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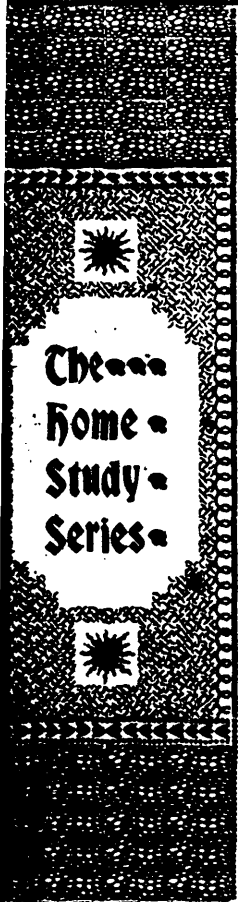
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Presbyterian Church in Canada



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AND
BIBLE CLASSES

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The Westminster Co., Limited
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The Teachers Monthly

V.

FEBRUARY, 1899

No. 2

GOOD CHEER

IN sending an order for the Sabbath School Helps for 1899, Rev. A. W. Thompson, of Couva, Trinidad, gives incidentally a glimpse of the plans of our missionaries for Sabbath School amongst the coolie population, whilst making a hearty word for THE HOME STUDY SERIES:

We have over twenty Sabbath Schools, and expect twenty-four for the year. I am extremely anxious to get our native Christians into closest touch with our home Church. I rejoice exceedingly at getting helps that will exactly meet our need, and at the same time serve this end. For the first time we attempt to follow the International Lessons. It is a venture. We are glad to be able, at once, from the start, to patronize our home Church, and get our young people to look to her for all that she can supply."

Our veteran Superintendent of Missions in the West, Rev. Dr. Robertson, has also very decided views as to a Church's duty to its own children. "The literature prepared and published by the committee," he writes under date of 22nd November, "should displace all foreign publications. The American view point of many things is different from ours. They have their own way of reading history, and we ours. We must teach our children patriotism. You cannot do it with the literature of a foreign country; for it will not be neutral, there must be something positive and with local coloring, if any lasting impression for Canada is to be made. Our patriotism is limp, without fibre and without fire. You hope to change this. I say but little about the spiritual. For that you will get credit everywhere; but I have been anxious for years about the effect of Sabbath School literature on the patriotism of young Canadians."

Words so like from such widely severed waters have their significance. We cannot neglect to train our children in our own way, and it is most gratifying that the Church's

effort to supply all needed help to Sabbath School teachers and scholars is meeting with wide and practical approval.

Our Lesson Helps, now in their sixth year, have not come to their present position without anxiety and labor, the chief share of which, in the earlier years was nobly borne by the Convener of the Assembly's Sabbath School Committee, to whom, with the editor of the *Record*, in whose hands the publications were placed for last year, the Church is under a deep and lasting debt of gratitude.

THE BOOK OF PRAISE IN THE SABBATH-SCHOOL

By Rev. Alex. McMillan

WHEN the General Assembly resolved to provide a revised Book of Praise for the Church, two courses were open. The Hymnal Committee might have been instructed to prepare either a Book of Church Praise, specially intended for use at the regular diets of worship, or a book suited to these services, yet sufficiently comprehensive and varied for use in all services connected with Church organization.

The General Assembly adopted the latter plan. From the commencement of their work to its close the committee kept this purpose so steadfastly in view that the contents of the Book of Praise have been, to a very considerable extent, determined by it.

Why adopt the Book of Praise in the Sabbath-school in preference to other collections? We shall mention several of a number of strong reasons which might be given.

1. *Because of the facility offered for the frequent use of Psalms in the Sabbath-school.*

We Presbyterians maintain, and rightly, that in the psalms we have the highest types of praise. Yet, as a matter of fact, in the great majority of our Sabbath-schools psalms are rarely, if ever, heard. No copies of the Book of Praise are sold which do not contain as Part I. either selections

from the Psalter or the complete Psalter. We can affirm that, when the psalms are sung to their noble tunes in the proper spirit, sympathy and force, the children delight to sing them. Further, we cannot hope to retain the psalms in their rightful prominence in the church service if the children, who are the adult members to be, do not learn to know and love them in the Sabbath-school. The Psalter is intended not less for the children than for the older people, for the command is given in it, "Both young men and maidens, old men and children, let them praise the name of the Lord." This of itself is a very weighty reason for the use of the Book of Praise in the Sabbath-school.

2. *Because of the comprehensive nature of the contents.*

In addition to the psalms, as above mentioned, there is not only a rich section "for the young," containing nearly one hundred hymns, but we have a great body of the great hymns of the centuries; besides an ample proportion of modern "Gospel Songs."

It is worthy of careful note that, of the 253 hymns in the enlarged edition of the "Children's Hymnal" of our Church, now withdrawn from publication, 215 are to be found in the Book of Praise; whilst 214 of the pieces in "Sacred Songs and Solos" are also in our book. Of the latter a goodly number are great hymns of all churches, which the compilers of our book have wisely included, whilst a large proportion represent the best of the "Gospel Songs."

Thus it is evident that there is most ample provision of simple songs for the children.

It may be objected that many of the hymns in the Book of Praise are beyond the comprehension of the children. In reply we would urge the importance of teaching the children in view of the future. Store the mind now, and, as the years pass, that which had little meaning becomes richer and richer with the growth of spiritual and intellectual life. This is one purpose surely, in our desire to teach the children the Shorter Catechism, much of which they cannot yet understand. With this end in view, we ought to familiarize their minds with the great psalms and noble hymns. Nor must we underestimate their power to understand, nor forget that the children have a right to the best. I unhesitatingly say that the abundance of psalms and hymns in the

Book of Praise is far more fully adapted to the real needs and best interests of the children than any other collection now in use.

3. *Because of the reflex influence, the one upon the other, of praise in the church and praise in the Sabbath-school.*

To have one book for all services gives an immense advantage in the securing of general and hearty praise in all.

Let the minister spend a little time in watching, sensitively and with great care, what psalms and hymns the children love and sing best in the school. Let him use these judiciously in the church



REV. ALEXANDER MCMILLAN

Convener of Music Committee, Presbyterian Book of Praise

service, and the children will unconsciously form a choir throughout the congregation. Let the superintendent, on the other hand, note the best hymns used in the church service, and new hymns and tunes that are striking; let these be judiciously used in the Sabbath-school, and church and Sabbath-school praise will of necessity be improved.

If the energy of the young people be distributed over several hymn-books containing different types of hymns, both church and Sabbath-school praise will suffer.

Because of the desire of the Church, as expressed through the General Assembly. It is to be remembered that the following resolution was unanimously passed last June: "The Assembly expresses satisfaction that the Book of Praise has been so generally adopted, and hopes it will soon displace all the other hymn books now used by young or old in any of the Sabbath or week-day services of the Church." We have noted this reason last, that we may not seem to press it unduly. Yet it is to be remembered that, while the Church would not on any account compel, but simply recommends, and expresses its hope, the desire of the Assembly, unanimously expressed, calls for most earnest consideration.

It now remains with ministers, superintendents and teachers to consider whether it may not now be well to advance the service of praise in church and school alike by the adoption of the Book of Praise.

St. Enoch's Church,
Toronto

week-night meeting early in the fall, to be held, perhaps, at the teacher's home or where most convenient. These officers should include a president—a recognized leader among the boys; a secretary, a treasurer, and a librarian, and many of the members may be placed on committees. For instance, a Christmas committee will work well. A little practical philanthropy forms a splendid object lesson for young men, and the purchase of some food, and the taking of it by the committee to the homes of a few worthy people in need, will serve a double purpose. A committee for absentees is a necessity, deputing a certain member to look up a certain absent one. New members may be secured by the same means. Speaking of absentees, it is a good idea for the teacher, president, or secretary to write a Christmas class-letter to those who have removed to other places during the year. The replies always form an interesting feature of a class session.

A literary and debating circle I have found to be much valued, and the benefits there received in speaking or in essay writing will speedily be shown in the class-room on the Sabbath afternoon. An occasional joint debate with a Y.M.C.A. circle, or the young people's society of the church, will also help in making such a branch of organization successful.

I repeat, give something to do to as many pupils as possible—place some responsibility, or assign some duty, and ninety per cent. will respond, if the task be assigned with some regard to the tastes and capacity of the youth; and this necessitates a study of the individual pupil by the teacher. Most of the lessons permit of a short historic, biographical, or geographical paper, and this idea may be enlarged for some of the reviews, when ten or more pupils could each deal with one of the lessons of the quarter, either through a written paper or orally.

An invaluable method of developing an *esprit de corps* in a class is by means of occasional social week-night reunions, preferably at the teacher's home. He may also do much in this direction by calling on the boys at their homes, or having them spend an hour with him. It is the only way of really knowing one's class individually. It is a great point gained when the pupils speak of *our* class, and all the above suggestions will tend toward that result.

THE PROBLEM OF THE BIBLE CLASS

BY FRANK YEIGH

THE problem of the Men's Bible Class is still with us, in all its complexity; how to maintain a successful class at all; how to make the young man of this nineteenth century, with all its secularizing tendencies, believe that Bible study is educative, is mentally and spiritually profitable, and may be thrillingly interesting; how to hold the lad who graduates from a junior class with the idea that the Sabbath-school is after all but an affair for juveniles, of whom he has ceased to be one; that it is not for the young man whose face is set toward the enlarging interests of life.

Problems all are they. But I intend to confine myself to but one phase of the subject, viz., how to hold a men's Bible-class together in a city in the face of the antagonistic forces at work, such as the Sunday bicycle run, the secular atmosphere that is creeping into the Lord's Day, and, not least, the indifference of many parents as to how their boys use the day of days.

Wise organization is the pith and point of the matter, a subdivision of duty and work that will give something to do to as many members as possible. To this end a set of officers should be nominated and elected by the class itself, at a

Still another bond of union has been tested in forming the classes into an athletic department, with one of the boys as the director. A successful baseball team can be organized, and an annual match with the juniors is the chief attraction at the Sabbath-school picnic of one church I know. The preliminary practices also afford opportunities for the formation of friendships and the cementing of class interests.

In these and other ways that will suggest themselves to the teachers of men's classes, the Bible-class may be made a definite force and power in a school and church. A strong organization means, not alone a good list of members, but a high average of attendance, and this very regularity is a potent factor in the training of scholars as teachers and officers for the school proper. And all this varied intercourse between teacher and pupil, in the class room, in the home, or in the field, means a corresponding influence over the young men and a corresponding solution of the vexed problem I have taken as a text.

Toronto

THE TEACHER AND HIS CLASS

By Rev. Principal McVicar, D.D., LL.D.

(Second Article of Series on "The Sunday-School Teacher in Various Aspects.")

Having prepared the lesson in the manner indicated in a former article, the teacher should come to his class:

1. From his knees in the "inner chamber," where he daily pleads with his Father in secret for himself and his scholars (Matt. 6: 6).

It is not necessary here to dictate a form of prayer, or to say definitely what is to be included in his petitions at the throne of grace. His own spiritual wants and those of his pupils may be sufficiently suggestive in this respect. The main thing is not the form, but the spirit, in which he pleads. Requests presented to the heart-searching God should be breathed in a spirit of humble submission and unflinching trust in His infinite love and faithfulness, with the firm conviction that He will certainly do what Christ promised—"Give the Holy Spirit to them that ask Him" (Luke 11: 13). Hence, honest, real prayers are usually short and pointed rather than conventional and vague.

The teacher who enters his class after such communion with God in the closet is always

earnest and impressive. And I do not understand how those who are habitually prayerless can expect to be successful Sunday School teachers, or why they should be asked or allowed to undertake this sacred work.

2. The teacher should enter his class with the determination to accomplish specific ends.

The lack of such definite purpose is always dangerous, and sometimes ruinous. This is the bane of not a few accredited instructors and educators in various departments, in schools, colleges and pulpits. What, for example, can be more unseemly and deplorable than a weak, rambling, aimless message from the pulpit? The aim of the teacher should be mainly twofold—not, of course, to the utter exclusion of subordinate ones:

(a) To inculcate effectually the dominant truth in the lesson. Fidelity to the Word of God demands this. In his preparation in the study he has clearly ascertained what this truth is, and has become so possessed of it that it will always be a controlling force in his own inner life. He cannot forget it because he has made it by intense, prayerful thought, part of his very being. He does not, therefore, require, when before his pupils, to make an embarrassing search for it in his notes or printed "Helps." It is the fire of divine truth burning in his soul, witnessing for itself, and impelling him to teach, and he teaches successfully only when, under the power of the Holy Spirit, experiences similar to his own are enjoyed by the members of his class. Thus the teacher is reproduced in his pupils. Hence his constant and highest aim should be:

(b) The salvation of his class. It is not enough to illustrate vividly the ruling principle of the lesson, and to marshal its facts in logical order. This is useful as a means to an end, but the presentation of truth should be adapted with heavenly wisdom to the spiritual condition of those taught. There are in our Sunday-schools many devout young Christians. They should be recognized and treated as such. The symmetrical development of their Christian character, and not their conversion, should be kept in view. Others, not a few, are practically heathen, and should be dealt with and prayed for from this standpoint. Every effort should be made to bring them to the Lamb of God, that they may have life, and then, under proper conditions, the life will unfold itself in the attributes of true character.

