural act is here distinctly and emphatically made. Take out of Christianity the supernatural element and it loses all its value to the soul. Its moral and prudential maxims may still minister to the comfort and elevation of secular life; but if the soul is to survive death, it needs to lean on the Everlasting Arms. The miracles teach many lessons, but this is the greatest lesson of all.

26. *They were troubled, saying, It is a spirit.* An apparition or ghost, and hence, in popular belief, a warning of death. Mark adds, "They considered not the miracle of the loaves, for their heart was hardened." *They cried out for fear.* Merely because they did not know their Saviour.

Babes sometimes shrink from love and comfort more than they shrink from danger; Christians sometimes shrink from blessing rather than from evil. Man knows wealth when he sees it, or ease, or health; but who can tell whether these things are in any given case really desirable or not? But the approach of Jesus is always to be desired; and we could never fear him if we only understood.

27. Jesus did not leave his disciples long in suspense, but *straightway* said, *Be of good cheer; it is I; be not afraid.* It was the same voice which a few months before this had stilled a similar tempest on the same lake.

There is no exhortation so frequently repeated in Holy Scripture as "Fear not."

28. *Lord, if it be thou, bid me come unto thee on the water.* For "if it be" read "since it is." Peter does not here doubt the identity of Jesus; nevertheless throughout his early experiences one feels that his strong faith is not so much in God or in Jesus as in himself. True, he says, *Bid me*, not presuming to go without permission; but observe, it is *Bid me*, not *Bid us*: Let me be the foremost one—in mournful unison with "Though all men forsake thee, yet will not I."

29. *When Peter was come down out of the ship, he walked on the water, to go to Jesus.* This it was impossible to do without supernatural assistance.

The lesson for us is that spiritually, at least, we can do all things, Christ helping us. If Peter had been going to anyone else than to Jesus, he must have immediately sunk.

30. *When he saw the wind boisterous, he was afraid.* When he looked to Jesus he walked; when he looked at the wind he sank. *He cried, saying, Lord, save me.* He had acted foolishly at every step, but now he is profoundly wise.

Call upon God in the day of trouble. It is comforting to remember that when we have got enough faith to walk the path that leads to Christ we may still have enough faith left to call to Christ for help. "I," writes Dr. Henry Clay Trumbull, "we could see the great conflict in the universe as it is in the sight of Him who sitteth in the heavens, we should have little fear of the issue, when (as one has suggested of this incident) on the one side is the Lord of glory, and on the other side—wind!"

31. *Immediately Jesus stretched forth his hand.* If Jesus's followers and representatives immediately stretched forth their hands to the needy that cry to them, the millennium would come with haste. *Caught him.* Took hold of him, and with the Lord's grasp Peter's doubt went to the winds. *O thou of little faith, wherefore didst thou doubt?* What faith Peter had was real, but there was not enough of it. Reasons for his faith could be given, but what reason was there for his doubt?

"It was not Peter laying hold of Christ," says Dr. Hanna, "but it was Christ laying hold of Peter that bore Peter up." It is fortunate for us that Jesus did not say, "Wherefore didst thou come?" but, "Wherefore didst thou doubt?"

33. *They that were in the ship.* Others than his disciples. *Worshipped.* Reverenced. *Of a truth thou art the Son of God.* A truth which, once taken into the soul, would inevitably germinate and multiply into the noblest theology, ethics, and spirituality.

CRITICAL AND HOMILETICAL NOTES.

COMPARATIVE ACCOUNTS.

Mark (6. 45-52) and John (6. 14-21) also describe the incident of the lesson. Putting

the three accounts together, the story may be arranged in this way: 1. By agreement of all it followed immediately after the miracle

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of feeding the five thousand. 2. That miracle was in the "evening"—that is, late in the afternoon (Matt. 14. 15); so that it was probably well-nigh sunset when the feeding of the people was completed. 3. Both Matthew and Mark say that Jesus "constrained"—that is, compelled—his disciples to depart by boat. 4. The unwillingness of the disciples to leave him, which made it necessary for him to compel them, is best explained by John (6. 15), who states that the people were moved to forcibly make Jesus their king. 5. Mark (6. 45) states that Jesus directed his disciples to pass over to Bethsaida. 6. Both Matthew and Mark state that Jesus sent the multitudes away after the departure of the disciples, and that then he went alone into a mountain to pray. 7. From John (6. 17) we infer that Jesus had appointed to meet them at some point on the shore at which they were to touch, probably Bethsaida Julias, not many miles away, near the mouth of the Jordan. 8. Mark (verse 48) states that Jesus "saw them toiling in rowing," the wind being contrary. It had probably prevented them from landing at the appointed place. 9. Matthew and Mark agree that it was the "fourth watch" when Jesus came to them walking on the sea. John does not state the time, but gives the distance the disciples had rowed, "about five and twenty or thirty furlongs," which was about halfway over the lake. 10. All describe the fear of the disciples when they saw Jesus, but Matthew and Mark state that they thought it was an apparition (for so the word translated "spirit" here means) which they saw. 11. Only Matthew tells of Peter attempting to go to Jesus on the water. 12. All record the words of Jesus, "It is I; be not afraid." 13. Matthew and Mark say the waters were stilled when Jesus came on the boat, but John alone states that "immediately the ship was at the land whither they went" (verse 21). Only Matthew records that they worshiped him, and confessed that he was the Son of God (verse 33). This is the first formal acknowledgment of this kind made by the disciples. 14. The assumption is that they landed at Bethsaida, that they first went to Capernaum (John 6. 24, 25), where the discourse on the "bread of life" took place the day following, and that then (Matt. 14. 34; Mark 6. 53) they went "into the land of Gennesaret," which was near Capernaum.

A PREVIOUS STILLING OF THE SEA.

This was the second time that Jesus had saved his disciples from the storm and exercised his mastery over the sea (Matt. 8. 23-27; Mark 4. 35-41; Luke 8. 22-25). The thing in the incident of the lesson which amazed the disciples beyond the earlier miracle was the fact of Jesus walking on the sea. But the earlier miracle should have prepared them for this one, and should have saved them from that "sore amazement beyond measure" (Mark 6. 51) with which they were filled. But it shows us how soon the effect of a miracle was lost even on the minds of the disciples. Mark refers to the fact that they had apparently forgotten the miracle of the loaves which they had seen a few hours before, and he attaches moral fault to their obtuseness, for he says "their heart was hardened" (6. 52). Jesus himself rebuked them later on for their forgetfulness of this and another similar miracle (Matt. 16. 9, 10). If on the minds of the disciples themselves the miracles produced such slight effect in sustaining faith, little wonder that with the masses they were so soon forgotten.

THE BEGINNING OF SIFTING.

The popular impulse to make Jesus king, which his miracle of multiplying the loaves and the fishes aroused, seems to have awakened him to the necessity of sifting the multitudes and dissipating a popularity that had in it no depth of spiritual value. Not unlikely he hastily sent his disciples away that they might not become infected with that false popular enthusiasm the essence of which was selfishness. The disciples were all too strongly predisposed to desire the setting up of a temporal kingdom. When he had sent the disciples away by boat he dismissed the multitudes, doubtless declaring to them the impossibility that he should become their king in the sense in which they wished. To-morrow this same multitude, brought to purely spiritual issues, would fall away from him, though the taste of the miraculous bread with which he had fed them was still in their mouths. And the purpose of the miracle of his walking on the sea, and his deliverance of his disciples, and especially the humbling of the presumption of Peter, was to strengthen them, lest in the sifting of the multitudes which he was about to make they also should fall away. They would not forget to-morrow, when the crowds were speaking against him and forsaking

him, that in the hush of the stilled sea, when he came on their boat, they had worshiped him and declared that indeed he was the Son of God.

SPECTACULAR FAITH.

Peter had a fondness for the spectacular. Had he missed Jesus and fallen in with Gamaliel, he would have made a zealous Pharisee. In that case he would have worn the largest phylacteries obtainable, and fasted and prayed and bestowed alms with the utmost ostentation. He liked to distinguish himself, and believed strongly in his ability to do greater things than others. It took several fine grindings in the mortar of humiliation to work this spirit of the Pharisee out of him. There was no necessity for Peter going out on the water to meet Jesus; the request grew out of his love of the theatrical. Jesus permitted him to attempt it that he might learn a much-needed lesson. There are still some exhibitions of spectacular faith. It is faith, but faith mixed with presumption. Unfortunately, it does not always happen, as with Peter, that the presumption can be eliminated and the faith preserved.

Thoughts for Young People.

A Few Select Lessons.

1. *Nothing is impossible that Christ commands.* If through fiery trials he calls us to go, or makes the rivers of water to overflow, we need not doubt or falter, for he helps us to obey every command he gives.

2. *By faith divine power is communicated to human helplessness.* The prayer of faith raised Peter out of the water; the deed of faith healed the leper from his disease; the call of faith brings Christ to the helpless heart and rids the sinner of his sin.

3. *When God and man work together things impossible to men become easy.* It was Jesus who said, "Ask whatsoever ye will, and it shall be done," and one of the apostles afterward says, "I can do all things through Christ which strengtheneth me."

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

(Note.—Two mistakes should be avoided in studying and in teaching the lessons of this quarter. One is for the teacher to imagine that he knows the lessons so well that there is no particular necessity for careful prepara-

tion of each lesson. The other is for the teacher to take it for granted that the pupil has clear-cut ideas concerning the lesson facts and teachings. Much will be gained, both in preparation and in instruction, by having a clearly defined teaching outline well in mind. Hence we propose to give such an outline each week. During this month the outlines will be around the letter P. The teacher should fill in the details to meet the needs of the individuals composing the class.)

I. Ask for the PERSONS named in the lesson. Explain the difference between disciples and apostles. The disciples referred to here were the apostles. Describe the character of Peter, and show how frequently his rashness and thoughtlessness led him into danger (for example, at the betrayal and at the trial of Jesus).

II. Point out on the map the PLACES. From the plain of Butaiha, southeast of Bethsaida, the disciples were to go to Bethsaida, and then with Jesus to Capernaum, on the northwest shore of the lake. Meanwhile Jesus went up into an unnamed mountain for secret prayer.

III. The lesson story may be taught by a series of six word PICTURES:

1. *Jesus praying.* It is now night, and, alone, the Saviour, weary with his day of preaching and feeding (see lesson for June 17), in communion with his Father, is seeking power for further service.

2. *Jesus walking on the sea.* See the disciples get into their boat. They start well enough, but, listen! the wind is howling against them; the waves are tossing them about. They are in sore straits. What shall they do? Is there no help for them? Look! look! There comes Jesus walking on the sea. Is it not wonderful that he does not sink? What bears him up? Nothing but his almighty power. Is it at all strange that the disciples imagine that they see a ghost, and that they cry out for fear? They would rather brave the storm than face that strange figure out yonder. But, listen! What is that sound that comes like sweet music to the ears of the terrified men? It is their Master speaking. It is

3. *Jesus comforting his disciples.* What does he say? "Be of good cheer; it is I." How their hearts leap with joy as they recall that he once quieted that very sea by simply saying, "Peace, be still!" Is it any wonder that Peter says, "Bid me come unto thee?"

4. *Jesus that family must have he gets over what self-waves just eyes are But look no caused this from Jesus, waves. He recognizes, from Jesus, down into save me." sink? O r representing*

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4. *Jesus saying to Peter, "Come."* How that familiar voice and that kind invitation must have thrilled Peter! See how quickly he gets over the side of the boat, and with what self-forgetfulness he walks over the waves just as his Master is walking. His eyes are fixed on Jesus, and on he goes. But look now! Peter is sinking. What has caused this change? Peter has taken his eyes from Jesus, and is looking at the boisterous waves. His faith turns to fear. He still recognizes, however, that his help must come from Jesus. So, as he feels himself going down into the water, he cries out, "Lord, save me." Will the Lord permit him to sink? O no! Look now at this picture representing

5. *Jesus helping and rebuking Peter.* Out goes that powerful hand that has given sight to the blind, hearing to the deaf, health to the sick, power to the impotent, and life to the dead. It grasps Peter and sets him on his feet, so that he seems to have a rock beneath him instead of the wind-tortured waves. At the same time the Master shows his disciple that in spite of his boldness and seeming trust he still lacks faith. Then they walk back to the boat, and the other disciples are so affected by the scene that they cannot say or do anything. As soon, however, as they recover their senses they fall before Him who has brought Peter safely into the boat, and we now see

6. *Jesus worshiped as God.* They gave to Jesus only his due. He is God. Many times before this they had had proof of his divinity. Alas, that they should not always remember it! Less than a year after this, when he is in the hands of his enemies, they forget that he is God, and they all forsake him and flee for fear.

The PERSONAL APPLICATION may be made by preparing beforehand, for each member of the class, a sheet of paper on which is written the question: *How may we walk safely over the sea of life?* Let each pupil write an answer and read it to the class, the teacher commending or correcting as the answer requires. Let each take home his answer, to be preserved for Review Sunday.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 23. Need of communion. The urgent lesson of the hour is that we must have Heaven's fellowship for Heaven's work. A

young man, graduating from a theological seminary, said, "I am less fit to preach than I was three years ago." In his zeal for intellectual improvement he had neglected prayer. Scores of students experience the same, and know not why their ministry has lost power. Dr. Norman McLeod said, "I look back with horror upon my neglect of secret prayer." David on the field of Elah, practical, provident, energetic, sagacious, heroic, triumphant, is triumphant because with long pleading the secret places of his Bethlehem pastures were to him as the "secret places of the Most High."—*Dr. K. P. Ketcham.*

Verses 25-27. Long before this the voice divine spoke to a quaking man, saying, "Fear not, Abram. I am thy shield, and thy exceeding great reward." Hagar in the wilderness, the shepherds on the fields of Bethlehem, Paul struck down at Damascus, John terrified by the approaching vision of One whose face was as the sun shining in his strength—all these are monuments to the fact that God is in all approaching experiences of his children, and that the things we fear and misname are but the clouds in which he comes for our deliverance.—*J. E. Tuttle.*

Verses 29, 30. Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting upon his venturesome journey; but when he began to sink his danger made him a suppliant, and his cry, though late, was not too late. In our hours of bodily pain or mental anguish we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The bird flies to the wood for shelter; the child runs to its mother for protection; and even so the troubled believer hastens to the mercy seat. Heaven's great harbor of refuge is prayer. Thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on it is wise for us to make for it, with all sail.—*Spurgeon.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

A company of Jesus's nearest friends are in distress. They are where they are in obedience to his command. They did not wish to go across the sea, but he constrained them. Their own willfulness has not brought them into trouble; they suffer from circumstances quite beyond their control. Very possibly Jesus saw the coming storm when

he sent them away. He does not shield those he loves best from difficulty or danger; his closest friends are put to severest tests.

It is no sign of God's good pleasure toward us, or of his confidence in us, to let us go on in ease and comfort with never a storm upon life's smooth sea. Our best things come through difficulties. I am not talking theory, much less cant; I know it is true. Everyone who finds life worth living because of its fruit in character and helpfulness to others will say the same. Do not be afraid of the tempest if it befalls you in the way of obedience.

The story of Gennesaret was written for our comfort. It was dark. Jesus sent his disciples away without him. He went alone on a mountain to pray. Do you not believe he prayed for them that they might learn a blessed spiritual lesson from that storm he knew was coming? "He ever liveth to make intercession for us." He never lost sight of that little boat; darkness does not hide from him. It was under his control even when those toiling rowers thought it would go to pieces in the waves. He waited until their efforts and their faith were tested to the utmost. All that dark night he waited until the fourth watch, three o'clock in the morning. Has he forgotten? Does he not care? See! He comes, treading the waves; but even now it seems as if he would pass by without a word. Why? Because they are not quite ready for the lesson he would teach. They must learn to trust to the utmost. They must see that he is Master of the storm, and that they are safe in it with him. In the darkness they do not know him, and they are afraid. In the darkness of trial we see God, but, not knowing him as our Friend and Deliverer, we, too, are afraid. Jesus suffers none to be tested above that they are able to bear: so now he speaks: "Be of good cheer; it is I; be not afraid." So he speaks to us in his word and by his Spirit. Happy are we if we know his voice!

For a moment, when Peter heard him speak, all fear was gone, and he was sure he could walk the waves with the Lord. And so he did, while his eyes were upon Jesus, but when he looked at the boisterous waters he began to sink. Which is the true life, the moment of victorious faith, or the moment of doubt? Jesus asks, "Wherefore dost thou doubt?" Wherefore, indeed, when we have such proofs of his power to lift us

above every trial and temptation if we keep our eyes on him and trust him perfectly.

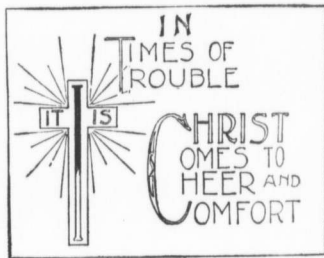
The disciples learned their lesson; they said, "Of a truth thou art the Son of God." "Blest be the sorrow, kind the storm," that brings us into the full realization of who Jesus is and what he can do for us when we willingly receive him into the heart and life.

The Teachers' Meeting.

I. Obvious details: 1. Jesus constrained his disciples—made them do something they did not want to do. 2. All Jesus did was done straightway. The Gospel that reveals most simply his career is full of "straightways." 3. Jesus renewed his strength by communing with God in prayer. 4. If Jesus absented himself from his disciples, it was for their good. 5. Jesus did not rebuke the exercise of faith, even though that faith were faulty. 6. Jesus honored what faith there was, even though that faith were not strong. 7. Jesus is the Son of God.... II. Two great lessons: 1. The secret of peace is to know that Jesus is near. 2. The secret of strength is to look to Jesus.

Blackboard.

BY THOMAS G. ROGERS.



Sometimes our hearts are troubled because the way is dark and stormy. We cannot see how near Jesus is upon the tossing waters, and we give way to doubt and fear. Yet he is very close to the troubled soul, and when the cross seems heavier than our strength can bear he comes saying, "It is I," and cheers and comforts all who believe in him as the Son of God.

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JOHN 6. 22-40.

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BY REV. S. G. AYRES.

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OPTIONAL HYMNS.

Fear not.

In thy cleft, O Rock of Ages.

O holy Saviour.

Lead kindly Light.

Jesus, Lover of my soul.

Jesus, thou everlasting King.

Jesus, Saviour, pilot me.

Glory be to God on high.

Out on the midnight deep.

Be with me every moment.

LESSON II. JESUS THE BREAD OF LIFE.

[July 8.]

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

AUTHORIZED VERSION.

[Read John 6. 22-71.]

REVISED VERSION.

John 6. 22-40. [Commit to memory verses 35-37.]

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

23 Howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Ca-per'na-um, seeking for Je'sus.

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

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

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

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

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

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Je'sus entered not with his disciples into the boat, but that his disciples went away alone

23 (howbeit there came boats from Ti-be'ri-as nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Je'sus was not there, neither his disciples, they themselves got into the boats, and came to Ca-per'na-um, seeking Je'sus.

24 And when they found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither? Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They

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

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

30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

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

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

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

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

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

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

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

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

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

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

said therefore unto him, What then doest thou for a sign, that we may see, and believe thee?

31 what workest thou? Our fathers ate the manna in the wilderness; as it is written, He

32 gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say

unto you, It was not Mo'ses that gave you the bread out of heaven; but my Father giveth

33 you the true bread out of heaven. For the bread of God is that which cometh down out

34 of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give

35 us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall

36 not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye

37 have seen me, and yet believe not. All that which the Father giveth me shall come unto

38 me; and him that cometh to me I will in no wise cast out. For I am come down from

39 heaven, not to do mine own will, but the will of him that sent me. And this is the will of

40 him that sent me, that of all that which he hath given me I should lose nothing, but

should raise it up at the last day. For this is the will of my Father, that every one that be-

41 holdeth the Son, and believeth on him, should have eternal life; and I will raise him up at

the last day.

Time.—April, A. D. 29. Place.—Capernaum.

Home Readings.

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

Tu. Bread from heaven. John 6. 41-50.

W. Everlasting life. John 6. 51-58.

Th. The manna. Exod. 16. 4-15.

F. Broken for us. Luke 22. 13-20.

S. None lost. John 17. 1-12.

S. With Him in glory. John 17. 20-26.

Lesson Hymns

New Canadian Hymnal, No. 210.

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

New Canadian Hymnal, No. 209.

Oh, for a closer walk with God,
A calm and heavenly frame.

New Canadian Hymnal, No. 207.

Gracious Spirit, Love divine,
Lest thy light within me shine!

QUESTIONS FOR SENIOR SCHOLARS.

1. *Seeking for Jesus*, v. 22-24.

Where did "the people" linger, and why?
What had they observed about "the boat"
the night before?
Where did ferrymen come from?

What did the people do?

Why did they not go to Tiberias?

Where did they find Jesus?

What question did they ask him?

2. *The Meat which Perisheth*, v. 25-34.

Why did Jesus say the people had searched
for him?

What is the meaning of "the meat that
perisheth"?

What of the "meat that endureth"?

What is the meaning of "sealed"?

What question was asked concerning work
pleasing to God?

What did Jesus say was the true way
to please God?

What sign had they just seen?

Why was this not sufficient for them?

What did they hope he would do as Moses
had done?

What was the motive back of all this
cross-questioning of our Saviour (verses 25,

28, 30) by this crowd?

If Moses did not give manna to the ancient
Israelites, who did?

How was the Gospel which Christ gave
more truly "read of heaven" than the
manna that had been rained from the skies?

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Who was the Bread of God?

In what sense did he come down from heaven?

Was the prayer of verse 31 an intelligent prayer?

Was it a sincere prayer?

Did they receive the bread they asked for?

If not, why not?

3. The Bread of Life, v. 35-40.

How can it be said that the true Christian never more hungers or thirsts?

To do whose will had Jesus come down from heaven?

What is God the Father's will?

Is belief in Jesus Christ the only way to heaven?

What promise will be realized at last by him who believes in Christ?

Teachings of the Lesson.

Find evidence in this lesson—

1. That if our lower natures control us, we cannot grow in our spiritual life.

2. That spiritual ignorance causes men to miss higher values.

3. That a wise man will live for the most important things.

4. That Christ is the only way to heaven.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Seeking for Jesus, v. 22-24.

Who came seeking Jesus?

When did they come?

Why were they seeking him?

