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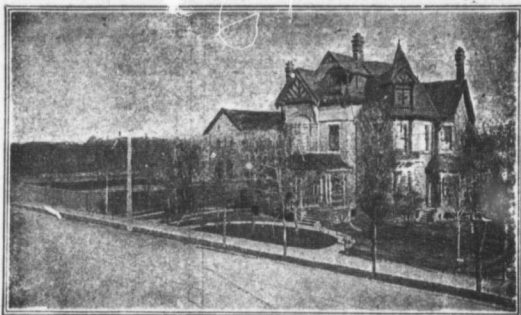
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The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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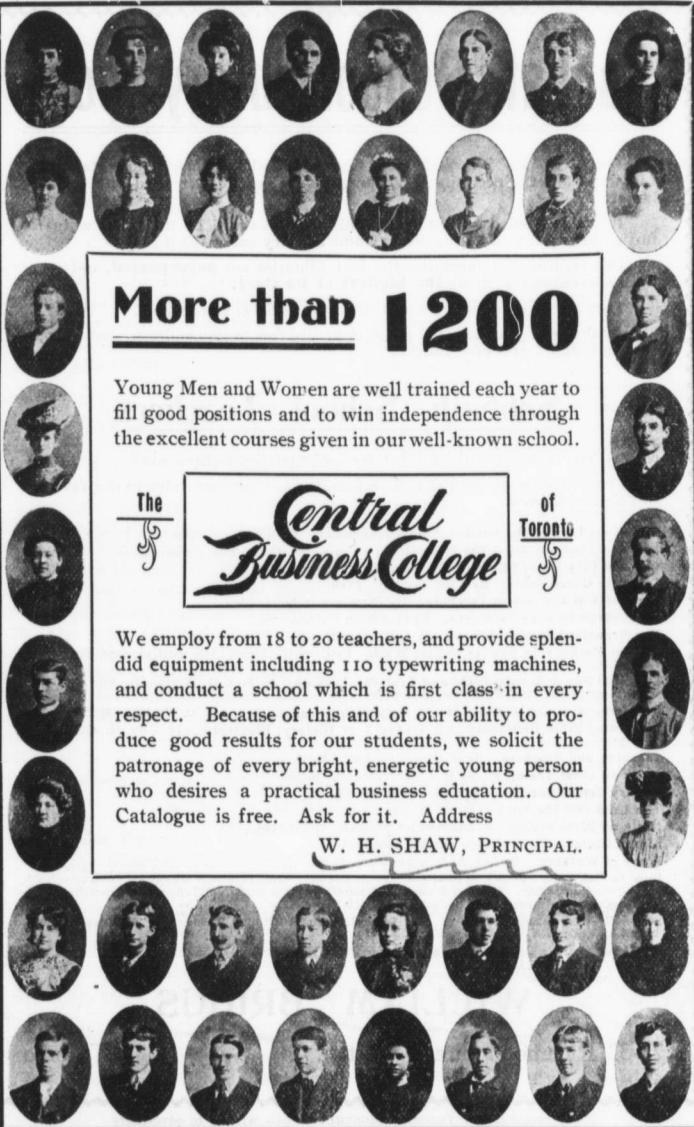
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The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
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No. 2

"I plead for the small class, I plead for the individual hold of the children; to be taken hold of one by one, not by battalions."—Mrs. Foster, Primary State Superintendent, New York.

The wheels are fairly in motion for the great gathering of Sabbath School workers in Toronto in June. The programme is being "built up," the aim being to have in it the very best from every quarter. The local committees are setting to with a will. Mr. Justice Maclaren, who is taking the lead, has the knack of getting a good deal out of his fellow-workers and of making them feel the better for having worked so heartily. Perhaps it is because he does not spare himself. The great Convention will be the Mecca of a mighty host. Dr. Duncan's article on another page is the first of a half dozen articles by International leaders, amongst others, by Mr. Hartshorn, of Boston, the chairman of the International Executive, and Rev. Dr. Potts, of Toronto, the chairman of the International Lesson Committee.

Our Part; and God's

By *Rev. Gilbert B. Wilson, Ph.D.*

There is a good old maxim in the rich proverb poetry of the Germans, which runs somewhat thus:—"Do your part; then leave God His." "Behold," says James, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it."

That which has life will, under proper conditions, grow. And growth yields not to compulsion. A building, a steamboat,

a railroad, may be hurried to completion under extreme pressure. But an army of laborers and an opulence of resource will not make a garden, an orchard, a forest, grow the faster. A painter finding a tree in his picture too small, can skilfully raise it with a few strokes to its proper proportions. Painted trees can be quickly enlarged, but living trees take time to grow. Conventional morality may be quickly put on as a veneer in the conduct of the child. Real spirituality is no such readily-constructed product.

The great Sower Himself did but cast the seed of some eternal words, and a Life of timeless and measureless significance, into the dark soul of human history, and wait patiently for the result. He projected His life upon one small country—"not sent but unto the lost sheep of the house of Israel." He poured out His choicest efforts upon the lives of twelve men. He died with a handful of followers, and yet He claimed His work complete. He cast His life as a seed corn into the ground, that, dying, it might bring forth much fruit. In other words, He did His part, and trusted to the Father to do His part.

Wherever men have not trusted to His methods, wherever they have tried to hasten the kingdom by human artifices and worldly expedients, they have signally failed. The great mission of the Jesuits to India, China and Japan, vanished without leaving a trace in the religious history of these countries.

We are not the first, and we shall not be the last, workers who must wait long for the fruit to ripen. Paul planted, Apollos

watered. Both waited for an increase which was from God. Similarly, all great workers did their work in faith, and left the future to God. The lives of Wycliffe, Calvin, Luther, Knox were sowing times. Most of the fruit ripened and was garnered after their weary hands had long ceased to scatter the good seed broadcast. The work is ours. Results are God's, and therefore sure.

Every worker proves occasionally the truth of this. The most troublesome boy the writer ever had in his class, afterwards welcomed him to a strange church, in which the whilom Achan of the camp was now become the youngest and the most efficient elder of the congregation.

Let us never lose heart, even though sometimes "the full corn in the ear" seems likely to be a retarded development, or even an unfulfilled prophecy. It is still our Father's good pleasure to give us the kingdom. He who labors in the cause of Christ fights in an ever-victorious cause, for His "is the kingdom, and the power, and the glory!"

Winnipeg

The Question on Missions ; How to Use It

It is worth using. It is true it may be but a single fact brought out ; all the same, it is worth while to implant the fact in the mind and heart of the scholar. Some facts are like seeds. They have life in them. Put them in the ground and they will grow. The writer's life-long interest in missions dates back to a little, rather badly-printed, missionary magazine for children, which had much to say about the mission and the missionaries in "Old Calabar." The name stuck, and the things the brave men and women did, who went to that remote and savage region. The very words "Old Calabar," to this day give wings to the writer's imagination, which carry it to far-off foreign fields.

Let the teacher show his interest in the Question by being able to ask it—and answer it, too, if need be—without the book. The scholar's interest will be sure to catch fire, with such a teacher to say his lesson to.

Not only have the scholar learn the an-

swer, but encourage him to do a little investigating. For example, in the Question for the third Sabbath of this month, there are half a dozen points that instantly bristle up—How did Paul and Silas happen to be working together? Where were they before they came to Europe? How did they happen to go? How did they make a beginning in Philippi? What success had they? What sort of treatment did they receive? When the questions come to the details of our own missions at home and abroad, the scholar will have a better chance still for such "side-lines" as geography and climate, the manners and customs of the people; and all these help to give him zest in, and light on, the Question.

Missionary information should not only kindle a fire, but it should generate steam. If we know that people need the gospel, and feel that we who have it ought to give it to them—then, what? One of two things: we should go with it ourselves, or send others with it. The Question on Missions, which is making a beginning this year in our Sabbath Schools, will fall far short if it does not increase givings, and if it does not start many a young lad and lass to make ready, themselves to go, when the time comes.

Living Revelations

By Rev. F. W. Anderson, M. A.

A little boy once asked the question, "What does God do all day?" The child's query is one that has risen in many a thoughtful, inquiring mind.

But where is the inquirer to find any sufficient answer?