3. A ruling maxim in the class-room should be not to teach too much or too little.

Both are pernicious errors which should be carefully avoided. By teaching too much the pupil is relieved of the very exercise and activity by which his mental and spiritual growth may be promoted, or he suffers grievous injury by having forced upon him far more information and truth than he can assimilate. On the other hand, when we teach too little, the learner is left to struggle with difficulties which should be removed at once. To escape both evils the skilful teacher will begin the lesson by questioning his pupil to ascertain what he already knows and the defects and inaccuracies of his knowledge; for it is only upon the points where ignorance and error are discovered that teaching is needed.

Besides, a wise and searching process of questioning at the outset exerts a most wholesome influence in dissipating the conceit of the learner, which is one of the deadliest foes to real progress. Fancied knowledge is an almost insurmountable obstacle to the attainment of what is real. When the scholar is emptied of vanity, convinced of his own ignorance—and this is more easily done by questions than by argument—he is then in a receptive state, and the teacher's work with him may become exceedingly fruitful.

4. In order to success, the teacher in his class must secure absolute attention.

This is the opposite of distraction, and distraction comes through divided mental activity, the attempt to be occupied with several or many things at the same time. To secure attention the teacher should establish the proper local relation between himself and his pupils and between the pupils themselves. In some cases the principle of isolation may be followed with advantage. Those who readily unite in promoting disorder may be separated and placed at a distance from one another. The eye of the teacher should be upon every member of the class. Restless ones can be thus easily controlled. So responsive are they to this method of government that they actually think the teacher can see what is in their minds as well as in their pockets. But if he is unable to govern he cannot at the same time have his eye on his notes looking for something to tell them—something which has not been thought of by himself, but has been picked up in the printed "Helps" or at the Saturday afternoon talk to teachers.

The voice is a marvellous instrument in managing pupils. It can, with considerable precision, express all the passions of the soul—pity, joy, sorrow, indignation, etc. Questions are potent for educative and disciplinary purposes. The restless pupil and the sluggish, dreamy one should be vigorously assailed with questions. Their classmates of the better sort will witness the training given by this method with profit and profound attention.

Recapitulation during the progress of the lesson and at the end of it serves many good purposes. The pupil should be asked to do this work, and so to give back what he has been taught. He will thus disclose his imperfect apprehension of what has been presented and give his instructor the opportunity of making corrections and a final review of the whole subject.

In offering these suggestions I am fully persuaded that the conditions as to class-room accommodation and the time at their disposal under which most Sunday School teachers are obliged to do their work make it impossible for them to follow the best pedagogic methods, and so long as this continues to be the case the value of this great department of Church work viewed from the educational and spiritual standpoint must be seriously impaired.

Montreal

THE HOME DEPARTMENT

Our Sabbath School workers in the Synod of British Columbia are seeking to organize the Home Department wherever possible. There is need and room, especially in the newer settlements. Indeed, in some localities, no other sort of Sabbath School instruction is possible. Here and there also, in other portions of the Church, the scheme has been taken up, and with vigor and promise of success. If carried out heartily, the Home Department cannot fail to help in reviving the good old habit of family instruction, and there would seem to be room for it, in some simple form, in even the smallest congregation.

Inquiries have been addressed to us from various quarters as to what is meant by the Home Department, and how it is to be carried on. We gladly give the information as follows, mostly in the words of the Committee of the Southern Presbyterian Church, whose General Assembly has recommended its general adoption.

It may be premised that the committee in the Synod of British Columbia having the matter in charge are using our HOME STUDY QUARTERLY, as well adapted to this sort of work. It includes a sheet for record of attendance and study, and for answers in writing to the questions of Review Sunday, which can be readily detached.

OBJECT OF THE HOME DEPARTMENT

The object of the Home Class is to reach and interest in systematic Bible study any who, for various reasons, are unable to attend the regular weekly sessions of the Sabbath-school. There are invalids, aged people, mothers with small children, and others, with such cares and duties as make it impracticable for them to attend, but who do have the time for the study of the weekly lesson, and who may thus be brought into the membership, and into the fellowship and work of the Sabbath School.

ORGANIZATION OF THE HOME DEPARTMENT

The Home Class is to be regarded as a part of the Sabbath School, as much as the Bible Class or the Infant Class, and is to be under the same superintendency; but to secure the systematic and orderly prosecution of the work, a special superintendent is appointed, whose duty it is to record the membership and the work of the Home Department, to supply its members with the lesson helps and all appliances necessary for the study of the lesson, to appoint visitors, whose duty it is to visit the members of the Home Class, to distribute the lesson literature, to receive their class reports, and, as teachers, to extend to them any aid they can in the study of the lesson. A class is made up of one or more persons, who are pledged to study the regular Sabbath-school lessons at home in connection with the Sabbath-school at least half-hour each week, the class being under the charge of a visitor or teacher. A Home Department is made up of all the Home Classes in any given Sabbath School, the whole being under the charge of the Home Department superintendent.

DUTIES OF THE MEMBERS OF THE HOME CLASS

Each member of a Home Class undertakes the regular study of the lesson, giving to it at least one-half hour each week; he agrees to report, at the end of each quarter, the fact of such study, through the visitor or the superintendent, sending

at the same time such offering as he may be inclined to give toward the work of the school.

PRIVILEGES OF MEMBERS OF THE HOME CLASS

Such members will be regarded and reckoned as full members of the regular Sabbath School, entitled to the use of its literature and its library, and recognized as having a place in all its entertainments and public gatherings, and a share in all its interests.

ADVANTAGES OF THE HOME DEPARTMENT

1. It increases Bible study, and brings many into the membership of the Sabbath School who could not otherwise be found in it.
2. It tends to bring many into the main school who would not otherwise be brought in, as it involves a systematic visitation of the families of a community, and as a result the gathering of many into the Sabbath Schools.
3. It interests parents in the study of the lessons, and secures their help in the work of their children, and so makes systematic Bible study a part of their home life.

4. It will give a far wider range to the work of any Sabbath School, increasing its membership, and enlarging its efficiency and power.

No Sabbath School is so small that it may not have at least one Home Class, and there are few schools that will not find it necessary, if the work be energetically prosecuted, to have a Home Class Department.

APPLIANCES FOR THE HOME DEPARTMENT.

1. Membership cards, for the use of those joining classes and agreeing to study the lessons.
2. Membership certificates, to be signed by the Superintendent of the Sabbath School entitling the member to all the privileges of the Sabbath School.
3. Quarterly report envelopes upon which is blank for a complete record and report of lesson study and offerings.
4. Visitors' books, corresponding to and somewhat similar to the ordinary Sabbath School class book, containing instructions for canvassing and for the successful conduct of Home classes.
5. Blanks for quarterly reports, to be sent by visitors to their Superintendents.

HOW TO ORGANIZE THE HOME DEPARTMENT

1. Let the Sabbath School Superintendent select and appoint the most suitable man (or woman

within his reach as Superintendent of the Home Department.

2. Let the Superintendent so appointed, after careful study of his field, appoint as many visitors as may be necessary to canvass the field and to take charge of the classes that may be organized.

3. Let the field be divided into districts, and each district be assigned to one visitor.

4. Let the visitors canvass the districts assigned, explaining to each family and individual, as necessary, the object of the Home Department, and enroll all that may be willing to join the Home Class, reporting the list with the pledges to the Home Class Superintendent.

5. Let the visitor supply each member upon a list with such Lesson Helps as may be used for the Study.

6. Before this work is undertaken, let the approval of the Session of the Church be obtained, and the plan be announced both in the Sabbath school and in the congregation.

The Editor of the TEACHERS MONTHLY will be pleased to give any further information in regard to this important movement, and to quote copies of the various supplies mentioned above.

DECENTLY AND IN ORDER

Erskine church, Hamilton, has an ingenious arrangement of its Sabbath School library worked out by Mr. J. M. Souter. The books stand on shelves of wood set against a large sheet of plate glass, 72 inches by 84, each book being separated from the next by a very thin wood partition and a division numbered with the number of the book. The scholars as they come into the school can see at a glance what books are out, the titles, and numbers of those which are in. The scholars can thus make their selections readily, and the whole work of exchanging books is done as the scholars pass into the school. Books are given out between 2.30 and 3.00. No book is given out after the school opens at 3 o'clock.

The numbers are all visible to the librarian as he stands in his little library. When a scholar takes a book the scholar's card is put into the next division, thus indicating where the book goes.

ORDER OF SERVICE: FIRST QUARTER

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by Him; and without Him was not anything made that was made.

SCHOOL. In Him was life and the life was the light of men.

III. SINGING.

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

V. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

III. RECITATION IN CONCERT of Lesson Title, Golden Text and Heads of Lesson Plan.

IV. REVIEW FROM SUPERINTENDENT'S DESK.

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

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

SCHOOL. Herein is love, not that we loved God, but that he loved us and sent His Son to be the propitiation for our sins.

SUPT. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

SCHOOL. The Spirit itself beareth witness with our spirit, that we are the children of God.

ALL IN CONCERT. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

III. DOXOLOGY.

IV. BLESSING OR CLOSING PRAYER.

BIBLE DICTIONARY FOR FIRST QUARTER, 1899.

Abra-ham. Chosen and called of God to a land, a seed, and to be a blessing to all nations.

And'-rew. Son of Jona, of Bethsaida, Galilee, and brother of Peter.

Beth-sa'-ida. A town near the north-western shore of the Sea of Galilee, in the plain of Gennesaret. The home of Andrew, Peter, and Phillip. Distinct from Bethsaida Julius, east of the Jordan.

Ca'-na. A village five miles northeast of Nazareth, surrounded by valleys and mountains, with springs and gardens. The home of Nathanael, and where Christ turned water into wine, and healed the Capernanm nobleman's son.

Ca-per-na-um. A town northwest of the Sea of Galilee in the plain of Gennesaret, on the great Damascus road, having a custom house, military station, synagogue, etc. Here Jesus abode, taught, and did many mighty works.

Ca'-phas. See Simon.

Dis-per-sion. The Jews who became scattered through persecution and business enterprise throughout Asia, Europe, and North Africa.

Gal'-i-lee. The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. The scene of Christ's early life and most of His ministry, and from which His disciples chiefly came.

Gon'-ties. A word applied to all non-Jewish peoples.

Is'-ra-el. A prince with God, or prevailing with God. The new name given to Jacob after his wrestling with the angel at Peniel. Became the designation of the whole nation; then of the ten tribes after their revolt under Jeroboam.

Ja'-cob. Son of Isaac. Sank many wells. Had twelve sons, who became the heads of the twelve tribes. Learned to live, not by guile, but by grace; so received the name of Israel.

Jacob's Well. On the eastern shore of Mt. Gerizim, one and a half miles east of Shechem, and one mile northeast of Sychar. Nearly on the north is Joseph's tomb, and here the Saviour rested and spake to the woman of Sychar.

Je-ru'-sa-lem. Originally a Jewishite stronghold, became the capital in David's time. The temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

John. Son, with James, of Zebedee, a fisherman. Pointed by the Baptist to Christ. The disciple whom Jesus loved. Cared for Mary after the crucifixion. Succeeded Paul in Asia Minor. Banished to Patmos. Wrote the Revelation, three Epistles, and the Gospel of John.

John the Baptist. God's gift to Zacharias and Elizabeth. The divinely-appointed forerunner of Christ.

Jo'-seph. Husband of the Virgin Mary, and the reputed father of Jesus. A lineal descendant from David. Of great faith, humility, tenderness. Probably died before Jesus began his public ministry. Also JOSEPH, son of Patriarch Jacob.

Ju-de'-a. The province of Palestine south of Samaria and west of the Jordan. The real centre of Jewish life all through the history of the nation. Its capital was Jerusalem.

Mo'-ses. Born in Egypt during bondage of Israelites there, but educated at the court of Pharaoh. Flew to Sinai, but returned at the call of God, and led Israel out of Egypt, and through the desert. Received the law for Israel from God on Sinai. Died on Mt. Nebo.

Na-than'-a-el, same as Bartholomew. Native of Cana. Found by Philip and brought to Jesus. Devout and guileless. Became an earnest disciple of Christ.

Naz'-a-reth. A town set in a basin in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

Nico-de'-mus. A ruler of the Jews, a teacher of Israel, and a Pharisee. At first came by night to Jesus as an inquirer; then, as a secret disciple, defended Him before the Sanhedrim; and at last boldly brought spices to anoint His body.

Phar'-i-sees.—*Separatists.* A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms, and the oral teachings of the elders. This zeal was too often associated with sinful and bigoted lives.

Phi'-lip. Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudice by "Come and see." A man of timid, inquiring mind.

Sa-ma'-ri'-a. The capital city of Northern Israel. Name came by degrees to be applied to the whole district.

Sa-mar'-i-tans. Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Baffled in their wish to share in rebuilding the temple at Jerusalem, they built a rival temple in Mt. Gerizim, and remain to this day hostile to the Jews.