Is there any danger of selfish seeking in these days?

2. The Meat which Perisheth, v. 25-34.

How did they address Jesus?

Why did he say they were seeking him?

What did he tell them to labor for?

Explain the "meat which perisheth."

What is the "work of God?"

Does work always follow faith?

What did they ask for? Verse 28.

How did Jesus answer them?

What did they then want him to do?

To what Old Testament miracle did they refer?

What was the "bread from heaven?"

3. The Bread of Life, v. 35-40.

Were the people pleased with Christ's teaching?

What were they seeking?

Of what did Christ complain? Verse 36.

What precious promise is given in verse 37?

What always accompanies God's promises?

Why came Christ to earth?

What does this teach us as his followers?

Can anything be lost that is given to Christ?

Need any be lost?

What is always necessary before we can accept God's promises?

Give GOLDEN TEXT.

What in this displeased the Jews?

Who did they say he was?

How can we feed on Christ?

Practical Teachings.

Where in this lesson do we learn—

1. That not all persons who seek Jesus seek him with proper motives?

2. That we can work best for God when we believe most in him?

3. That Jesus is the Bread of God which nourishes our souls as bread nourishes our bodies?

QUESTIONS FOR YOUNGER SCHOLARS.

Why did Jesus go away by himself?

Where did the people follow him?

What did they want him to do?

What did he tell them plainly?

What did they need more than bread for their bodies? *Food for their souls.*

Why is the soul worth more than the body? *Because it will last forever.*

What did they ask Jesus? *How to please God.*

What did he say was the first thing? *To believe on him.*

Who is the Bread of God?

Did the people understand what Jesus meant? *No; they thought he was talking about earthly bread.*

How can the soul feed on heavenly bread?

THE LESSON CATECHISM.

(For the entire school.)

1. Who sought Jesus? *The multitude he had fed.*

2. For what did Jesus reprove them? *For not hungering and thirsting after righteousness.*

3. What did Jesus say would enable them to "work the works of God?" *Believe in Christ.*

4. Who is the "Bread of God?" **GOLDEN**

TEXT: "Jesus said unto them, I am the bread of life."

5. What does he say about those who turn to him? "Him that cometh to me I will in no wise cast out."

NEW CHURCH CATECHISM.

42. What are the duties to God enjoined in the first table of the Ten Commandments? The

duties enjoined in the first table are the acknowledgment and service of the only true God; His worship in spirit and in truth, without superstitious and idolatrous forms; reverence for His name; and observance of the day set apart for religious rest and worship.

John 4. 24.

THE LESSON OUTLINE.

The Bread of Life.

I. BREAD NEEDED.

Labor...for that meat. v. 22-27.

Wherefore...spend money? Isa. 55. 2.

First the kingdom of God. Matt. 6. 33.

II. BREAD GIVEN.

Which the Son...shall give. v. 27.

My flesh is meat. John 6. 55.

Your life is hid with Christ. Col. 3. 3.

III. BREAD PARTAKEN.

Believe on him. v. 28, 29.

By grace...through faith. Eph. 2. 8.

Believe on the Lord Jesus Christ. Acts 16. 31.

IV. BREAD FROM HEAVEN.

The true bread from heaven. v. 30-34.

Man did eat angels' food. Psa. 78. 25.
God sent forth his Son. Gal 4. 4.

V. BREAD SATISFYING.

Never hunger...never thirst. v. 35.

Abundantly satisfied. Psa. 36. 8.

They shall be filled. Matt. 5. 6.

VI. BREAD FOR ALL.

Him that cometh to me. v. 36-38.

Everyone that thirsteth. Isa. 55. 1.

Whosoever will. Rev. 22. 17.

VII. BREAD ETERNAL.

May have everlasting life. v. 39, 40.

An inheritance incorruptible. 1 Pet. 1. 4.

Given to us eternal life. 1 John 5. 11.

EXPLANATORY AND PRACTICAL NOTES.

The words of this lesson were spoken on the morning after Jesus walked on the waves, and we date it, like the last, from April, A. D. 29, the beginning of the last year of our Lord's life. The scene is Capernaum. We have noted the eagerness of those who dined at Butaiha to throw off the yoke of Rome, and to take Jesus as their king. But on the very next day they forsook him and became his foes. The cause of this remarkable revulsion of feeling is shown by our lesson. They had dreamed that an era was now to begin in which they should not be compelled to work for bread, but should receive it as manna from heaven. On the morning after the miracle they sought Jesus all the way back to Capernaum. Flooding about him in the synagogue, they were bitterly hurt by his rebuke for their eagerness to obtain physical food at the expense of spiritual nourishment. In a lengthy address, frequently interrupted by inquiries and criticisms, he showed the deep meaning of his "sign;" how he had miraculously fed men's bodies to show that he was himself the Bread of Life, the only fit food for their souls; how the object of his ministry was not to found an earthly kingdom, but to bring men into fellowship with God by faith in his Son. These thoughts were too lofty for the crowd; so they left him. The year of popularity was over, and the year of opposition had begun. As we study the account of this turning-point in our Lord's life, let us not fail to see how it is related to our own lives. At the close of the nineteenth century, as in the beginning of the first, the most clamorous demand of humanity is for physical support; but man's body is merely a shrine for his soul; the secular is only a shell for the spiritual; and he who lives a vigorous and sane secular life, while feeling at all moments the dominance of spiritual forces, is in the truest sense a disciple of the Lord Jesus.

Verse 22. *The day following.* The day after the feeding of the five thousand. *The people, which stood on the other side of the sea.* Those who remained where they had been fed, just across the sea from Caper-

naum. (John's point of view in this verse is Capernaum.) It is difficult for us to realize the manner of Eastern life, especially in our Lord's time. Men and women were not anchored to their homes and places of

business as to Jerusalem made it easy to move from open air where

23. Most of the west of it with pleasure blown across contrary winds.

24. *When* In the morning. Though not it had gone, at principles, they went to Capernaum. Capernaum was known often abroad. "It is not need thousand people turned, for many on their way

25. *When other side of t* point of view. in Capernaum side of the sea now those people other side of t they started. made memorab of miracles bet carrying our landed and the Master. *When* have said el "How." From found him in th ably, as many synagogue the century (Luk eager turbulence the building so Lord was there rectly answered intent on receiv are full of entl vider, and the te of familiar follo slightest indicat after righteousn or desire.

26. *Verily, ve* was the most s Lord could begi me, not because

business as with us. The yearly pilgrimages to Jerusalem were one of several forces which made it easy for great crowds lightly to move from place to place, sleeping in the open air when overtaken by night.

23. Most of the multitude had come from the west of the lake, and in the morning saw with pleasure a number of small boats, blown across from Tiberias, probably by the contrary wind that had so perplexed the disciples.

24. *When the people therefore saw.* In the morning. *That Jesus was not there.* Though not in the boat with his disciples, he had gone, and if they could find the disciples, they would probably find him. *Came to Capernaum.* Seeking for Jesus, Capernaum was known to be the place where Jesus oftenest abode. As Dr. Watkins reminds us, "It is not necessary to suppose that the five thousand people that had been fed all returned, for many of them doubtless continued on their way to Jerusalem."

25. *When they had found him on the other side of the sea.* John has changed his point of view. In verse 22 we were standing in Capernaum and looking toward "the other side of the sea" whence the people came; now those people have found him on "the other side of the sea" from that from which they started. Already this day had been made memorable by the working of a number of miracles between the place where the boat carrying our Lord and his disciples had landed and the town of Capernaum. *Rabbi, Master. When camest thou hither.* As we have said elsewhere, "When" includes "How." From John 6:59 we learn that they found him in the synagogue teaching; probably, as many scholars have suggested, the synagogue that was built by the Roman centurion (Luke 7:5). We can fancy the eager turbulence with which the crowd filled the building so soon as they knew that the Lord was there. Their question is not directly answered, nor, apparently, are they intent on receiving a direct answer. They are full of enthusiasm for the great Provider, and the tone of their question is that of familiar followers. But there is not the slightest indication of "hunger and thirst after righteousness"—of spiritual curiosity or desire.

26. *Verily, verily, I say unto you.* This was the most solemn way in which our Lord could begin his statement. *Ye seek me, not because ye saw the miracles, but*

because ye did eat of the loaves. Useless discussions often spring up among students of the Bible as to whether this or that marvellous act was a miracle. It is well to remember that the philosophic definition of miracles is altogether modern and Western. The word here means "signs." Our Lord does not say, "Ye seek me, not because you saw my performance, but because you ate;" he says, rather, "Ye seek me, not because you understood the miraculous feeding; you did not understand the sign; the loaves did you no good, beyond merely satisfying your appetite."

Dr. Broadus describes the multitude as the rabble of towns, who shrink from settled employment and severe exertion, but are always alert to get a free meal. We are to remember that the enthusiasm of such a rabble would damage our Lord's cause. They thought themselves to be Christ's disciples, and they were so understood by others, and his teaching would be judged by their conduct. There is not one unnecessarily harsh word in this whole discourse. These people and all others within reach must be taught two lessons: (1) That they could not make Jesus king, because his kingdom was not of this world, and (2) that people who are intent upon this world's goods were not in any sense his disciples.

27. *Labor not for the meat which perisheth.* In the Greek the word for "labor" here is the same as that for "work" in verse 28. The sense is obscured by our authorized translation. Work, but do not spend your strength on that which perisheth. The meat which perisheth is meat which has a limited and temporary function, which nourishes for a while, but permits hunger to recur. *That meat which endureth unto everlasting life* is the food of the soul. The *Son of man* here, as elsewhere, is the complete Representative Man, the Perfect Flower of humanity, the man in communion with God, and he gives the spiritual food to humanity. As the miraculous feast at Butaiha was not reward or pay, but a gift, so is the meat which endureth unto eternal life. *For him hath God the Father sealed.* To seal a document is to give credentials to it—to stamp the characteristics of a corporation or a personality upon it. God has put his signature and seal on Jesus Christ. As he is elsewhere spoken of as the Word of God, so here he is recognized as the Writing of God.

28. *What shall we do, that we might work*

the works of God. These people seem to be intent on dodging ordinary work. Their laziness tries to encourage itself by our Lord's injunction to work not for the meat which perisheth, but if there is anything they can do to get any meat of any sort as a gift, they think they are ready to do it. The only conception of pleasing God that the average Jew at this time had was that of works, of ceremonialism.

29. *This is the work of God.* This is the sort of endeavor that pleases God. *That ye believe on him whom he hath sent.* Not merely believe him, accept his instructions, but believe on him. This sentence represents a great effort made by our Lord to turn these heedless people from thoughts of their bodies to thoughts of their souls. The only way to "earn" eternal treasures is to trust in Christ.

30. *They said therefore.* With some evident resentment. If they had not believed Jesus to be a prophet, they would not have come across the lake after him. But now he is claiming more; so they want an additional sign. *What sign showest thou then, that we may see, and believe thee.* Such a question asked after the miracle seems inexplicable, but we may suppose that many of the clamorers had not partaken of that meal, but had only heard of it. They wanted a miraculous meal also. Then, too, if our Lord had the power to work miracles, why could he not work them continuously, as Moses seemed to have done? The deep error of these people is that they look at the miracle, not at what the miracle was a sign of. There are many modern skeptics and semi-skeptics who are in a position very like that of these people.

31. *Our fathers did eat manna in the desert.* Ate it continuously, and therefore the miracle they enjoyed was greater than that we have enjoyed. *He gave them bread from heaven to eat.* This quotation is partly from Psa. 78, 24, partly from Exod. 16, 4.

32. *Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.* Jesus had multiplied

the bread as he broke it; Moses simply directed the Jews to the showers of manna from God. But now God gives the real heavenly Bread of which both the manna and the multiplied loaves were symbols.

33. This verse is far above the comprehension of our scholars. It was far above the comprehension of the people that heard the words spoken. But those who in their spiritual natures have passed from death unto life understand that there is a food from heaven that not merely sustains life, but gives it, and that this bread is Christ himself.

34. *Lord, evermore give us this bread.* A prayer as devout in words and tone as was ever offered; but the conduct of those who offered it showed that what they wanted was not heavenly bread, but more loaves.

35. *I am the bread of life.* Our Lord sought by every figure of speech to make plain his relation to needy human beings. He is the bread of life, he is the water of life, he is the fountain of life, his are the words of life, he is Life; and as the physical body depends upon the support of food, so the spiritual life of mankind is sustained by Christ.

36. *Ye also have seen me, and believe not.* You have had the fullest evidence. Your unbelief is perversity.

37. *All that the Father giveth me shall come to me.* The form of the Greek here turns our attention away from individuals to the grand mass of humanity. Our Lord is consoling himself against the ingratitude of these people. Souls will come to him although these souls reject him. *Him that cometh to me I will in no wise cast out.* The whole passage is a wonderful harmony of apparent contradictions—God's eternal purpose and man's free will.

39. *This is the Father's will.* Not his desire, but his purpose. *Of all which he hath given me I should lose nothing.* Of all those souls who believe in Christ not one can be lost, except by his own will, and even from the weakness of our wills Christ's power is an adequate preservative.

CRITICAL AND HOMILETICAL NOTES.

CURIOSITY JOINED WITH SELFISHNESS.

It was probably growing dusk when Jesus dismissed the multitudes whom he had fed with the multiplied loaves and fishes on the other side of the lake. It was too late for them to return, so they spent the night in the

neighborhood. In the morning they began inquiring about Jesus, hoping to find him again. But he was not there. They had seen his disciples leave in the only boat which was there. They were perplexed as to his disappearance, but concluded that

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in some way he had returned to Capernaum, and so some of them obtained transportation in boats that had come from Tiberias, and crossed over the lake and sought him in the city where he had his Galilean home. When they found him they said, "Rabbi, when comest thou hither?" With the selfishness which prompted them to seek him was now joined a curiosity to know how he had recrossed the lake. To that curiosity Jesus gave no answer, but to the selfishness he spoke.

THE LOWER HUNGER.

Jesus went at once to the fundamentally wrong thing in these people and in all worldly people—they were controlled exclusively by a lower hunger. It was not the miracle which he had wrought before their eyes, with the high implications of that miracle, that had stirred them, but simply the gross fact that he had fed them. They were not impressed with the wondrous way in which they had been supplied with the loaves and fishes—they thought simply of the loaves and fishes themselves. The higher fact escaped them altogether, and that because they were not seeking after higher facts. They were content to have had their lower hunger satisfied. Jesus had ministered to that, and they were interested in him for that reason, and would have been glad to make him their commissary king. And this is the mark of all worldliness: it is sordid, nurtures and ministers to lower appetites, and is wanting in the higher hunger after righteousness. "The meat which perisheth" stands for all material things sought after for their own sake.

BELIEF FIRST, WORKS AFTERWARD.

Catching the moral drift of Christ's words, they asked him what they should do that they might work the works of God. His reply states the fundamental principle of the Christian religion. "This is the work of God, that ye believe on him whom he hath sent." Faith first, works afterward. That is, Jesus himself must be received before it is worth while to talk about works. Works will follow his reception. Without him they could do nothing. Life must come first, fruits next; it is folly to talk of fruits without life. This he later set forth to his disciples in his discourse on the Vine and the branches (chap. 15). The ethics of Jesus are futile and impossible without the life of Jesus. Christ himself, not his

teachings, is essential to spiritual life. To this thought he held them throughout this wonderful discourse. What he was offering them was not some perishing bread like that which was given in the wilderness; he was offering himself to them. See what emphasis he puts upon himself—not upon some creed, not upon any works, not upon any ceremonialism—but upon himself as the source of life.

PLEDGE OF THE RESURRECTION.

Here we have Christ's first definite promise of the resurrection. It is referred to in John 5, 29 in a general way; but here it is a specific promise. Four times in this chapter (verses 39, 40, 44, 54) does he give the pledge to him who believes on him that he "will raise him up in the last day." The resurrection is thus associated with the life of Jesus. Paul states this doctrine of the resurrection with great power (Rom. 8, 10, 11). He who has received Christ has entered into his life; and as the life that was in Christ caused his own body to rise again from the dead, so his life in the believer is the pledge that he shall live again. He that has Christ has eternal life; his resurrection is the natural result of that life.

A VOICE FROM NAZARETH.

There was an echo in this Capernaum synagogue from the synagogue at Nazareth. "Is not this Joseph's son?" they had asked there (Luke 4, 22); and later, "Is not this the carpenter, the son of Mary?" (Mark 6, 3.) So now, as they listen to his exalted language concerning himself, the people of Capernaum murmur also, saying, "Is not this Jesus, the son of Joseph, whose father and mother we know?" (verse 42.) But here at Capernaum, as at Nazareth, Jesus answered their murmurs with speech that gave yet deeper offense. Observe how after that murmur of unbelief he plunged into the very depths of the doctrine of his own person and of his coming sacrifice, until, unable to endure it longer, many who had previously called themselves his disciples began to say, "This is a hard saying; who can hear it?" (verse 60.) And when he added to all he had said the suggestion of his ascension (verse 62) "many of his disciples went back, and walked no more with him" (verse 66). The process of sifting the hearts of the fickle multitude that a little while be-

fore would have made him king was completed. "The year of popularity" was ended; the year of opposition was entered upon, and the path leading to the cross grew steadily plainer.

A GREAT TRUTH PERVERTED.

The great doctrine contained in this discourse on the Bread of Life has been perverted by the literal sacramentalists into a most hurtful untruth. This perversion consists in referring the discourse wholly to the Lord's Supper, and in teaching that salvation is only communicated through the bread and wine, used by Jesus in instituting the eucharist as symbols of his body and blood. Against this false doctrine, which would turn salvation into a kind of sacred magic, it may be said that if Jesus had the sacrament of the Lord's Supper in mind at all in this discourse, he certainly never intended to sanction a ceremony that should be a mechanical substitute for faith. The eating of Christ's flesh and the drinking of his blood are only symbols of that faith that receives him in all the fullness of his divine nature and holy offices, and appropriates him as the life of the soul. The supper is only a sign and confession that this spiritual appropriation has been made.

Thoughts for Young People.

Spiritual Hunger.

1. *What is a hungry man?* One who wants food; and if he be really hungry, there are few things he will not do to get food. There is a spiritual hunger. Those who have yearnings of heart and mind of which the most eager physical appetite is a faint type.

2. *Who is a hungry man?* Every healthy man who is not well fed. Not to be hungry at the proper season is an indication of ill health. Lack of spiritual hunger is an unmistakable proof of the presence of spiritual distemper.

3. *For what does the human heart hunger?* For Life, in its richest, fullest sense. Other answers might be given by some in special hours of strain. Love, or the life of some sick friend, or personal health, or some coveted pleasure at times, may crowd out all other desires from our hearts, but Life, in its fullest sense, includes all these. If your ideal of life could be realized, every yearning of your heart would be satisfied.

4. *Jesus is the Bread of Life.* The sole

source of nourishment for our many-sided nature. Men have tried hard to satisfy their hearts' yearnings by conquering nations, or building houses, or studying science, or marrying loved ones, or lavishing affections on children; but all these things fail because they are of the earth earthy, and our natures are not of the earth. We are made in the likeness of that God who is a Spirit. Our deepest yearnings, however intertwined they may be with physical wants, are at their root spiritual yearnings, and can only be satisfied by partaking of the true Bread of Life.

5. *This Bread was broken for us.* Very pathetic were the words of Christ at the last supper: "This is my body which is given for you." There are some truths so profound that they can only be expressed in rhetorical figure, and this is one of them. It is deeply, inexpressibly true that by the defamiation and death of Jesus we have been made partakers of the divine nature and put in possession of the sources of all blessings, far and near, little and large.

Teaching Hints for Intermediate Classes.

Material needed: a map, a piece of bread, a text-book on some science, a Bible, and a pad and pencil for each member of the class. We will teach the lesson by considering

THE PERSONS, PLACE, PICTURES, PRACTICAL APPLICATION.

I. The PERSONS are Jesus and a great multitude of people who want to be fed. (See lesson for June 17.)

II. The PLACE is a beautiful plain, called Gennesaret, on the western shore of the Lake of Galilee, south of Capernaum.

III. The PICTURES of the events of this lesson are not nearly so important as is the practical application. Very briefly, therefore, call attention to two pictures:

1. *The multitude seeking Jesus.* From a study of verses 22-24 be prepared to show how they sought Jesus, and from verse 25 show why they sought him.

2. *Jesus teaching the multitude.* Picture the Master surrounded by a mob, who pretended to desire to learn how they might work the works of God, but who were in reality clamoring for bread. Jesus refuses to give them another sign—that is, to feed

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them with more physical food—but offers to them himself as the Bread of Life.

IV. PRACTICAL APPLICATION. Have the class write on their pads the heading, **THREE KINDS OF FOOD:**

1. Show the piece of bread. Ask, "For what is this good?" By questions and illustrations show how necessary it, or some similar food, is if physical life is to be sustained. Hold up the Bible and ask, "Why will it not be sufficient to feed our bodies with this, instead of eating food?" The members of the class will smile. Let them, but tell them to always remember: *No one is so foolish as to expect to feed the body with spiritual food.* Then have them write on their pads, **1. MATERIAL FOOD FOR THE BODY.**

2. Show the text-book. Ask, "What is this for? By studying it, what do we feed?" Again, by question and illustration show that the mind must be fed, and that bread will not feed it. Then have the pupils write, **2. MENTAL FOOD FOR THE MIND.**

3. Show the Bible. Ask, "What part of our nature will this feed?" Draw out the fact that we have a spiritual nature, which needs food just as much as does our physical or our mental nature. Remind the class how they smiled when you spoke of the possibility of feeding the body with the Bible, and show how foolish it is for persons to attempt to feed the spirit with that which is only intended for the body or for the mind. What, then, does the spirit need? Have all write, **3. SPIRITUAL FOOD FOR THE SPIRIT.**

(Explain what spiritual food is. Here nothing but the teacher's own experience concerning his personal relationship to Christ as the Bread of Life is of any real value or use. Here is where commentaries and lesson hints are of no value.)