Jesus of Nazareth was the living revelation to men of God the Father; and from the records we have of His life we may learn the little our human understandings can grasp of the kind of being God is, and of what God is doing on behalf of His world of needy creatures.

Jesus always "went about doing good." His life was one of helpfulness and blessing to all with whom he came in contact. He taught men the lessons of godliness, and pointed out the way to membership in the

kingdom of God. He preached to the multitude, He instructed His disciples in groups, He opened up the truth to individuals, and His life and example gave force to His spoken messages. He was, indeed, a living sermon, the Word of God made flesh. He, truly, was a revelation of the Heavenly Father.

The Christ is no longer seen in the world, as when He lived and taught in Palestine; yet God has not left Himself without some living representation of His character and work in the world. Not to angels has this blessed mission been given, but to us, the redeemed children of men.

It is ours to show the world the life and spirit and teaching of Christ our Master, who was, in His day, the living Representative of God the Father. Ours is the privilege of being living epistles, "known and read of all men."

In a very real sense the children of God in the world are to-day the living revelations of God. The Bible is God's written revelation of Himself to men; but how few there are who have any knowledge of that revelation except as it is interpreted to them by our teaching and our lives!

Jesus Christ is the perfect personal revelation of God to the world, but the great mass know Jesus Christ only as He is represented in the lives of those who profess to be His followers. Great is the privilege, and equally great the responsibility of the minister of the gospel, the Sabbath School teacher, the Christian disciple in any sphere of life's activity, to so live and speak and act, that the Spirit of God may be able to use him in revealing to the world of our day, the truth of God, the love of God, the work of God.

Brantford, Ont.

Bible Class Auxiliaries

By Frank Yeigh

While the actual sessions of a men's Bible class, during the Sabbath hour of study, form its principal work and its chief reason for existence, its possibilities are by no means exhausted thereby. Though ever keeping in view the main object—the study of Scripture—much may be accomplished by auxiliary means.

These auxiliaries may be of two kinds: the one social and literary, looking toward the cementing together of a class membership, and self-improvement; the other, along the line of Christian service. It is under this latter head that I venture to suggest a few practical "ways of working," though no claim for originality can be made for them. The primary object is to educate young men to a life of service for others, and for Christ.

First, a "circle of service" might be instituted, with the special object on the part of its members of acting as substitute teachers in the Sabbath School. It is not fair to either the Bible class member, or to the teacherless class in the main school, that the former should be urged, at three o'clock on a Sabbath afternoon, to hurry to the vacant class without any warning or preparation. A definite plan is, to appoint a secretary for such a circle, who will have a diagram of the lessons for the quarter, and whose duty it is to secure volunteer teachers in advance for a fixed date. In this way the substitute teacher is able to prepare in advance, and to select a date and a subject that suit his convenience and aptitude. Thus, a Bible class becomes, in a sense, a supply class, and the superintendent can be practically guaranteed a definite number of helpers from Sabbath to Sabbath. By means of this system, too, those who join this circle are receiving valuable training in practical Christian service.

Such a circle may, moreover, be widened in its scope, by graduating qualified men to vacant positions in the staff of officers in the Sabbath School, or by having them act as ushers or collectors in church or lecture room, or by distributing class invitations to strangers at the church doors. A variety of other avenues of work will readily suggest themselves.

It is also wise to encourage young men to unselfish service along philanthropic lines. They are by nature sympathetic, but that quality needs wise and specific direction, or it may evaporate as a mere good intention.

Methods of service possible in every congregation are the Visiting Committee, through which sick calls are made on fellow-members

or others, flowers distributed, and similar tokens of sympathy and friendship given.

In the line of mission work, too,—I mean not merely Home Missions, in the general sense of the term, but missions at home—there is room for service and training. A class may visit a Home for Incurables, or Aged Men's Home, or other institution of the shut-ins, and contribute of their talent to an evening's entertainment, or a band of members may accompany their teacher and help in conducting a gospel meeting.

All these methods—and there are many others—will be found helpful in developing young men, at their formative period, along lines of Christian work, and of training them for a larger degree of service as the years go by.

Toronto

Two Good Reasons

By W. A. Duncan, Ph.D.

[Dr. Duncan was practically the originator of the Home Department. He is the International Home Department Superintendent. His report on this vital part of the work of the Sunday School will be looked for with interest at the great Convention in Toronto in June.—EDITORS.]

The Home Department is no longer an experiment; therefore, it has become the duty of every Sunday School to organize a Department. Here are three reasons out of many:—

1. Because it will aid the Sunday School. The method of operation is founded upon the vital principle of personal contact. The idea of the Christian visitor lies at its very foundation. The visitors constantly strive to interest students in the regular religious services of the Sabbath, inviting them to attend, not only the preaching of the Word, but the main department of the Sunday School by showing them the advantages of such study over independent, or isolated work. As a result, about one-third of all the Home Class students unite with the main school.

2. Because it will aid the church. Through this system of visitation and supervision, the attention of the churches is called to the sick and sorrowing, the tempted and tried, the unemployed and needy, and thus

the energies of the churches are directed into more helpful channels.

Every pastor knows that much of the inefficiency of church members is the result of their unfamiliarity with the Word of God. This Word is the source of all Christian character and spiritual power, and the weapon with which Christians are to win victories for Christ.

3. Because it will aid the pastor. Usually the pastor has many anxieties over the numberless societies which divide his church into independent organizations for special work.—But this Department unites in one common work every member of the church and congregation,—young and old, the mother in her home, the father in his office, the child at school, the isolated and infirm. It encourages the pastor, to think that, not only are his own people engaged and united in common work, but that it is possible by this plan to unite those who are not in any Christian fellowship in the study of the Bible.

If the visitors are faithful, they will be constantly reporting the sick and destitute, and all others who need pastoral aid or visitation. As the visitors continue their quarterly visits, they can urge attendance upon church services, and many pastors have had their hearts gladdened by new faces on the Sabbath and new members at communion.

Boston, Mass.

The Helping Hand

The strongest man was a baby once and had to be helped to learn to walk. There are schools here and there in the new settlements that are just at that interesting stage. They have plenty of life in them, but need a helping hand just for a little while.

The General Assembly's Committee stands ready to help. From the Children's Day Fund it makes a grant of such Lesson Helps and Illustrated Papers as the new or the needy school (for some schools even in the older settlements are still very weak) may require.

There should be no hesitation in calling upon this aid. Every application must be

guaranteed by the superintendent or by the minister or missionary in charge.

These will only certify, where the need is genuine; and the experience of the Committee has been that, just so soon as the need ceases—so soon as they can walk alone—schools are anxious to be independent of help. All applications should be made to Rev. Alexander Macgillivray, Secretary of the General Assembly's S. S. Committee, Toronto.

Worth While?

By Rev. Edward A. Vicher, B.D.

"What is the worth of it all? My words simply go in one ear and out of the other. The class do not remember even the Golden Text till the next Sabbath." And the teacher half resolves to let it all go.

But why feel thus disheartened? The subjects to be taught are the most tremendously interesting of human life. The pupils are at the most teachable age. The work is expressly commanded by the Master, and exemplified and illustrated in all its phases in the record of His life. Moreover, experience has shown us that this work is perhaps the most fruitful of results of all the varied activities of the Church. And now the new psychology comes in, to illustrate the importance of the teacher's office by a scientific demonstration that the religious and moral instruction of the young is the greatest work in which human heads and human hearts can be engaged. So, why be discouraged?

Discouragement may have come because it has not been realized that the work is great work. Or, there is little enjoyment in the teaching, and apparently little return for the time expended upon it, because not enough time is spent. The work may have been taken too lightly, the lesson studied too hastily, before coming before the class. And the cure of disappointment may be found in a larger measure of study.

Or, perhaps, there has been very careful study, but not sufficient prayer. And, although the historical points are explained most accurately, the doctrines most definitely stated, the teaching lacks the atmosphere of tenderness and peace, which comes

only from close fellowship with the great Teacher, and therefore wins the way to the child's heart.