Si-mon Pe'-ter. Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

Si-lo'-am. A pool at the southern base of Ophel, receiving, by a long conduit, water from the intermittent spring, Enrogel, in the hill. These waters were thought to cure diseases.

Sy'-char. A village at the eastern base of Ebal, one mile east from Shechem and Jacob's well. The home of the Samaritan woman who received the water of life and brought many to know the Lord.

Ti-ber'-i-as. In O.T. Chinnereth. In N.T. Galilee or Tiberias. Called, like the town, after Tiberias Cæsar. It is an oval expansion of the Jordan, about twelve miles long by five wide. It had many towns on its banks. It was exposed to sudden storms from the mountains.

International Bible Lessons

Studies in the Gospel by John

FIRST QUARTER: LESSON CALENDAR

1. January 1	Christ The True Light. John 1: 1-14.
2. January 8	Christ's First Disciples. John 1: 35-46.
3. January 15	Christ's First Miracle. John 2: 1-11.
4. January 22	Christ and Nicodemus. John 3: 1-16.
5. January 29	Christ at Jacob's Well. John 4: 5-15.
6. February 5	The Nobleman's Son Healed. John 4: 43-54.
7. February 12	Christ's Divine Authority. John 5: 17-27.
8. February 19	Christ Feeding the Five Thousand. John 6: 1-14.
9. February 26	Christ at the Feast. John 7: 14, 28-37.
10. March 5	Christ Freeing from Sin. John 8: 12, 31-36.
11. March 12	Christ Healing the Blind Man. John 9: 1-11.
12. March 19	Christ the Good Shepherd. John 10: 1-16.
13. March 26	REVIEW.



LESSON VI.

THE NOBLEMAN'S SON HEALED

Feb. 5, 1899

John 4: 43-54. Commit to Memory vs. 49-51.

43. Now after (1) two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. (2) So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain (3) nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. (4) Then said Jesus unto him, Except ye see signs and wonders, ye will (5) not believe.

49. The (3) nobleman saith unto him, (6) Sir, come down ere my child die.

50. (4) Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his (7) servants met him, and told him, saying, Thy son liveth.

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

53. So the father knew that it was (8) at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Revised Version.—(1) The two days; (2) He came therefore; (3) Marg., King's officer; (4) Jesus therefore said; (5) In no wise; (6) Marg., Lord; (7) Marg., Greek, bondservants; (8) At that hour in which.

GOLDEN TEXT

LESSON PLAN

TIME

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

CHRIST HEALING A SICK BOY.

December, A. D. 97.

DAILY READINGS

I. WELCOME, 43-45.

PLACES

—John 4: 43-54. The nobleman's son healed.

—John 8: 12-25. Doings at the feast.

—Matt. 8: 5-13. A believing centurion.

—Matt. 9: 18-24. A ruler's faith.

—Heb. 4: 9-16. Boldness in prayer.

—Heb. 11: 1-6. Necessity of faith.

—1 John 5: 10-15. Faith and Life.

By the Galilaeans; Because of his wonderful works in Jerusalem.

II. SOUGHT FOR, 46-49.

At Cana; By a nobleman; To heal his son; Who would not be put off.

III. TRUSTED, 50.

Jesus said "Go"; He believed and went.

IV. BLESSING, 51-54.

Life to the sick; A better life to all.

Cana, a village of Galilee, near Nazareth; Capernaum, a city on the north-western shore of the Sea of Galilee.

CATECHISM

Q. 47. What is forbidden in the first commandment.

A. The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

LESSON HYMNS 87 (Ps.), 92, 95, 167, 544, 147.

CONNECTING LINKS

The conversation with the woman at the well resulted in her conversion. On her testimony many of the Samaritans believed on Jesus (ch. 4: 39). At their request He tarries with them, and many more believe because of His own teaching (v. 41, 42). At the end of the two days He resumes His journey into Galilee.

J. med. June

EXPOSITION

I. Welcomed, 42-45.

V. 43. "Now after two days." Jesus won more disciples during those two days in Sychar than by many months of toil in Judæa. The Samaritans were readier to receive the Gospel than His own countrymen, the Jews.

V. 44. "A prophet hath no honor in His own country." A common proverb, which Jesus' use of it has perpetuated to this day. It usually happens that people do not recognize the greatness of one who has been brought up among them. It was, consequently, not to be expected that Jesus would attract as much notice in Galilee as in Judæa, and that, therefore, He would likely find the privacy which He sought. He needed rest after the toil and strife in Judæa (v. 1) and time more thoroughly to instruct His disciples the things of the kingdom.

V. 45. "The Galileans received Him." The proverb was not fulfilled in the case of Jesus. The Galilean pilgrims to the feast at Jerusalem had seen the miracles wrought there (ch. 2 : 23) and were profoundly moved by them. The miracles were evidence of His claim to be from God. They had convinced Nicodemus (ch. 3:3).

"They also went to the feast." This explanation John makes, as he is writing after the destruction of Jerusalem, when old customs were much disturbed, and (for strangers, who might have been puzzled to know why Galileans should have gone to a Jerusalem feast. At the three great feasts in the holy city Jews assembled from all parts of the world, the Galilean Jews with the rest.

II. Bought for, 46-49.

V. 46. "Where He made the water wine." Note how John keeps the evidence of Christ's divinity to the front. John's whole Gospel hinges on verse 31, chap. 10, which see.

"A certain nobleman." (R. V. margin "king's officer.") He belonged to the neighboring court of Herod Antipas, who was tetrach of Galilee, and enjoyed the title of king by courtesy.

"At Capernaum," twenty-five miles distant from Cana. Jesus did many "mighty works" at Capernaum later on, but, alas! there were few to believe. It is one of the cities on which His doom fell because of their refusal to believe and repent. (Matt. 11: 23.)

V. 47. "When he heard that Jesus was come."

This shows how quickly and how far the report of the movements of Jesus had spread. "He went unto Him and besought", as did Jairus, the ruler of the synagogue, for his little daughter (Mark. 23 : 23). His need humbled him. The "king's officer" implores help from the "carpenter's son". With a child "at the point of death" ceremony goes to the winds. How overwhelming is the love of parent for child! No child can comprehend it. No wonder that even the children of God who keep the closest to Him understand so little of the infinite love of the Father in heaven for His own.

"Come down," Capernaum was on the lake shore, Cana, inland. "Heal his son." No earthly ruler could do this. (See 2 Kings 5:7.) How infinitely above all human power or authority is that of this Lord from Heaven.

V. 48. "Except ye see signs and wonders." Signs are miracles as manifesting the divine presence and power. Wonders are miracles as marvellous works. The apparent rebuke here administered, was to test and, at the same time, stimulate, the nobleman's faith. His faith rises to the occasion; for his sense of need and helplessness is intense.

V. 49 "Sir, come down ere my child die." The petitioner's mind was full of one thing—the peril in which his son stood—and so his prayer was brief and direct. Compare Peter's cry "Lord save me!" when sinking in the sea (Matt. 14:30.)

III. Trusted,

V. 50. "Go thy way; thy son liveth." Jesus speaks with the calm confidence of one who knows His own power. He makes no display, and feels no acknowledgment. He just does the thing the nobleman asks Him to do and says no more about it. "He went his way." How quieting faith is and how marvellously strong was this man's trust!

IV. Blessing, 51-54.

V. 51. "His servants met him." They knew his anxiety to hear of his son's condition. "Thy son liveth." The servants confirm the word of Jesus. His words always correspond with facts.

V. 52. "Yesterday at the seventh hour." T

journey home was not finished until the next day. Some accident may have hindered. Or he may have been so sure of the cure that he was in no hurry to get the testimony of his eyesight. "He that believeth shall not make haste." "The father left him." This is one of the cases in which Jesus wrought miracles at a distance. For others see Luke 7 : 1-10; Mark 7 : 24-30.

Such instances teach that Jesus can help us though we do not see Him.

V. 53. "*Himself believed.*" He had now the evidence of personal experience to convince him of the power of Jesus. Compare the blind man of John 9. "*And his whole house.*" Like the jailor of Philippi, the belief of this father was shared in by his whole household (Acts 16 : 34).

ILLUSTRATION AND APPLICATION

"*The Galileans received Him . . . feast,*" v. 44. For thirty years Jesus had lived in Nazareth, and during all that time the Galileans had seen nothing remarkable about Him. It was not till they saw Him through the eyes of the people of Judea that they realized His greatness. Had His neighbors only taken the trouble to watch Him closely as He toiled at the carpenter's bench, they would have discovered that He was no ordinary man. Strange that men should work and talk with the Saviour year in and year out and not know Him! But even yet we may easily miss seeing Jesus because we are not looking for Him.

"*Whose son was sick,*" v. 46. How family affliction appealed to the sympathy of Jesus! The widow of Nain following to the grave the body of her only son, Jairus in distress about his little daughter, the bereaved sisters of Bethany, and now this courtier-father, all found him ready to enter into their grief. He could enter the more keenly into domestic sorrows because of His love for the members of His own family. What better friend to have in the home!

"*Except . . . signs and wonders . . . believe,*" v. 48. It is easier for us to trust God when we have the outward tokens of His favor. Trust was not hard for Job when all was well with him. But it was a different matter when possessions and family and health were taken from Him. It was not without a severe struggle that he learned to trust the bare word of God. But this is the kind of trust that God seeks from us. He wishes us to trust Him, as has been said, "without the certificate of flocks and herds."

"*Ever my child die,*" v. 49. When we are in intense earnest, as this father was, our prayers will be definite and pointed. When our need is urgent we shall telegraph to heaven for its supply, and shall wait for the answer with expectancy. The merchant who sends to a distant

country for goods does not fail to watch for their arrival. Nor should we, when we pray for something which we really need and desire, be satisfied until it comes.

"*Go thy way,*" v. 50. Jesus did not answer the request of the officer in the manner requested. He did not go down to Capernaum. We must receive blessings from the Lord on His own terms and in His own way.

"*Thy son liveth.*" Jesus will accept faith, although it is imperfect as this man's was, and will strengthen it. When the first bridge across the gorge at Niagara was to be built an arrow was shot across the chasm and to the arrow was attached a silken thread. The thread drew after it a piece of twine and the twine a cord, and the cord a rope, and the rope a cable. Then it was easy to build the bridge. The silk thread made the connection between the two sides of the gorge and all the rest followed. Our faith may be like that slender, brittle thread, but it makes the connection between us and Christ and He will use it to convey to us His blessings.

"*His servants met him . . . thy son liveth,*" v. 51. It is a good thing to be the bearer of glad tidings. These servants had a pleasant duty to perform, when they went to meet their returning master. We may have the joy of bringing the Gospel to those who need it. Boys and girls may help in this work. There is a story told of a little girl in England who as her birthday came round asked that she might have two Bibles for a birthday gift. She got the Bibles, one printed in English and the other in one of the languages of India. The English Bible she kept and the other she sent to India, having first written on the flyleaf, "Annie, a little girl in England, who loves the Lord Jesus, to some one in India, who, she hopes, will learn to love Him too." Years passed away and Annie became a woman. She went to India as a missionary. Shortly after her arrival in that

country she was visiting a native home and was talking to the ladies. To her surprise she found that they were Christians. When she asked how they had learned of Christ, they brought her a Bible which some one had given them long before and on opening it she saw the words she had herself written: "Annie, a little girl in England, who loves the Lord Jesus, to some one in India, who, she hopes, will learn to love Him too."

"The same hour . . . thy son liveth," v. 53. Jesus was at Cana. The sick lad was at Capernaum, twenty miles away, yet at the very hour when Jesus said to the father, "Thy son liveth," the fever left him. Jesus then was really present at that sick bed at the "seventh hour," was He not? And yet His bodily presence was miles away from Capernaum. This fact teaches

that Jesus can be and is present with us, though His body has long since vanished from the world. Although we cannot now hear His voice or feel the touch of His hand, He is as near to those who trust Him as He was to the disciples who cried to Him in the storm for deliverance.

"And his whole house." The household followed the example of its head. These lines may be read by parents. You are responsible for the example you set before your children. "Do you mean that these sweet children shall never have any help from their father to get to heaven?" asked a pastor of an unconverted father, as the two stood one night beside the cribs of the sleeping little ones. The man was deeply touched and in a short time became an active and useful member of the church.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Christ's miracles as evidences of His divine power.
2. Shew from the miracles of Jesus that He is full of compassion.
3. What the faith of one may do for a household.

BLACKBOARD REVIEW

THE DYING	S	ON
THE HEALER		UGHT
THE WORD		ROKEN
THE CHILD		SPARED
THE HOUSEHOLD		AVED



LESSON VII.

CHRIST'S DIVINE AUTHORITY

Feb. 12, 1899

John 5: 17-27. Commit to Memory vs. 24-27. Study Chap. 5: 1-28.

17. But Jesus answered them, My Father worketh (1) hitherto, and I work.

18. (2) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, (3) but said also that God was his Father, making himself equal with God.

19. (4) Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father (5) do: for what things soever he doeth, these (6) also doeth the Son likewise.