Finally, when the class clearly understand the three kinds of food necessary, have them write, **WHICH IS MOST IMPORTANT?** Show how important it is to feed the spirit, because it is to endure forever. Urge them to enter into spiritual union with Christ, so that he may feed them with the Bread of Life.

is only the tenement in which the soul lives, and do nothing at all to feed and refresh the immortal tenant. Two things a master commits to his servant's care—the child and the child's clothes. It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes neat and clean, but the child is lost." Just such an account as this will many give to God of their souls and bodies at the great day: "Lord, here is my body; I neglected nothing that belonged to its welfare; but as for my soul, that is lost and is cast away forever. I took little thought and care about that." —*Central Christian Advocate.*

Verse 33. Food for our bodies is prepared for us by some other life. What we eat comes from the soil, but we cannot eat the soil. Vegetable life and animal life act as mediators. God offers us food for the soul life, and it is the incarnate Christ.

Verse 35. Bread satisfies. Christ is medicine, but he is more. He is bread. A man who is starving, and whose strength is gone, does not need crutches, but bread. Feed him and he will stand, not by outer support, but by inner life. A physician will tell you very quickly his idea of the value of bread as compared with medicine. Bread produces growth. It brings a permanent gain to the body, not by being stored up in it as in a warehouse, but because it is in the circulation. When Christ is taken as the Bread of Life, then it is that the soul begins to increase in faith and hope and love.

Jesus the Bread of Life. Jesus said, "I am the bread of life"—not a luxury if you are rich enough to afford it, not a Sunday delicacy, not an educational taste, but a daily necessity. What single word could embrace so much as "bread"? It represents a want of the common people and of the plain, everyday life of men, but no less it is a necessity of the rich. Christ stands over against this universal want of man, ready to satisfy it.

Heart Talks on the Lesson.

I have seen a heart-rending picture—a group of children gathered from the waysides of India, where they were perishing from famine. O, those hungry eyes! Those starving cheek bones and tight-drawn lips! Those wasted feet and limbs without power to stand! The heart sickens at the sight. The

By Way of Illustration.

Seeking the bread that perisheth. Man has a dual nature, body and spirit, and he who provides only food and clothing has considered only half the man. Too many there are who provide liberally for the body, which

only relief from pity too keen to bear is the knowledge that some have been rescued in time to save them, and the thought, too, that, though the body dies, the soul may live. Only with the greatest care have any of them been kept alive. The power to assimilate food was almost gone, and it could only be given one tiny spoonful at a time, while the missionary's heart was wrung with the feeble cry, "More, more!"

Thousands are dying in India because there is no bread to give them. But there is starvation right here in our own land of plenty simply through neglect. A pitiful case was given in a recent daily paper of three little children whose mother had left them without food for days while she went on her drunken revels. We shudder at this; but what is starving the body, terrible as it is, compared with starving the soul? Thousands are dying spiritually from a famine of the Bread of Life, which we might, if we would, supply. Others are dying in the midst of plenty simply from neglect of the supplies at hand. Mr. Moody was asked, "What do men do to cause the loss of their souls?" "They do nothing," was his terse reply. Natural and spiritual law is the same. Eat and live; eat not and die.

What would you say of one who would go to a starving man with a Bible and say, "Read this; it is what you need," without giving him food for his body? Isn't it quite as much out of place to try to satisfy the immortal soul with material wealth or pleasures?

Deep truths are taught in our lesson. No wonder some who listened to Jesus said, "This is a hard saying; who can hear it? How can this man give us his flesh to eat?" The hope of life was enticing, the promise of a satisfied heart that would never hunger or thirst any more sounded strangely sweet; blessed indeed if it could be—but how?

Jesus knew it would always be a hard saying to the dull human ear; he knew hungry souls—and O, there are so many!—must starve and die if relief depended upon their understanding "how" the Bread from heaven could give life to the world; so he did not make the blessed experience depend upon their understanding it at all. They need not try to understand, but only believe just what he said: "I am the bread of life; he that believeth hath everlasting life; he that eateth me, even he shall live by me. This is the bread that cometh down from

heaven, that a man may eat thereof and not die. He that cometh to me shall never hunger; he that believeth on me shall never thirst." You cannot understand how; you must believe and find it so.

A child says, "Mother, I am hungry." His mother does not say, "I will explain to you how grain grows and bread is made; then you will not be hungry any more." She says, "Here is bread;" the boy eats and is satisfied. Jesus says to every human heart, "Here is bread; eat and be satisfied; eat not, and you will die." With the simplicity of little children let us "feed on him in our hearts by faith."

Let it not be said of us, as of those disciples who, because they could not understand, went back and walked no more with him, "There are some among you who do not believe." Believing is to the soul what eating is to the body. Believe and live.

The Teachers' Meeting.

Draw the map, and show Bethsaida, Capernaum, Tiberias, the route of Jesus, and that of the multitude seeking him. Show the carnal aims and desires of the people, and how they are now illustrated in the conduct of many.... "It is noteworthy that it was the remembrance of verse 27 which made Henry Martyn persevere in preaching to poor Hindus at Dinapore, in India. He had found they only came for temporal relief, and cared nothing for his preaching, and he was on the point of giving up in despair. But this verse came across his mind. 'If the Lord was not ashamed to preach to mere bread-seekers,' he thought, 'who am I that I should grieve over it in disgust?'"—*Ryle*. Look through the lesson, select its strong passages, like verses 27, 35, read them carefully to the class, and make them the center of teaching thoughts.... Here is an analysis which is quoted from Dr. Trumbull: 1. Meat which perishes. (1) The hungry fed (verse 23); (2) The benefactor sought (verse 24); (3) The perishable preferred (verse 26). 2. Meat which endures. (1) Given by the Son (verse 27); (2) Given by the Father (verse 32); (3) Given to every comer (verse 35). 3. Meat which glorifies. (1) Given to the Son (verse 37); (2) Accepted by the Son (verse 37); (3) Raised by the Son (verse 40).

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OPTIONAL HYMNS.

Break thou the bread of life.
Come, ye sinners.
Blest are the hungry.
The Spirit and the Bride say "Come!"
Guide me, O thou great Jehovah.

O sing the power of love divine.
Come, sinners, to the gospel feast.
Ho! every one that thirsts.
O what amazing words of grace.
The water of life.

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Blackboard.

THE TRUE
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EVERLASTING LIFE
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Jesus is the true spiritual bread, broken for the life of the world, but rejected by many for the meat which perisheth. To those who receive him he gives the power of an endless life, unto which he is able to keep them and to raise them up at the last day. Men are too willing to take what the world has to give, for it can satisfy but for a little time, and cannot give life in the world to come. Jesus alone is the bread of that heavenly life, and unless we believe on him here we cannot receive him hereafter.

LESSON III. THE GENTILE WOMAN'S FAITH.

[July 15.]

GOLDEN TEXT. Lord, help me, Matt. 15, 25.

AUTHORIZED VERSION.

[Read Mark 7, 1-23.]

REVISED VERSION.

Mark 7, 24-30. [*Counsel to memory verses 27-30.*]
24 And from thence he arose, and went into the borders of Tyre and Si'don, and entered into a house, and would have no man know it; but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Sy-ro-pho-ni'-cian by nation; and she besought him that he would cast forth the devil out of her daughter.

24 And from thence he arose, and went away into the borders of Tyre and Si'don. And he entered into a house, and would have no man know it; and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Sy-ro-pho-ni'-cian by race. And she besought him that he would

27 But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

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

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

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

27 cast forth the devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

Time.—Early summer of A. D. 29. **Place.**—The Phœnician country, near Tyre and Sidon.

Home Readings.

M. The Gentle Woman's Faith. Mark 7. 24-30.

Tu. The demoniac child. Luke 9. 37-42.

W. God of the Gentiles. Rom. 3. 21-30.

Th. One in Christ. Gal. 3. 20-29.

F. Importance in prayer. Luke 11. 5-13.

S. An urgent plea. Luke 18. 35-43.

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

Lesson Hymns.

New Canadian Hymnal, No. 102.

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

New Canadian Hymnal, No. 100.

With broken heart and contrite sigh,
A trembling sinner, Lord, I cry.

New Canadian Hymnal, No. 107.

Lord, I hear of showers of blessing
Thou art scattering full and free.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Great Sorrow*, v. 24-27.

Of what race were the people of Tyre and Sidon?

Why did Jesus go among them?

Why did he not preach the Gospel among them?

What sort of religion had they?

What do you understand by "unclean spirit?"

Explain "Greek," "Syrophenician," "by nation."

To whom did Jesus refer by "the children?"

To whom did he refer by "the dogs?"

If our Lord had never taught the universality of the love of God, what might this phrase mean?

Since he has taught it plainly, what does it mean?

2. *Great Faith*, v. 28-30.

Wherein does this woman show the spirit of true prayer?

How did our Lord receive her reply?

What statement did he make about her daughter's condition?

Had Jesus intended to indorse Jewish prejudice against the Gentiles?

At this time were the disciples allowed to go to the Gentiles?

What grounds had the woman for faith in this case?

Is it probable that she would have succeeded without her earnest and importunate prayer of faith?

Teachings of the Lesson.

1. Carry your troubles to God. "He careth for you." He sympathizes with human need. He loves to be trusted. Call on him; tell him all your cares and sorrows.

2. Delay is not refusal. Faith never worries. "Wait on the Lord." The answer is sure. Jesus answered nothing at first to the woman's cry. Yet she pleaded humbly, earnestly, persistently, believingly. May we not learn a lesson?

3. Great grace is God's gift of love. He delights in giving. His is royal bounty. It covers our utmost need: it surpasses our most daring faith. "Grace upon grace" is the divine order and measure.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Great Sorrow*, v. 24-27.

Where were Jesus and his disciples in this lesson?

Whom did Jesus reprove, and for what, in the first part of this chapter?

Why did he wish to keep his presence hidden?

Was this possible?

Who came to him?

Was this an unusual thing?

Why did this woman seek Jesus?

Were the disciples pleased?

To what did they liken the Gentiles?

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2. *Great Faith*, v. 28-30.

- How did Jesus receive this woman?
 Was she discouraged by this indifference?
 What special feeling prompted her to persevere?
 What triumphed?
 Ought this to help us?
 What lesson do you draw from our Lord's seeming indifference?
 What from this woman's perseverance?
 What special lesson did Jesus seek to teach his disciples on this occasion?
 Can we fail if our faith is strong enough?
 Give a text to illustrate this?
 What prayer is given in the GOLDEN TEXT?
 Is there any other way to triumph?

Practical Teachings.

Where in this lesson do we learn—

1. That we should bring all our troubles to the feet of Jesus?
2. Though God's blessings seem belated, they will surely come?
3. That faith in God is always rewarded?

QUESTIONS FOR YOUNGER SCHOLARS.

- To what country did Jesus now go? *To Punicia.*
 What rich cities were in this country? *Tyre and Sidon.*
 What were the people there?
 Did they worship the true God? *No; they worshipped the sun and moon, and other things?*
 Who tells us that Jesus was known in this country? *Luke.*

THE LESSON OUTLINE.**An Example of Prayer.**

I. A MOTHER'S PRAYER.

Woman, whose young daughter, v. 25.
 Can a woman forget...child? Isa. 49, 15.

For this child I prayed, 1 Sam. 1, 27.

II. A GENTLE'S PRAYER.

A Greek, a Syrophenician, v. 26.
 No respecter of persons, Acts 10, 34, 35.
 The same Lord over all, Rom. 10, 12, 13.

III. AN EARNEST PRAYER.

Fell at his feet...besought, v. 25, 26.
 Come boldly unto the throne, Heb. 4, 16.
 Fervent prayer...availeth, James 5, 16.

IV. A PERSEVERING PRAYER.

Answered her not a word, Matt. 15, 23.

- What woman came crying after him?
 What did she want Jesus to do?
 What is she called in this lesson?
 How did he receive her? *Without a word.*
 What did the disciples want him to do?
 Was the woman discouraged?
 How did she show her faith? *By not giving up.*
 What did Jesus say to her?
 What was he glad to see in her heart?
Real faith.
 What must we believe when we come to God?

THE LESSON CATECHISM.

(For the entire school.)

1. Into what foreign regions did Jesus and his disciples go? *Into the borders of Tyre and Sidon.*
2. What did a woman of that country ask Jesus to do? *To heal her daughter.*
3. In what spirit did she come? *With humility and perseverance.*
4. What was her prayer? GOLDEN TEXT: *"Lord, help me."*
5. What was the result of her prayer? *Her daughter was healed.*

NEW CHURCH CATECHISM.

43. What are the duties to our fellow-men enjoined in the second table of the Ten Commandments? The duties enjoined in the second table are filial affection and obedience; and respect for our neighbors' rights in life, family, property and reputation, extended to the thoughts and desires of the heart.

Ephesians 6, 1-3.

Cry day and night unto him, Luke 18, 7.
 Give him no rest, Isa. 62, 7.

V. A SUBMISSIVE PRAYER.

Eat of the children's crumbs, v. 28.
 I...but dust and ashes, Gen. 18, 27.
 Would not lift up...eyes, Luke 18, 13.

VI. A BELIEVING PRAYER.

Great is thy faith, Matt. 15, 28.
 Ask in prayer believing, Matt. 21, 22.
 Cometh to God...believe, Heb. 11, 6.

VII. AN ANSWERED PRAYER.

Found the devil gone out, v. 30.
 I cried...he heard me, Psa. 3, 4.
 He hath heard my voice, Psa. 116, 1.

EXPLANATORY AND PRACTICAL NOTES.

In the early summer of A. D. 29 our Lord left Galilee, where he had spent most of his ministry, and, crossing the borders of the Holy Land, walked, with his disciples, thirty-five or forty miles to the northwest, and entered Phœnicia. He was avoiding the results of his misunderstood miracle at Butaiha. The revolutionary enthusiasm of the thoughtless people and the infamous plottings of the rulers were equally offensive to him. Six causes may be suggested for his departure: 1. The excited people were ready to rebel. 2. Most of those who were not ready had forsaken him when he showed that his kingdom was not temporal. 3. The superstitious conscience of Herod Antipas had conspired to bring about our Lord's overthrow. 5. He himself must have been very weary from a long course of public teaching and miracle-working. 6. He desired uninterruptedly to instruct his disciples. From Phœnicia our Lord returned to Galilee through Decapolis or "Ten Cities," a region east and south of the Lake of Genesaret, and, like Phœnicia, inhabited by Gentiles. The familiar biblical figure of winnowing grain from chaff illustrates our Lord's conduct at this time. His public ministry in Galilee was at an end, and he is intent on instructing his disciples in the deeper truths of his kingdom—a work all the more important since he is now within ten or nine months of his crucifixion. These deeper truths are simple to us, understood even by many a child in the primary class; but nobody in those days had any conception of a kingdom of heaven that was not as material as the unconsecrated kingdoms of earth. When our Lord said, "My kingdom is not of this world," no one understood him. How much one would give for the teachings with which the disciples were favored in this season of retirement! But his seclusion did not last long. The Healer is soon recognized, and crowds gather about him. A Gentile woman hears of his coming, and beseeches his mercy in behalf of her suffering child. The answer to her prayer, and the strange way in which that answer came, are told in our lesson.

Verse 24. *From thence.* From the neighborhood of Capernaum. *Went.* Matthew says "withdrew." *The borders.* The suburbs. *Tyre and Sidon.* Two of the greatest commercial cities of antiquity. Like Jerusalem, they had come under Roman supremacy. They were only twenty miles or so apart, and one was apt to prosper at the expense of the other; but the Phœnician coast north and south of them and between them was thickly populated, and as the people depended in large part on Galilee for provisions the Phœnicians and the Palestinian Jews were closely associated in business and in friendship, and many Jews lived in Phœnicia. Consequently a popular hero such as Jesus had been in Galilee would be heard of in Phœnicia. *Entered into a house, and would have no man know it.* This contrasts with the public character of his Galilean ministry. He had come to this Gentile region not as a missionary, as we have seen. The Tyrians were shortly to hear his Gospel from the lips of his preachers (Acts 21. 3-6); but just now he is "not sent but unto the lost sheep of the house of Israel." *He could not be hid.* "Said in a popular way. He often escaped from, or hid from, his enemies. (Compare Luke 4. 30; John 8. 59; 10. 39.)" But the presence of the twelve disciples would make it evident that he was a rabbi; and "Which rabbi?" would be a question promptly asked

and easily answered. In our lives the presence of Christ is like a sweet perfume; it cannot be hid.

25. *A certain woman . . . came.* The Revised Version says "straightway"—immediately after he had entered the house. *Young.* "Little." *Had an unclean spirit.* Was "possessed" by it; it had her. Her mind and soul and body were controlled by a hostile force, which made her not only ill and insane, but manifested itself repulsively in acts that were "unclean" and would have been sinful if she had had self-control. *Heard of him, and came.* Not all who hear of Jesus come to him. *Fell at his feet.* In supplication. Matthew says she exclaimed, "Have mercy on me, O Lord, thou son of David!"—which shows that his claims as King or Messiah were in some form known in the "borders of Tyre and Sidon."

26. *The woman was a Greek, a Syro-Phœnician by nation.* The term Greek may mean little more than "Gentile," for Greek civilization had overspread so large a part of the known world that most foreigners were thought of as Greeks. The phrase Syro-Phœnician may point to the fact that Phœnicia was at this time part of the Roman province of Syria. Matthew calls her a Canaanitish woman. *She besought him that he would cast forth the devil out of her daughter.* "She prayed for one who could not pray for herself."—*J. C. Ryle.*

27. *Jesus be filled.*

this woman phraseology derstand it. der training sand years and then in nect to take it into the positive re sounded to f as they sou In all ages named prof "dogs." We plain the un the miracle.

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This excursi into the regio the beginning Now in the fu For a long tin in Juden. "bec him" (John 7. least found saf had been great course at Cape the tide of pop ility rapidly Jerusalem had 7. 1) to oppo influence the po him was intens where he had ur a home welcome. He passed hast preaching and l apparently but nowhere. The a the beginning; t country;" turned mained for him l his disciples and That he might fir and more privat

27. *Jesus said. . . Let the children first be filled.* The children were the Jews, and this woman, accustomed to the symbolic phraseology of the East, would readily understand it. The people who had been under training for their mission for two thousand years should first receive the Gospel and then impart it to the world. *It is not meet to take the children's bread, and to cast it unto the dogs.* Observe that this is not a positive refusal, nor can the words have sounded to the woman quite as discourteous as they sound to us. "Dogs" are Gentiles. In all ages orthodox orientals have nicknamed professors of discarded religions "dogs." We have already sought to explain the unwillingness of our Lord to work the miracle.

28. *The dogs under the table eat of the children's crumbs.* "Let the children have their banquet, but don't deprive the dogs of the crumbs. Give me even a crumb of your marvelous helpfulness and I am content." The woman's claim on Jesus was, as Dr. Trumbull says, "Not because of what she

was, but of what he was." "You are right, Lord; I am only a heathen dog; there is nothing in me to build a claim on, but you—you will never drive away even a dog that creeps up to you in love and hunger. I am utterly unworthy, but you—you will not let me starve."

29. *For this saying go thy way; the devil is gone out of thy daughter.* It was not the wit of the saying, but its faith, that so pleased our Lord. "That which would have repelled another turned this woman to the Source of help. She saw in our Lord's seeming reluctance a readiness to hear, and threw herself on his compassion. This miracle is remarkable as being called forth by the faith of a heathen, and as being worked away from the presence of Christ and of the person who exercised the faith."

30. *When she was come to her house, she found the devil gone out, and her daughter laid upon the bed.* The quiet rest of the child was positive proof that the evil spirit had departed. Wherever Christ comes demons take their flight.

CRITICAL AND HOMILETICAL NOTES.

THE BEGINNING OF THE END.

This excursion by Christ and his disciples into the regions of Tyre and Sidon marks the beginning of the last period of his life. Now in the fullest sense he was homeless. For a long time he had not dared to tarry in Juden, "because the Jews sought to kill him" (John 7. 1). But in Galilee he had at least found safety, and for a year his fame had been great. But after his sifting discourse at Capernaum on the Bread of Life the tide of popularity had turned and hostility rapidly rose. Hostile emissaries from Jerusalem had been sent into Galilee (Mark 7. 1) to oppose him, and through their influence the popular unfriendliness toward him was intensified; so that Capernaum, where he had until then found something of a home welcome, was no longer safe for him. He passed hastily over his last tour of preaching and healing in Galilee, working apparently but few miracles and tarrying nowhere. The Jews had rejected him in the beginning; now the people of "his own country" turned against him. Little remained for him but the further teaching of his disciples and then the final sacrifice. That he might find space for rest and closer and more private relations with them he

made this trip to the northwest into heathen territory.

LOVE'S BURDEN.

But love has little chance for rest. The selfish, the indifferent, who care for no one and minister to none, may find retirement if they will. Their withdrawal from among men is perhaps the best service they render society. But the world breaks in upon those whose hearts will carry burdens. Love finds it hard to secure a vacation. "Come ye yourselves apart into a desert place and rest a while" (Mark 6. 31). Jesus said to his disciples after their return from their first mission; and they crossed over the lake, but the multitude with their sickness and hunger had gone before them. So now, beyond the confines of Galilee, he "entered into a house, and would have no man know it; but he could not be hid." It is love's burden that the want of the world will give it no rest.

JESUS AND THE GENTILES.

Jesus in his ministry only touched the Gentile world at a few points. But these few contacts are all significant. The half barbarian woman of Samaria was the first recorded instance. We know how he bore

himself toward her. The nobleman of Capernaum whose child Jesus healed at Cana (John 4. 46) is the second. The centurion whose servant he healed (Luke 7. 2) is the third. This Syrophenician woman is the fourth. Down near the close of his life we find certain Greeks seeking an introduction to him (John 12. 20). We have reference to the presence of a Gentile element in the multitudes who thronged his ministry during the period of his Galilean popularity (Mark 3. 8), and he made excursions into the territory of the mixed peoples east of the Sea of Galilee and, near the close of his ministry, into Perea. But his mission proper, as he declared to the woman of the lesson, was to "the lost sheep of the house of Israel" (Matt. 15. 24). And when he sent forth his twelve apostles he charged them that they should not "go into the way of the Gentiles" (Matt. 10. 5). Not certainly that he did not include the Gentile world in the scope of his Gospel; only that the preparations for its universal proclamation could best be made among the Jews. His thirteenth apostle was to be distinctively an apostle unto the Gentiles. But the time for that was not yet come.

THE GENIUS OF FAITH.