Often, too, when the teacher has studied well and prayed well, the work still seems to be somehow ineffective. The teacher is conscious of no fault of carelessness, and yet the pupils are not won. Then the courage of the fellowship of Christ is needed all the more. He did not find perfect pupils even in His twelve chosen followers. After He had been with them for three years, had made them His friends, the sharers of His counsels, and of the inmost secrets of His heart—even then He had many things to teach them, but they could not bear them yet. He was never able to give them as much of His truth and His love, as He sought to give them. They could not receive it any faster. And after all, they turned and fled.

Yes, the dear Lord has spent a long time in teaching some of us some of His commonest lessons. Why should we be impatient, if the class should sometimes seem to us to be inattentive, or inappreciative, or slow to understand? It is our part only to be faithful as He was faithful.

Toronto

What the Sabbath School May Do for Missions

I. A HOME MISSION VIEW

By Rev. E. D. McLaren, D.D.,

Home Mission Secretary (Western Section)

[A number of leaders in mission work, Home, Foreign, and French, will this year tell the readers of the *TEACHERS MONTHLY* what they think the Sabbath School may do for missions. This is the first article of the series.—EDITORS]

Last year the Sabbath School contributions to all the Schemes of the church amounted to \$27,894. The number of scholars is 186,000, and an average contribution of only one cent per week from each scholar would mean a yearly contribution to the Schemes of \$96,720. In many schools this average is largely exceeded. If, therefore, other schools could be brought up to the average, the contributions would amount to considerably more than \$100,000.

The only way in which this reasonable, and very desirable, object can be attained is by every officer and teacher becoming thoroughly alive to the gravity of the missionary problem. Enthusiasm is contagious; and the enthusiasm of Sabbath School leaders, familiar with, and deeply interested in, the general work of the church, will always have visible manifestation in the increased liberality of their scholars.

In a circular recently sent out to all Sabbath School superintendents it was suggested that schools should aim at an average contribution toward Home Missions of 25c. a year from each scholar. Will any one say that this is aiming too high?

Home Mission Work is fundamental. Upon its successful prosecution depends the future success of every other department of the church's work. The moral and spiritual character of newer Canada is to be formed within the next quarter of a century. If we cannot hold our country "for Christ and the church" during this formative period, religious effort in every direction will be crippled, if not paralyzed, for all coming time.

The prosecution of this work is vital to the nation's welfare. There is no more patriotic enterprise than that of Home Missions. If the study of the history and prophecies of the Old Testament has not been altogether fruitless, the scholars must have learned something of the imperative necessity of basing national life upon religious principles. The condition of Israel's supremacy was her conformity to the revealed will of God. The safety and prosperity of Canada are subject to the same condition.

The happiness of the home, in a vast number of cases, depends, under God's blessing, upon Home Mission effort. In a new settlement, the church is the connecting link between the settlers and the old home life; and in many a settlement the only force that makes for righteousness, the only influence that helps the loved ones of some homes to be straight and clean, is the personality of the Home Missionary.

For such a work, so vitally related to the highest well-being of the church, the nation, and the home; for a work of such magnitude — providing religious services at 1,453 points,

from Cape Breton to the Klondike; for a work so magnificently productive, having built up for the church and for the country since 1875, in the territory west of the great Lakes, 126 self sustaining congregations and 53 augmented charges, surely it is not unreasonable to expect an average contribution from each member of our Sabbath Schools of something less than one cent every two weeks!

How much does *your* school contribute for Home Missions?

Toronto.

The Work in Scotland

The Scottish International Sabbath School Magazine speaks of Mr. G. H. Archibald's lectures and conferences held in November as "the great attraction of the year, in so far as Sunday School teachers are concerned." Mr. Archibald, who is a well known Canadian and has made a name for himself as a Sunday School specialist in the United States, has been doing splendid work the last couple of years in Britain. It would seem as if the movement amongst ourselves in the direction of a more scientific knowledge of the child and of methods of teaching him, has its counterpart across the sea.

The Two Handbooks

No warmer welcome could have been given Professor Murray's and Dr. Tracy's Teacher Training Handbooks than they have received on both sides of the ocean. This little corner will hold but half a dozen of the scores of letters that have come to us from ministers, college professors, and Sunday School specialists. We may give another instalment later:—

Rev. Dr. J. Munro Gibson, London, England:—"I have read Professor Murray's book through with great interest and think it admirable."

Dr. Frank Woodbury, Nova Scotia Provincial S.S. Association:—"Our Provincial Executive Committee decided to put Professor Murray's book on our course. The Provincial Convention confirmed this."

Rev. Principal Patrick, Manitoba College, Winnipeg:—"Dr. Tracy's Handbook is lucid, suggestive, and instructive."

George H. Archibald, London, England (the well-known Primary authority):—"I am greatly delighted

with Murray's book. *It is fine, and just what is needed for our teachers.*"

Rev. John McEwen, Toronto (The "Grand Old Man" of our Canadian S. S. work) says of Dr. Tracy's book:—"It is comprehensive, compact, clear, and permeated by experience. The two Handbooks have set a high standard."

Rev. Alexander Macgillivray, Bonar Church,

Toronto :—"I think the Handbooks are both altogether admirable, not only for what they contain but what they suggest. It is light praise to say that they are "worth their weight in gold." In my own Teacher Training class I find that Professor Murray's book is much enjoyed and not beyond the capacity of the members of the class. I am quite sure that Dr. Tracy's book, when we come to study it, will be equally interesting and helpful.

OUR PUBLICATIONS

We draw special attention to our new publication—The Bible Catechism, by Rev. George S. Carson, B.A. Sample pages sent free; the book complete, 88 pages, strongly bound, for 10c.

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Bible Dictionary for First Quarter, 1905

A'bra-ham. The son of Terah, first ancestor of the Hebrews, called the father of the faithful and the friend of God.

An'-drew. The name means "Manliness." One of the twelve apostles, and a brother of Simon Peter.

Beth-ab'-ar-a. Identified by Conder with 'Abarah, a ford of the Jordan 14 miles south of the Sea of Galilee. Conder also says that "Bethany," substituted by the Rev. Ver. for Bethabara in John 1:28, was the name of a district east of Jordan reached by the ford of Bethabara.

Beth-es'-da. "House of Mercy," a pool having five porches, situated in the north-eastern part of Jerusalem.

Beth'-le-hem. The birthplace and home of David. Here in fulfilment of prophecy Jesus was born (see Mic. 5:2).

Beth-sai'-da. A town on the east bank of the Jordan just above its fall into the sea of Galilee.

Ca'-na. A Galilean village situated a few miles north-east of Nazareth, the home of Nathanael, and the scene of our Lord's first recorded miracle.

Ca-per'-ne-um. A town on the north-western shore of the sea of Galilee, the home of Jesus after His rejection at Nazareth. Here many of our Lord's miracles were wrought.

Ce'-phas. Aramaic for "rock" or

"stone," a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

E-sai'-as. Another form for Isaiah.

Gal'-il-ee'-ans The inhabitants of Gal'-ilee, the most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea so famous in our Lord's ministry, took its name from the province.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Is'-ra-el. A name given to Jacob and his descendants.

Is'-ra-el-ite. A descendant of Israel, and supposed therefore to possess true religious knowledge and to be a faithful follower of the true God.

Ja'-cob. A twin with Esau, son of Jacob and Rebekah.

Je'-ru'-sa-lem. The sacred city and well-known capital of the Jews.

Je'-sus Christ. Jesus was the name given to our Lord by direction of the angel to Joseph (Matt. 1: 21) and to Mary (Luke 1: 31). Christ is His official title (see Messias).

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

John. The Baptist, Son of Zacharias and Elizabeth, and the immediate forerunner of Jesus. To be distinguished from the apostle John, who does not mention his own name in his Gospel.

Jo'-na. The father of Simon Peter.

Jor'-dan. The most important river of Palestine, flowing from the Lebanon Mountains to the Dead Sea.

Jo'-seph. The husband of Mary, the

mother of Jesus. Also the eleventh of Jacob's twelve sons and elder son of Rachel. He was buried at Shechem, the site of which Jacob had gifted to him. Jacob's well was two miles from Shechem.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the temple.

Mess-i'-as. Messiah, "the anointed one," the Saviour's title. Christ is the Greek form.

Na-than'-a-el. Also called Bartholomew, one of the twelve apostles. He was a native of Cana and was among the first disciples of Jesus.