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

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

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

Revised Version.—(1) Even until now; (2) For this cause, therefore; (3) Also called God his own Father; (4) Jesus therefore answered; (5) Doing; (6) The Son also doeth in like manner; (7) For neither doth the Father judge any man; (8) All may honor the Son; (9) Which sent Him; (10) Eternal; (11) Cometh not into judgment, but hath passed out of death into life; (12) Even so gave He; (13) Also; (14) Gave him; (15) "Also" omitted; (16) Marg., A Son of man.

23. That (8) all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father (9) which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath (10) everlasting life, and (11) shall not come into condemnation; but is passed from death unto life.

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

26. For as the Father hath life in himself; (12) so hath he given to the Son (13) to have life in himself.

27. And (14) hath given him authority to execute judgment (15) also, because he is (16) the Son of man.

GOLDEN TEXT

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

DAILY READINGS

M.—John 5: 1-9. Healing at Bethesda.

T.—John 5: 10-16. Enmity and persecution.

W.—John 5: 17-27. Christ's divine authority.

Th.—John 5: 28-35. John's testimony.

F.—John 5: 36-47. Testimony of the Scriptures.

S.—2 Peter 1: 10-18. The Father's testimony.

S.—Heb. 1: 1-9. Glory of Christ.

LESSON PLAN

CHRIST'S DIVINE AUTHORITY.

I. A BOLD CLAIM, 17, 18.

"My Father"; Which affronts the Jews as blasphemy.

II. ITS EXPLANATION, 19, 20.

The Son does what He sees the Father do; The Father has shown Him because He loves Him; And will show Him greater things still.

III. ITS DETAILS, 21-27.

In raising men from the dead and in the last judgment

TIME

Uncertain, but possibly three months after the last lesson, spring of A.D. 28, Feast of Passover (ch. 5: 1).

PLACE

Jerusalem, at or near pool of Bethesda, recently identified, near church of St. Anne, at northern angle of city.

CATECHISM

Q. 48. What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

LESSON HYMNS 24 (Ps.) 90, 249, 149, 598.

CONNECTING LINKS

Jesus is again at Jerusalem. It is probably three months after the healing of the nobleman's son and the Feast of the Passover. At the Pool of Bethesda, and on the Sabbath day he heals a man who had been crippled and helpless for thirty-eight years. It was done quickly and quietly. Jesus said "Take up thy bed and walk," and the man did what he was told to do. It was a capital opportunity for His enemies; for the healing was done on the Sabbath day. Jesus had bade the man carry his bed and that was, according to their interpretation of the law, a breaking of the Sabbath. They make it the occasion of a fierce onset. "For this cause did the Jews persecute Jesus because he had done these things on the Sabbath day." The lesson gives part of the controversy which followed and contains marvellous words by this Son of man concerning his relationship to God.

EXPOSITION

I. A Bold Claim, 17, 18.

V. 17. "My Father worketh hitherto and I work." In substance, "I am only doing what God My Father does. No day of rest appointed for weary mortals that they may be refreshed in body and in spirit prevents Him from continuing His unceasing kindness and mercy to

men. His sun shines, His rain falls, on the Sabbath as on other days. His merciful Providence never rests. In healing the cripple I am but following in His footsteps. The very essence of the Sabbath law demands the doing of acts of mercy on that day, even as it gives special leisure and opportunity for the doing of them."

V. 18. "The Jews sought the more to kill Him." They persecuted Him because He had told the man on Sabbath to carry his bed, no doubt citing Ex. 31: 14, 15. They sought the more to kill Him because "He called God His own Father," R.V. He was a blasphemer, they said, in thus making Himself equal with God. Blasphemy was punishable with death. Lev. 24: 11-16. The question is, was Jesus guilty of blasphemy in this bold claim of His to oneness with God? He proceeds to vindicate Himself by unfolding the relation between the Father in Heaven and Himself, the Son of God.

II. Its Explanation, 19, 20.

V. 19. "The Son can do nothing of Himself." What an unexpected line of defence! They looked for Him either to back down from the claim made, or to affirm more confidently still His Divine authority.—"I am equal with the Father, I am one with God." He does neither the one nor the other, but says, "I cannot act independently of the Father in Heaven. It is only what I see Him do that I do. His will and His way are mine." The Jews were keen enough to perceive that this manner of speaking implied on Jesus' part an absolute confidence that He and God were really one, that it was a stronger re-affirmation of His equality with the Father than any formal attempt to prove it would have been. How different, too, this self-effacing spirit—the Father all and the Son doing as the Father does—from the spirit which possessed His accusers, v. 44.

V. 20. "For." This explains the community of thought and action on the part of the Father and the Son. Love is the key to the mystery. "The Father loveth the Son." "This is the revelation of the very heart of the Godhead, i.e., the heart of the Father to the Son, whence flows all Divine love to ourselves—words that tax theologians; words that speak home to the hearts of children." (Reith.)

"Greater works": healing and life for the soul as we shall presently see.

III. Its Details, 21-27.

V. 21. "Quickeneth." Giveth life, and life in the fullest sense, Rom. 4: 17; 8: 11.

"The Son quickeneth." See ch. 6: 33; 11: 25; 1 Cor. 15: 45.

V. 22. "Hath committed all judgment." The giving of life is one of the "greater works." The judging of men is another. Jesus Christ is to be the judge (Acts 10: 42; Rom. 14: 10; Matt. 25: 31, 32).

V. 23. "That all men should honor the Son." "The great peril threatening the Jews was that [failing to recognize Jesus as the Messiah] they should deny honor to the Son and thereby incur the guilt of refusing honor to the Father." (Dods.) The highest honor we can pay the Father is to believe on Him whom He has sent to reveal Himself to us.

V. 24. "Have everlasting life." The steps to life are "hearing" and "believing" (Rom. 10: 17). This life is a present possession. As we now hear and believe, so we now have eternal life, ch. 3: 15; 36. All men must appear before the judgment seat of Christ (2 Cor. 5: 10). But the judgment of believers is already determined in the act of giving them life (Rom. 8: 1). They "shall not come unto condemnation." Their resurrection will not be the "resurrection of damnation" but the "resurrection of life" (v. 29).

V. 25. "The hour"; "epoch." "Is coming", will fully come and is already here in its beginnings. "The dead shall hear." Those who are in the realms of death, the spiritually dead, as in vs. 28, 29. "They that hear." Literally "Those hearing," the construction in the Greek indicating that not all, but only a certain class, of the "dead" are meant. "All the dead hear, but not all give ear" (Weiss), and those alone that give ear shall live.

V. 26. "The Father hath life in himself." We have not life in ourselves, but God has. That life is in Him and His Son. His Son as Mediator is for us the source of life. The source of life is not higher up than the Son. It is in Him. He says, "ye will not come to Me, that ye might have life." He is the fountain of life.

V. 27. "Because he is the Son of man." The judge of men has, not only Divine attributes, but also human sympathies. It is our Elder Brother who is to be our judge.

ILLUSTRATION AND APPLICATION

"My Father worketh . . . and I work," v. 17. It requires no small perversity to bring up these words to fortify Sabbath-breaking. How much work or how little is lawful on the Sabbath and what recreation may be taken is easily settled by remembering the terms of the Sabbath commandment, "Remember the Sabbath day to keep it holy," a day set apart and sanctified to the direct service of God, all common tasks and pleasures to give way before the higher call to worship, and to deeds of mercy, and the heavenly joy which these bring.

"Sought the more to kill him," v. 18. For the double reason that they were bigots and were filled with envy—a bad combination, truly. What a pitiful show poor human nature can make of itself. Here was the Lord of glory come to earth with boundless blessing for men in His hand; and yet, because He could not lie in the narrow bed of their man-made restrictions, and because they saw that He was wiser and better than themselves, these Jews rage furiously against Him even to seeking His life.

"The Son quickeneth," v. 21. This is one of Christ's great prerogatives. He gives life. It was for this purpose that He came to earth. "I am come that they might have life." He comes possessed of this life, He has life in Himself, and is the source of life. He comes also to bestow life, "that he should give eternal life to as many as thou hast given him." I one day saw an iceberg at sea. A little stream of water was flowing over the side. Admiral McClintock, who had made voyages to the Arctic, told us that the stream was flowing from a small pond on the top of the iceberg. The snow had melted in the heat of the sun and settled in a little hollow. He said that it was fresh water, and sometimes famished ships' crews got supplies from this source. The iceberg was a crystal cup sent out from a distant shore, carrying in its hollow a little fresh water, and bearing it out on the open sea, whose salt waters can never quench thirst. Here, on the desolate sea of human sin and sorrow, Christ brings to the lips of every one that is athirst a pure crystal cup, and in it there is for him a drink of life-giving water.

I knew two little children, who had come from a Southern climate to live in Canada, very much puzzled when, for the first time, they saw

the falling snow. After talking it over for a time, they both seemed quite satisfied with the conclusion to which they came, that the snow was coming down from out of heaven. This was the fancy of children, but the truth concerning the water of life is that it comes down from heaven and the Son of God is the bearer of it to the children of men.

"Hath committed all judgments unto the Son," v. 22. It is as the Son of man that He judges. "Hath given Him authority to execute judgment also because He is the Son of Man" (v. 27). It is "this same Jesus" that is to sit on the great white throne at the last day. The one, who by His human sympathies and divine attributes is fitted to save men, is by the same qualifications fitted to judge men.

"He that heareth my word," v. 24. One of the great things required of men is hearing. We are to hear His Word. No voice was ever heard on earth like His voice. When He met a funeral procession coming out of the city of Nain, He touched the bier and said to him who was being carried upon it, "Young man, I say unto thee arise," and he who was dead sat up and began to speak. He entered the room where Jairus' little daughter was lying dead. He said, "Maid, I say unto thee arise," and she who was dead sat up and He commanded to give her something to eat. He came to the grave of Lazarus who had been dead four days. He said, "Lazarus come forth," and the sound entered the dull, cold ear of the dead; it waked him, and he came forth living. The sound of that voice reaches the spiritually dead. It is heard by them. It is to them Christ speaks when He says, "He that hath ears to hear let him hear."

"And believeth on him that sent me," v. 28. The testimony of God is that He hath sent His Son. We are required to believe that testimony, to believe in the Father as revealed by Christ. Jesus, in conversation with Nicodemus, compares believing to looking. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." Imagine one adrift on the boundless sea. He sights a ship, and tries to attract the attention of those on board. It is his only chance. He intently looks for an answer to his signal, and in that look there

is the outgoing of his very life. So the sinner in his helplessness looks to Christ. It is his only hope, and in his anxious looking unto Jesus there is the outgoing of his very heart.

"*They that hear shall live,*" v. 25. Hearing and believing bring us into personal relationship to Christ the quickener. So close is that relationship that His life flows into us, and because He lives we shall live also. We are dead till Christ gives us life. The life He gives is a present possession, and how satisfying! Christ in conversation with the woman of Samaria made a comparison between the water in the well and the life that He had come to give. Long ago I saw two men dig a well. When they had gone down through the soil seven or eight feet they came to the solid rock. They worked for many days with pickaxe and crowbar and drill and blasting powder till a good many tons of this rock had been taken out. At last they cut a vein of the great underground water system and a stream came gushing up. That well has ever since provided water for a family and is still as pure and

limpid and living as at the first, and the promise of nature is that it shall not fail. It is not always easy to open a well in the hard and stony human heart, but when the work is done the well is there for all time and for eternity too, for the promise of Christ is, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

"*And shall not come into condemnation,*" v. 24. Hearing and believing bring us into personal relationship with Christ the Judge, and so close is that relationship that our lives are hid with Christ in God. There is no condemnation now to him who believes, and there never will be any. The love of God is in the heart of the believer now, the love which God has for him, and that love is unchangeable and eternal. If we pass into eternity with the love of God shed abroad in our hearts, we know that at the judgment that love cannot be changed to wrath. The love shed abroad in our hearts now is the earnest of eternal life in the land where love and life are one.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.
2. Show from other passages of Scripture that it is Jesus who is to be the Judge.
3. Describe the bringing to life of Jairus' daughter.

BLACKBOARD REVIEW

THE SON

THE LIFE GIVER

THE JUDGE

LESSON VIII.

CHRIST FEEDING THE FIVE THOUSAND

Feb. 19, 1899

John 6: 1-14. Commit to Memory vs. 9-11. Compare Matt. 14: 13-21; Mark 6: 31-44. Luke 9: 10-17.

1. After these things Jesus went (1) over the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed Him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into (4) a mountain, and there he sat with his disciples.
4. And the passover, (4) a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy (5) bread that these may eat?
6. And this he said to prove him; for he himself knew what he would do.
7. Philip answered him, Two hundred pennyworth of (5) bread is not sufficient for them, that everyone of them may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, which hath five barley

loaves, and (5) two small fishes; but what are they among so many?

10. And Jesus said, Make the (7) men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, (8) he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

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

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

14. (9) Then those men, when they had seen the miracle that Jesus did, said: This is of a truth that prophet that should come into the world.

Revised Version.—(1) Away to the other side of; (2) Beheld the signs; (3) Diseased; (4) The; (5) Mary, Gr. Loaves; (6) Fishes; (7) People; (8) Simply. "He distributed to them that were set down"; (9) When therefore the people saw the sign which He did.