Faith rises in some souls to the height of genius. We cannot explain genius of any kind. It is simply a native faculty, however much it may be cultivated, for doing something that very few are able to do. It springs up in unexpected quarters; but its achievements in all fields are the chief treasures of the world. The genius for which Jesus was forever on the outlook was the genius of faith. It was a kind of genius which the world had largely overlooked, because the world had little consciousness of the sphere in which faith operates, and so could not recognize it. But to Jesus faith was always the topmost power of the soul, and those, the few, who exercised it in the highest degree were illustrations of the rarest and finest quality of genius. He never failed to recognize and point out this kind of genius. He saw it in the woman who came into the feast chamber at the Pharisee's house and anointed his feet. He saw it in the centurion, who thought himself not worthy that Jesus should come under his roof, but believed that he only needed to say the word and his servant should be healed. Of him he said, "I have

not found so great faith, no, not in Israel." And he saw it with great joy in this Syrophenician woman, and exclaimed, "O woman, great is thy faith!" (Matt. 15. 28.) And there can be little doubt that if Jesus should come among us now he would still search for this kind of genius above all other kinds. Indeed, he indicates that at his final coming it will be faith for which he will chiefly look. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18. 8.)

FAITH'S SIMPLICITY.

Genius is always ingenuous. Some one has said, "A man of genius is one who retains, with the faculties of manhood, the undoubted faith and vivid impressions of the child." This is certainly true of the genius of faith. It is the very nature of it that he who is possessed by it becomes as a little child. This is nowhere more finely illustrated than in this Syrophenician woman. She was an adult developed in intelligence and mental quickness, but with a child's heart. And her heart conquered. Christ's silence did not discourage her. Neither does a mother's her child. The impatience of the disciples did not check her; neither do disapproving frowns stay a child in pressing its suit. Christ's own words, that he was only sent to the lost sheep of the house of Israel, which seemed to throw up an insuperable barrier, did not dismay her; a child believes all things are possible—her answer was simply a cry, "Lord, help me!" And the apparently cruel words about giving the children's bread to the dogs did not discomfort her—love will not believe that its object is cruel. She caught the uplifted rod, and lo, it budded and broke into bloom! Jesus would not have brought such fearful pressure upon an ordinary soul; but he knew she could endure the ordeal, and he wished in her to set before the world an immortal example of the conquering power of simple faith.

Thoughts for Young People. How God Rewards Faith.

1. *The Prayer of Faith.* There can be no prayer without faith. A wild cry of agony may expect nothing. An imaginative petition, enumerating the blessings wished for, may expect nothing. A formal prayer may harmonize closely with the most orthodox theology and expect nothing. But he

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Teaching Hi

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I. THE PERSONS
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who asks of God as the child asks of his father has holy confidence in God—Christian faith—whether or not he is fully aware of it. Faith is leaning on God. The prayer of faith is the stretching out of the hand of the soul to God; and never was a hand outstretched to God without being grasped by the hand of the Lover of our souls.

2. *The Testing of Faith.* Faith is always tested. We read in Genesis that God did tempt (that is, test) Abraham; in Exodus, that Jehovah said of the children of Israel, "I will prove them;" in Second Chronicles, that God left Hezekiah, to try him, that he might know all that was in his heart; in Jeremiah, that God says, "I, the Lord, search the heart;" and in First Peter, that we are not to think it strange concerning the fiery trial which is to try us. Let us not confuse faith (that is, dependence on God) with belief (that is, creed). When the Lord tests our "faith" it is really our *faithfulness* that is being tested, and the Lord's tests do not weaken faith, but strengthen it, and with it strengthen all holy characteristics.

3. *The Reward of Faith.* "Ask what ye will, and it shall be done unto you." " whatsoever we ask we receive of him." All prayer is essentially answered, albeit sometimes God must deny the petition if he would answer the prayer, like the mother whose little boy cried for a red candle that he thought was a stick of candy. If she had given him what he wanted, she would have given him what he did not want. She denied him the wax that he might live long enough to eat the peppermint. God never denies a request of ours that he could grant without damaging us. But there is one fact about every answer to prayer: whatever is given or denied, our story always ends like this story of the Syrophenician woman's prayer—when we come to our houses we find the devil gone out.

Teaching Hints for Intermediate Classes.

Introduction: Be prepared to explain how the increasing opposition to Jesus on the part of the Pharisees caused him to leave Capernaum and go to Phœnicia, a region inhabited by the Gentiles. He wished to remain unknown for a while (verse 24).

I. The PERSONS are Jesus, a Syrophenician woman (see Explanatory and Practical Notes), and her young daughter. The point

to be emphasized here is: Jesus, rejected by his people, is sought for by a Gentile.

II. The PLACE is near Tyre and Sidon, seaports and capitals of Phœnicia, forty or fifty miles northwest of the sea of Galilee.

III. The PICTURES are important, and should be studied until the teacher has them so well in mind as to be able to reproduce them vividly:

1. *A demon-possessed girl.* Study Matt. 17, 15-18 and Mark 9, 17, 18, so as to be able to describe the condition of this grievously vexed child. Picture her under the power of the demon.

2. *A pleading mother.* Picture this woman, in the intensity of her mother love, crying out, "Have mercy on me, O Lord." "Lord, help." She will not take "no" for an answer.

3. *A testing Saviour.* Jesus compared the woman to a dog, an expression which in the East conveyed the deepest contempt. The woman did not belong to the children of Israel, but was an outsider. She recognized and accepted all that this implied, yet her faith was such that she presents in her person a picture of

4. *A believing heathen.* Jesus, perceiving her faith and taking her at her word, which was to the effect, "I am willing to be a dog, but do not deny me a crumb from the abundance of your power," sends her away with the assurance that her daughter is delivered from the power of the demon. With sublime faith she goes home to find

5. *The demon-possessed girl healed.* Picture the joy of the mother as she beholds her daughter calmly lying on the bed, and the amazement of the family as they listen to the account of how the cure was effected.

IV. THE PLEADING OF FAITH. Teach that this woman had absolutely no claim upon Jesus, and that it was the faith behind her plea that resulted in her obtaining the blessing. (See James 5, 15.) Many of our prayers are not answered because of lack of faith.

V. PRACTICAL APPLICATION. Have the class write on their pads a list of the demons that torment persons to-day. The list will appear somewhat like this:

DEMONS OF

TEMPER,	PRIDE,
IMPURITY,	HATRED,
DECEIT,	DISHONESTY,
SELFISHNESS,	MALICE.

After these and others that may be suggested have been discussed ask, "How may these be driven out?" After the various answers have been given have the class write on their pads as follows:

DRIVEN BY JESUS
IN ANSWER TO PRAYER.

Then prayerfully and seriously ask, "Will you let Jesus come into your hearts, so that none of these things may ever come in?"

By Way of Illustration.

This Gentle woman lived on the borders of Christ's own land. Some of her Jewish neighbors must have spoken of Christ, so that she knew him as the "Son of David," and that he could have mercy upon her. Some people in our cities keep warm by bits of coal dropped from freight cars. Let us be so freighted with the Gospel message that some words about our Master will drop for other people to pick up.—*Bishop Cheney.*

The awakening power of unselfish love. Sorrow is God's great opportunity of access to the soul. Multitudes who have forgotten God in their prosperity turn to seek him in the time of their need. But it is especially the anxiety for their children that sobers parents and leads them to seek the help of Christ. Sometimes it is the anxiety that illness brings which causes the cry to God for the life of the child. Sometimes it is even the greater peril from temptation that makes us realize our helplessness. Who has not seen a thoughtless girl developed into a serious and beautiful woman by the responsibilities of motherhood? And many a father, sore afraid lest his child should make shipwreck of life, has been led by his fear to the feet of Jesus. He who takes his child to Christ goes thither himself. He who has felt the hopes and fears of parenthood has learned in some faint measure to know the heart of God.—*E. M. Hayes.*

The right to pray. This woman was a poor lone heathen. She had not been to Jerusalem. She had never offered a sacrifice. No promise was hers, no religion worthy the name. Why should she pray? Simply this: that she was a child of God. The right to pray belongs to the human race, and for the sole reason that they are God's children. The Bible is strenuous in teaching this truth. Did not Cornelius's prayers

go up to God? And yet Cornelius was a heathen. Did not Nineveh pray and turn to God? And yet Nineveh was an outside, licentious, darkened pagan city whose religion was idolatry and offensive to Israel.—*E. S. Tead.*

The Gentle woman's faith. Every moment that the woman prayed added vigor to her faith. I look out on the electric light at the street corner and remember that the light is caused by obstruction and obstacle. The current of electricity is unseen until it comes to a poor conductor, and then it flashes forth into brilliant light.

Her faith soars like the eagle. If she may not be taken into the lifeboat, she is willing to cling to the rope that trails from it. She owns that her only claim is her sore need. Never before had Christ seemed to so heartily and joyously grant a request.

Heart Talks on the Lesson.

A touch of sympathy makes us kin with this importunate woman. Her heart was breaking with a grievous sorrow. A shadow on her home shut out the sunshine from her life. How could she be happy when the one she loved best in all the world was helplessly under the power of evil? Had it been only an illness of the body, she might have borne it. But this affliction robbed her of sweet companionship. Every bright and beautiful thing in her daughter's mind and heart was blighted. Anxious days, sleepless nights, and the outlook of a weary future had worn away even a mother's courage. How many hearts carry through the years a sorrow for which no human help is found!

But there came a glad day when this woman heard of One who did wonderful things for the needy and suffering. She had never seen him, but she was simple-hearted enough to believe it worth while to try what he could do for her. Nothing in her own power to do must be left undone. Timidity, hesitation, fear, must be put aside, and she must go out to meet the opportunity as Jesus was passing near her country. One thought possessed her: "I must have help." When a soul gets to that point it knows how to pray.

Two short sentences in her pleading cry express the spirit of all effectual prayer: "Lord, help me;" "Truth, Lord; yet." They are full of humility and faith. Jesus reminded her that she could of right expect nothing from him. She replied: "Truth,

Lord; who sent to all Lord; thou lieve thy p tice; what Yet I plea passion; dogs may e master's ta give me wh who know poor, ignor crumbs of not refuse I A sense faith, will a good time, as Jesus her her faith an from those v would, but y to hear the helpless need

We may n trained to w the visible C consists of the question is, I essiony from terminated to b he can and directness an Lord, help m her plea. We suffering resul laws, and we l fer." But as fully said, "B have broken, a are, we pass in laws begin to granted all he woman said, "Y ons cry in you sorrow, your ow to him just as r came, and soon say, "Be it unto

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Lord; whatever thou sayest is true; I assent to all. I am not worthy; but thou art Lord; thou canst do what thou wilt. I believe thy power, thy righteousness, thy justice; whatever thou wiltest for me is right. Yet I plead thy mercy; I believe thy compassion; I believe thy love. Even the little dogs may eat the crumbs that fall from their master's table. It would not be right to give me what belongs to thy chosen people, who know and keep thy law, but give me, poor, ignorant heathen that I am, the crumbs of thy mercy. I know thou wilt not refuse me this."

A sense of need, earnestness, humility, faith, will always bring the answer in God's good time. He may delay; but he hears, as Jesus heard this woman while he tested her faith and her sincerity. Turning away from those who could have his help if they would, but will not accept it, he is ready to hear the cry of any soul that feels its helpless need.

We may not be among those taught and trained to worship him; far and away from the visible Church we may be; from the coasts of the world we may come; the only question is, Is there a sin or sorrow or necessity from which we are desperately determined to be delivered, and do we believe he can and will deliver? Bring it with directness and simplicity to Jesus. Say, Lord, help me. This woman's need was her plea. We may see with sorrow that our suffering results from having broken God's laws, and we humbly say, "I deserve to suffer." But as one has hopefully and truthfully said, "By submitting to the laws we have broken, and to Him whose laws they are, we pass into new conditions, and higher laws begin to work in our favor." Jesus granted all her wish when this pleading woman said, "Yes, Lord." Is there a grievous cry in your soul on account of sin or sorrow, your own or that of another? Come to him just as this poor heart-broken mother came, and sooner or later he will surely say, "Be it unto thee even as thou wilt."

The Teachers' Meeting.

Notice the characteristics of this period in Christ's ministry: 1. Retirement, no public teaching. 2. Instruction of disciples. 3. Going into Gentile regions. . . . Map of the places traversed in this period—Tyre and Sidon, Caesarea Philippi, Decapolis, etc. . . .

The Syrophenician Woman: 1. Her earnestness. 2. Her persistence. 3. Her prayerfulness. 4. Her submissiveness. 5. Her faith. . . . How to come to Christ as here shown. . . . "He doeth all things well:" 1. In teaching disciples. 2. In hearing prayer. 3. In ignoring human distinctions. 4. In breaking Satan's chain. 5. In removing human woes. 6. In blessing men. . . . Our lesson shows us an encouraging example of prayer: 1. It was a Gentile prayer. 2. It was a mother's prayer. 3. It was a persistent prayer. 4. It was a humble prayer. 5. It was a believing prayer. . . . Faith rewarded: 1. The prayer of faith (verses 24-26). 2. The testing of faith (verse 27). 3. The triumph of faith (verse 28). 4. The reward of faith (verses 29, 30). See Thoughts for Young People.

OPTIONAL HYMNS.

Broken in spirit,
Come unto me,
Art thou saddened?
What a friend we have in Jesus,
Come, ye disconsolate.

When in the tempest he'll hide me,
Come, ev'ry soul by sin oppressed,
Jesus Christ is passing by,
Are you weary?
Go tell it to Jesus.

Blackboard.

Lord, help me!
HE WILL LEAD
HEAR AND
EED IF WE PERSIST
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No real heartfelt prayer is unheard by God, but sometimes to test the sincerity of the seeker the answer is long delayed. His ear is open to every appeal for aid, and he will not turn away any who come to him knowing their need, and believing in his

sufficiency to fulfill their request. We should plead until he heeds our petitions, and persist until he helps us. Though he may seem for a time to hide his face, the light of his countenance will be revealed to all who diligently make their requests known unto him.

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LESSON IV. PETER'S CONFESSION AND CHRIST'S REBUKE. [July 22.

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

AUTHORIZED VERSION.

[Read Mark 7. 31 to 8. 30.]

Matt. 16. 13-26. [Commit to memory verses 24-26.]

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

14 And they said, Some say that thou art John the Baptist; some, E-l-i'as; and others, Jeremiah, or one of the prophets.

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

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

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

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

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

20 Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

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

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

23 But he turned, and said unto Pe'ter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

24 Then said Je'sus unto his disciples, If any

REVISED VERSION.

13 Now when Je'sus came into the parts of Cæsarea-phi-lip-pi, he asked his disciples, saying, Who do men say that the Son of man

14 is? And they said, Some say John the Baptist; some, E-l-i'jah; and others, Jer-e-mi'ah, or

15 one of the prophets. He saith unto them, 16 But who say ye that I am? And Si'mon Pe'ter

17 answered and said, Thou art the Christ, the Son of the living God. And Je'sus answered

18 and said unto him, Blessed art thou, Si'mon Bar-jo'nah: for flesh and blood hath

19 not revealed it unto thee, but my Father which is in heaven. And I also say unto thee,

20 that thou art Pe'ter, and upon this rock I will build my church; and the gates of Hades shall

21 not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever

22 thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

23 Then charged he the disciples that they should tell no man that he was the Christ.

24 From that time began Je'sus to show unto his disciples, how that he must go unto Jeru'sa-lem, and suffer many things of the elders

25 and chief priests and scribes, and be killed, and the third day be raised up. And Pe'ter

26 took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be

27 unto thee. But he turned, and said unto Pe'ter, Get thee behind me, Satan: thou art a

28 stumblingblock unto me: for thou mindest not the things of God, but the things of men.

29 Then said Je'sus unto his disciples, If any man would come after me, let him deny him-

self, and take up

30 his cross: and whosoever shall find it

31 shall lose it: and whosoever shall lose it for the whole world shall save his man-

32 self. And whosoever shall love his father or mother more than me, cannot be my disciple.

33 And whosoever shall deny me before men, I will deny him before my Father which is in heaven.

34 Whosoever shall take up his cross and follow me, he will save his life. But whosoever shall save his life, he will lose it.

35 And whosoever shall lose his life for me and the gospel, he will save it.

36 For whosoever shall be ashamed of me and my disciples, he will be ashamed of me and my Father, and the angels.

37 And whosoever shall confess me before men, I will confess him before my Father which is in heaven.

See Canadian Lord, as to And pra

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QUESTIONS

1. Wrong Con v. 13, 14

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2. The Right c sion, v. 15

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How is Christ Explain verse

man will come after me, let him deny himself, and take up his cross, and follow me.

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

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

self, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my

26 sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

Time.—A. D. 29. Place.—Near to Caesarea Philippi.

Home Readings.

- M. Peter's Confession, and } Matt. 16. 13-20.
 Th. Christ's Rebuke. } Matt. 16. 21-28.
 W. Another confession. John 6. 66-71.
 Th. True confession. 1 John 4. 1-6.
 F. The corner stone. 1 Pet. 2. 1-10.
 S. The sure foundation. Eph. 2. 11-22.
 S. For Christ's sake. Phil. 3. 1-11.

Lesson Hymns

See *Canadian Hymnal*, No. 104.

Lord, as to thy dear cross we flee,
 And pray to be forgiven.

See *Canadian Hymnal*, No. 98.

Depth of mercy, can there be
 Mercy still reserved for me?

See *Canadian Hymnal*, No. 105.

Would Jesus have the sinner die?
 Why hangs he then on yonder tree?

QUESTIONS FOR SENIOR SCHOLARS.

1. *Wrong Conceptions of our Lord's Mission*, v. 13, 14.

Where was Jesus at this time?

What question did he ask?

What purpose was shown by asking this question?

What four theories were given?

2. *The Right Conception of our Lord's Mission*, v. 15-20.

What was our Lord's second question, and how was it answered?

What did Peter probably mean by his reply?

What is said of such a confession in 1 John 4. 15?

Do you suppose the other disciples agreed with Peter?

From what source must such a faith spring?

How is this stated in Eph. 2. 8-10?

What blessing did Jesus pronounce on Peter?

Why did he call him Simon Bar-jona?

What did Jesus mean by "this rock?"

How is Christ's Church built upon it?

Explain verse 19.

Why did Jesus forbid the disciples to tell others of his Messiahship?

3. *Our Lord Foretells His Death*, v. 21-23.

Why did Jesus now reveal the sad future to his disciples?

Why had he not done so before?

Why did Peter rebuke him?

Why was Christ's reply so severe?

Can you give any reasons for believing that our Lord's suffering was an essential part of his work?

4. *The Terms of Discipleship*, v. 24-26.

What are these terms as given in verse 24?

What is meant by bearing the cross?

Tell exactly what you understand by verse 25.

Tell exactly what you understand by verse 26.

Teachings of the Lesson.

What does this lesson teach—

1. Concerning believing in Christ?
2. Concerning confessing Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Wrong Conceptions of Our Lord's Mission*, v. 13, 14.

At what place were Christ and his disciples?

What question did he ask of them?

Why did he ask this question?

What was their answer?

What did he term himself?

How was Christ known throughout the land by this time?

How did his teaching compare with that of the scribes?

Did the people understand his mission?

What were they looking for?

What would have pleased the people?

2. *The Right Conception of our Lord's Mission*, v. 15-20.

How further does Christ question his disciples?

Who answered him?

What was his answer?

How did Christ address him?

Whom did Christ say had revealed it unto him?

How could this be?

To what did he liken Peter?

What is a rock the symbol of?

Upon what was the Church to be built?

What could not prevail against it?

Can Satan prevail against any who belong to God?

What further trust was to be given Peter?

Do high honors entail great responsibilities?

Do they ever necessitate great sacrifice?

What did Christ then charge his disciples?

Why should they not tell it?

3. *Our Lord Foretells His Death*, v. 21-23.

For what great sorrow does Christ try to prepare his disciples?

What was he to suffer?

At whose hands?

Who protested against it?

How did Christ rebuke him?

Why was the Lord's death necessary?

What does it teach?

4. *The Terms of Discipleship*, v. 24-26.

What is necessary for true discipleship?
GOLDEN TEXT.

Who fixed the standard?

What was the custom of those condemned to die by crucifixion?

What do you understand by "denying one's self and taking up the cross" in these days?

In what spirit did Christ "bear the cross?"

Does he ever ask aught of his followers that he has not borne for their sakes?

How do you explain losing one's life to save it?

How is eternal life compared with this life? Verse 26.

Practical Teachings.

Where in this lesson do we learn—

1. That Jesus was the Christ, the Son of God?

2. That we cannot be followers of Jesus without giving ourselves entirely to him?

3. That to gain the whole world and lose one's own soul would be to lose everything?

THE LESSON OUTLINE.

Christ Revealed.

I. AS MAN.

I, the Son of man. v. 13.

Word was made flesh. John 1. 14.

The man Christ Jesus. 1 Tim. 2. 5.

QUESTIONS FOR YOUNGER SCHOLARS.

Where is Casarea Philippi?

Where was Jesus now?

Who were with him?

What did he ask his disciples?

What did they tell him?

What more did he ask them? "*But whom say ye that I am?*"

Who answered for all?

What was Peter's answer?

Was Jesus pleased?

Whom did he say had showed this to him?

Does the Holy Spirit still show us the truth about Jesus? *Yes, if we want to know it.*

For whose coming were the Jews now looking? *For the coming of the Messiah.*

What did they think he would be? *A great king.*

Do you think the disciples hoped that Jesus was this Messiah?

What did Jesus now begin to tell them?

That he would be killed.

Who could not believe it?

Why?

What is hard to learn? *That to save life we must lose it.* —

THE LESSON CATECHISM.

(For the entire school.)

1. What question did Jesus ask of his disciples? "*Whom say ye that I am?*"

2. Whom did Peter declare that he was? *Christ, the Son of the living God.*

3. Where did Christ say that he would build his Church? *On the rock of this truth.*

4. What did Jesus tell his disciples? *That he must suffer at Jerusalem.*

5. What is the GOLDEN TEXT? "*If any man will come after me, let him deny himself, and take up his cross, and follow me.*"

NEW CHURCH CATECHISM

44. How doth our Lord set forth our duty to God and our fellow-men? Our Lord sets forth our duty to God and our fellow-men in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

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III. AS HEAD OF THE CHURCH.