Naz'-ar-eth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Nic-o-de'-mus. A Pharisee and a member of the Sanhedrin, the great Jewish Council. After a night interview with Jesus he became a secret disciple of our Lord.

Phar'-is-ees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Rab'-bi. A respectful title among the Jews for a spiritual instructor. It means "doctor," "teacher," or "master."

Sa-mar'-it-ans. The inhabitants of Samaria. Between them and the Jews there was enmity dating from the time of Nehemiah.

Si-lo'-am. A pool situated a little to the south-east of Jerusalem.

Si'-mon Pe'-ter. Always the first named in the lists of the apostles. Simon was his original name, Peter the name given him by Jesus (see Cephas).

Sy'-char. A village of Samaria, now called 'Askar, on the eastern slope of Mount Ebal, a little north of Jacob's well.

Ti-be'-ri-as. A name given to the sea of Galilee from Tiberias, the capital of Herod the ruler of Galilee, built in our Lord's time on the south-western shore.

Lesson Calendar : First Quarter

STUDIES IN THE WRITINGS OF JOHN—MIRACLES (OR SIGNS) AND WITNESSES

- | | |
|----------------|--|
| 1. January 1 | Christ the Life and Light of Men. John 1: 1-18. |
| 2. January 8 | The Witness of John the Baptist to Jesus. John 1: 19-34. |
| 3. January 15 | Jesus Wins His First Disciples. John 1: 35-51. |
| 4. January 22 | The First Miracle in Cana. John 2: 1-11. |
| 5. January 29 | Jesus and Nicodemus. John 3: 1-15. |
| 6. February 5 | Jesus at Jacob's Well. John 4: 5-14. |
| 7. February 12 | The Second Miracle in Cana. John 4: 43-54. |
| 8. February 19 | Jesus at the Pool of Bethesda. John 5: 1-15. |
| 9. February 26 | The Miracle of the Loaves and Fishes. John 6: 1-14. |
| 10. March 5 | Jesus at the Feast of Tabernacles. John 7: 37-46. |
| 11. March 12 | The Slavery of Sin. John 8: 31-40. |
| 12. March 19 | Healing of the Man Born Blind. John 9: 1-11. |
| 13. March 26 | Review. |

Lesson VI.

JESUS AT JACOB'S WELL

February 5, 1905

John 4 : 5-14. Study vs. 1-42. Commit to memory vs. 13, 14.

GOLDEN TEXT—Whoever will, let him take the water of life freely.—Rev. 22 : 17.

5 Then cometh he to a city of Sama'ria, which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus ² on the well; and it was about the sixth hour.

7 There cometh a woman of Sama'ria to draw water; Je'sus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy ³ meat.)

9 Then saith the woman of Sama'ria unto him, How is it that thou, being a Jew, askest drink of me, which am a ⁵ woman of Sama'ria? for the Jews have no dealings with the Samaritans.

10 Je'sus answered and said unto her, If thou

Revised Version—So he cometh; ² by; ³ food; ⁴ The Samaritan woman therefore saith; ⁵ Samaritan woman? (For Jews have no dealings with Samaritans); ⁶ sons; ⁷ Everyone that; ⁸ become; ⁹ unto eternal life.

LESSON PLAN

- I. Je'sus' Need, 5-8.
II. Je'sus' Power, 9-12.
III. Je'sus' Promise, 13, 14.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus at Jacob's well, John 4 : 5-14. T.—Christ revealed, John 4 : 15-26. W.—The Samaritans, 2 Kings 17 : 24-34. Th.—Invitation, Isa. 55 : 1-7. F.—Wells of salvation, Isa. 12. S.—Water of life, Rev. 22 : 1-7. S.—Whoever will, Rev. 22 : 16-21.

knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

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

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his ⁶ children, and his cattle?

13 Je'sus answered and said unto her, ⁷ Whosoever drinketh of this water shall thirst again;

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall ⁸ be in him a well of water springing up ⁹ into everlasting life.

Shorter Catechism—Ques. 62. What are the reasons annexed to the fourth commandment? A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

The Question on Missions—6. Who was the first Christian missionary to the Gentiles? Peter was the first to carry the Gospel to the Gentiles, when Cornelius and his household believed (Acts 10).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson); 457; 36; 14 (Pa. Sel.); 136 (from PRIMARY QUARTERLY); 151.

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—Dec., 27 A.D.; Sychar.

Connecting Links—After spending some time in Jerusalem at the Passover, Jesus withdrew with His disciples into northern Judæa or Perea, where John was baptizing at Ænon, near the Jordan, ch. 3 : 23. Here the Baptist bore further testimony to Jesus, ch. 3 : 25-36. He must have remained there some time, for so many began to come to Him and were baptized by His disciples, that the jealousy of John's disciples was excited. So Jesus left Judæa, and departed into Galilee, vs. 1-3. To get there He had to pass through Samaria (v. 4), the people of which were half-pagan and were shunned by the Jews as unclean.

I. Je'sus' Need, 5-8.

V. 5. Then. See Connecting Links. Cometh he (Jesus) to a city (one of the "little walled villages with which every eminence is crowned") of Samaria. After the carrying away of the ten northern tribes of Israel (2 Kgs. 17 : 6), the country was settled by a mixed population, who were never on good terms with those who returned from exile and settled in Judæa. Samaria was the capital and Casa-

rea the seaport. Sychar. See Light from the East. Parcel of ground; "piece of land." See Gen. 33 : 18-20; 48 : 21, 22. Joseph's bones were buried there, Josh. 24 : 32; Acts 7 : 15, 16. It would be a well-known site. Sychar was about a mile away.

V. 6. Jacob's well. See Light from the East. Je'sus therefore. The supply of excellent water (it was a spring-well, though it now contains no spring water) would be an inducement to rest there. Wearied with his journey. Jesus is represented as thoroughly human, and this in the Gospel which lays most stress upon His divine nature. Sat thus; just as He was, tired out. His attitude was fixed in the mind of the beloved disciple. On ("at") the well. The detail is photographic in its minuteness. Sixth hour; almost certainly, noon. Jesus and His companions had been travelling on foot several hours in the heat.

Vs. 7, 8. A woman of Samaria; the district, not the capital, which was two hours distant. Morning and evening were the times when people came for water, but see Light from the East. Give me to drink; a strange request,

for, (1) the Jews had *no dealings with the Samaritans*, (2) a Jewish rabbi especially would not address a Samaritan woman, (3) the water would be regarded by the Jew as ceremonially unclean. Note in this request of Jesus: (a) How He disregards external regulations as to clean and unclean. No person is common or ritually unclean to Him; all are objects of His sympathy. (b) The delicate tact by which He allows Himself apparently to be at a disadvantage by asking for such a favor. The woman sees at once that He is no ordinary Jew. *Disciples were gone away*; probably having taken with them the vessel which they used on their journey for drawing water. John may have remained with Jesus. *To the city*; most likely Shechem. *To buy meat* (Rev. Ver., "food"); twelve o'clock being the Jewish dinner hour.

II. Jesus' Power, 9-12.

Vs. 9, 10. *Thou... a Jew*; recognized as such by "slight differences in dress, feature and accent." *Me... a woman of Samaria* (Weymouth, "who am a woman and a Samaritan"). The woman may have been suspicious; possibly there was a good deal of scorn in the words, seeing that a Jew was compelled to ask a favor from a woman of a despised race. *If thou knewest*; though that were impossible. Jesus does not answer her surprise, but suggests something profounder. Why did this Jew deal with her so differently from all other Jews? Because in His presence all differences of race and social station are lost in a common salvation, Gal. 3:28. *The gift of God*; His Son (ch. 3:16), in whom all may find life, even the sinful Samaritan woman. *And who it is*. She would not have waited for Jesus to ask her for spring water before asking of Him the living water, so near, and for which she was athirst. *Living water*; springing up as from a well (Gen. 26:19; Jer. 2:13), as distinct from water stored in cisterns. Christ's words are living and life giving, ch. 6:63 (compare 1 Pet. 1:23). "The pathos of the situation strikes Jesus. The woman stands on the brink of the greatest possibilities, but is unconscious of them." (Expositor's Greek Testament.)