GOLDEN TEXT

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

DAILY READINGS

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

LESSON PLAN

CHRIST FEEDING THE FIVE THOUSAND.

- I. THE HUNGRY CROWD, 1-4.
Following because they had seen His miracles.
- II. THE QUESTION OF SUPPLY, 5-9.
Jesus asks; Philip answers; Andrew suggests.
- III. AN ABUNDANT FEAST, 10, 11.
5,000 fed.
- IV. THE FRAGMENTS THAT REMAINED, 12, 13.
Twelve baskets full.
- V. THE EFFECT OF THE MIRACLE, 14.
Jesus the Prophet.

TIME and PLACE

Probably a year after last lesson and on northeast shore of sea of Galilee.

CATECHISM

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

LESSON HYMNS—76 (Ps.), 17, 3, 201, 202.

CONNECTING LINKS

The first five chapters of John's Gospel belong to Christ's Judean ministry. Between chapters 5 and 6 are to be placed the events recorded in Matthew 4: 12 to 14: 15; Mark 1: 14 to 6: 30; Luke 4: 14 to 9: 10. These events represent His ministry in Eastern Galilee, which closed with the death of John the Baptist. The lesson belongs to His ministry in Northern Galilee, which lasted from the death of John the Baptist to Christ's final departure from Galilee. The miracle of the feeding of the five thousand is the only one that is given by all four of the evangelists.

EXPOSITION

I. The Hungry Crowd, 1-4.

V. 1. "After these things." A considerable time elapsed between the events of the last chapter and those of this lesson. It is supposed to have been not less than a full year. "Went over the sea"; to the north-eastern shore, "a desert

(or sparsely inhabited) place," belonging to the city called (Julias) "Bethsaida" (Luke 9: 10).

V. 2. "A great multitude followed Him." While Christ crossed in a boat, they journeyed by land. The distance was not very great, possibly a two hours' tramp. By keeping near the

shore they could see the direction in which the boat was heading. (See Matt. 14 : 13; Mark 6 : 33.) "*Because they saw His miracles.*" "They beheld the signs which He did." (R.V.) John avoids using the ordinary word for miracle (*Dynamis*, power, from which we derive dynamo, dynamic, etc.) and thirteen times uses a word signifying "sign." The great aim of John's Gospel, as he takes care to state in chap. 20 : 31, is to set forth Jesus as the Divine Messiah. The miracles are "signs" of His Divinity. They are such works as only God could do. Hence John's choice of the word "sign" when speaking of the miracles.

V. 3. "*A mountain.*" "The mountain" (R.V.), the hilly country in contrast with the low-lying shore. Jesus sought solitude with His disciples and was engaged in conversation with them when the main body of the people arrived. Some of the fleet-footed had indeed out-distanced the boat, and were on the beach to welcome Him. (See Mark 6 : 33.)

V. 4. "*The Passover.*" This fixes the time of year as April. In Palestine it was early summer, the barley being ripe. Great throngs were on their way to attend the feast at Jerusalem. They would readily turn aside to see and hear the wonderful Rabbi of Nazareth. The excitement of the people on hearing of John's death would also tend to swell the crowd.

II. The Question of Supply, 5-9.

V. 5. "*Saw a great company come.*" A great multitude always awakened Christ's solicitude, sometimes saddened Him. "*He saith unto Philip.*" From the other evangelists we learn that, when the day was far spent, the disciples urged their Master to send the multitude away to the country houses and villages to obtain food. Here Christ is represented as questioning Philip concerning bread for them immediately on their arrival. Archbishop Trench supposes that our Lord put the question to Philip early in the afternoon, and then left the difficulty which he had suggested to work in the minds of the disciples; bringing them, as was so often His manner, to see that there was no help in the common course of things, and when they had acknowledged this, and not before, stepping in with His higher aid.

V. 6. "*To prove him.*" To test his insight and trust. Philip, alas! falls short. Even the

best learn but slowly how great and gracious the Saviour is. "*He Himself knew.*" Yet He refrained from disclosing His purpose until the disciples felt the urgency of the case, and were prepared to profit by the lessons of the great sign.

V. 7. "*Two hundred pennyworth.*" A sum equal to more than thirty dollars. The penny or denarius was worth about seventeen cents and was the amount usually paid in those times for a day's labor. (See Matt. 20 : 2.)

V. 9. "*A lad.*" Literally a little lad or "*lad-die.*" Happy lad, whose luncheon was to feed a famishing multitude! "*Five barley loaves.*" The common coarse food of the poor. The loaves of that day were extremely small, not greatly exceeding in size family pilot biscuit. Three were required for a meal for one man. (See Luke 11 : 5.) "*Two small fishes.*" The word for fish is peculiar. It primarily means anything eaten with bread. Here it refers to a small fish which was usually dried and eaten as sardines are. Millions of them were caught in the lake. "*What are they among so many?*" ridiculously insufficient, evidently; and yet in the remark of Andrew there is a glimpse of faith's "*rising expectancy of impossible possibility.*"

III. An Abundant Feast, -11.

V. 10. "*Men sit down.....grass.*" Mark states that the men sat down (reclined) in ranks, by fifties and by hundreds. It was only the men who were arranged, and of whom an accurate count was made. The women and children, separate from the men, were apparently served promiscuously.

V. 11. "*Took the loaves.*" This seems to have been a formal act which went before the blessing. (See Luke 24 : 30; I. Cor. 11 : 23.) "*Given thanks.*" It was customary among the Jews for the father of the family to give thanks before meals. "*As much as they would.*" With this compare "take a little" in verse 7. Whether the food multiplied in the hands of the disciples and of the hungry multitude, or only in Christ's hands, we cannot say. All we know is that there was enough for every one and to spare.

IV. The Fragments that Remained, 12, 13.

V. 12. "*Gather up the fragments.*" "The broken pieces." (R.V.) Likely not the fragments left by the multitude but the pieces broken by Christ beyond what was needed. He gives a

lesson here also on the folly and sin of wastefulness.

V. 13. "Twelve baskets," the scrip or basket of twigs slung over the shoulder, and the invariable companion of the Jews of the lower classes (Reith).

V. The Effect of the Miracles, 14.

V. 14. "Then those men." "When, therefore, the people" (R.V.), those that had just been fed. "That prophet." The Messiah. (See Deut.

18: 15-18.) From Matt. 16: 14 we learn that there was expectation of the coming of Elijah to prepare the way for the Messiah, according to Malachi; also of the reappearance of Jeremiah or another of the great prophets of old. Among these distinguished personages there was one who by way of eminence was called "The Prophet." The leaders of the nation distinguished him from the Messiah. (See John 1: 20, 21.) Others, as the people here, confounded him with the Messiah.

ILLUSTRATION AND APPLICATION

"Went over the sea of Galilee," v. 1. Galilee's lake had a strong attraction for Christ. Whether furious storms made its waters to boil as a caldron, or deep peace rested upon it—

"When the stars their faces glass
In its blue tranquillity"—

Christ found delight in its varied scenery. As God and man He loved the beautiful, and Galilee's lake is beautiful. At that time it was the centre of much activity. A large fleet sailed out in the gloaming, and the crews fished all night. Craft of every description, from the richly-carved pinnacle to the Roman warship, plowed its waters. But no pinnacle was at Christ's disposal. Into a common boat he entered, and went over the sea seeking rest for Himself and His disciples.

"Great multitudes followed him," v. 2; and the Christ, weary as He was, taught and healed all the day long. He could never resist the appeal of a soul in need. And He was as willing to speak to one as to a thousand, to Nicodemus on the housetop or the woman at the well, as to the crowd in the desert. He loves the one sheep as dearly as the flock. Eugene Field tells, in his own exquisite way, of his little daughter's question: "Papa, what would you take for me?" and his reply:

"And I answered: 'A dollar, dear little heart,
And she slept, baby weary with play,
And I held her warm in my love-strong arms,
And I rocked her and rocked away.
Oh, the dollar meant all the world to me,
The land and the sea and the sky,
The lowest depth of the lowest place,
The highest of all that's high.

"All the cities, with streets and palaces,

With the people and stores of art,
I would not take for one soft throb

Of my little one's loving heart;
Nor all the gold that was ever found,

In the busy wealth-finding past,
Would I take for one smile of my darling's
face,

Did I know it must be the last."

"The Passover . . . was nigh," v. 4. So far as appears, Jesus did not attend it. It was too perilous to go to Jerusalem just then. The solemnities of the feast were, however, much in His mind. Perhaps He was thinking of the later Passover, when Himself, as the great Paschal Lamb, should be offered up to save men, and when Himself as the Paschal Supper, the Bread of Life, should be presented to the world. This comes out in the subsequent discourse, which occupies a good part of this long chapter, and for which the miracle of the feeding of the multitude was the preparation. Jesus fulfils Paul's idea of life—"This one thing I do." Every incident and opportunity are made to converge in the one purpose for which He came into the world, the saving of the world from sin.

"Where shall we buy bread that these may eat?"

v. 5. The Man of Nazareth was no sentimentalist. He had a care for men's bodies as well as for their souls. Suffering always touched His sympathy and drew out His aid. He is therein an example to us. It is a Christ-like task to care for the needy. The good Samaritan is His pattern of neighborliness, and at the day of judgment it is those who have fed the hungry, and given drink to the thirsty, and clothed the naked, and

cared for the stranger, and visited the sick, and succored the prisoner, who will be counted "blessed of my Father," and who shall "inherit the kingdom," Matt. 25. Philanthropy is a crowning characteristic of Christianity. A Christian or a Church at ease in the face of poverty or distress or oppression is a libel on the name of the Christ.

"*This he said to prove him,*" v. 6. Emergencies reveal character. In the moments least suspected we declare our inner selves to others. Hence the necessity of young people attending faithfully to the little daily duties of their childhood that they may be fitted for the great crises of life. Those who learn to be true in the former are not likely to fail in the latter.

"*He Himself knew what He would do.*" He always knows what to do in the time of extremity. Does He not often lead His people into desperate straits that, in delivering them, they may know His wisdom and love and power? Did we say that Jesus always knows what to do? There is one exception. He does not know what to do with the heart that persists in rejecting Him. On the other hand, He delights in doing the best possible for everyone that seeks to obey Him.

"*A lad here... five barley loaves,*" v. 9. A few years ago a little boy saved up his pennies until he had a dollar. With that a book on mission work in Korea was bought, and placed

in the library of the Presbyterian College, Halifax. One of the students read it, and was led by it to devote himself to work among the Koreans. This was Rev. W. J. McKenzie. And, although he sleeps his last sleep in that far Eastern land, three missionaries from our Church have taken up the work which he began. Let no boy think lightly of what he can do.

"*The disciples to them that were set down,*" A lesson on their share in the work of helping and saving men. The miraculous goes just so far, the providing of the food. Then human effort becomes indispensable for the distributing of it. Without the aid of the disciples the miracle would have fallen short. And so it ever is. God has provided salvation, full, rich, marvellous, in Christ Jesus; but men must make it known to their fellows. It is a glorious task, a task which ranks us as "laborers together with God," and if the disciples here stand for an example and encouragement to the teachers, not less does the lad giving his loaves and fishes stand for boys and girls who may and should help in giving the Bread of Life to a perishing world.

"*Gather up the fragments,*" v. 12. An emphasis on the value of littles. As the kindergarten motto runs: "Trifles make perfection; perfection is no trifle." Most people have only fragments of time for direct Christian work, and they are here encouraged to use them. A little apprentice to a worker in stained glass constructed a memorably beautiful window from the broken bits on the shop floor.

TOPIC FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Jesus' care for the distressed.
2. The lad whose luncheon fed the thousands.
3. Gathering up the fragments.

BLACKBOARD REVIEW

FOLLOWING
The 5,000 FAMISHING
FED

LESSON IX.

CHRIST AT THE FEAST

Feb. 26, 1899

John 7: 14, 26-37. Commit to Memory vs. 26-31. Study the whole Chapter.

14. (1) Now about the midst of the feast Jesus went up into the temple and taught.

28. (3) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29. (3) But I know him: for I am from him, and he hath sent me.

30. (4) Then they sought to take him; (5) but no man laid hands on him, because his hour was not yet come.

31. (6) And many of the people believed on him, and said, When (7) Christ cometh will he do more (8) miracles than these which this man hath done?

32. The Pharisees (9) heard that the people murmured such things concerning him: and the (10)

Pharisees and the chief priests sent officers to take him.

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

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

35. Then said the Jews among themselves, Whither will (11) he go that we shall not find him? will he go unto the (12) dispersed among the (13) Gentiles, and teach the (13) Gentiles?

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

37. (14) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Revised Version.—(1) But when it was now the midst; (2) Jesus therefore cried in the temple, teaching and saying; (3) I know him, because I am from him, and he sent me; (4) They sought therefore; (5) And no man laid his hands; (6) But of the multitude many believed; (7) When the Christ shall come; (8) Signs; (9) Heard the multitude murmuring these things; (10) Chief Priests and Pharisees; (11) This man; (12) Dispersion; (13) Greeks; (14) Now on the last.

GOLDEN TEXT

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

DAILY READINGS

M.—John 7: 1-18. Divided opinion.