Will build my Church. v. 18.The head stone of the corner. *Psa. 118.*
22. 23.The head of . . . the Church. *Col. 1. 18.*

IV. AS PROPHET.

Began . . . to show. v. 21.Raise . . . up a Prophet. *Deut. 18. 18.*Hid all . . . knowledge. *Col. 2. 3.*

V. AS SACRIFICE.

Suffer . . . and be killed. v. 21.Once suffered for sins. *1 Pet. 3. 18.*Redemption through his blood. *Col. 1.*
14.

VI. MASTER.

If any . . . will come after me. v. 24.Thy King cometh. *Matt. 21. 5.*Master and Lord. *John 13. 13.*

EXPLANATORY AND PRACTICAL NOTES.

After leaving Phenicia our Lord passed through Decapolis, performing miracles of healing. He fed the four thousand, healed a blind man near Bethsaida, then again left Galilee, and this time journeyed directly north. He led his disciples among the foothills of Mount Hermon, very near to Casarea Philippi, but apparently did not enter that city itself. "He was purposely keeping himself in the more retired regions. His thoughts seemed to be turning in a peculiar manner and measure upon the trial and death which were before him, and he would not increase the present slaughter or hasten the end. As he foresees the fate which awaits him at the hands of his enemies, he looks forward beyond it, and has the vision of the triumph of his kingdom, against which even the gates of hades should not prevail. The marvelous experience of the transfiguration, which brought with it the renewed declaration of the Father's good pleasure in him, assured him of his coming exaltation and triumph. But accompanying all this, there was evidently in his mind a constant care that the movement of his life toward its end should be no faster than the highest interests of his work required. The disciples might be allowed some glimpses of the future, but the declarations and the revisions should be kept to themselves; they should tell no man that he was the Christ."—*Deight*. Peter, foremost in thus confessing him, is nevertheless rebuked because of his unwillingness to surrender visions of a temporal kingdom, while all are warned that death stands in the path to coronation, and that earth is not for one moment to be weighed against heaven.

Verse 13. *The coasts.* The borders; the vicinity. *Casarea Philippi.* To be distinguished from another Casarea (Acts 10), which was situated upon the seashore. This was the ancient Dan or Laish, the northern limit of Palestine; afterward called Paneas; enlarged and beautified by Herod Philip, who named it Casarea in honor of the emperor. It stood at the foot of Mount Hermon, near one of the sources of the Jordan. It is now called Banias. *Whom do men say that I, the Son of man, am.* Our Lord drew from his disciples the opinions of the people in order to help them a moment later to express their own opinions. "They needed at this time, and in view of what was before them, a religious confession thus deeply rooted in their convictions to enable them to confront the trying future."—*Meyer*.

14. Observe that nobody was disposed to deny that he was a great prophet. Some supposed that *John the Baptist* had reappeared on earth. This was the opinion of John's murderer, Herod Antipas. Some, expecting *Elias* (Elijah) to come back as the forerunner of the Messiah, identified Jesus with him. Some thought that he was

Jeremias (Jeremiah), who was popularly regarded in much the same light as Elijah. Others agreed that Jesus was a reincarnation of one of the old prophets, without being so sure which one.

15. *Whom say ye that I am.* "It matters less to you and to me what others think of Jesus than what we think of him. If everybody else is in error on this point, and we look at Jesus in a proper light, all is well with us, however sad we may be over the failure of others. And if everybody else holds a correct belief, and we are in error, it is as bad for us as if there were no truth in the universe."—*Trumbull*.

16. *Thou art the Christ, the Son of the living God.* The two terms are not precisely equivalent. The "Christ" is the Messiah, the Anointed One; and necessarily does not imply high spiritual characteristics; but "the Son of God" brings in a new element, mysterious and holy. Already Peter and the others apprehended more than mere human excellence in their Master.

17. *Blessed art thou, Simon Bar-jona* ("Son of Jonas"). Peter is "blessed with that blessedness which appertains to the

kingdom of God," like the saints on whom the Beatitudes of the Sermon on the Mount had been pronounced. *Flesh and blood* stands for humanity—for human learning and acumen. *Revealed it unto thee.* "The singular pronoun is, not improbably, used here because Peter is the one who answered the question. There is, to say the least, no necessity to suppose that Jesus means to refer to the revelation of this truth as having been made to Peter alone, and not to the rest of the apostles. The question of Jesus was addressed to them all. Peter answered for them all, as we may believe. There is no reason to doubt that they believed what he believed, and that the same divine revealing which had come to him had also come to them. Peter speaks, in a similar way, on behalf of the company, as well as for himself, in John 6, 67-70."—*Dwight. My Father which is in heaven.* The divine source and fountain of truth.

18. Thou art Peter ("Thou art Rock"), and upon this rock I will build my church. See Matt. 18, 18 and John 20, 23 for evidence that the blessing given to Peter was shared among the twelve. "The rock element in Peter was his confession." The foundation of Christianity is the truth that Jesus is the Messiah, the Son of the living God. *Gates of hell.* Rather, "gates of Hades," or death. Death is here figured as a city or fortress through whose gates terrible armies march forth; but death, which conquers all the earth, is overcome by the power of Christ.

19. I will give unto thee the keys of the kingdom of heaven. The power of admitting to and excluding from that kingdom. Of course, this power was exercised subordinate to Christ. The apostles were never made independent of their Master and Lord, but when he had departed from earth complete power for the building up of the Church was to be delegated them. Nor are we to understand this to mean merely that persons were to be excluded from or admitted to the kingdom at Peter's will (according to the Romanist notion), or at the will of all the apostles. The emphasis of the meaning is on *things*, not persons. It was simply a warrant given to Peter, and through him to

all the apostles, to enact laws for the government of the Church. Not even Peter, but Christ alone, has power to forgive sins and admit to heaven.

20. They should tell no man. The proclamation might lead to political results antagonistic to Christ's plan.

21. From that time forth. Jesus had previously given obscure intimations of his passion and death (Matt. 10, 38; John 3, 14), but now he began to speak plainly on the subject. This was necessary to give the disciples a true understanding of his kingdom, and to guard them against Jewish errors. *Must go.* Note the "must." "It behooved him" (Luke 24, 6). See also that strange, sad verse, Luke 13, 33. "It was necessary that he should go—necessary for the outworking of the divine plan; necessary for the interests of his kingdom and for the interests of universal man."—*Morison. Raised again the third day.* He who foresaw his own death foresaw also his triumph over death.

22. Peter took him. "Took him aside," or "by the hand." *This shall not be unto thee.* "It would be ruinous to thy cause"—a sad evidence that, though a man's theological creed may merit our Lord's commendation, his conception of divine truth may be misleading.

23. Get thee behind me, Satan. He was apostrophizing the tempter, who spoke with Peter's tongue, rather than the apostle himself. *An offense.* "A stumbling-block." "He who is at one moment a rock may in the next become a stone of stumbling."—*Abbott. Thou savorest.* "Thou regardest;" that is, "You echo the desire of the world for a temporal prince, not God's plan for an atoning Redeemer."

24. If any man will. If any man wish or determine. *Take up his cross, and follow me.* "The only way to follow me is to deny one's self even to the extent of denying for God and fellow-men as I will do."

25, 26. These verses demand thought and prayer rather than explanation. Read either *life* or *soul* throughout, and the essential meaning is the same. The eternal life of the kingdom of heaven is the one thing needful.

CRITICAL AND HOMILETICAL NOTES.

THE GREAT CONFESSION.

Jesus evidently withdrew with his disciples to the remote region of Casarea

Philippi in order that he might draw them out to a definite affirmation of their faith, and confirm them in the same, in preparation

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for the disclosure that he was now to begin to make to them of his approaching death. Simply for the purpose of giving occasion for asking them for an expression of their own thought concerning him, he inquired who the people thought him to be. Their answer indicated that there prevailed the same confusion of opinions as those current shortly after the death of John the Baptist (Luke 9, 7, 8). "But who say ye that I am?" Little matter what the multitude thought if these twelve men had reached and firmly held a right conclusion. It was a crisis-hour toward which he had been leading up in the training of the twelve. Had they not been able to answer that question rightly, the period of their training and instruction would need to have been protracted. But their response was unhesitating and complete. Peter spoke for all, and Christ's answer, directed immediately to Peter, was intended for all.

PREVIOUS CONFESSIONS.

At this point it would be well to review the previous confessions of faith in Christ made by his disciples. (1) Take that of Andrew and John when they first found Jesus (John 1, 41). (2) That of Nathanael (John 1, 49). (3) By the disciples when Jesus came to them in the storm on the lake (Matt. 14, 33). (4) By Peter on his own and his fellow-disciples' behalf at the time of the great falling away from Jesus after his discourse on the Bread of Life (John 6, 68, 69). The language of these four distinct confessions does not differ essentially from the last one made by Peter under the shadow of Mount Hermon; but the actual faith of the disciples unquestionably was greater in each succeeding confession.

A PILLAR OF PAPAL ERROR.

From Christ's reply to Peter have been derived the two principal stones in the foundation of the system of Roman Catholicism. The inscription upon the stone taken from verse 18 is, "The Primacy of St. Peter." The other stone is derived from verse 19, associated with Matt. 18, 18 and John 20, 23, and it bears the inscription, "The Power of Priestly Absolution." Against the false interpretation implied in the first of these inscriptions the Protestant position is that Jesus did not mean to declare that he founded his Church upon Peter, but upon the truth contained in Peter's con-

fession, the Messiahship and divinity of Jesus. Peter's name, which meant "a rock," given him by Jesus to symbolize his strength when he should be "converted," simply serves as a suggestion of the fact that Jesus as divine was to be the enduring foundation of his Church. This language by Jesus must be interpreted in harmony with all his other teachings, and the teachings of the apostles; and in no other case is there the remotest suggestion that Peter was made the foundation of Christ's Church. On the contrary, Christ himself is everywhere represented as being that foundation. (Read Matt. 21, 42, with Peter's own interpretation of it, Acts 4, 11; Eph. 2, 20; 1 Pet. 2, 6, 7; 1 Cor. 3, 10, 11.) In all of these Jesus, not Peter, is represented as the foundation.

With regard to the second inscription, "The Power of Priestly Absolution," the words of Jesus to Peter in verse 19 must be interpreted in the light of the same words in chapter 18, 18. There they are intended for the Church as a whole, and relate to the manner to be pursued in dealing with an unworthy member of the Church. If in such a case the Church followed Christ's directions, its decision on earth would be confirmed in heaven.

SATAN SPEAKING THROUGH GOOD MEN.

Following Peter's great confession Jesus began to "show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed." Peter, most sincerely and out of his great affection for his Master, resented these predictions, and said to him, "This shall not be unto thee." It was all well meant, however presumptuous. Nevertheless, unconsciously and unintentionally, he made himself the mouthpiece of Satan. Jesus recognized in his words the old appeal of the tempter in the wilderness, that he should attain to his kingdom without suffering. And so Jesus reproved Peter as he had reproved Satan.

Satan is never more subtle than when he employs a good man to unconsciously speak for him, to make the world's protest against sacrifice in the name of genuine affection. And he is never more dangerous than when he speaks to us through the lips of our best friends. He used Job's three nearest friends to assault the citadel of his soul. And we fail to understand the tragic drama that is being enacted before our eyes if we do not

perceive that Satan often taps the golden wires of our closest friendships and our best affections, and sends his messages of almost resistless temptation to us through the hearts and lips of those who love us best.

Thoughts for Young People.

The Church of Christ.

1. The Church has for its Head one who is both Son of man and Son of God (verses 13, 16).
2. The Church has for its foundation stone faith in Christ (verse 18).
3. The Church has a divine authority for its legislation and a divine sanction upon its enactments (verse 19).
4. The Church on earth sustains a close relation with the Church in heaven (verse 20).
5. The Church is spiritual only, and disowns all temporal honors (verses 21, 23).

Teaching Hints for Intermediate Classes.

Introduction: The map may be used to great advantage in tracing the journey which Jesus took, between this lesson and the last one.

I. The PERSONS are Jesus and his disciples, especially Simon Peter. In verse 17 Peter is called the Son of Jona. John the Baptist and Elijah are spoken of.

II. The PLACE is somewhere on the way from the Sea of Galilee to a city twenty-five or thirty miles northeast, called Caesarea Philippi.

III. The LESSON PICTURES are six in number. While they are all important, the teacher should guard against spending too much time on them. The practical applications are most important. Present the following pictures:

1. *Jesus questioning his disciples.* Not because he wishes information, but because he desires to give instruction. (Here is a hint for the teacher. The very best instruction is given in connection with questions.) It is now six months before his crucifixion, and he wishes to impress upon the disciples the truths of the kingdom.

2. *Peter confessing Christ.* Peter, as is his custom, speaks for all the apostles. Have each member of the class repeat the words of Peter's confession until all know it by heart.

3. *Jesus commending Peter.* Tell the class why Peter was blessed, but do not go into any discussion of doctrinal points. If it should happen that anyone in the class wishes to ask questions concerning the primacy of Peter, answer very briefly.

4. *Jesus foretelling his sufferings.* Teach that this was for two reasons: First, to prepare his disciples for what was to come. Secondly, to remove from their minds wrong conceptions concerning the Messiah.

5. *Peter rebuking Jesus.* This rebuke, based on a mixture of love and ignorance, called forth the indignation of Jesus. Note that indignation has its proper place.

6. *Jesus teaching the law of the kingdom.* Have the class read very carefully verses 24-26. Question them as to their understanding of the meaning of the words, and strive to remove any wrong conceptions which they may have formed concerning them.

IV. PETER'S CONFESSION (verse 16) is so important that the teacher should so arrange his lesson as to make it very prominent. That Jesus is the Christ, the Son of the living God, is a truth for all times, but it needs especial emphasis in these days, when his humanity is often exalted at the expense of his divinity.

V. For the PRACTICAL APPLICATION have the pupils write, HOW SHALL I ENTER THE KINGDOM OF GOD? After you have listened to their answers have them write down two:

1. BY BELIEVING IN CHRIST.

2. BY CONFESSING HIM.

Explain what "believing" and "confessing" mean. Again have them write, WHAT SHALL I DO IN THE KINGDOM? The answer should be, FOLLOW JESUS DAILY.

Have prepared a number of practical illustrations to show how young people may take up their cross daily and follow Jesus.

VI. For PERSONAL STUDY during the week assign these questions:

What is the meaning of transfiguration?

Who saw Jesus transfigured?

Who appeared with Jesus?

Who spoke?

What was said by each speaker?

By Way of Illustration.

VERSE 16. There is always just the right place to view a picture, and when you stand in that spot everything is in just the right proportion and the picture is easily understood. So, in looking at the pictures which the gospels give us, if we declare that Christ

is God, all We do not notice his birth-rection. I of his mira because, reasonable above the l

Verse 13 meeting said Church that the Church to me that foundation tian Church I know that have a mig learned that lay than the Christ."

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Peter is not s Jesus. Most o of us need what standing up wi received—the g whom alone we discipleship. H he confessed th God. He was that secret not revelation from things yet even reive.

is God, all things take their right perspective. We do not have to explain away his miraculous birth, his transcendent life and resurrection. I do not believe in Christ because of his miracles, but I believe in the miracles because, accepting Christ as divine, it seems reasonable that he should work in a sphere above the human.—*Bishop Simpson.*

Verses 18. A man in a mission prayer meeting said that he was told by the Romish Church that Peter was the rock upon which the Church was built. He said, "It seemed to me that any man must be a pretty poor foundation for a big building like the Christian Church to rest on. I am a builder, and I know that a great superstructure must have a mighty foundation. Here I have learned that 'other foundation can no man lay than that which is laid, which is Jesus Christ.'"

Verses 19. The power to loose and to find is still possessed by God's people. A mission was opened in a degraded part of my city. Many who had been bound with the cruel chains of intemperance and sin were loosed and made free men. Evil men through the prosecution of Christian law were restricted in their wicked plans and purposes.—*Moody.*

Verses 24, 25. A young woman whose church was surmounted by a cross, whose Church service was opened by the solemn bringing in of the cross, and who wore at her throat a jeweled cross, was asked to do a distasteful bit of Church work. She replied impatiently, "I am almost sorry I belong to the Church, because the minister makes it a reason for asking me to do disagreeable things, when I believe that life is for pleasure." Too many Christians have just such a creed as this. They seem not to know that the cross stands for self-denial, and to follow Christ is to lose the self-life forever.

Heart Talks on the Lesson.

Peter is not singular among the disciples of Jesus. Most of us are very like him. All of us need what he, on the day of Pentecost, standing up with the eleven, said he had received—the gift of the Holy Ghost, by whom alone we learn the meaning of true discipleship. He uttered a deep truth when he confessed that Jesus was the Son of God. He was blessed indeed to find out that secret not by his own wisdom, but by revelation from God. But there are deeper things yet even for a true believer to receive.

With all the heart we may believe in Jesus our divine Lord, and be counted among his followers, and yet not have learned the deeper joy of fellowship with him in self-denying service and suffering for his sake. Peter did not know it when he said, "Far be it from thee, Lord." He did know it after he was filled with the Holy Ghost, when he and the other apostles were beaten for preaching in the name of Jesus, and departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name.

That to save one's life is to lose it, and to lose it for Jesus' sake is to find it, is a rare flower of thought, growing in the heart only as God plants it there. Like the sweet arbutus under the forest leaves, it grows secretly; its fragrance is discovered only by the touch of God and the breath of his Spirit.

Peter's remonstrance against the sacrifice of Jesus, the Lord's rebuke and searching questions, open before us the only way to follow him, and show a natural reluctance to taking that way. Following him, we find God. Losing God, what have we left?

Jesus does not answer the two great questions, "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" There is nothing to be said in reply. In a Sunday school class in the mountains the teacher asked, "What is the soul?" No one answered until a little idiot boy, who was supposed not to know anything, said, "It is that part of us that goes out to find God." Hidden from the wise and prudent, great truths are revealed to babes. When we lose that part of us which can find God what have we left?

Jesus teaches that not bad and vicious living only, but selfish living as well, may destroy the soul, whose value he puts above all things else. The gain of the whole world is nothing compared with it; nothing in the universe can restore it when once it is lost. Purchased, redeemed by the sacrifice of Christ, if thrown away through selfishness, sin, or neglect, there is nothing we can give in exchange to buy it back. When the faculty of knowing God is destroyed we are like blind men whose visual nerve is gone. A lost nerve can never be restored.

To suffer for the sin of the world was a moral and spiritual necessity with Jesus. Love must suffer. If we follow him, we have

the same spirit; a life of selfish ease is impossible with a true disciple. He shows us how to overcome the temptation to such a life even when it comes in the mistaken words of a friend—by prompt putting aside; uncompromising decision as to its origin; and a minding of the things of God rather than the spirit and customs of men.

If we should gain the whole world, when death comes whose shall these things be? If we gain a true life, the life eternal, the character built upon the rock Christ Jesus, it is ours forever, and in the glorious company of the Father and the holy angels Jesus will not be ashamed to say, "This is my true follower, my disciple indeed."

The Teachers' Meeting.

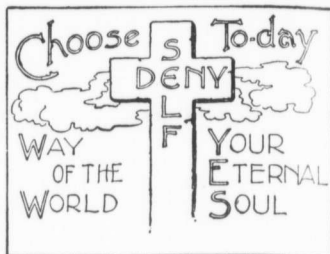
Sketch the "Connecting Links." . . . The circumstances of the lesson. . . Its two events. . . Draw again the map showing the journey of Jesus, and sketching the incidents at Decapolis (feeding four thousand), Dalmanutha ("sign from heaven"), Bethsaida (blind man, "as trees walking," Mark 8. 22-26), Caesarea Philippi (Peter's confession). . . Notice in this lesson (1) The inquiry (verse 13); (2) The answer (verse 14); (3) The confession (verses 15, 16); (4) The blessing (verses 17-19); (5) The charge (verse 20); (6) The prediction (verse 21); (7) The temptation (verses 22, 23). . . Notice what this lesson teaches concerning Christ's kingdom; concerning Christ. . . What it shows of Peter's character. . . Requirements of discipleship: (1) Faith in Christ; (2) Confession of Christ; (3) Obedience to Christ; (4) Bearing the cross for Christ; (5) Renunciation of the world.

OPTIONAL HYMNS.

All for Thee.
I will sing for Jesus.
Just a word for Jesus.
I love to sing the story.
Stand up for Jesus.

Sing His praise.
Jesus, thou everlasting King.
Sweet is the work, O Lord.
There is a name I love to hear.
Of Him who did salvation bring.

Blackboard.



In each life there comes a time when we must choose between the way of the world and the eternal interests of the soul. The cross reminds us that there is but one way to heaven; for had there been any other way, the Father would not have sacrificed his Son. Through believing and following him, and denying self, we may be saved. What answer do I make to-day? God help me to say "Yes;" for my soul is at stake, and I cannot afford to slight the cross for a few vain and transitory pleasures.

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Verse 2
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Luke 9. 28-3

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Tl. Glory of

Verse 24.—Morris, T. A., *Sermons*, page 196. Haggitt, G., *Sermons*, vol. i, page 237. Horne, G., *Works*, vol. ii, page 422. Reynolds, Bishop, *Works*, vol. iv, page 318. Butler, A., *Sermons*, vol. i, page 75. Atkin, C. A., *Mission Sermons*, vol. ii, page 125. Stennet, Joseph, *Discourses*, page 99. Leechman, *Sermons*, vol. ii, pages 283, 307. Olyphant, *Christ Our Life*, page 85. Tillotson, John, *Works*, vol. iv, *The Homiletic Monthly*, vol. v, pages 333, 337; vol. xii, page 502.

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LESSON V. THE TRANSFIGURATION.

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

[July 29.]

AUTHORIZED VERSION.

[Compare Matt. 17. 1-13. Read Mark 8. 31 to 9. 29.]

Luke 9. 28-36. [*Commit to memory verses 33-35.*]

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening.

30 And behold, there talked with him two men, which were Moses and E-li'as:

31 Who appeared in glory, and spake of his decease which he should accomplish at Je-ru-sa-lem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for E-li'as: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Time.—Probably A. D. 28 or 29. Place.—Probably some one of the peaks of Mount Hermon.

Home Readings.

- M. The Transfiguration. Luke 9. 28-36.
 Tu. Sleeping disciples. Luke 22. 39-46.
 W. A voice from heaven. John 12. 23-33.
 Th. Glory of Christ. Rev. 1. 9-18.