Vs. 11, 12. *Sir*. All scorn had vanished. *From whence*, etc.? Genuine surprise. His words are mysterious. *Art thou greater than our father Jacob?* He gave us this well, and it was good enough for him and his to drink from. Yet you speak as if you had another and better spring of water! The Samaritans claimed descent from Jacob through Joseph. Probably the woman did not regard the words of Jesus as an insult to her race, but was nonplussed. "Unconsciously she gives utterance to a spiritual truth—the water of life beyond our reach, but the rope of faith long enough to reach it."

III. Jesus' Promise, 13, 14.

Vs. 13, 14. *This water*; in Jacob's well. It is a picture of mere earthly joys: (1) They require weary toil to obtain them; (2) They are unsatisfying because they do not last. *The water that I shall give*; a real gift. So Jesus really claims to be greater than Jacob, and answers the woman's question, v. 12. The water is. (1) A permanent gift; (2) A personal, ever-present possession ("in him." compare Deut. 30:11-14), while the well from which the woman came to draw was far across the plain; (3) *Springing up*; in an increasing stream, *into everlasting life*; that is, issuing in eternal life. Well water gives physical refreshing. Christ, the Gift of God, is the inexhaustible source of life eternal. For the main point of the Lesson, see ch. 7:37.

Light from the East

By Rev. James Ross, D.D., London, Ont.

JACOB'S WELL—Is on the edge of a rich, fertile plain near the foot of Gerizim, and beside the entrance to the pass between Ebal and Gerizim, and is a beautiful and restful spot. The great highway from North to South went through this pass from time immemorial. The village of 'Askar, the ancient Sychar, is at the foot of Ebal, about half a mile away.

Until quite recently the well lay open to all comers, and every pilgrim flung a stone into it to see how deep it was, but it is now in possession of the authorities of the Greek Church, who have built a hut over it, and improved and laid out all the ground round it. They have also built a long wooden shed, open at

one side, as a temporary shelter to the pilgrims of their own faith who visit the place.

The well was once over a hundred feet deep—an author of the seventh century says over two hundred—but it has been partly filled up by the ruins of successive buildings erected over it. It is now about seventy-five feet

deep, and water stands in it all the year round, except for a short time in midsummer.

The objection that a woman of Sychar would not have come half a mile away from her own running spring for water, is sufficiently met by the supposition that she was working in the fields, not far from the well.

APPLICATION

By Rev. W. J. Clark, London, Ont.

Jesus therefore, being wearied with his journey, v. 6. How strange it seems to think of Jesus being wearied, and yet how near it brings Him to us. If it had not been for such passages as those which tell us of His weariness, He would have been far removed from our thinking; but this makes Him one with ourselves:

"In every pang that rends the heart,
The man of sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief."

A woman of Samaria to draw water, v. 6. How very plain it is, that heaven's choicest gifts are meant for ordinary people.

The poor and ignorant and weak may have them as freely as the rich and learned and powerful. From the commonest of everyday occupations, too, there is a broad and well-trodden path right up to the throne of God. Along this, divine messengers, like the angels on Jacob's ladder, are constantly coming to minister to us. There is a glory about the commonplace to those whose eyes are opened. The light of heaven shines on our every-day path.

Give me to drink, v. 7. If only the opportunity of doing some great service came to us, how eagerly we would seize it! So we sometimes dream, and all the while

Wayside
Ministries

let slip a hundred chances of speaking a word of cheer, or doing some little deed of helpfulness. And yet it is these little kindnesses that scatter bright flowers on steep pathways, and put a song into the heart of the discouraged. How sweet the words of the glorified Saviour, "Ye have done it unto Me." With these words He will welcome us, if we are faithful in our wayside ministries to His brethren.

Thou... a Jew... me... a woman of Samaria, v. 9. Look at the coins as they come from the mint! On every one of them is stamped sharp and clear the head of the sovereign. So every man, of whatever race or character, is made in the image of God. Defiled and defaced by sin that image may become, but it is never lost. There yet remains something, howsoever obscure, that betokens the original God-likeness. It is this that gives to human nature its true value and dignity. And no one who truly honors the Maker will ever despise one formed in His likeness.

The Stamp of
the Mint

If thou knevest, v. 10. If the one who has long been digging for water in vain, only knew that a few more blows of his pick would open up a never failing spring of pure, clear water, with what new eagerness of hope he would go on. Yes, and if we would only believe what Christ Himself tells us, that the forth-putting of a single act of faith would cause to spring within us the fountain of a deep and endless joy, how eagerly would we reach out toward the heavenly Saviour and Lord, who can perform that miracle of gladness; He is far more willing to bestow His gifts than we are to ask them.

The Impetus
of an "If"

Nothing to draw with, v. 11. What then, poor soul? Must thy thirst go unquenched? So, at any rate, saidst not thy heavenly Master. He "had nothing to draw with"; yet He drank deep Himself, and drew for all who would come and drink—drank deep and gave freely of the water of life. And thou, soul, that hast within thee His blessed Spirit, hast, like Himself, refreshing fountains of waters within thine own self. Thou, too, mayest drink and be satisfied, because thou art "filled with all the fulness of God."

Nothing and
yet Everything

Everyone that drinketh of this water shall thirst again (Rev. Ver.), v. 13. What the world offers is not worthless. Pleasure,

A Never Failing Spring wealth, power, fame, knowledge—all these are good things, and it is right to strive for and enjoy them. But the wise man will remember that they can never completely satisfy, and that they will not last for ever. He will seek his happiness, not from these "cisterns" which in time will all be "broken," but in the "fountain of living waters," whose flow will never fail.

The water that I shall give him, v. 14. The living water is not offered for money, else the poor could not enjoy it; nor as the reward of goodness, else it would be out of the reach of sinners; nor as the prize of great learning, else the ignorant could not obtain it. Our only and sufficient claim upon it, is our deep need. To every needy soul it is offered as a free gift. All may have it "without money and without price."

Shall never thirst, v. 14. It is one thing to be thirsty in a dry and barren desert where

there is no water within reach, and another to thirst where there is abundance of water near at hand. **Two Kinds of Thirst** "Blessed," says Jesus, "are they which do hunger and thirst after righteousness." Our progress in the Christian life is a succession of thirsts which sends us to Christ for their satisfaction. From Him we receive fresh strength and inspiration in our upward course.

A well of water springing up into eternal life (Rev. Ver.), v. 14. The man who has come to Christ and received of Him will have in himself that which is not dependent on outward circumstances, on health, or wealth, or place, or power. The history of the Christian church contains many illustrious instances of this great fact. Men and women have been imprisoned, martyred, tortured, and through all the suffering to which they were subjected, yet preserved unbroken and unspoiled peace. Surely there is no gain to be compared with this. The very greatest gift the world has to offer weighs light in the balance over against this wonderful gift which heaven bestows upon us.

Not Disappointed

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

Review the last Lesson, which showed the necessity of the new birth. Propose to treat the present Lesson in the light of the statement in v. 4. Plainly, Jesus was under some kind of necessity to visit this particular spot. Inquire what kind of necessity it was. Whatever answers you receive, choose for yourself those that will bring out the full scope of the passage.

For instance, note Geographical Necessity. Use a map. Let every one see how obvious it is, that in going from Judea to Galilee, the line of travel will pass through Samaria. Galilee, in a long, roundabout way, could be reached by another route—the route which ordinary Jews were in the habit of taking. In order to avoid contact with the Samaritans they crossed the Jordan twice. Go into the history of the long-standing feud with the

Samaritans: their original idolatrous state in Babylon and vicinity; the colonizing movement to fill the empty land; the raids of wild beasts that led to the sending of captive priests to teach them how to worship the true God; the commingling of Jewish religious practices with pagan rites (see 2 Kgs. 17:24-41); the unwillingness of the Jews to accept the offer of the Samaritans to help in rebuilding the temple, Ezra 4:3; the growing irritation during the passing years. Contrast the conduct of Jesus in disregarding this old strife and deliberately passing through Samaria, instead of avoiding it like an ordinary Jew. Describe the journey with its elements of fatigue—the long walk on the dusty road under the hot Eastern sun.