T.—John 7: 14-27 } Christ at the
W.—John 7: 28-37 } feast.

Th.—John 7: 40-52. Enemies defeated.

F.—John 8: 19-20. Boldness in teaching.

S.—John 8: 21-30. Convincing words.

Sa.—Rev. 22: 13-17. Free invitation.

LESSON PLAN

CHRIST AT THE FEAST.

I. IN THE TEMPLE, 14.
In the midst of the feast; Teaching the crowd.

II. WHENCE HE WAS, 28, 29.
Publicly proclaimed ("cried in the temple"); From God.

III. HOW HE WAS REGARDED, 30-32.
The rulers would have taken Him, but they dared not; Many believed on Him; Officers sent to arrest Him.

IV. WHETHER HE WAS GOING, 33-36.
To Him who had sent Him; Out of their reach; A puzzle.

V. WHAT HE HAD TO BESTOW, 37.
The Water of Life.

TIME

Autumn of A.D. 29. Feast of Tabernacles.

PEACE

Jerusalem; The Temple.

CATECHISM

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His word.

LESSON HYMNS—559, 199, 126, 549, 136.

CONNECTING LINKS

Jesus had not been to Jerusalem since the feast mentioned in John 5:1. If that feast was a Passover, He was absent 18 months; if Tabernacles, 12 months: if Purim, 7 months. His brethren urged Him to go up to this Feast of Tabernacles (John 7:8-4). The "Jews" (probably the rulers) were waiting for Him, no doubt to arrest Him, if possible. (v. 11) The people were divided in their opinion of Him (v. 12). The common thought of all was, "Will He come?" In the midst of the festival week He suddenly appeared in the Temple and began to teach, as was His wont.

EXPOSITION

I. In the Temple, 14.

V. 14. "Midst of the feast," the third or fourth day. The Feast of Tabernacles was held from the 15th to the 21st of the seventh month. An eighth day was added by law (Lev. 23: 34-36). It was a very joyful feast. The people lived in booths made of the branches of trees to commemorate the life in the wilderness (Lev. 23: 42, 43). "In the Temple," probably Solomon's porch. The verses 28-36 give us a part of His

teaching concerning His origin and mission, and His approaching departure.

II. Whence He was, 28, 29.

V. 28. "Cried," implies elevation of voice and strong emotion. He is deeply stirred by their gross misconception of Him. "Ye both know me, and ye know whence I am." The words are to be taken with verse 27. They claim to know all about Him, and that, therefore, He cannot be the Messiah, whose origin

according to the current notion, was to be a mystery. Jesus says, "Yes, ye know me, and know my earthly parentage; but I have a higher origin of which you know nothing," and He proceeds to declare what this is. "*Not come of myself.*" Their objection implied that He was self-appointed. He, therefore, asserts His divine mission. "*True*" The word is the same in ch. 1: 9, "the true light." The meaning, therefore, is not "truthful," but "real, perfect." The one who sent Him was a real sender, and, therefore, He argues, His commission is genuine.

V. 29. "*I know Him.*" If they were ignorant of His origin, Jesus Himself was not. He was conscious of actual and perfect oneness with the Father (John 10: 15). Was He not the Son of the Father? (See Matt. 11: 27; John 3: 17.) "*I am from Him,*" of His very essence. (John 10: 39).

III. How He was Regarded, 30-32.

V. 30. "*They sought.*" His divine claim exasperated the rulers, and they would arrest Him for blasphemy (John 10: 33). "*His hour,*" the hour for His crucifixion. "*Not yet come,*" He was divinely protected. It was only when the Spirit of God ceased to restrain the hands of His foes that the hour of Jesus struck.

V. 31. "*But of the multitude many believed on him.*" (R.V.). The "multitude" refers to the common people as opposed to the rulers. "*Believed on him,*" Accepted Him as the Messiah. Their knowledge was but imperfect and their faith uncertain, but He reckoned them as true believers (Matt. 12: 20). "*And said,*" "kept saying," in answer to objections "*When Christ shall come.*" This does not imply doubt, but it was an argument to show that it was reasonable to believe that He had come. Note the advance on v. 12.

V. 32. "*The Pharisees.*" See Christ's estimate of them (Matt. 23: 13, etc.). "The chief priests and Pharisees" (R.V.), the official council of the nation. "*Sent officers.*" The beginning of the measures to which the crucifixion was the end. (Godet.) Perhaps not "*to take Him*" on sight, but to wait for a favorable opportunity.

IV. Whither He was Going, 33-36.

V. 33. "*Therefore*" (R.V.). In consequence of their sending to take Him. "*Yet a little*

while." He likely means, "I am to be with you for a little while only, take advantage of my presence; for soon I shall be with the Father."

V. 34. "*Ye shall seek me*"; not to put me to death, but for help. "*But shall not find me,*" i.e., when in your sore need you seek my help; as, for instance, at the destruction of Jerusalem, a generation later. "*Ye cannot come.*" The door would be shut by their impenitence and iniquity. It would be a moral impossibility for them to be with Him, for they were living at variance with the laws of His kingdom. (John 8: 22 24.) These dreadful words were spoken from a heart breaking with grief. Compare Luke 19: 41, 42.

V. 35. "*Said among themselves.*" A poor attempt at sarcasm on the part of the dumb-founded rulers. "*The Dispersion*" (R.V.). (See Bible Dictionary.) The word "*Gentiles*" is literally "Greeks." The Greek language, culture, and philosophy were so widespread that the "Greeks" stood to the Jew for all who were not of his own nation. "*Teach the Gentiles.*" There is contempt in their words; but they spoke better than they knew. (Luke 2: 32.)

V. 36. "*What manner of saying.*" "The saying haunts them, though they pretend to ridicule it." (Reith.)

V. What He had to bestow, 37.

V. 37. "*The last day, the great day of the feast.*" The eighth day, on which there was by law and custom "an holy convocation." (Lev. 23: 36.)

"*Cried.*" See on v. 28. "*If any man thirst.*" "On each of the seven feast days water was drawn in a golden pitcher from the pool of Siloam, and carried in procession to the temple, in commemoration of the water from the rock with which their fathers in the desert had been provided. On the eighth day, which commemorated their entrance into a land of springs of water, this ceremony was discontinued." (Dods, in Exp. Grk. Test.) Jesus was quick to meet the thought which moved the more spiritual among them, by the proclamation of Himself as prepared to satisfy thirst, and this undyingly. To "*come*" is to believe; to "*drink*" is to receive by faith the blessings which Jesus bestows. These are summed up in v. 39, for the man who has the Holy Spirit within him has everything that God can give.

ILLUSTRATION AND APPLICATION

"Ye both know me and ye know whence I am," v. 28. They knew that He was the carpenter's son, the peasant of Nazareth. They did not know, but they might have known, that He was born in Bethlehem according to the Scriptures. Much less did they know anything of His divine origin. We, too, may have an intellectual understanding of the facts of Christianity, and yet may have no real knowledge of Jesus. The facts of theology stored up in the mind may never affect the life. But faith in Jesus brings the true knowledge. It has a vitalizing torch. It changes the facts of theology into living forces in the life.

I knew an aged Christian lady who had lost three sons. One was drowned in the waters of Lake Erie. Another perished in the Atlantic. A third died in a New York hospital. I visited her one day, and ventured to speak of her sorrow. For a moment she said nothing; then she lifted up her face, that showed the marks of grief, and said, through her tears: "Though He slay me, yet will I trust Him." That was the knowledge of God which faith brings. It is the knowledge which is eternal life. It is a knowledge that the Pharisees never possessed.

"And many of the people believed in him," v. 31. This is the bright side of the picture. It is a gleam of sunshine through the clouds. It is a star shining in the night of unbelief. How it must have cheered the heart of Jesus to see the light of faith, though dim. The faith of those who believed on Him was defective; but Jesus never rejected any because of the weakness of their faith. He could not grant a blessing without faith; but, however feeble was the voice of faith, He was ever ready to bear, and, however weak the hand of faith, he was ever willing to fill it. He is the same to-day. He never changes. Have faith in God.

A little girl who was blind was taken from the arms of her father by another. She was perfectly content. The father asked: "Do you know who has you?" She answered: "No, I do not, but I know that you do." Let us trust the knowledge and goodness of Jesus even where we cannot see.

"The Pharisees heard the multitudes murmuring these things," v. 32. They heard and they were displeased. They would not believe them-

selves, and they were offended when others believed. What an awful commentary upon the hardness of the natural heart! They even prided themselves upon being surpassingly religious. But their creed was without a life to correspond, and their profession without character. The religion of the Pharisee was on the surface. It was like the Polar sea, of which Nansen tells us, which sometimes had fresh water upon the surface, but a few feet down was brine. We want more than a surface religion. What a man is in his heart will come to the surface in testing times. And if the heart is not sweet with the spirit of Jesus it will be bitter with the brine of sin.

"Yet a little while am I with you," v. 33. Jesus tenderly pleads with them to take advantage of His presence while they have the opportunity of doing so. How pathetic is His appeal: I am only to be with you a little while; make the most of your privilege.

"Once to every man and nation
Comes the moment to decide."

There are great moments in life when we stand at the parting of the ways. The voice of conscience, which is the voice of God, calls one way, the voice of the world, the other way. And perhaps there is a flower too many, or a voice too sweet, and the fatal choice is taken to the undoing of the soul. And even if one struggles back into the right way, something is lost that he may never recover. Browning is right:

"Life's business is just the terrible choice."

"Ye shall seek me and shall not find me," v. 34. How fearfully were these words fulfilled forty years later when, in the destruction of their city, they vainly looked for the Messiah to save them from their enemies! How sad when an opportunity is lost forever! How pathetic the story of the aged Carlyle standing beside the grave of his wife, whose life he might have made happier, and murmuring to himself: "If I had known! If I had known!" It is sad to lose an opportunity forever; but how incomparably sad to lose God forever! "Seek ye the Lord while He may be found. Call ye upon Him while He is near." It is well said by Bishop Ryle that "True repentance is never late; but late repentance is seldom true." The words of the same

author are to the point: "Men may please themselves with thinking it is kind and loving and liberal and large-hearted to teach and to believe that all men and women of all sorts will finally be found in heaven. One word of our Lord Jesus Christ overturns the whole theory. Heaven is the place where I am, He says to the wicked, and Where I am, ye cannot come. "They cannot come because they are morally and spiritually unprepared."

"Whither will He go that we shall not find Him?" v. 35. They do not understand the words of Jesus, but they attempt to ridicule them. It is easier to ridicule an argument than to answer it. It requires neither brains nor wisdom to make a first-class mocker. The world has always been using this weapon against the truth, and the laugh has been the loudest against the boliest. What reformer has not been vilified? What saint has not been treated with contempt? The Jews ridiculed the teachings of the Son of God. They mocked Him in His dying agonies; and, if we are faithful followers of Jesus, we may expect that the world will ridicule us too. But the servant is not greater than his master, and truth must triumph in spite of the world's scorn. To ridicule the truth is to show how ridiculous

man can make himself.

"If any man thirst let him come unto Me and drink," v. 37. Jesus alludes to the libation which was made every morning of the sacred week, and now on the eighth day was discontinued. The rite was intended to recall the flowing of the water from the smitten rock in the wilderness. The first words "if any man thirst" bring before our eyes the whole people consumed by thirst in the wilderness; and to all who resemble these thirsty Israelites Jesus addresses His invitation. "If any man thirst," he must thirst who would drink; he must feel his need who would come to Jesus. We may stand beside the sparkling stream of running water, but if we are not thirsty we will not stoop and drink. But the dust-stained traveller, with the fire of thirst hot within him throws himself down upon the bank and drinks till he is satisfied. He who does not realize his need will not come to Jesus. But the thirsty will come; and they who feel their need will drink from the fountain of His love.

"Now the frail vessel Thou hast made
No hand but Thine shall fill;
For the waters of the earth have failed,
And I am thirsty still."

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. A brief description of the Feast of Tabernacles and its ceremonies.
2. Some of the chief things that keep people nowadays from believing on Christ.
3. Heaven, a place where only the holy can be happy.

BLACKBOARD REVIEW

DIVINE AUTHORITY "I AM FROM HIM"
"I GO TO HIM"

A HEAVENLY GIFT THE WATER
OF LIFE

Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TOKONTO.

FIRST QUARTER.

STUDIES IN THE GOSPEL OF JOHN.

PREVIEW.

The lessons for the present quarter are in John's gospel: Studies in the life of Christ. We see CHRIST in His different manifestations as THE LIGHT OF THE WORLD, GIVING LIGHT THROUGH HIS WORDS AND WORKS.

We see Him:

1. Introduced as the Light, John 1: 1-7, 5-46.
2. Drawing the disciples to the light, John 1: 35-46.
3. Brightening a feast with His light, John 2: 1-11.
4. Casting light on the way of life, John 3: 1-16.
5. Satisfying with light and grace, John 4: 1-15.