REVISED VERSION.

- 28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his 30 raiment become white and dazzling. And behold, there talked with him two men, which 31 were Mo'ses and E-li'jah; who appeared in glory, and spake of his decease which he was 32 about to accomplish at Je-ru-sa-lem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that 33 stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'jah: 34 not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they 35 entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my 36 chosen: hear ye him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

- F. The shining face. Exod. 34. 27-35.
 S. The beloved Son. Mark 1. 1-11.
 S. Peter's remembrance. 2 Pet. 1. 16-21.

Lesson Hymns.

- New Canadian Hymnal, No. 5.
 All hail the power of Jesus' name!
 Let angels prostrate fall.

New Canadian Hymnal, No. 9.

There is no name so sweet on earth,
No name so sweet in heaven.

New Canadian Hymnal, No. 14.

How sweet the name of Jesus sounds
In a believer's ear!

QUESTIONS FOR SENIOR SCHOLARS.

1. *Three Disciples*, v. 28, 29.

About eight days after what event did this incident occur?

What different method of reckoning had Luke from Matthew and Mark? See Matt. 17, 1-13; Mark 9, 2-13.

Why is Mount Tabor, the traditional scene of the transfiguration, altogether unlikely?

Name other cases in which these three disciples were selected by Jesus for companionship in climactic hours. See Matt. 26, 37; Mark 13, 3.

What mountain was this, according to the best conjecture of modern scholarship?

Did the awful scene of the transfiguration take place in daylight or at night? See verses 32, 33.

Notice the connection between the prayer and the transfiguration. See Acts 6, 15; Exod. 34, 29; 2 Pet. 1, 16.

In what other place does St. Luke lay stress on our Lord's prayer? Luke 3, 21; 5, 16; 6, 12; 9, 18.

To what does Mark compare the sparkling splendor of Jesus's appearance?

What comparison does Matthew make concerning the shining of his face?

2. *Two Saints*, v. 30-33.

How were Moses and Elias representatives of the old dispensation?

What strange circumstances had surrounded the "decease" of the great lawgiver and the great prophet? Deut. 34, 6; 2 Kings 2, 11.

How may the disciples be supposed to have identified these two men?

How was Moses connected with Christ in prophecy? Deut. 18, 18.

What prophecy relating to the Messiah was made concerning Elias? Mal. 4, 6.

Are we to understand that Peter and his companions were really asleep, or that they kept awake with difficulty?

What may we learn concerning Peter's character from this phrase, "Peter and they that were with him?"

Why was Peter always the first speaker in emergencies?

What probably suggested the thought of tabernacles to Peter's mind?

Was there any intrinsic absurdity in Peter's plan for a perpetual transfiguration?

Was Peter ignorant of what he was saying, or was he only talking without knowledge?

Why did Peter ignore the comfort of James and John and himself in his plans for the erection of three tabernacles?

3. *One Saviour*, v. 34-36.

Whom did the cloud overshadow?

What was this luminous cloud called?

In what holy place had it hovered for centuries?

Who were afraid when the cloud concealed the others?

In what two other instances in our Lord's ministry did a voice speak from heaven? See Luke 3, 22; John 12, 28.

What occurred when the voice was passed? How do we know that Jesus enjoined silence upon the disciples?

Make a list of eight particulars given by Luke and not mentioned by Matthew and Mark.

Find how many particulars are given by Matthew or Mark, or both of them, not mentioned by Luke.

How many scenes of the Gospel Peter and James and John only saw.

How often the praying of Jesus is connected with an emergency in his career.

This lesson records the last appearance of the Shekinah to mortal vision. When did it first appear?

Give the other occasions when the divine Father publicly announced Jesus as his beloved Son.

Teachings of the Lesson.

1. The eve of every great emergency in Jesus's life was spent in prayer. "The disciple is not greater than his Master."

2. Happiness and purity make the countenance bright; guilt and suffering darken the face. The moral beauty of Jesus's character now clearly pervades and glorifies his physical nature. All God's revelations harmonize. Moses did not contradict Elias, nor Elias's teachings jar with those of Jesus.

3. It always seems desirable to us to have the good things of life made permanent. But God knows best, and all transfiguring scenes are brief. The spectacle on Calvary would

transcend to die with but between heaven. He be attend

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transcend that of Hermon, but Jesus was not to die with Moses and Elias on each side, but between two thieves.

4. "Hear ye him," says the voice from heaven. Moses and Elias are no longer to be attended to.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Three Disciples*, v. 28, 29.

Where did Jesus go?

For what purpose?

In all Christ's work how do we find him seeking help?

What should this teach his followers?

Whom did he take with him?

What were the disciples doing while he prayed?

What change took place in Christ while he prayed?

Did his raiment also change?

2. *Two Saints*, v. 30-33.

Who were seen talking with him?

Of what did they converse?

When the disciples awoke what did they behold?

What did Peter say to Jesus?

3. *One Saviour*, v. 34-36.

What happened as he spoke?

How did this affect the disciples?

What was heard from out the cloud?

GOLDEN TEXT.

Who gave this testimony?

What did the disciples do?

How did Christ reassure them?

What is always Christ's attitude toward the world?

Is there any danger of our sleeping and losing some glory?

What lesson may be drawn from the parable of the shepherd?

What should be our attitude toward an erring one?

What does the GOLDEN TEXT teach?

Do you believe that we shall be held responsible for our opportunities?

Practical Teachings.

Where in this lesson do we learn—

1. That the law and the prophets testify of Jesus?

2. That his own disciples may commune with Jesus?

3. That God the Father approves of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

How long did Jesus and the disciples stay in the villages near Casarea Philippi? *About a week.*

Where did he go one evening?

Who went with him?

What did he go for?

What mountain do we think this was?

Do you know what was making the disciples sad these days?

Do you think Jesus thought about their sorrow? *Yes; and he let them go with him to see something to comfort them in the coming days.*

Does he care now when we are sad?

Why did the disciples fall asleep on the mountain?

What did they miss by so doing?

Who came to talk with Jesus?

What did they talk about?

Did the disciples see them?

Why were they afraid?

What does John say they saw? *"His glory."*

What must we do if we would see his glory? *Keep close to him.*

THE LESSON CATECHISM.

(For the entire school.)

1. Whom did Jesus take into the mountain? *Peter, John, and James.*

2. While he prayed what happened? *He was transfigured with glory.*

3. Who talked with him? *Moses and Elias.*

4. About what did they talk? *His approaching death at Jerusalem.*

5. What did Peter say? *"It is good for us to be here."*

6. What was spoken from the overshadowing cloud? GOLDEN TEXT. *"This is,"* etc.

NEW CHURCH CATECHISM

45. What are the more particular duties unfolded in the New Testament?

The more particular duties unfolded in the New Testament are our duties to ourselves, to our family, to the Church of Christ, to the state, and to society at large.

Ephesians 6. 4-9.

THE LESSON OUTLINE.

Jesus on the Holy Mount.

I. HIS HUMAN FRIENDSHIP.

Took Peter and John and James. v. 28.
 Having loved his own. John 13. 1.
 Have continued with me. Luke 22.
 28-30.

II. HIS DIVINE COMMISSION.

Went up... to pray. v. 28, 29.
 Draw nigh to God. James 4. 8.
 Offered up prayers. Heb. 5. 7.

III. HIS KINGLY GLORY.

Fashion... was altered. v. 29.
 We beheld his glory. John 1. 14.
 As the sun... strength. Rev. 1. 16.

IV. HIS HEAVENLY COMPANIONSHIP.

Talked with him two men. v. 30.

To him... prophets witness. Acts
 10. 43.

Shall see him as he is. 1 John 3. 2.

V. HIS ATONING PURPOSE.

Spoke of his decease. v. 31.
 Came... to give his life. Matt. 20. 28.
 Ought not... to have suffered? Luke
 24. 25.

VI. HIS DIVINE ATTESTATION.

This is my beloved Son. v. 35.
 Unto us by his Son. Heb. 1. 2, 3.
 The Son of God with power. Rom.
 1. 4.

VII. HIS SUPREME AUTHORITY.

Hear him. v. 35.
 One having authority. Matt. 7. 29.
 Every knee shall bow. Phil. 2. 10, 11.

EXPLANATORY AND PRACTICAL NOTES.

We have ventured to date the feeding of the five thousand, and the walking on the sea, and the discourse at Capernaum concerning the bread of life, in the spring of A. D. 29, just before the passage. The two days in which those miracles occurred, and that discourse was pronounced were, from a worldly point of view, a pivot on which our Lord's career swung from promised secular glory to utter failure. His spiritual definition of the kingdom was partly misunderstood and partly scorned. The tide of popularity turned. Hitherto the population had outspoured to welcome him; henceforth the journeys were largely the result of hostility, he went from place to place to avoid his persecutors. A discourse on eating with unwashed hands which follows that on the bread of life intensified opposition to him and caused him to withdraw to the regions of Tyre and Sidon, where the daughter of the Syrophenician woman was healed. On the return by a circuitous route through Decapolis many miracles of healing were performed. The little party recrossed the lake, and near Bethsaida Julius, the blind man, was healed. Then came the journey to the region of Caesarea Philippi, where the disciples confess their faith in Jesus as the Messiah, Peter being specially commended by our Lord, but afterward rebuked when he objects to the predicted death of his Master. A week later the transfiguration occurred. The surroundings of the story of the transfiguration lead us to date it at night in the autumn of A. D. 29, and on one of the peaks of Mount Hermon. Neither the time nor the place is certain, but we know that the feast of tabernacles occurred shortly after the transfiguration, and we know that the traditional site of Tabor cannot be the real one, because it was closely inhabited in the days of our Lord, and very remote from the scenes of the preceding incidents.

Verses 28, 29. About an eight days after these sayings. Matthew and Mark say six days, both expressions meaning about a week. The Jews had a loose colloquial fashion of reckoning time, by treating fractions of days as days. "These sayings" must refer to the conversation previously recorded in which Jesus foretold his death. The disciples must have been deeply depressed by our Lord's definite statement of his coming death, and the glories of the transfiguration were imperatively needed to cheer their hearts and strengthen their faith. But these glories were given only to the three whose spiritual natures were mostly developed. Peter and John and James had

already been selected from the twelve as our Lord's close associates. They had been present at the raising of Jairus's daughter, and within a few months were to be near him when he prayed in Gethsemane. Here is seen the working of the great principle, "To him that hath shall be given." The other nine disciples were left at the foot of the mountain, because, as we may reverently assume, they could not have received the spiritual comfort from the transfiguration that came to the chosen three.

30, 31. There talked with him two men, which were Moses and Elias. The great lawgiver and the great prophet, who appeared in glory, which must mean that they

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too, participated in the celestial splendor which encircled Jesus. *Spake of his decease which he should accomplish at Jerusalem.* The crucifixion of Christ was the accomplishment of all that the law was given to do, and all that the prophecies foretold. The word for "decease" is really "exit"—his passing out of this world.

There are many beautifully instructive thoughts that come from this passage; not the least of these is that we shall know each other in heaven.

32. *Peter and they that were with him* is a phrase full of suggestion and inspiration. James and John were not inferior men, and yet so strong was Peter's individuality, so unquestionably was Peter the leader, that repeatedly the evangelists describe the three or the twelve as "Peter and the rest." *Heavy with sleep, and yet awake.* They had had a long walk probably in the daytime, had climbed up a steep mountain, had been engaged in earnest prayer; doubtless body and mind and spirit were exhausted, and yet so glorious was the experience now given them that *they were awake.* "Fully awake" says the Revised Version. They had overcome the force of sleep, and saw his glory, and the two men that stood with him.

33. *As they departed from him.* As Moses and Elias seem to be about leaving. *Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.* It is well in studying this request of Peter to notice the last five words of the verse. *Not knowing what he said.* He did not realize the absurdity of the proposition, but he realized the inferiority of himself and his two companions to the three glorified beings. All his ambitions on earth

were swallowed up with the desire to prolong this happy hour. Dr. Trumbull learns from this that a reverent spirit is not in itself wisdom. A sincere desire to do the best thing possible may sometimes be misdirected by ignorance. "Church building would seem to be a good business; yet a serious proposal to build a memorial church may come from a devout but poorly informed disciple, who doesn't know what he says when he makes the proposal."

34. *While he thus spake, there came a cloud.* God's best answers to our prayers are often circumstances, not words. This cloud beneficently answered Peter's foolish petition. It was a cloud of glory, according to Matthew, and made all present fear the imminent presence of God. *They feared as they entered into the cloud.* Probably it concealed from their view Jesus and Moses and Elijah. No wonder they were afraid!

35. *There came a voice out of the cloud.* The other gospels tell us that at this voice the three apostles fell on their faces and remained in terror until Jesus touched them. The voice utters nearly the same words that were used at the baptism of Jesus: *This is my beloved Son: hear him.* It was a divine attestation of our Lord's teachings. It confirmed Peter and James and John as nothing else could have confirmed them in the Christian faith. See what Peter writes afterward about this experience (2 Pet. 1. 16-18).

36. *They kept it close, and told no man in those days any of those things which they had seen.* This silence may have been prompted by all, but Jesus also commanded it. There was every necessity at the present time to avoid exercising the mind of the people with the thought of establishing an earthly kingdom.

CRITICAL AND HOMILETICAL NOTES.

DID JESUS ANTICIPATE THE TRANSFIGURATION?

In the study of the transfiguration we are walking on peculiarly holy ground, and any idle or merely curious speculation would be irreverent. But may we not properly ask, Did Jesus anticipate the transfiguration? Of course, if we assume that to Jesus, in his humiliation and under the limitations of his incarnation, everything was known as to the mind of the omniscient God, then this great experience was seen in advance by him. Or, if we interpret verse 27 of this chapter as referring to this event, he must have foreseen

it. But to those who, holding firmly to the belief in the absolute deity of Jesus, yet believe that his knowledge was self-limited in becoming man, and that God the Father revealed to him all that he needed to know in fulfilling his work of redemption, it gives a higher interest to the transfiguration to think that it came to him as a glad and glorious surprise.

PURPOSE FOR WHICH HE WENT UP INTO THE MOUNTAIN.

It should be noted that it is said that he took the three disciples and went up into the

mountain, not for the purpose of being transfigured, but "to pray." Matthew and Mark simply state that he was transfigured before them, but Luke, who gives a number of details not mentioned by the other evangelists, states that "as he prayed, the fashion of his countenance was altered"—that is, he went not to be transfigured, but to pray; and while he prayed he was transfigured. It is not necessary that we explain the fact of his taking the three disciples with him in order that they might witness his transfiguration. He took them even as he did in the garden of Gethsemane (Mark 14, 33), because he felt the need of human companionship. For I think the impulse that sent him into this mountain to pray was the same that sent him into the shadows of the garden the night of his passion. For we learn from Matthew (17, 21-23) and Mark (9, 31) that it was at this time that the vision of his approaching sacrifice rose distinctly on his sight. And so we may well believe he climbed the heights of Mount Hermon with something of the same sore amazement of sorrow with which later he climbed the slopes of the Mount of Olives. That it was this shadow of the cross that was upon him is implied by the fact that it was concerning "his decease" that Moses and Elijah talked with him when they appeared.

RELATION OF THE TRANSFIGURATION TO JESUS.

The view of the transfiguration given above, better than the supposition that it was an anticipated event by Jesus, enables us to see what inspiration and strength it must have brought to him. He went up on the mountain burdened and shadowed with a deep sadness; he came down with a clear vision of his Father and of the glory that was being made ready for him. Dr. Bruce, in his *The Training of the Twelve*, gives three things which the transfiguration did for Jesus: 1. "The first was a foretaste of the glory with which he should be rewarded after his passion, for his voluntary humiliation and obedience unto death." 2. "A second source of comfort to Jesus in the experience on the mount was the assurance that the mystery of the cross was understood and appreciated by saints in heaven, if not by the darkened minds of sinful men on earth. . . . When he wanted company that could understand his passion thoughts he was obliged to hold converse with spirits of just men made perfect: for, as far as mortal men were con-

cerned, he had to be content to finish his great work without the comfort of being understood until it was accomplished." 3. "A third and the chief solace to the heart of Jesus was the approving voice of his heavenly Father: "This is my beloved Son, in whom I am well pleased."

RELATION OF THE TRANSFIGURATION TO THE DISCIPLES.

The view that Jesus did not take the disciples with him into the mount in order that they might witness the transfiguration, but that going with him in his sorrow they became witnesses of his glory, makes the experience of no less value to them; nor does it take the event out of the plan of the Father's providence exercised at once over Jesus himself and his followers. They must have been filled with deep forebodings on account of the things which Jesus had said concerning what should befall him at Jerusalem. The contemplation of such an end for him must have pained them, as their affection for him was great. But it was not simply a hurt to their affectionate sensibilities; it must have been a hard trial to their faith. That he should be overcome by his enemies and put to death could to them at that time have seemed nothing other than the complete overthrow of all their Messianic hopes concerning him. Yet his language had been plain; but its very plainness had staggered them. They could not understand it, but they must have been filled with deep sorrow; and the more so that Jesus himself was involved in sorrow. But this vision of Jesus transfigured, and the voice out of heaven saying, "Hear ye him"—how it must have lifted them out of their despondency, and ever after have been to them a strengthening assurance when tempted to doubt!

Thoughts for Young People.

The Glory of Christ.

1. *It was revealed in prayer.* Even Christ felt the need of prayer, and while in communion with God became transfigured.

2. *It was revealed in visible splendor.* A glory so great that the apostles fell like dead men before it.

3. *It was expressly declared by God.* "This is my beloved Son." There is no excuse for those who would by vain philosophy belittle our divine Saviour.

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4. *It was enhanced by his death for us.* Of this the three talked; for this Jesus came to earth; and this was the crowning reason for the "great pleasure" of the divine Father.

5. *Before it the law and the prophets bowed.* Peter, James, and John were not proxies in that wonderful scene; and as it was then, so always since, when the glory of Jesus is revealed the Christian Church is awe-struck.

6. *It will be our chief cause of enjoyment throughout eternity.* "It is good for us to be here," exclaimed Peter, in rapture. He is there now, not on a bleak mountain top, indeed, but in the midst of heavenly glory. So are all saved souls; so will you and I be if faithful.

Teaching Hints for Intermediate Classes.

Introduction: Before beginning to teach the facts of the lesson question the pupils as to what they understand by the term "transfiguration." Never take it for granted that the pupils understand the meaning of long or unfamiliar words.

I. The PERSONS are the three who formed the innermost circle of Jesus's disciples, namely, Peter, James, and John, and two visitants from the world of spirits, namely, Moses and Elijah.

II. Concerning the PLACE there has been much discussion, and even now the geographers are not agreed. Most scholars, however, say that the mountain was Hermon, near Caesarea Philippi.

III. The word PICTURES of this lesson, for the sake of keeping them in mind, may be characterized by the number *three*:

1. *Three men.* Ask their office? Their names? Why chosen to go up with Jesus into the mountain?

2. *Three heavenly beings.* Ask, "Who was the central One? What change took place in him? Who were talking with him? What did each of these two represent? How long had each been dead? What were the three talking about? Why were they so much interested in that coming event? How long after this conversation did the crucifixion take place?"

3. *Three tabernacles.* Picture them. What would they be used for? By whom? Why did Peter wish to make them? In what condition was he when he made the

suggestion? As he spoke, what was seen? What was heard?

4. *Three sentences* (see Matt. 17. 5) were uttered by the Father, namely: "This is my beloved Son," "In whom I am well pleased," "Hear ye him." Question as to the significance of these declarations concerning Jesus, and explain their meaning.

IV. In making the PRACTICAL APPLICATION remember that young persons are capable of appreciating the very highest spiritual teaching, provided it is given to them in language suited to their years and illustrated by those things with which they are familiar. The teacher has here a grand opportunity for teaching truths somewhat as follows:

1. It is possible in this life to get glimpses of Jesus and his glory—to look, as it were, through the veil that separates us from the glory land.

2. These blessed experiences come to us either when we are doing our duty or when the Lord wishes to prepare us for future service. (Explain to the class that Jesus was approaching his crucifixion, and that this manifestation of his glory was to prepare the disciples for future service. See 2 Pet. 1. 17.)

3. These revelations of things unseen come only to those who are living close to Jesus. Only three of the twelve were chosen for this blessed experience. Recall the case of Stephen at his death, and of John on Patmos.

4. Hence—and this is the truth most needed to be taught to both young and old—the question of the Christian should not always be, Is it a sin to do this, or this, or this? The question should be, In doing this shall I be brought closer to Christ, so that I shall see more of him as he really is. If Christians were to settle questions concerning pleasure, duty, and sacrifice in this way, this age would be blessed with more of those who would "endure as seeing him that is invisible."

V. FOR PERSONAL STUDY during the week ask the class to find out why Jesus was obliged to speak to his disciples the words of verses 3 to 6 of next Sunday's lesson.

By Way of Illustration.

A *prayer meeting.* The transfiguration was the sequel of prayer. Doubtless the three disciples joined with their Teacher in

prayer. And to this prayer meeting of four was the promise fulfilled that "where two or three are gathered together in my name, there am I in the midst of them." As in music there are sources of power and emotion in a harmony of voices and of parts which no single voice, however perfect, can produce, so in praying there are peculiar blessings in united prayer. In spiritual things one plus one is far more than two.—*Lyman Abbott.*

The three disciples. They were the only witnesses of the raising of Jairus's daughter and the agony of Gethsemane. If in a school of twelve pupils three advance so rapidly as to be promoted to a higher class, and are more in the company of the Master and grow more in sympathy with him, it is not favoritism with the teacher, but aptness and application in the three scholars.

Verses 33-36. Do you recall the tale of the musician Abt Vogler? He had built with his own hands an organ, and, seated before it, was compelling each slave of a sound to toil at the command of his soul. But suddenly the wonder grows why this palace of art is demolished when the fingers weary and the organ is mute. He turns in reverence to the "ineffable Name" and builds his inspiring confidence that there "shall never be one lost good," that his every palace of art will ever exist, and that, though he comes down from his lofty soul flights confessing "Well, it is earth with me," he realizes as he feels for the common chord again that his

"Resting-place is found,
The C major of this life."