Note, at this point, Physical Necessity. Christ was tired, hot, hungry, thirsty. The disciples go off to buy food. He sits on the well to rest. The woman comes. He asks for a drink. She twits Him with speaking to her at all, and hints that if He were not thirsty He would never have done it. So little she

knew Him. Call for instances in which Jesus performed His mission regardless of national distinctions. Show how chance meetings may have far-reaching results. Christ's need of hospitality brought Zacchaeus down from the tree (Luke 19). He received from Christ far more than he gave. Christ has need of us, as well as we need of Him. The more we do for Him, the more we really receive from Him.

But the strongest necessity which brought Christ to the well was Spiritual Necessity. There are deeper wants than are supplied by outward circumstances. You may have every advantage in your surroundings, geographical and physical, and yet lack the one thing needful. Illustrate how spiritual necessities are fully met in Christ. There is the unavoidable necessity of dealing with sin. Christ led the woman away from hers. There is the necessity of widening an imperfect knowledge. Christ led the woman on from what little she knew, and in one of his most profound discourses taught her and the world what God really is. There is the necessity for satisfying spiritual yearnings. Christ satisfies a thirst which water cannot quench. What Christ said to the woman about "living water," He says to all. Distinguish between what have been called "bottle" Christians, who wander about like Hagar in the wilderness with an empty bottle: and "spring-well" Christians, who have in them a well of water springing up into everlasting life.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, M.A.

On a housetop, the last Lesson; beside a well, the Lesson of to-day; a learned Jewish ruler there, a Samaritan woman here; at night with Nicodemus, at broad noon-day time with this new pupil. All times and places, all sorts of people—nothing came amiss to this great Teacher. He knew all hearts; He loved all people; and His skill was as wonderful as His knowledge and love. Would you have liked Him for your Teacher? The nearest to it is to listen very closely to Him as He teaches others, such as the woman at Jacob's well.

His lesson to the woman is like the steps of a stair. Take them one by one.

"Must needs," v. 2. A look at the map will show the two ways (see Exposition) from Judea to Galilee. Jesus took the road the Jews seldom traversed. Why? He "must needs go through Samaria," because this woman was to be won to God. She was longing after God, strange as was the life she led, and God's Son, knowing her heart, came hither to teach and bless her. It was like the angels finding out poor Jacob, Gen. 28 : 10-12.

"Sat thus," v. 6; as any tired man would sit at the blazing noon hour. Make the picture very lifelike—Jesus "being wearied with His journey." How very close it brings our dear Lord to us! This is a verse for worn, lonely and disheartened people; and even children are worn and lonely and discouraged, sometimes.

"Give me," v. 7. We shall come upon the words again later. Now, it is Jesus who speaks. Does He indeed really need our help? He did then, for He was hungry and thirsty and tired, as we are. And He does now, too,—look at Matt. 25 : 34-40. How skilful He was! We get drawn close to people more quickly by helping them, than in any other way (think of instances). Jesus took this way of drawing His listener to Himself.

"If thou knevest," v. 10. Of course, you will have the scholars tell how Jesus led the woman on from v. 7 to v. 10. She is now all alert with wonder. Great Teacher as He is, He excites that wonder still further; He is awaking a thirst for the deepest things of life. "If thou knevest"—what? Two things—"the gift of God." This is the first. We know it (see John 3 : 16). This also, "who it is that saith unto thee." That very Son of God, Himself both Gift and Giver. Again, do not we know of Him? If she had known, she would have asked. Have we asked? If not, why not?

"Sir, give me," v. 15. The verses between tell how her eyes were being opened. She had ceased to dispute (vs. 9, 12); she had become eager to have that wondrous gift which He declared He could give. How had the change come about? His words had done it, His presence, the Holy Spirit speaking and acting through Him. She is praying, asking, now; and great is the promise, Matt. 7 : 7. Who would not ask?

Perhaps
 Jesus
 Christ
 of
 Jesus
 Christ
 of
 Jesus
 Christ

Defence

ADDED HINTS AND HELPS

In this section will be found further assistance under several headings.

Lesson Points

By Rev. J. M. Duncan, B.D.

We should reflect honor upon our family name as well as receive honor from it. v. 5.

Rest is sweetest when the weariness is from work well done. v. 6.

There are no missing links in the chain of the divine purpose. v. 7.

True religion lifts us above racial prejudices. v. 8.

The brotherhood of men is founded on the Fatherhood of God. v. 9.

The spirit of getting is of the world; the spirit of giving is of God. v. 10.

Human plans for happiness are complex and difficult; God's are simple and easy. v. 11.

The divine presence among men is not merely a matter of history; it is a reality of to-day. v. 12.

As little as the fish can live in the air or the bird in the water, can the soul be satisfied with earthly joys. v. 13.

The believer becomes a source, as well as a recipient, of blessing. v. 14.

From the Library

It is strange that Christ should often speak His most remarkable words to the least remarkable persons.—Fairbairn.

On asking drink from a woman near Nablous (Shechem), who was filling her pitcher, we were angrily and churlishly refused: "The Christian dogs might get it for themselves."—Tristram.

Jesus would be recognized as a Jew by His garments. The color of the fringes was probably white; that of Samaritans would be blue.—Dr. M. B. Riddle.

Weary satst Thou seeking me,
Diedst redeeming on the tree.

Can in vain such labor be?

—Quoted by Dr. Marcus Dods.

To-day Shechem is the seat of the government of the province, and—eloquent homage of civilization to its immemorial rank—it is the connecting link of the east and west of Jordan... It was by this natural capital of the Holy Land, from which the outgoings to the world are so many and so open, that the

religion of Israel rose once for all above every geographical limit, and the charter of a universal worship was given.—Dr. George Adam Smith.

The teacher can learn from this narrative some important lessons in teaching:—

1. Note His method of teaching this unlearned woman, as contrasted with the educated and cultured Nicodemus.

2. He was just as ready to teach in an unwelcoming neighbourhood, in spite of race and religious prejudices, as in His own city.

3. He was not discouraged at having only one unlikely scholar in His class, but taught the deepest truths.

4. He was very wise in His method of approach, in asking her to do something for Him.

5. He used familiar illustrations from objects close at hand.

6. He pressed home the one great truth, avoiding all irrelevant discussion.—Peloubet.

Prove from Scripture

That Jesus is truly man.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Name the three provinces of Palestine from south to north.

5, 6 Whence had Jesus come? Whither was He going? How long had He been walking? Where did He rest?

7, 8 Who came to the well? How did she carry her pitcher? Why did she come to the well for water? The request of Jesus? Whither had the disciples gone?

9-12 Why was the woman surprised? How did she know Jesus was a Jew? Can you tell how it was that Jesus' disciples dealt with the Samaritans? What did Jesus offer? Why was the woman puzzled?

13, 14 Tell two things about the blessings Jesus gives.

Seniors and the Home Department—

Where was Sychar? How long had Jesus been in Judæa?

5-8 To whom had the site of Shechem been given, and by whom? What need had Jesus in common with the woman? Describe the Saviour's two natures. (S. Catechism, Ques. 21.)

9-12 Explain the ill-feeling between Jews and Samaritans? Who were commanded to preach the gospel in Samaria? (Acts 1:8.) Who did so? (Acts 8:5.)

13, 14 What defects in the water from Jacob's well? To whom is "the water of life" offered? (Rev. 22:17.) On what terms?

THE CATECHISM

By Rev. J. M. Duncan, B.D.

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 62. *Reasons for obedience to the Fourth Commandment.* They are four in number, namely:

1. God's gift to us of six other days. This gift includes all the opportunities of providing for our necessities and enjoyments which the six days of the week afford. There are contained in it health and strength of body, along with our capacities of mind for work and pleasure. Those to whom each of the six days has come laden with blessings have good reason to set apart the seventh to thank and praise the great Giver for all His goodness to us.

2. God's claim of special ownership in the Sabbath. The word "challenge" used here means "to claim, as due, to demand as a right." "Propriety" means exclusive ownership. The Sabbath is here said to belong to God in a special sense. This statement is borne out by such scriptures as Ex. 16:25; 20:10; Lev. 23:3; Deut. 5:14; Isa. 58:13. We have as little right to take the hours

of the Sabbath for our own purposes, as a man has to take our money against our will. They belong to God.