6. Bringing healing and light to a home, John 4: 43-54.
7. Reflecting God's Light, John 5: 17-27.
8. Bestowing light and cheer on the needy, John 6: 1-14.
9. Inviting all to come to the light, John 7: 14, 28-37.
10. Bringing light into a prison, John 8: 12-31-36.
11. Opening blind eyes to the light, John 9: 1-11.
12. Leading His flock in His light, John 10: 1-16.
13. Review—CHRIST THE LIGHT OF THE WORLD.

LESSON V.—January 29, 1899.

CHRIST AT JACOB'S WELL, John 4: 5-15.

PREVIEW THOUGHT: Christ gives Light through His words and works.

Golden Text.—"Whosoever drinketh of the water that I shall give him shall never thirst."—John 4: 14.

To-day's Lesson Thought.—Jesus satisfies with light and grace.

Connection.—Draw a square with two strokes in it. Recall the scene of last lesson. What was Jesus telling Nicodemus? To day we shall hear Him telling a poor sinful woman about this new life.

Introduction.—Did you ever see a well from which people in the country get water? Sometimes wells have pumps in them. Sometimes they are open, with a low stone wall around them. Water is drawn up in a bucket with a rope or chain. How does water get into those wells? The spring dries up sometimes, and there is no more water. People are in great trouble when they cannot get water. In hot countries people sometimes die because they cannot get water. Were you ever very thirsty? Was it not nice to get a cool, refreshing drink of water? Did you get thirsty again?

Lesson Story.—We are going to hear about a well that Jesus came to, as He and His disciples were walking from Jerusalem to Galilee.

(Draw a square at each end of the board.) This well was in Samaria. It was called Jacob's well. (Draw outline of a well.) (It was now eight months after the talk with Nicodemus. During this time Jesus had been preaching to and helping people as He went along.) Jesus came to Jacob's well about noon. The day was hot. He was weary with His long walk, and thirsty, too. He sat on the side of the well to rest. (When Jesus was on earth He felt tired sometimes, just as we do; so He knows just how to feel sorry for us when we are tired or ill or in need of help.) There was no bucket to draw up the water, and the well was very deep (seventy-five feet).

While Jesus was resting by the well a woman came from the city near by to draw some water. He was alone, as His disciples had gone to the city to buy food, and He was very anxious to tell the woman about the new life. (Describe the woman coming, bearing the large, red, earthen water jar on her head. Tell in the simplest language the connection, using the Bible words as much as possible, keeping the Bible in hand, and reading from it.)

What do we use water for? (To refresh, to make clean.) This is living water. The Holy



JESUS

Spirit which Jesus gives will make us pure and clean from all sin, and will give us everlasting life. (Explain.) When Jesus gives this living water we shall be satisfied.

Practical Thoughts.—When we are very thirsty and have at last got water we drink, then we are satisfied. So we can go to Jesus and ask for more and more of His light and peace in our hearts. He will give till we are satisfied; we can always go to Him for the living water. It will

never dry up, He will give all we can take. It is like a big ocean of love, we can never drink it all. Drinking the living water means going to Jesus and asking Him to send His Holy Spirit to refresh us and help us in our life. Would you like to have the Holy Spirit? When you are having a quiet talk with Jesus, just tell Him that you want the Holy Spirit. If you are in earnest in asking, you will love Jesus very much and do the things that please will Him.

Jesus, fill me full of Thee,
So I'll never thirsty be;
Let Thy light shine in my heart,
And Thy grace to me impart;
Send Thy spirit from above,
Satisfy me with Thy love.

We should always be ready to tell others of this living water. Many around us are dying without it. Many millions of heathen children know nothing about it. We can help to send them word.

LESSON VI.—February 5, 1899

THE NOBLEMAN'S SON HEALED, John 4 : 43-54

PREVIEW THOUGHT: **Christ gives Light through His words and works**

Golden Text.—"Jesus saith unto him, thy son liveth, and himself believed and his whole house." John 4 : 53.

To-day's Lesson Thought.—Jesus bringing healing and light to a home.

Connection.—Show a glass of water. (Speak of the benefit of water.) Where do people sometimes get water? (From a well.) Let the children recall, with your help, the scene of last Sabbath's lesson. Christ at Jacob's well—the poor, sinful woman coming to draw water—Christ's words to her—the Golden Text—how can we get this *living water*? Jesus satisfies our every need.

After the conversation at the well Jesus stayed two days at Sychar preaching and drawing people to Him (the woman told the people in the town about this wonderful man who had told her

of the living water and they were eager to hear Him too). He then went into Galilee with His disciples, "came to Cana." (Recall miracle.)

Lesson Story.—Were any of you ever ill? (Show hands.) Talk about the love and anxiety of father and mother and friends. Tell in very simple language the story of the little sick boy at *Capernaum*—the nobleman's son. (Riches will not prevent sickness and trouble.) Describe the beautiful home on the shores of the Sea of Galilee, twenty-five miles from Cana (draw the picture). Medicine and nursing have done all they can do—the little boy is dying—and word comes that the wonderful Jesus (who had turned water into wine and had made so many sick people well and had done so many wonderful things) has come again to Cana. The father

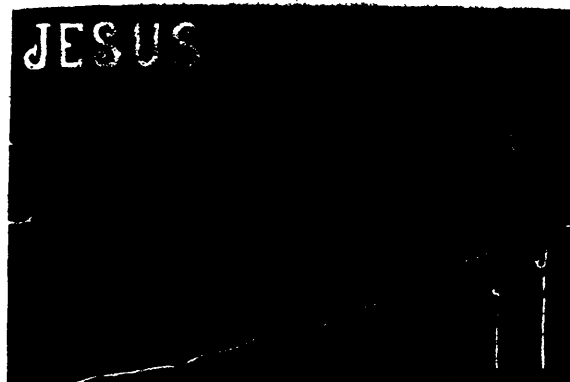
goes to Cana to see Jesus and ask Him to come and heal the little sick boy. (Draw two strokes, Christ and the nobleman.) Read the conversation regarding the boy. (It is not necessary with the very little ones to mention the other remarks made by Jesus.) Note the *growth* of the father's faith. At first he believed that Jesus could help; he thought Jesus must be there in person to heal; then he believed Christ's words, "Thy son liveth," and went away satisfied. He arrives at home next day—is met by servants, who tell him "Thy son liveth." His faith grows stronger still when he knows that his little one grew better at the very hour (one o'clock) when Christ said, "Thy son liveth;" so the nobleman himself

believed (explain) and his whole household (family).

Practical Thoughts.—Jesus' power is so great. He healed and saved that little boy although the boy did not see Him at all. Jesus can heal and save now although we cannot see Him. (The telephone may be used as an illustration of unseen power and communication.) (We know that our prayers reach Jesus although we cannot see Him; He can hear our voices.) This little boy learned to love Jesus through sickness. (Trouble should draw us nearer Jesus). Someone says: "God lays us on our backs that we may look heavenward." Jesus loves us more than our fathers and mothers love us. He wants

to save us. Christ drew the nobleman to Him by the heart strings. It was the father's faith that saved the boy (explain). Our faith may save some one. Some of our dear friends may be ill or in trouble or in need of help. We can pray to Jesus and tell Him all about it, and if He sees that it is best for them He will heal and help them. Some of them may not have taken Jesus for their friend. We can ask Jesus to draw their hearts to Himself and save them.

Blackboard.—Sea of Galilee. Nobleman's house at Ca-



pernaum. Christ and the nobleman in conversation.

LESSON VII.—February 12, 1899

CHRIST'S DIVINE AUTHORITY, John 5: 17-27

PREVIEW THOUGHT: Christ gives Light through His words and works

Golden Text.—"This is indeed the Christ, the Saviour of the world," John 4: 42.

To-day's Lesson Thought.—Jesus reflecting God's light.

Connection.—Draw outline picture of last lesson. Let the children tell the story, the Golden Text and the Thoughts of the lesson. (This is an important part of the teacher's work—finding out the ideas the little ones have received.)

Sometime after this miracle Jesus went from

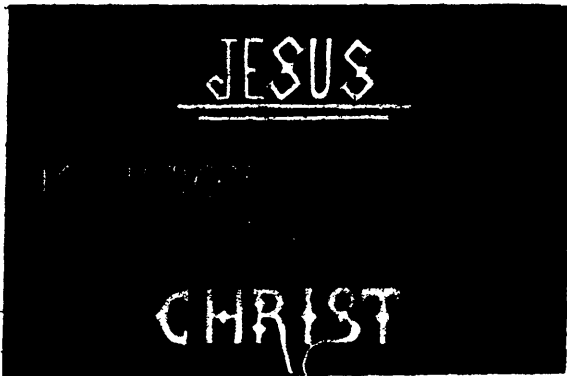
Galilee to Jerusalem (trace journey on map, draw a square for Jerusalem some distance to the south of the Sea of Galilee). Tell of Jesus at the pool of Bethesda on the Sabbath day giving strength to the man who had been helpless for 38 years (chap. 5). Explain the zeal of the Jews for the mere outward observance of the Sabbath. They did not want Jesus for their Saviour, and were anxious to find fault with Him. They said he had broken the Sabbath by helping this poor, weak man. In our lesson to day we shall hear what Jesus says to them.

Lesson Story.—Show a picture of Queen Victoria; tell where she lives away across the water. She cannot come here to live herself, so she sends some one to represent her (explain)—the Governor-General of Canada. When he comes in state to visit our cities the people joyfully welcome him, and decorate the buildings with flags and flowers. Why do they do this? Because he comes with *authority* (explain) from our Queen, and does the things the Queen would do if she came to our country, speaks the words the Queen wishes him to speak to her people. If we did not receive him well we would not be pleasing our Queen, who sends him. We should receive him just as if he were the Queen herself. He, Jesus, told the Jews that God, who is King over all—greater than our Queen or than anybody on earth—God who made our world and has power over everything, had given Jesus authority (explain) and power to do the works God Himself did (read and explain the verses of the lesson.) (Jesus reflects God's light, verse 19.) (Reflect, to give back or give out the light—we see our reflection in a glass.)

Jesus is God's own beloved Son, and is God Himself. Explain and commit to memory, "He that honoreth not the Son," etc., also "He that heareth my word—life," also "Verily, verily I say unto you, he that heareth my word," verse 24. Tell of the anger of the Jews when Jesus said that God is His Father. They wanted to kill Him. (Explain that they were expecting a king to come with great pomp and splendor

and they would not accept the gentle, lowly Jesus as the promised one.)

Practical Thoughts.—"Remember the Sabbath day to keep it holy." Spend it as a day of *worship* and of *rest* (explain), and in doing deeds of *mercy*. We can reflect Jesus in this way, we have His authority for doing kind deeds on the Sabbath. We should honor and love Jesus above everybody else, for God our Heavenly



Father sent Him to us to be our Saviour. We do not look for another to come with pomp and show. We know that "Jesus is indeed the Christ." "'Tis the Lord, O wondrous story!" Hymn 538, Book of Praise. Little Frank Strong used to watch the carpenters at work building a house. One day the men asked him why he came so often to see them. "Oh," he said, "I want to watch you so that I can work like you some day." If we want to work like Jesus (to reflect Him), we must watch him (look in the Holy Bible).

LESSON VIII.—February 19, 1899

CHRIST FEEDING THE FIVE THOUSAND, John 6: 1-14

PREVIEW THOUGHT: Christ gives Light through His words and works

Golden Text.—"I am the bread of life."—John 6: 35.

To-Day's Lesson Thought.—Jesus bestows light and cheer on the needy.

Connection.—How did the children spend last Sabbath? Do they remember what Jesus did on the Sabbath? Recall last lesson (draw a

square for Jerusalem where Jesus was when He was talking to the Jews). Recall and repeat Golden Text, etc. After their visit to Jerusalem Jesus went back to Galilee. (Draw outline of Sea of Galilee, on north-east side a circle for Bethsaida, near which the miracle of to-day's lesson was performed.) Jesus spent many weeks in Galilee, working miracles, speaking parables,

choosing and training the Apostles, and preaching the beautiful Sermon on the Mount. (During this time John the Baptist was put to death after a year in prison, Jesus thought it best to leave that part of the country governed by Herod Antipas.)

Lesson Story.—Make a little paper boat and let it glide cross the Sea of Galilee. Jesus crossed over the Sea of Galilee, with His disciples, from Capernaum, on the west coast, to the quiet little fishing town of Bethsaida. They all needed rest and renewed preparation for their work (quiet talks with Jesus). A great crowd followed Jesus, for they had seen the wonderful miracles He did, especially the healings of the sick. Jesus and His disciples went up on a mountain to

barley loaves and two small fishes. Read the whole story or tell it with Bible in hand. Jesus said, "I am the Bread of Life."

Talk about bread (food). It sustains life. We take food to make us grow and to keep us strong.

Practical Thoughts.—We must keep taking Jesus' love and Jesus' words into our hearts if we want to grow pure and Christlike. Our bread will not make us live forever, but if we take Jesus, the bread of life, we shall have everlasting life. We cannot do without Jesus. We need His help and His love all through our lives. Jesus is anxious to give this "bread of life" (His love and Holy Spirit) to all who are hungry for it. He wants us to make good use of everything He gives us, of all we know, of our

money, of our time; we must not waste anything, but use everything for His service. If we have not much, Jesus can make use of the little that we really give to Him. We should always give thanks to God before eating (verse 11). (Teach a short blessing). (The words of the hymn given below may be used, changing it to "We thank the Lord".) Jesus used a little lad to help Him to do a great work. The little lad was thoughtful in providing a luncheon for himself; we never know when Jesus will make use of the little things. If we trust Jesus

He will give us all we need of His grace and love, and of blessings in our every-day life as well.