There can be no spiritual experience which, disdaining to feel for the common chord again, can have real value; the true note of all transfiguration is for us, as for Jesus, the disciples, and every Abt Vogler, the C major of this life.—*N. Boynton.*

"*Jesus was found alone.*" An aged Christian who had lost property, family, and health, so that he was no longer able to meet with Christian people, was being condoled on his condition. He said, cheerily, "I have come to know that I can lose nothing unless I lose Jesus Christ. Having him, I possess all things."

Heart Talks on the Lesson.

Grand views, undreamed of in the valleys, are seen from mountain heights. The heights are lonely; they are reached at cost of climbing; it takes effort and courage to

gain them; but, once gained, the toil counts as nothing for the glorious outlook broadening and enriching the mind henceforth.

There are spiritual heights where the soul has visions of God and of the heavenly glories such as are not seen in the lowlands of Christian experience. They are somewhat lonely heights; the multitudes do not care to climb to them. Only the closest friends of Jesus reach them in company with him. They are "mountains apart;" he takes his chosen ones, who do not count the going up too wearisome, to these high places for prayer and heavenly companionship and the revelation of himself. Was it not worth while for Peter, James, and John to be such devoted friends of Jesus that he would give them this privilege? Was Moses, after ages of bliss in heaven, sorry that he once chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Was Elijah sorry he had once been a lonely fugitive from Jezebel's anger, tired and famishing beside the brook Cherith because he fearlessly stood for the truth in the midst of an idolatrous people?

What a mistake these men would have made—the three still on earth and the two long residents of heaven—had they chosen the world rather than God for their portion! It looked like a sacrifice for Peter, James, and John to follow Jesus, who was despised and rejected of men, and had not where to lay his head. The wilderness and Israel's complaining were naturally not as attractive to Moses as the treasures of Egypt. The friendship of an influential and beautiful woman might have allured Elijah from the loneliness of strict adherence to the right. But here, on this mountain with Jesus, how did their choices look! What was all the wealth the three fishermen might have gained had they refused to follow Jesus compared with the revelations of this hour? What was Egypt's throne or Ahab's brilliant court compared with the fellowships and glories of heaven?

On spiritual heights, mountains apart with Jesus, we, too, may get glorious views of his Sonship, the blessedness of abiding with him, the nearness and fellowship of heaven, and the meaning of his vicarious sacrifice. Let us find the heights with Jesus, at any cost, and gain such faith in these blessed verities that we will have power to help the suffering ones in the valleys of sorrow and sin.

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The Teachers' Meeting.

Very carefully lead up to this lesson. The transfiguration stands as the center of Jesus's earthly career. Have a distinct knowledge of the leading incidents in our Saviour's life which had not yet happened. . . . Growing hostility should be traced. . . . Selection of Peter, James, and John; reasons. . . . Teachings of this scene concerning Christ: (1) Transfiguration succeeds prayer; (2) His divinity declared by God; (3) The Gospel the fulfillment of the law and the prophets; (4) The crown and climax of Jesus's career was his death; his humiliation was his chief glory. . . . Teachings concerning future state: (1) Conscious existence, Elijah and Moses individual men; (2) Intensely interested in Gospel, "which things the angels desired to look into;" (3) Communion with Christ. . . . Moral beauty of Jesus heretofore displayed in mobs and tempests now seen in beauty of transfiguration.

OPTIONAL HYMNS.

Holy, holy, holy.
Crown him with many crowns.
Majestic sweetness,
In the secret of his presence,
O could I speak the matchless worth.

Jesus, thou everlasting King,
In the rosy light,
Praise the Lord.
Lord, in the morning,
Hail, to the Lord's Anointed.

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Verse 28.—*The Homiletic Monthly*, vol. v, page 575. Logan, J., *Sermons*, page 185. Vaughan, *Prayers of Jesus Christ*, page 43. Nadal, *New Life Dawning*, page 198.

Verse 29.—Peabody, E., *Sermons*, page 90.

Verse 30.—*The Homiletic Monthly*, vol. viii, page 849.

Verse 35.—Washburn, *Soul Thirst*, page 24.

Blackboard.



Jesus would often commune with us, and show us things hidden from the world, did we but listen aright. He cannot reveal himself to the souls whose time and thought are all taken up with earthly things, and who never hearken to his voice, even though they try to speak to him in prayer. The nearer we get to Jesus the more we shall see of his glory; and the beauty of His character will make our own lives sweet and radiant. It is good for us to be alone with him, and to wait and listen to his voice.

Thoughts for the Quiet Hour.

—Pray out your life to God; confide in God: make him your familiar friend.—*Miller*.

—Unbelief and forgetfulness are the only shadows which can come between us and His presence; though when they have once made the separation there is room for all others.—*Havergal*.

Spirit Guiding.

BY LLEWELLYN A. MORRISON.

Holy Spirit! God indwelling!
A!l my being's pulses move,—
My unhoiiness dispelling,
Teach me perfect love.
Take away my harmful hating;
Purge my passions and refine,—
A!l my nature re-creating
By thy faith and mine.

Refrain:
Holy Spirit! My completeness
Resteth in what thou dost share;
So I find the grace and sweetness
Of thy perfect care.

Gentle, loving Holy Spirit!
Hush the tumult and the strife!
Sanctify by Jesus' merit,
Grant me perfect life!
Only in thy wise directing
Can my words and deeds be true;
Thy Immaculate correcting
Maketh me anew.

Holy Spirit! in thy guiding
All my restlessness shall cease;
In my heart of hearts abiding,
Bring me perfect peace.
Fashion me like Christ in pureness;
Magnify thyself in me;
Nurtured by Divine matureness,
I shall be like thee.

Holy Spirit, my Refiner:
Comforter and Light within!
Joy of hope and prayer's Designer!
Cleanser of my sin!
Soul Instructor! Truth Revealer!
Teacher of the Living Word!
Heavenly Helper! Holy Healer!
One with Christ, the Lord.
Toronto, Can.

Book Notices.

"How England Saved Europe." The Story of the Great War. By W. H. Fitchett. In four volumes. New York: Charles Scribner's Sons. Toronto: William Briggs. Price, \$2.00 per volume.

The author of this book is a Wesleyan Methodist minister in Australia, the head of a successful college, and also editor of the Australian edition of *The Review of*

Reviews. He won fame by his vivid narratives of "Deeds that Won the Empire," and "Fights for the Flag." In this work, on broader canvas, he treats the noble theme of the great war against the arch-despot, Napoleon. At this time of stress and strain, when most of the nations of Europe are venting their spleen against the grand old champion of liberty, it is well to notice how glad they were of her aid when the Corsican conqueror was overthrowing the oldest dynasties on the Continent and placing his kinsmen on their empty thrones.

It is an heroic story. Not for herself but for her allies were these battles fought. Secure herself, by the protection of "those ancient and unsubsidized allies, the winds and waves that guard her coast," she crossed the sea to aid the Spaniards, the Germans, the Russians, to throw off the yoke of Napoleon—and she accomplished her task. Then, as now, her strong right arm was her navy, that at St. Vincent, at Camperdown, at the Nile, and at Trafalgar, dealt such weighty blows.

Dr. Fitchett records this epic of empire with striking vigour and vivacity—in a way that makes the blood tingle in one's veins. The hero of this volume is England's greatest sailor, Nelson; as the hero of succeeding volumes will be her greatest soldier, Wellington. The romance of fiction is even more surpassed by the romance of history. The book is brought out in the Scribner's best style with sixteen portraits and other pictures, and eight plans of Britain's sea-fights.

"Talks to Probationers." By Wilbur F. Sheridan. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. Toronto: William Briggs. Price, 25 cents.

This is a very useful little book not only for probationers, but for all Methodists. It treats very concisely the growth of the Christian church in early times, the eclipse of faith and rise of Roman Catholicism, the Protestant Reformation and beginning of Methodism, its heroic history and marvellous progress at home and abroad, how we got our Bible, and how to study it. A small book, but packed full of valuable information.

The superintendent who cannot and will not learn from others is in a hopeless condition.

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PRIMARY TEACHERS' DEPARTMENT.

Keep Yourselves in the Love of God,

BY J. H. CHANT, NEWBURGH, ONT.

To keep my love to God I struggled long,
But struggled all in vain;
I sought to strengthen it by prayer and
song,

Nor then did rapture gain;
I wondered why my Saviour hid his face,
And feared that I had fallen from his
grace.

In that dark hour I heard a still small
voice,

"Canst thou create sunshine?

It fills the earth to-day; then make thy
choice,

Its brightness can be thine;
But hide thee not within the darksome
cave,

Let thy whole being in its glory lave."

God's love in bright effulgence floods the
world;

Henceforth my aim shall be
To keep myself in this bright zone un-
furled,

Bathed in this God-head sea;
The suns may darken in the sky above,
But God while God will never cease to
love.

"If I Am Jesus' Little Lamb."

BY JULIA H. JOHNSTON.

[May be sung to the tune "I do believe," to which the hymn "How sweet the name of Jesus sounds" is set, or to any suitable common meter tune. Or, it may be used as a recitation for four children, a stanza each, the refrain being repeated in concert by the class. It should be used devotionally, not as part of an entertainment.]

If I am Jesus' little lamb,

How loving I must be!

For Jesus Christ, the loving Lord,
Says, "Come, and learn of me."

Refrain:

O gentle Shepherd, lead thou me;

Show me thy love and grace,

And make me more and more like thee
Until I see thy face.

If I am Jesus' little lamb,
I must be meek and mild;
I ought to grow, each passing day,
Like Christ, the Holy Child.

If I am Jesus' little lamb,
I ought to keep so near
To Christ the tender Shepherd's side
That I his voice may hear.

Thus, day by day, along the way,
I long to follow him
Who safely leads in sunny paths
Or through the shadows dim.

The Selection of Songs for a
Primary Class.

BY JOSEPHINE L. BALDWIN.

Part III.—The Presentation and Use of
Songs.

"WHEN dealing with little children study the value of the unexpected." This suggestion is of great value in teaching new songs, for there are many good ways of presenting them, and to vary the method will help to convert what is often a disagreeable task into a delightful exercise. The words form the difficult problem, since they must be memorized; but if the teacher studies carefully, she can so weave the words of any good selection into supplemental lessons that at the end of her teaching the whole will be in the minds of the children in such a form that the touch of rhyme, rhythm, and melody fixes it permanently.

To take a concrete example: There is a leaflet song called "Shiny Brown Seed," of which the first verse is:

"Shiny brown seed, tiny brown seed,
Into the ground you must go,
Out of the light; you need not fear,
Mother Earth's waiting below,
If we would have lovely flowers and fruit,
Surely the seed we must sow;
Then the sweet life hid in the seed
Into rich beauty will grow."

If the teacher takes some flax seeds to the class, she can quickly draw the words of the first line from the children by questioning on the appearance of the seeds, and then might proceed something in this way: "Who made the seed? Does God want it to stay like this always? Why does he want it to be planted? Suppose one of these seeds could talk, and should say, 'I don't want to go in the ground; it is dark! I would rather stay here in the light!'—what would you say to make it want to be planted?"

The answers to the last question will bring out the flower and fruit idea, and it is easy then to add that God has hidden all that sweet life in the seed, and made the law that only by being planted can it grow.

Up to this time nothing has been said about a song, but if now the teacher says, "We have a new song about the seed," the children will be eager to learn it, and having already mastered the idea and words in prose form, will quickly catch the verse. If the song is taught in this way, some seeds should be given to the children to take home and plant. They will then be ready for the second verse on the following Sunday:

"Wee baby plant hiding within,
Waiting so patiently there,
Soon you will burst jacket of brown,
Soon you will seek the free air.
Come, little plant reaching out of your shell,
Reach from the darkness within;
Stretch your small hands up to the light,
Sunshine will help you to grow."

On the third Sunday will be taught the verse containing the application, without which it would not be worth while to teach the other two (and, indeed, the second may be omitted by anyone who desires to do so, as the first and third are complete without it):

"In every child, as in the seed,
God's life is hidden away;
We who would grow useful and sweet
All of God's laws must obey.
In his fair garden he watches with care
Each little plant he will know,
Looking for flowers, looking for fruit,
Helping the children to grow."

To introduce this verse show a baby's picture, and ask: "Who made the baby? Does God want him to stay a baby always? The baby cannot talk now; will he ever

talk? What kind of words does God want him to say? He cannot do much with his hands now; will he learn how to use them? What kind of deeds does God want him to do with his hands? Then God has laws for the child in his growing just as he has for the seed, and the only way for a child to be useful and sweet is to obey those laws. Does he know how the children are growing? Ah, yes! He is watching and waiting to hear kind words, which are like flowers, and to see loving deeds, which are like fruit; and the best of all is he is always helping the children to grow.

Not all songs would need three weeks for the teaching, and certainly none should require more, but it is better to do a little well than to attempt too much. Teachers who have duplicators of any kind find it sometimes helpful to print the words and give them to the children to take home; but even in the best of schools the number who learn the words at home will be a minority.

The teacher who learns both words and music thoroughly before attempting to teach a song will always get the best results. Another necessary preliminary step is the careful study of the song by teacher and pianist together, to decide upon time and expression; for time should never be abjectly followed where it is a foe to sense, but the variations to admit of proper expression must be settled upon and adhered to, or the result will be "confusion worse confounded."

When the words of one verse have been learned the music may be played while the children listen and mentally fit the words to it. If, then, the teacher sings it over once or twice, the class will be ready to try it with her, and in most cases will soon be able to sing it alone without mistake.

Inquiry is often made for the best compilation of songs for a primary class. There is none. The teacher who limits her musical sphere by the covers of any one published book is falling far short of great opportunities. The only proper music book for a primary department is an indexed scrap-book, into which may be gradually gathered selections from a score or more of books and leaflets. It is a rare collection which contains three numbers suited to the needs of any one class, and each class should know at least twenty songs to avoid wearisome repetitions.

In the every Sunday use of songs care is necessary. The better and more spiritual

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the song the more danger there is of cultivating hypocrisy by its unguarded use. There is a Prayer Song (leaflet, Book Concern, 5 cents) with these words:

"Dear Jesus, we before thee bow
In sorrow for our sin;
We have so often grieved thee, Lord,
Who died our souls to win.
Forgive the wrong that we have done,
Whatever it may be,
And give us strength to grow each day
A little more like thee."

The sentiment is one that children can understand and ought to feel, but to ask them to sing those words of contrition when in an unrepentant or indifferent frame of mind would be to do worse than defeat the purpose of the prayer. One wise teacher introduced it in this way: "We teachers feel very sorry for all the wrong things we have done, and we are going to sing our prayer song to tell our heavenly Father so and ask him to forgive us. If any of you feel just that way too, you may sing with us." Not all sang, but those who did realized fully what they were doing, and meant what they said. A good rule in regard to all spiritual songs would be this: When it is evident that the children are not in the mood which a chosen song requires either bring them into the right spirit before singing it, or give those who are not a chance to remain quiet, or substitute another selection.

The province of music in the Sunday school is not to rest the children, to entertain visitors, or to vary the exercises. It does all these things, of course, but to make any one the evident purpose is to debase a great spiritual agency to a lower plane. The songs in each Sunday's program should be chosen with a definite purpose in connection with the teaching of the day, and if the selections are worthy, music in the primary class will be one of its most powerful factors in the religious training of little children.

Every child born into the home ought to be another strong incentive to its parents to right living, since the most important part of a child's home education comes from what its parents are. The most effective tuition of the home as well as the school is its unconscious tuition. The home life, the home atmosphere, is all-important.—Home and School.

INTERNATIONAL BIBLE LESSONS.
THIRD QUARTER.

LESSON I. (July 1.)

JESUS WALKING ON THE SEA. Matt.
14. 22-33.

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

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. Once there was a tiny bird. It was not strong, and could do but little. It wished to build a nest, but could only carry one bit of stick or straw or a few hairs at a time. But at last

the cozy nest was built, because the bird kept on carrying sticks and straw and hair, and added them to what she first brought. Once a boy had an empty bank and could earn but a penny or two at a time. He kept on earning and adding pennies till his bank was full. Once a gleaner, one who gathers the ripe wheat which falls in corners of the field, began to fill her measure. She could pick up but a handful at a time, but she kept adding handfuls till her measure was full. Do you see what a good thing it is to keep on adding?

This quarter, as before, we shall have precious truths and lessons to learn. We may learn but one a week, but let us keep on adding them to our memories, and we shall have great treasure by and by. We will put the lesson truths in a column, as you write down a sum in addition at school, and at the end of the quarter we will see how many precious things we have to add up. In all these lessons we shall have a chance to hear the Saviour's voice, and to learn what he wants us to do. We are not to listen only, but to obey. We will write on the board, as the motto for the quarter, "Hear and Do." Now we will learn this little verse to sing as a prayer before beginning our lessons (tune "Boylston" or any short meter):

"Lord, may we hear thy word;
Speak now to us, we pray,
O, may we do thy blessed will,
And please thee day by day."

Lesson truth: Be not afraid. Were you ever frightened? Are you ever afraid? The Bible story to-day tells us how the friends of Jesus were in fear and trouble one time, and how they were saved out of it all. If we hear the voice of Jesus in our hearts as they did with their ears long ago, and will do as he says, we need never be afraid. O, how good that will be! Now see how the lesson teaches us the truth we have written at the head of our column.

Lesson story. Make this as vivid as possible, with simple blackboard work and other illustration, careful not to bewilder by too much. Remind the class of the feeding of the five thousand, and then impress the lesson by these steps: Jesus thought best to send his disciples across the lake by themselves. It was not their fault that they went without him, nor that they found trouble on the water. There was only one thing for them to do all through—trust and obey, hear and do. They went as they were told. Then Jesus went apart to pray alone. He did not forget his friends. A storm came down upon them. Describe the danger of the little ship, the tossing waves, the strong wind, the useless toiling and rowing, which Jesus saw afar off. Picture the need and the longing of the disciples; the coming of Christ—late, but not too late; the strange way in which he came, so that his very own did not know him; their cry of fear; his comforting words, in the dear familiar voice; Peter's wish and the Lord's permission; the failure of his faith as he looked away from Jesus at the tumbling waves; the Saviour's answer to the frightened cry for help; the welcome of Christ into the ship,



when the wind ceased and they worshiped him as the Son of God.

Let every detail illustrate and fasten the

truth that we must not be afraid, because Jesus tells us not to be, and he is strong to save, and sure to come to us in every time of need.

For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

GOLDEN TEXT: "Of a truth thou art the Son of God."

Point of contact. Mother's love and protecting care.

Approach. Mother's power limited. A mother cannot always be near and help and protect her children when they need her; but there is Some One who loves the children more than any mother can, and who is almighty.

Lesson story. Emphasis upon Jesus's loving care for his friends, and his power, showing him to be God's Son.

Impression. Jesus is watching over and protecting all his friends to-day (John 15. 14).

Expression. A perfect trust casting out fear.

I once saw a little girl playing where it did not seem safe for her to be, but in a moment I knew she was not in any danger, because her mother was with her watching and taking care of her. [Draw from the children by questions why they feel safe when mother is near.] But mother cannot always be right where her children are, and sometimes little folks get into trouble or danger when mother is away, and then, perhaps, they feel as if there was no one to help them at all. But there is Some One who loves them even better than mother can, who is always with them and knows all about their troubles and will surely help.

I have a story to tell you to-day about the wonderful way in which Jesus once helped his friends when they were in danger. You remember how he fed the hungry people! It was nearly night when they went away, and Jesus wanted to be alone to pray to his heavenly Father; so he told his friends to go back in the boat across the sea, while he went up on the mountain by himself. The boat had not gone far before a high wind came up, and the waves washed over the boat so that the men were very much afraid. They tried hard to row toward the shore, but the wind was against them, and they could do nothing. No doubt they wished many times that Jesus was with them, but though he was away on the mountain and

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they out in the middle of the sea, he knew all about their trouble. He had no boat in which to go to them, but he did not need one.

They had worked at their oars a good many hours, and it was getting toward morning when they saw some one coming toward them walking on the rough water. At first they did not know Jesus, and were frightened, but he said, "Be of good cheer; it is I; be not afraid." How glad they were to hear his voice! Peter was so glad that he wanted to run to meet Jesus, just as he would do if they were on the land, and asked if he might. Jesus said, "Come," and Peter started; but when he saw the high waves he forgot that Jesus had more power than they, and so was afraid and began to sink. Jesus was sorry that Peter had not trusted him more, but he took care of his friend and brought him safely to the boat; and as soon as Jesus entered the boat the winds and the waves became quiet, and there was no more danger. Then all who were there worshiped Jesus, because they knew no man could do the things they had seen him do, and they said, "Of a truth thou art the Son of God."

[Question the children on this story to bring out the truth that Jesus not only has all power, but all knowledge, so that he always knows just where we are and what we need.]

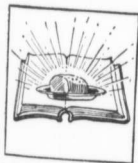
GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." The word that Jesus gives to us in this lesson is, "Be not afraid;" and it is easy to obey if we trust Jesus to take care of us.

LESSON II. (July 8.)

JESUS THE BREAD OF LIFE. John 6. 22-40.

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

Primary Notes.



Introductory. [Always review previous lesson.] When the five thousand were fed, that long-ago day by the sea, they were not afraid of starving, were they? When they saw the loaves and fishes growing and growing into enough to feed them all they were not afraid that there would be too little to go around. And when

the tired and frightened disciples received Jesus so gladly into the ship, and at once it was at the land where they went, after the wind quieted down in a moment, were they afraid of the storm that was past, and fearful that they would all go to the bottom? O no. The men whom Jesus had fed and had saved were not afraid of starving or of drowning now.

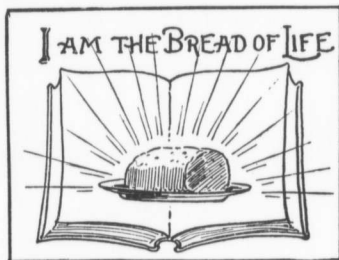
But which is worth most—the soul that lives in the house of the body, or the body which is the soul's house? Surely the one who lives in a house is worth more than the house, beautiful as it may be. Well, would it not be trusting Jesus very little to think that he would feed and care for the body and not feed and care for the soul, which is to live forever? Need anyone ever be afraid that the Lord will forget this precious soul? Never. It would be strange if a father should feed and clothe his boy, but never send him to school to learn anything with his mind, and never give him any love to make his heart glad; and so it would be strange indeed if Jesus should give us nothing for our minds and hearts when he does so much for our bodies. The lesson to-day teaches us what Jesus gives to our souls. We need him for our souls as we need bread for our bodies, and he calls himself the bread of life. If we do not take what is given, whose fault is it?