3. God's own example. It is stated in Gen. 2:2, and again in Ex. 31:17, that God rested from His creative work on the seventh day. In the latter passage the Sabbath is spoken of as a sign of the covenant between the Lord and His people. This day reminds us that God is our Creator, and also, by the deliverance it brings from toil, speaks to us of redemption from sin. God's resting on the seventh day furnishes an example to be followed by men, of keeping sacred a seventh part of their time, whether it be the seventh day, as among the Jews, or the first day, as among ourselves.

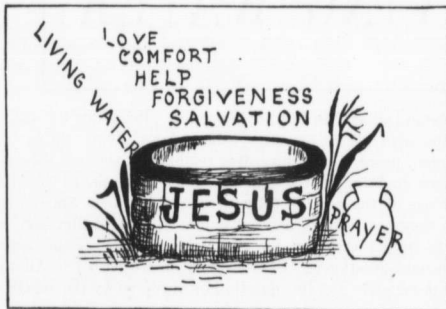
4. God's blessing the Sabbath day; which means that those who observe the Sabbath will receive a blessing. We are so constituted in our physical, mental, and spiritual nature that the weekly day of rest is necessary to our highest well being.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus the Forgiver of men.

Introduction—A talk about wells will serve to introduce the Lesson. Perhaps you have seen an old-fashioned well. (Describe, or show picture, or draw outline.) We are going to hear of an old well—Jacob's well—where Jesus stopped to get a drink one day when He was walking from Jerusalem away up to Galilee.



Jacob's Well—Jesus and His disciples left Jerusalem soon after the talk with Nicodemus (recall Lesson), and went away up north to Galilee (outline map). At noon, when the sun was hot, they came to Jacob's well (outline) at Sychar. The disciples

went into the town to get some food, while Jesus sat on the side of the well to rest.

The Woman of Samaria—Picture the woman with her water jars coming to the well to draw water. The people of Samaria and the Jews were not good friends. The woman saw Jesus sitting on the side of the well, and knew, from His appearance, that He was a Jew. She was very much surprised when He said, "Give me a drink." Surely a Jew would not ask a drink from a woman of Samaria! Jesus says, "If you knew about the gift of God, if you knew who is speaking to you, you would ask Me and I should give you living water." The woman did not know what Jesus meant. She did not know that He was Jesus, God's Son, who could give life and everything. She thought He meant water to drink. He has nothing to draw with! The well is deep! What does this man mean! Jesus tells the woman that she needs to come for this water day after day. One jar full is not enough! (When we drink water, we get thirsty again.) He tells her that the living water satisfies all those who drink of it.

Jesus and Jacob—The woman has a question to ask. She and her people were very proud of being descended from Jacob. He had dug this well, and its water was good enough for him, and his family, and his

cattle. But this Stranger spoke of water that was better. Who could He be? Was He greater than Jacob. She did not know that Jesus was the Son of God. But she is to learn it soon.

Living Water—Jesus means by this—
SALVATION
HELP
COMFORT
FORGIVENESS

HIS LOVE (Read upwards)

Only Jesus can give this to us. It refreshes our soul, just as water refreshes our body. When do we take a drink of water? Yes, "When we feel thirsty." Jesus wants us to "feel thirsty" for His love and forgiveness, etc. He wants us to ask Him for it and to let Him forgive us and save us.

Prayer—All repeat (with bowed heads), or sing,

"Jesus help us to remember
This sweet lesson from Thy word;
Write upon our hearts forever,
Truths that we this day have heard.
All the week be near and bless us,
Bring us to Thy house again;
Lord be with us, guard us, guide us,
For our Saviour's sake—Amen."

Tune of "What a Friend we have in Jesus," Hymn 404, Book of Praise.

SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B.D.

THE LIVING WATER

Be sure that the scholars understand what THE LIVING WATER is. Bring out by questions, that it represents the new life, with all its blessings, which Jesus gives. Speak of some of these blessings, such as pardon, peace, joy, victory over temptation, the sure hope of heaven, etc. Then impress the three qualities of the "living water" mentioned in the Exposition (vs. 13,14). The blessings of the new life (1) satisfy, and not for a time only, like the water in Jacob's well, (2) they are near at hand ("in him"), and (3) they lead to eternal life. Ask, "From whom do we get the new life?" Make it very clear how willing Jesus is to give it to us. The next question is, "In what way do we get it?" All we have to do is to "ask," v. 10. Is it for all? Let this question be answered by the repetition of the Golden Text.

Lesson VII.

THE SECOND MIRACLE IN CANA

February 12, 1905

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

GOLDEN TEXT—The same works that I do, bear witness of me, that the Father hath sent me.—John 5 : 36.

43 ¹ Now after 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 ² Then when he was come into Galilee, the Galileans received him, having seen all the things that he did ³ at Jerusalem at the feast: for they also went unto the feast.46 ⁴ So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea 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 ⁵ Then said Jesus unto him, Except ye see signs and wonders, ye will ⁶ not believe.

49 The nobleman saith unto him, Sir, come down

ere my child die.

50 Jesus saith unto him, Go thy way: thy son

liveth. And the man believed the word that Jesus

¹ had spoken unto him, and he went his way.51 And as he was now going down, his servants met him, ² and told him, saying, ³ Thy son liveth.52 ⁴ Then enquired he of them the hour when he began to amend. ⁵ And they said unto him, Yesterday at the seventh hour the fever left him.53 So the father knew that it was at ⁶ 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 ⁷ miracle that Jesus did, ⁸ when he was come out of Judaea into Galilee.

LESSON PLAN

I. The People's Welcome, 43-45.

II. The Father's Request, 46-49.

III. The Son's Healing, 50-52.

IV. The Household's Faith, 53, 54.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The second miracle in Cana, John 4 : 43-54.

T.—No honor, Mark 6 : 1-6. W.—At the feast,

John 2 : 13-25. Th.—Requiring a sign, Matt. 12 :

38-45. F.—"The word only," Matt. 8 : 5-13. S.—

Faith necessary, Heb. 11 : 1-6. S.—"As Thou wilt,"

Matt. 15 : 21-28.

Shorter Catechism—Ques. 63. Which is the

fifth commandment? A. The fifth commandment

is, Honour thy father and thy mother; that thy

days may be long upon the land which the Lord thy

God giveth thee.

The Question on Missions—7. Who were the

first missionaries to foreign countries? Paul and

Barnabas, who were sent forth from the church at

Antioch, were the first foreign missionaries. (Acts 13 :

1-5.)

Lesson Hymns—Book of Praise, 418 (Supple-

mental Lesson); 168; 80; 34 (Ps. Sel.); 38 (from

PRIMARY QUARTERLY); 152.

EXPOSITION

Time and Place—Dec., 27 A.D.; Cana (see Lesson IV.) and Capernaum, a town on the north-western shore of the Lake of Galilee.

Connecting Links—After the wonderful words of Jesus, the Samaritan woman went to her people in the city, and told them that she had met One who was probably the Messiah, ch. 4 : 29. Jesus Himself rejoices in the prospects of a rich harvest which the disciples will reap after His death, vs. 35, 36. The Samaritans discover that Jesus is not the Messiah of the Jews alone, and believe on Him with genuine faith as the Saviour of the world, vs. 40-42.

I. The People's Welcome, 43-45.

Vs. 43, 44. *After the two days* (Rev. Ver.); mentioned in v. 40. *He departed thence* (from Sychar) . . . *into Galilee*; continuing the journey which had brought Him to Jacob's well, v. 3. Galilee was now for two years to be the chief field of His ministry. *For*; introducing the reason why now for the first time Jesus was about to become a public Teacher in Galilee.

A prophet ("teacher") hath no honour in his own country. Westcott, Reith and others take Judaea to be "His own country" because Jesus was born in Bethlehem. Calvin and many more say Nazareth. A third opinion holds that it is Galilee. The experience described in the saying is a common one. A man has often to win distinction among strangers before his neighbors recognize his merit.

V. 45. *So the Galileans received* ("welcomed") him (Rev. Ver.). Accepting the first explanation of v. 44, there is here a contrast with our Lord's failing to receive due honor in Jerusalem (ch. 2:23-25); the second explanation makes the contrast to be with the reception He might expect at Nazareth (compare Luke 4 : 24); according to the third, we have the result at home of having won fame abroad. *Things that he did at Jerusalem*; referring to John 2 : 14-17, 23; 3 : 2. *At the feast*; the Passover, ch. 2 : 13. Great numbers of pilgrims from Galilee would be there (compare Luke 2 : 41).