"All good gifts around us are sent from heaven above,
Then thank the Lord, O thank the Lord, for all His love."

Chorus of Hymn 488, Book of Praise.

Blackboard.—Outline of Sea of Galilee, mountain with crowd of people. *Jesus, Philip, Andrew, little boy* (different colored chalk). Erase all and leave the scroll.



together of their work. Draw outline of mountain—with crowds of people coming up to Jesus (5,000 men). Give a vivid word-picture of the arrival of the crowds (all sorts of people), greater on account of the Feast of the Passover being then held at Jerusalem. They listened to Jesus all day and He healed many of their sick ones; and it came on towards evening. Read what Jesus said to Philip (make stroke for Phillip), then what Andrew (another stroke) said about the little lad (short stroke) with the five



LESSON IX.—February 26, 1899

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

PREVIEW THOUGHT: Christ gives Light through His words and works

Golden Text.—"If any man thirst, let him come unto me and drink."—John 7: 37.

To-day's Lesson Thought.—Jesus invites all to come to the light.

Connection.—Do the children remember a little lad who helped Jesus to do a great miracle? Recall the story. Question in regard to the spiritual meaning of Christ's words.

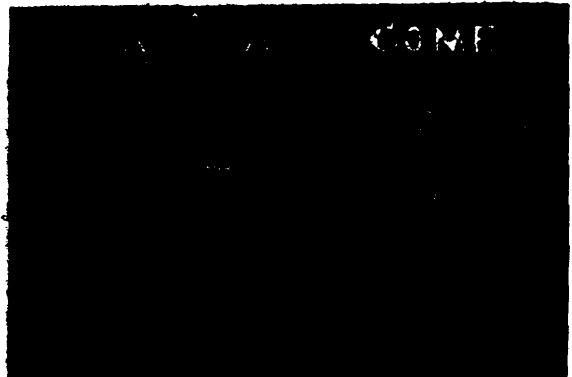
Lesson Story.—One morning Harry Walker wakened up and said, "Oh, mother, I am so glad this is Thanksgiving Day—we are all going to Grandma's to-day." How many like Thanksgiving Day? (Explain why we have this day of thanksgiving.) In Jerusalem they had a whole week of thanksgiving. It was called the Feast of Tabernacles, because the people thanked God that they now had houses to live in and had not to dwell in tents (tabernacles) (make a paper tent) in the wilderness as the Children of Israel had to do for so very many years. While this feast lasted everybody lived in tents in order to remind them of the life in the wilderness and to make them more thankful to God. The city was crowded with people from all over the country. All along the streets were tents made of branches of trees. The largest, most beautiful building in Jerusalem—the temple—(God's House). (Describe the beauty of the Temple.) Thanksgiving going on there all week. At night it was beautifully lighted. Day and night music floated out—songs of thanksgiving.

The last great day of the feast came. All the people are going to the Temple—not wearing their common, plain clothes, but gaily dressed; each carried in the right hand a green branch and in the left a fruit like a melon (a Paradise apple). Describe the procession which went daily from the Temple to the fountain of Siloam near by, led by a priest carrying a golden jug. The jug is filled with pure water and carried back to the Temple amid shouting and singing, and clash of

cymbals, and blast of trumpets. The water is poured on the altar (symbolical of the outpouring of the Holy Spirit, also commemorative of Numbers 20: 1-14), and the people sing and wave their green branches.

Jesus had come up from Galilee to be present at this feast. He preached in the Temple. (Read lesson.)

On this last great day of the feast Jesus stood and watched the procession bringing the water



and He cried out "If any man thirst let him come unto me and drink." (Explain.)

Practical Thoughts.—Jesus tells us about the water of life and gives us light on the way of life—in the Holy Bible. We go to church (Temple) and hear the minister talk about this Holy Bible. We should pray to Jesus for light to make us understand His Holy Word.

Once a Bible was baked in a loaf of bread. That was in a far-away country called Austria. Some wicked men came into the house to find the Bible and burn it up, but the woman who owned it was just going to bake bread; so she rolled her Bible up in a big loaf and put it in the oven. When the men went away she took out the loaf and it was not hurt a bit. That was a good place to hide a Bible, wasn't it? But I'll tell you of a better place still. David knew of that place when he said, "Thy word have I hid in mine heart."—*Rays of Light.*

Blackboard.—Draw a Temple outline and a Holy Bible (yellow chalk).

IN THE HOME

By Mrs. R. C. Cruickshank

It is hard to believe in a successful primary teacher, who is not known and loved, or, at least, respected, in the homes from which her little scholars come. Not the least part of her work is her visits to them. In dealing with small children, the co-operation of the parents is most important, but, strange as it may seem, it is not always given unasked, even by church members. "Oh, yes, Willie may go if he likes," is often the grudging assent that is received. Here is where the teacher can prove the usefulness of her visiting. A few pleasant calls, and the knowledge brought home to his mother that the teacher really cares whether Willie is there or not, that in her eyes he is an important addition to her class, and the mother is enlisted as a helper, and it is "I'll see that he comes every Sunday he possibly can."

If the class is large, frequent visits are not always possible; but twice a year might be managed, and in cases of sickness, trouble, or poverty, of course, oftener.

As in all work, so in this, common sense is indispensable. Every woman knows Monday morning is not a suitable time for a call. The teacher should make it her aim that her visits should be as welcome as possible, and if she choose unseasonable times she can hardly expect a welcome. But if inadvertently she come in at a busy time, the least she can do is to offer to call some other day, or perhaps she may be allowed to go into the kitchen or wherever the work is being done, and so not be a hindrance. Many of the mothers cannot afford to stop work.

Many of the poorer homes are dull and commonplace; and a pretty gown and bright presence may bring an unspoken cheer to the hearts of those who love beauty, and yet have not the money nor education to compass it for their own belongings. It is a great mistake to say "anything will do to wear." The poorer the home the more likely they are to appreciate a daintily-dressed visitor.

Some teachers, going among those who are poorer or who hold a position socially lower than their own, feel justified in asking questions and making remarks they would never think of making to those in their own "set." And what won-

der if this is repeated, and the mothers are as non-committal as possible. Undue curiosity is always rude, and any lack of politeness is not passed unnoticed by women whose humble position may perchance lead to over-sensitiveness. On the other hand one should be quick to see and encourage the slightest hint of a desire to confide. To have the tact to know which is the heart that craves to unburden itself, and which will bear its sorrow best alone, is to be blessed indeed. Such "consecrated tact" is invaluable.

One of the things to be most studiously avoided is tale-bearing. If a teacher cannot manage the small boys and girls in her class it is very doubtful whether home authority will help. Tale-bearing is much more likely to create dislike in the mind of the accused child. Instead, let the teacher go prepared to praise, having treasured up anything and everything to be said in the scholar's favor. If it is only a question answered, a pleasant smile, even a pretty dress worn last Sunday, let her mention it. A single word of commendation will help more in winning the sympathy of the mother, and in encouraging the small scholar, than a hundred of reproof or blame.

It is no light matter this home visiting by the primary teacher. It needs prayer, sympathy, patience and love. She must be able to rejoice with those who rejoice and weep with those who weep, be ready to taste the just-made preserves, to give an opinion as to the relative merits of blue and pink for Mary's new dress, as to whether Johnnie will look better with or without his curls—any thing that will show her to be interested in what concerns her scholars and their homes. Happy is the teacher whose name comes first to the lips of the mother when trouble or sickness are in the home. She is sowing seed in the hearts of the children, and, incidentally it may be, in the hearts of the others in the home, which, God blessing it, may spring up to bear some thirty, some sixty, and some an hundred fold.

St. John, N.B.

Teach your children to chant the 23rd, 100th, 121st Psalms, and long after other Primary Exercises are done away with they will have these words in their hearts never to be forgotten.—Mrs. Alstrom.

THE BOOK PAGE

"That is a good book that is opened with expectation and closed with profit."

THE SUNDAY SCHOOL LIBRARY plays no small part in the education of our children and young people. In many localities it is the only library of a public sort, and the books are eagerly devoured. It may effectually neutralize much of the work done in the classes; or it may as effectually help. Almost everything depends on the proper selection of the books. This should be done deliberately. It is usually not well to purchase them in bulk. A better plan is to have a standing committee and to buy a few at a time and often. The particular tastes and needs of the scholars are, by this method, more closely met and the shelves kept fresh. The minds and hearts of the teachers are also kept fresh when they read the books carefully before purchasing. The teacher does not, of course, read them with the child's devouring appetite: but to teach well one must keep in touch with how children think, and this is one good way of doing so.

A CRITICAL STUDY OF IN MEMORIAM. By Rev. John M. King, M.A., D.D., Principal of Manitoba College, Winnipeg; pages xvi., 253; gilt top, cloth, \$1.25. Toronto: George N. Morang. A fine piece of bookmaking, easily holding its own, in its dainty green and gold, among the choice books of the season, a book on which publisher and author are alike to be congratulated. Principal King has long been a Tennysonian student, and has mastered the extensive In Memoriam literature, to which, indeed, his volume is no mean addition. To reach to the heart of that great poem, the greatest poem of the greatest poet of the Victorian Era, there is requisite the fourfold qualification of a philosophic mind, poetic instinct, deep-religious feeling, and the ripeness and tenderness which are wrought by sorrow. This Principal King evinces, and, whilst his treatment is critical, and fits the class-room closely, it is much more than merely critical. It is vivifying. He quotes authorities and explains allusions, and sheds light upon obscure passages; but under his touch the passion of the poem and the poet appear, the inconsolable grief, the growing, and finally triumphant, faith, the sweet peace, alight with the glow that comes from beyond the shadows of earth. Dr. King's book is altogether a satisfying one, and will be warmly welcomed by all who still love and study the great masterpieces of English poetry.

The author of JERUSALEM THE HOLY (Edwin S. Wallace) had exceptional opportunity to get his facts at first-hand. As United States Consul for Palestine, he resided for five years in the Holy City itself and evidently made good use of his time. The result is a valuable book of 359 pages, with ten full-page photogravure plates and four maps. The aim has been to present the

substance of the classic works on Jerusalem in popular form and with such additions and color as personal local investigation yields. "The City of the Canaanites," "The City of David and Solomon," "Jerusalem, as Christ saw it," "The city as it is to-day," "The Walls and Gates," "The New, or Gordon's Calvary," "Climate and Health," "Christians in Jerusalem," "The Moslems," "The Future of Jerusalem";—these are some of the titles and sufficiently indicate the scope of the book. The discussion of the agricultural and colonization problems is interesting. What the land needs, the author holds, is people and industry. With well directed labour it can be brought back to its old-time productiveness as the German colonists have proven. On the vexed question as to how this is to be brought about he says, "The land is waiting, the people ready to come as soon as protection to life and property is assured. I am ready to go further and say that the coming inhabitants will be Jews." The book is published by the Fleming H. Revell Co., and sells at \$1.50.

These are titles to make a boy's mouth water. We take them just as they happen to come. THE ISLAND OF GOLD, A SAILOR'S YARN; THE ENCHANTED ISLAND; CHUMS AT LAST, and by such well-known writers for boys as Gordon Stables, Skeleton Kuppord, and Forsyth Grant. Good portly volumes, too, of two hundred and fifty or three hundred pages, and covers and frontispieces after a boy's heart. Perhaps those who are no longer boys would be all the better for now and again forgetting that somewhat unwelcome fact and following the fortunes of the heroes of such tales as these. There is a fine out-of-door atmosphere about the books which is good for man and boy alike, and the fact that they come from the presses of T. Nelson & Sons is sufficient guarantee of their wholesomeness. THE WHITE NORTH, from the same publishers, is freely illustrated and follows Nordenkiold, De Long and Nansen towards the pole. The substance of the splendid volumes which describe the travels and perils of these and other Arctic explorers is given in entertaining fashion. OUR VOW and ESTHER'S CHARGE are sweet stories of childhood with a good share of mishap as well as of good fortune. Children are but grown people in miniature, and the story that is all honey soon palls upon them. There must be the touch of tragedy if they are to be held.

THE ISLAND OF GOLD, \$1.25; CHUMS AT LAST, \$1.25; THE ENCHANTED ISLAND, \$1.25; THE WHITE NORTH, 70 cts.; OUR VOW, 90 cts.; ESTHER'S CHARGE, 90 cts.; T. Nelson & Sons, London, Edinburgh, and New York; Copp, Clark & Co., 9 Front street west, Toronto.

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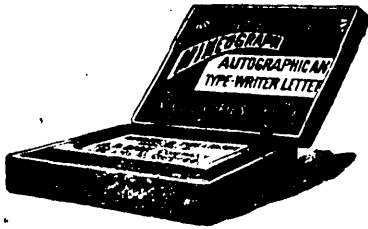
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