Lesson thought: Take the bread of life. We will write this in our column of precious teachings and truths. We will find out from our lesson who is the bread of life, why and how we should take this bread, and when. If we do not take it, after learning about it, then it will be our own fault. If a man starves while sitting at a full table, because he will not eat, no one can help it.

The lesson. After the storm at sea, when Jesus walked on the water to reach his disciples, and brought them safe to land, the people who wished to see Jesus again crowded to the lake shore. They could not imagine where he had gone, or how, for the disciples had taken the only boat there the night before. But when they saw that the Lord was not there they took boats that came from a place near, and came to Capernaum, seeking for Jesus. When they found him they asked him how he came there, but he did not tell them the story. He looked into their hearts and saw that they needed to be taught, and he spent the time telling them what they needed most to know. They

had eaten of the loaves which he gave them for their bodies, and now he spoke to them of what their souls needed. They needed Jesus himself. He wanted to come into their hearts and give them true life and love, making them strong, as bread made their bodies. As he talked to them they said, "Lord, evermore give us this bread." Jesus explained that he was the bread of God, come down from heaven, and that he would never cast out anyone who came to him. This is one of the sweetest promises in the Bible. Now, if Jesus is the bread of life, we should come to him, because we need him; we should come because he will not send us away, but will give us himself as our Saviour and Helper forever; and we should come now, and not wait a moment.

To come to Jesus is to think of him, to wish for him, to speak to him, and to trust him.



For the Youngest Children.

GOLDEN TEXT: "Jesus said unto them, I am the bread of life."

Point of contact. Physical hunger and its satisfaction.

Approach. Another kind of hunger, that of the spirit for knowledge and for goodness.

Lesson story. Told in such a way as to bring out clearly that Jesus came to earth to minister to hunger of spirit—to save from sin.

Impression. The need of even little children for the bread of life.

Expression. An earnest desire to be filled with goodness.

Little Willie had been very sick, and had not been a bit hungry for two weeks, but when he began to get better he was hungry all the time. Have you ever been very hungry? If you have, you know how he felt;

and perhaps you can think how glad his mother was to get good things ready for him which would help to make his body strong again. While he was shut up in his room this way he not only wanted something to eat, but was hungry to hear stories told. Did you ever want to have stories read or told to you so much that it seemed as if you *must* have them? Then you know what it is to be hungry for stories. When Willie was nearly well he was very often cross and impatient, but almost as soon as the naughty words were out of his mouth he was sorry he had said them, and would say to his mother, "I wish I could be a good boy and not say cross words." When he felt that way he was hungry for goodness. Have you ever done something naughty and been very sorry for it afterward? Then you have been hungry for goodness too.

Do you remember a lesson we had a little while ago about a great many people who followed Jesus when he went away with his friends to a place where he wanted to rest, and how lovingly and patiently he taught them all day, and then fed them because they were hungry?

We would think that those people who had been listening to him all day would have thought more about the wonderful words he said than they did about the bread he gave them to eat. They had bread every day, and knew how to get it for themselves; but no one else ever said such loving, helpful words as Jesus did; no one else ever lived on the earth who had goodness to give away. If you and I could have been with those people as they went home, I think we would have heard them saying something like this: "How easy it was for Jesus to make that boy's lunch enough for all this crowd of people! Let us meet him just as soon as he comes back, and follow him wherever he goes. Perhaps he will feed us every day."

When Jesus and his friends got out of the boat after the storm on the sea that we heard about last Sunday the people were there to meet him, and as he looked at them he knew just what they were thinking, and it made him sorry. He wanted them to be hungry to hear the words that he would say to them, and hungry for goodness, so that they might do right things.

Jesus said to them something like this: "You must eat bread so that your bodies may be well and strong, and I was glad to give you bread when you needed it; but you

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GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." Jesus said, "Ask, and ye shall receive." Let us ask him to give us more goodness every day.

LESSON III. (July 15.)

THE GENTILE WOMAN'S FAITH. Mark 7. 24-30.

GOLDEN TEXT: "Lord, help me." Matt. 15. 25.

Primary Notes.



Introductory. Once upon a time a great king proclaimed to his people that on a certain day he would give away a great deal of treasure, and all in need might come and receive. Now, many

did come, and all who came received gifts, but there were some who got nothing. It was because they did not come. Some did not come because they were too lazy to make the journey, saying, "It is too much trouble." Others said, "We don't need anything;" but far more said, "He doesn't mean it." So, because these did not take the king at his word, they lost his gifts.

To take one's word is to trust it, believe it, feel sure it is true, and act as if one really believed it. This is to have faith. To-day's lesson tells of a woman who had great faith. She asked; she expected an answer; she kept on asking till the answer came. She was a Gentile woman. The Jews had Abraham for their father, as far back as they could go. All who were not Jews, but who were the children's children of other fathers, were called Gentiles. They had not the same chance to know God, and to be taught his word, as the Jews, who had part of the Bible and many teachers.

From the lesson about this Gentile woman we are to learn a great truth to-day. We will put it in our column of teachings: *Jesus answers trusting prayer.* We want to hang our lesson on this teaching. It is like a bright gold hook, made to hold the

lesson. We put up the hook first, and then fasten the lesson to it. The lesson story, kept for us hundreds of years, proves that Jesus answers trusting prayer.

The prayer. In one of his journeys Jesus came to Tyre and Sidon (see map), and there a woman of that country near came to him in great trouble; not that she was sick herself, but that her daughter was suffering because of an evil spirit within. This hurt the poor mother more than any pain in her own body. As if she needed something for herself, she cried earnestly and kept on crying, "Lord, help me."

The answer. Jesus never saw anyone in trouble without pitying the sufferer. He was sorry for this woman, and had power to help her. He answered her, but not at once. He saw that it would be better to keep her waiting long enough to give a chance to show to others how much in earnest she was, and how much she trusted Christ. He made her understand that the blessing of God, sent first to his children the Jews, must not be given to heathen people, as the children's bread might be given to dogs, which would not be right. The woman said, with a lowly heart, that this was true, but dogs might eat of children's crumbs. Gentiles were sometimes called dogs, because, like dogs who were shut out, these people were not allowed to come in, at that time, with the Jews. The woman meant that something which was over what was given the children might fall to those outside, even those living in heathen lands. Her words pleased Jesus, who bade her go her way, saying, "Be it unto thee even as thou wilt." She went home, trusting still, to find her prayer answered, and the evil



spirit gone out of her daughter, who was laid upon the bed.

Here was great faith, Jesus said. But we may have it; we must. When we read his promises let us say, "That means me." Let us pray, "Lord, help me," then trust him, and he will.

For the Youngest Children.

GOLDEN TEXT: "Lord, help me."

Point of contact. The need of help when the body is sick.

Approach. The duty of those who know some one who can help to ask him to do so.

Lesson story. Details of child's long sickness and mother's anxiety expanded, and those of Christ's talk with the woman suppressed, because little children could not understand the situation involved. Emphasis on the great need, and the fact that Christ alone could help.

Impression. That we and all our friends need Jesus's help all the time; hence the duty of prayer.

Expression. Genuine prayer and thanksgiving; not the mere saying of prayers.

Have you ever been sick? What did mother do for you? After she had put you to bed and bathed your head, and helped you all she could, if you did not get better, for whom did she send? Yes, she sent for the doctor, because he would know best what to do to make you well. But not even the doctor could always make you well right away, could he? A little boy who was not very sick thought it such a hard thing to stay in the house and take medicine that he needed a great deal of help not to be cross. The doctor could not help his crossness. Do you know of anyone who could? I went into a friend's house one day, and there on the floor lay her little girl kicking and screaming, not because she was sick, but because she could not have something she wanted? Could any doctor cure that wrong, angry spirit? No, no doctor could cure that, but she very much needed some one to help her.

In a country not very far from the one where Jesus lived there was a mother who was very sad, because her little girl had a dreadful sickness that no one could cure. We may be sure that she carried her dear child to every doctor she heard about, to try to get help for her, but the sickness grew worse all the time. Perhaps you are wondering why she did not take her to Jesus,

but, you see, she did not live in his country and had never seen him. But one day some people who had seen him cure the very worst kinds of sickness told her about it, and then how anxious she must have been to ask him to cure her little girl! But the sickness was so bad that she could not take the child to him, over the long journey down to Galilee.

About that time Jesus wanted to get away from his own country for a little while and go somewhere where people did not know him, so that he could get a little rest. Of course you know that Jesus knew how much the little girl needed him, though no one had told him about her; and because you know how loving he is, and how glad always to help, you will think right away that when Jesus started from his own country he went toward the place where she was. I do not know how the mother knew about it when he came near where she lived; perhaps some of her friends who had seen him told her. Anyway she went to him and told him all her trouble, saying, "Lord, help me." She asked with all her heart, because she believed that he could help, and he did. When she went back to her home she found the sickness all gone from her child.

Everybody in the world needs help from Jesus all the time, and he wants each one of us to ask him to help us and to help others. When you pray, "Lord, bless father and mother, brothers and sisters, grandpa and grandma, and everybody, and help me to be good," if you really mean it he always hears and answers. He does not always make sick people well when we pray for them, but he helps them to bear their pain and does just what he knows is best for them.

I wonder if the woman thanked Jesus for making her little girl well? We must not forget to thank him, too, when we pray, for all that he does for us.

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." "Pray for one another." "Give thanks unto the Lord, for he is good."

LESSON IV. (July 22.)

PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16. 13-26.

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



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Primary Notes.



Introductory. Once a king was driven from his throne, and obliged to hide where he could. Those who loved and trusted him were driven away from their homes. There were many who were afraid to tell anyone that they had once served this king. There were others who loved him and trusted him so much that now, while he was in trouble, they were just as ready as ever to stand up for him, to say right out that they were his loving followers. They did not hide this; they confessed it—that is, told it out, bravely, no matter what happened. By and by the king was given back his throne and his power. Then he called about him all those who had been willing to stand by him in his trouble, who were not afraid or ashamed to own him, though it was dangerous to do it. These he confessed now—that is, he said right out that these were his trusted and dear friends. He honored them as they had honored him.

Jesus, when on earth, was away from his throne. Like the king in the story, he had some followers who were ready to say right out that he was their king, and they would stand up for him always. Others were ashamed to own him, afraid they might lose something if they did.

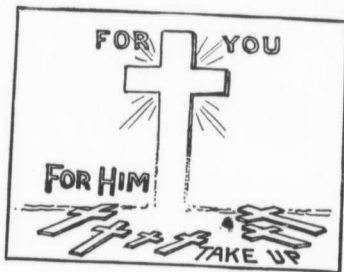
We will write down our important teaching—something we must hear and do—and then we will see how the lesson shows us the way to

Follow Jesus. When the Lord came one day into the coasts of Caesarea Philippi (see map) he asked his disciples, "Whom do men say that I, the Son of man, am?" What people think of Jesus is worth everything else besides. Different answers were given this question. Some persons had said that Jesus was John the Baptist come to life again, others that he was Elijah or some other prophet come back. But Jesus wanted most of all to have his friends tell what they thought. "Whom say ye that I am?" he asked. Peter answered, "Thou art the Christ, the Son of the living God." This was Peter's confession. It was telling bravely what he truly thought about Jesus. The Saviour said that God himself had

taught Peter this. This is the first thing to learn about following Christ. We must take him as our Saviour, the Son of God, and be willing to tell it always—to own him before everyone, never ashamed to say what we believe.

But after this, when Jesus told his friends that he must die for others, Peter felt that he could not bear it, and said, "This be far from thee, Lord." Jesus rebuked Peter—that is, told him how wrong he was. Peter had no right to say this, and Jesus could not allow it. Then he told his friends how to follow. It was by saying "No" to their own selves whenever they wished to do wrong in any way, and taking the will of Christ, no matter if they wished to do something that ran right across it. This makes a cross—our way and Jesus's way going in different directions. Doing what is hard for Jesus' sake is denying ourselves, or giving up our way, and taking our cross. Every day we must do this if we would follow Jesus. He bore a heavy cross for us. He gives us little crosses to bear for him, little things to do that are hard; but he always helps us with our little crosses, and as we follow him we walk in the way to heaven.

[Explain definitely little things hard for children to give up and to do.]



For the Youngest Children.

GOLDEN TEXT: "Follow Me."

Point of contact. The game "Follow your Leader."

Approach. The best kind of a leader would be one who led not always in easy ways, but always in safe places.

Lesson story. Jesus as a leader. Though he had power over sickness and death, he did not save himself or his friends from

things hard to bear. The way of obedience is not an easy way, but it is right and safe, and brings true happiness in this life and the life to come.

Impression. It is not easy to obey, but it is right; and because we want to follow Jesus we will be glad to do even hard things. He did them all when he was little, and knows just how hard it is.

Expression. Obedience.

Some children were playing a game in the park the other day. One was chosen to be the leader, and then wherever he went or whatever he did the others had to go in just the same places and do the same things. Did you ever play that game? It is a very nice game when the leader is a good one. He must not make the way too hard or too easy; and if he is a good leader, all will like to follow him and will be proud to do the hard parts, and all will have a happy time. I noticed that when the children found they had a leader who took them in places where they knew they ought not to go they said very quickly, "We will not have Arthur for our leader; he does not do it right," and then they chose another and followed him.

When Jesus said to Andrew and John, Philip, Matthew, and those other men that we have learned about, "Follow me," he meant not just that he wanted them to go in the same places that he did, but that they should learn to do the things that he did. His twelve friends had been with him a good while, and they had found out that to follow him meant to be always kind and helpful, to treat others as they wanted to be treated themselves, to love even those who were not kind to them; and I am sure that most of them tried to do these things.

As they went about with Jesus and saw the wonderful things which he did, making sick people well, feeding hungry crowds, walking on the water, and even giving life to those who were dead, they knew that only God's Son could do such things, so they knew who their Leader was. Not all the people knew this, and some thought he was John the Baptist come to life again, or some prophet that had lived before; but when Jesus asked his friends, "Whom do you say that I am?" Peter answered, "Thou art the Christ, the Son of the living God."

Jesus was glad to have his friends know that, but they were thinking, because he was the Son of God and could send sickness and death away and help people who

were in any danger or trouble, that he would never be sick or die himself, and would keep everything that was hard to bear away from those who obeyed him. Jesus knew their thoughts, and so he told them that he must suffer and die; that if they followed him, they would not have an easy time, because very often there would be hard things to do; but he wanted them to follow and to be willing to do these hard things, because he had shown them how, and because his way was the only right way. So he said again to them, "Follow me."

Is it always easy for you to obey father and mother? No, sometimes it is hard. Jesus has never said it was easy to obey, but he has said that he will help his children over all the hard places. When he was a child he always obeyed, and he knows all about it.

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." "Children, obey your parents."

LESSON V. (July 29.)

THE TRANSFIGURATION. Luke 9. 28-36.

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

Primary Notes.



Introductory. [Drill upon titles, texts, and teachings of the foregoing Sundays. Frequently recur to motto for the quarter, "Hear and Do."] The Golden Text is very easy today. Who spoke the words out of the sky? To whom were they spoken? To those listening then, and to us now, for we may hear Jesus's voice not only in the Bible, but in our hearts. But what does the title of the lesson mean? It is a hard, long word, but it has a beautiful meaning. It means a bright change, a change in the figure or in the form. Think a moment about how the Lord Jesus must have looked when he lived on earth. His face must have been kind and loving and sweet, for the little ones were not afraid, but came close to him as he laid his hands upon their heads. But do you not think he must often have looked sad over the sins and the sorrows of the people? Was he not often tired with his long, long walks? Do you suppose he wore very fine clothes, rich, beautiful garments, such as kings wear?

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He was poor, you remember, and even the women who loved him gave him presents to make him comfortable. He did not look like a rich, great man, surely, for he was called a man of sorrows, and he "had not where to lay his head." But now the time came for giving a few of his followers a sight of the form of Jesus after a wonderful and bright change had passed upon it, and the story of this is the lesson to-day. We learn about a number of people and what they did, but we are to think, after all, of

Jesus only. The story is of Jesus; the words from the sky were about Jesus. He only is the One whose voice we are to hear, and who will go with us always. We will put these precious words in the column of things to be remembered, and will try to keep close to him as we study about the transfiguration.

The transfiguration. One day, forever to be remembered, Jesus took Peter, James, and John into a high mountain apart. There, before their wondering eyes, the great, bright change came, and they saw the Lord's face shining as the sun, and his clothes white as the light. They saw him in the glory belonging to him. Glory is brightness belonging to God alone. They looked upon Jesus now not as a tired man, but as the glorious Son of God.

And behold, down from the skies came two heavenly visitors—Moses, to whom God gave the commandments on the tables of stone, and Elijah, who was taken to heaven without dying, with horses and chariot of fire. They talked with Jesus about his death on the cross. Peter thought it would be well to set up tents there for them all and stay, but he did not understand. This was only a little look into the glory, and after that work must be done at the foot of the mountain. While Peter spoke a bright cloud fell upon them all, and the voice of God said, "This is my beloved Son: hear him." The frightened disciples fell upon their faces at the sound. Jesus came and touched them, saying, "Arise, be not afraid." They looked up to see the Saviour only, the same kind Master they had known and loved before going up to the high mountain with its wondrous sight. The others were gone back to heaven, but no matter. Jesus was there, with his kind voice and gentle touch.

Moses and Elijah cannot help us up where they are. We need Jesus, and we must ask him only for what we need.

Answer "Jesus only" as I ask you now,

"Who can give Life? Light? Forgiveness? Help? Happiness? Heaven?"



For the Youngest Children.

GOLDEN TEXT: "This is my beloved Son: hear him."

Point of contact. The baby Jesus.

Approach. Jesus lived with his Father in heaven before he came to this world.

Lesson story. The one time when his friends saw just a little of the glory which Jesus had before he came to this earth.

Impression. The same Jesus who came to earth a little baby is our loving Saviour in heaven. Though he is so great and glorious, he loves the children and wants them to pray to him. Though his home is in heaven, he is always near every child to guide and keep in safety.

Expression. Increased reverence.

One night a long time ago a little baby was born. The angels knew about it, and they told some shepherds out on the hillside watching their flocks, and sang a wonderful song of praise.

When Jesus was a little boy he looked like other boys, and people did not know that he had lived in heaven and was God's Son. When he grew to be a man, though they saw the wonderful things that he did, perhaps even his dear friends could not always think about him in that way. When he told them that he must die I think they grew very sad and wondered in their hearts if he could be the Son of God and die like other people.

Jesus knew how sad they were and all that they were thinking, and one night he took his three dearest friends up on a mountain to pray. Perhaps as he talked with his Father he asked that he might show his friends just a little of the glory that he had in heaven, so that they might know about it and not feel so sad when he should die. I do not know what he prayed, but as he did

so his face was changed and seemed to shine like the sun; even his clothing became white and glistened like snow. Then Elijah and Moses, who had been living in heaven a long time, came and talked with him, and the friends who were there saw them and heard them and knew who they were. When they went away a bright cloud came over the mountain, and from it God himself spoke to those three friends, and said, "This is my beloved Son; hear him." They fell on their faces and were afraid, but when Jesus touched them and said, "Arise, be not afraid," the cloud was gone, and the Jesus whom they saw every day stood there beside them. They went down the mountain with him then to join the other friends, but those three—Peter, James, and John—never forgot that wonderful sight of just a little glory of Jesus.

Jesus is in his beautiful home in heaven now, but he also is near and watching over every child. Though he is so great, he asks us to pray to him, and hears every word that we say.

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." God said, "This is my beloved Son; hear him." Jesus says to every child, "Be kind; be loving; be obedient."

Whisper Songs for July.

FIRST LESSON.

He who walked upon the waves,
Stilled the dark and stormy sea.
He it is who hears and saves,
He it is who comes to thee.

SECOND LESSON.

He who fed the multitude
When they came to hear his word,
He will give thee heavenly food,
He will be thy living Lord.

THIRD LESSON.

He who heard a mother's cry,
Stooped to bid her sorrows cease,
He will never pass thee by,
He will bring thee life and peace.

FOURTH LESSON.

He who came from heaven above,
Lived and died for love of thee,
Asks thy service, asks thy love,
Bids thee follow faithfully.

FIFTH LESSON.

He whose face was like the sun,
And his garments glistening white,
He will lead us every one,
Through our darkness to his light.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

Teacher. Praise ye the Lord.

Class. Sing unto the Lord a new song.

T. Let Israel rejoice in him that made him.

C. Let the children of Zion be joyful in their King.

T. For the Lord taketh pleasure in his people.

C. The meek will he beautify with salvation.

DOXOLOGY.

T. O come, let us worship and bow down;

C. Let us kneel before the Lord our maker.

PRAYER. (It is well to precede the opening prayer by a brief recitation in which all the children may join. The following is a very good one:)

"Before my words of prayer are said,

I'll close my eyes and bow my head;

I'll try to think to whom I pray,

And try to mean the words I say."

SINGING.

BRIEF REVIEW.

BIRTHDAY OFFERING. (All standing, repeat in concert the verse-prayer:)

"Jesus, bless the gifts we bring thee;

Give them something sweet to do.

May they help some one to love thee;

Jesus, may we love thee too!

For thy dear sake. Amen."

SUPPLEMENTARY LESSON.

CONCERT RECITATION (with motions).

"Two little *eyes* to look to God,
Two little *ears* to hear his word,
One little *tongue* to speak his truth,
One *heart* to give to him now in my youth,
Two little *feet* to walk in his ways,
Two *hands* to work for him all my days;
Take them, dear Jesus, and may they be
Always obedient and true to thee."

LESSON TAUGHT.

ECHO PRAYER.

SINGING.

CLOSING WORDS.

"Now the time has come to part.

Jesus, enter every heart.

Go thou with us as we go.

And be near in all we do."

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Deserts and seas remote. And, passing by
Hovel and mart and palace, soon or late
I knock unbidden, once, at every gate.
If sleeping, wake; if feasting, rise before
I turn away; it is the hour of fate.
And those who follow me reach every state
Mortals desire and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore;
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