II. The Father's Request, 46-49.

Vs. 46, 47. *Cana of Galilee*; the home of Nathanael, ch. 21 : 2. Jesus would have friends there. *Where he made the water wine*. Here He might hope to find fruitful soil for His future labors. *A certain nobleman* (Rev. Ver., margin, "king's officer"); "officer of the king's court" (Weymouth), probably a military officer of Herod Antipas, ruler of Galilee, whose court was at Tiberias. Some have fancied that he was Chuza, Luke 8 : 3. The fame of Jesus had penetrated far. *Whose son was sick*. Compare the story of the centurion's servant, Luke 7 : 1-10. *At Capernaum*; 20 miles away. *When he heard*. The movements of Jesus were now carefully observed. *Went unto him*; "went away," left his son, though very ill. Jesus was known as a wonder worker. This side of His work would appeal to the common people, and its fame would quickly spread. *Besought him*. Compare the appeal of Jairus, Mark 5 : 23. *Come down*, etc.; as though, for such a desperate case, His presence and touch were necessary in order to a cure.

Vs. 48, 49. *Except ye see signs and wonders*. The word "signs" points to the suggestion of deep spiritual truth, the word "wonder" to the startling effect of miracles on the beholder. *Ye will in no wise believe* (Rev. Ver.); "nothing will induce you to believe." Not only the officer, but the Galileans also, in contrast with the Samaritans, were attracted more by the astounding power of Jesus than by the moral and spiritual element in Him. *Come down ere my child ("my little boy") die*. The father has confidence in Jesus, but does not realize that He has power even to raise the dead. He was, however, climbing step by step to a higher and purer faith.

III. The Son's Healing, 50-52.

Vs. 50-52. *Go thy way*; a test of faith. *Thy son liveth*; the crisis is past. *Believed the word*; now, without beholding a miracle—true faith (compare v. 41). *Went his way*; "started back home;" (Weymouth.) *His servants met him*; having seen the boy's improvement, and wishing to tell their master that he need not bring Jesus. *Thy son liveth*. When the father left, he expected that his son might be dead by this time. *Enquired . . . when he began*

to amend. He expected a gradual cure. *Yesterday at the seventh hour*; most probably one o'clock, p.m. (See *Light from the East*.) Business for Herod—he was a "king's officer"—or the fatigue of the beast he rode may have delayed the officer. *The fever left him*; not a gradual, but a sudden and decided change. This work of healing meets the definition of a miracle as "an event compelling attention and awakening wonder, indicating superhuman power, accomplishing some practical work and furnishing a sign of a divine message."

IV. The Household's Faith, 53-54.

Vs. 53, 54. *At the same hour*; evidently, therefore, no mere chance recovery, but at the direct command of Jesus. *Believed*; a pure faith, for the officer trusted Jesus long before he saw any direct proof of the cure. But his faith was confirmed by the miracle. *And his whole house*; household, including servants. Possibly they were not Jews, and this would be another proof that Jesus was "the Saviour of the world," v. 42. *The second miracle*. See ch. 2 : 11. He had done many in Judæa, but He had not worked publicly in Galilee. This miracle proved : (1) that the power of Jesus was divine, because it had such a wide range; (2) His sympathy. Ch. 20 : 29, last clause, sums up a leading truth of the Lesson.

Light from the East

SEVENTH HOUR—The Hebrew day in the ordinary sense began at sunrise, and lasted till dark, but sometimes, as with us, it included the night as its necessary complement, and in that case it was measured from sunset to sunset. There is no mention of hours in the Old Testament until the time of Daniel. In the New Testament, the day, that is the period of light, is divided into twelve hours of unequal length, varying from forty-nine to seventy-one minutes in length, according to the season of the year. If the Jewish mode of reckoning was used here, the seventh hour would be one o'clock p.m.; and as a new day began at six o'clock, and the servants did not meet their master until after that hour, they might speak of what happened at one o'clock, as occurring yesterday. Some attempt to prove that John always uses the

supposed Roman mode of computation, which they say was the same as ours, that is twenty-four equal hours reckoned from mid-night to mid-night. Others confidently as-

sert that, while this method of computation was known to astronomers at that time, it was not used in the affairs of common life until towards the close of the fourth century.

APPLICATION

And after the two days (Rev. Ver.), v. 43. Until we have finished our present task we should lend all our energies to it. After it is completed we should put it behind us, and set our faces with equal devotion to the next duty. There is no time to waste either in self-congratulations or regrets. The achievements of our life are like the stories of a house; one is finished only to form the starting-point of the next. Our work is not done until the last brick is laid.

A prophet hath no honour in his own country, v. 44. It is no credit to men that this proverb is true. We should be ready to recognize power and character wherever it is to be found, and never discount it because it is found

Where the
Great Men
Come From

among those whom we have known familiarly. The great men have to come from some place. Why should there not arise one among our intimates? Take care that petty jealousy is not at the root of our depreciation of those near to us.

Cana of Galilee, where he made the water wine, v. 46. How many monuments of persons and events, supposed to be the most enduring, have fallen into ruin!

Lasting
Monuments

The Tower of Babel has perished. There is but one solitary pillar left standing in the Roman Forum. But the name of Cana, an insignificant village of Galilee is still fresh and fragrant. The deeds of sympathy and kindness done in it by the world's Saviour are its lasting monument. And, depend upon it, we shall be longest remembered by the good we do. It is by our loving service we shall live in the memory of those we help.

Whose son was sick, v. 46. Only a "little boy," but the father will drop all business, set out on a journey, swallow his pride to beg favor of this carpenter's son of Nazareth, because the "little boy" is sick. If he dies, the light will have gone out of the father's life.

How Parents
Love

Do the boys and girls quite understand how fathers and mothers love them? Do they often reckon up what fathers and mothers have denied themselves for them,—what has ploughed those furrows so deep upon the aged faces? He is a thankless child surely, who will forget such love, and its claim for love and honor in return.

When he heard that Jesus was come, he went unto him, v. 47. Like the instinct of the birds which fly southward as they feel the

Our Only
Healer

tang of frost in the air, this man's dread and need sent him to Jesus, the great and gracious wonder-worker. It is a true spiritual instinct that drives us to Christ. Who is strong but He? Who wise? Who tender and compassionate? Who so ready to help? In our need and our guilt—our so great need of healing—what other can we do but cry:

"Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly:
Wash me, Saviour, or I die."

Besought him, v. 47. Let our prayers spring out of our actual present need, and they are sure to be earnest, direct and effectual. It may be some difficult task we are required to do, some shameful conversation we are forced to hear, some sudden temptation to swerve from truth and honor; whatever it is, pray, and help will come from our loving and ever-present God and Father.

The man believed the word that Jesus spake (Rev. Ver.), v. 50. The heroic Livingstone knew that he was never alone in the depths of Africa, for he had the word of Jesus Christ, "the truest gentleman that ever lived," to be with him. We have the word of Christ for pardon, for keeping now and forever. It is ours to take Him at His word and spend our energy, not in questioning how He is to give us all He has promised, but in serving Him where and as we are.

The Word of a
Gentleman

Himself believed, and his whole house, v. 53.
 "Whom having not seen, ye love," wrote the apostle Peter, "in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Was anything more real, to this Capernaum nobleman, than the presence of Jesus, though He was

twenty miles away? Nor can there be anything to prevent His standing at our side, though He is now in Heaven. No one is nearer to us than is He.

"Speak to Him for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

The Lesson describes "the second miracle" performed "in Cana." There were other miracles in between at Jerusalem, to which Nicodemus referred. Perhaps the teaching of the Lesson may be brought out by discussing certain difficulties presented in it.

1. Why was Jesus there?

Point out the strangeness of the reason for His presence, stated in v. 44. That "a prophet hath no honor in his own country" would seem to be the best of reasons for staying away from Galilee. In v. 45 it is mentioned that the Galileans had gone to the feast at Jerusalem and had witnessed His reception there. Was the warmth of the reception now given Him in His own country due to the warmth of the reception which they had seen Him receive abroad? Many people recognize the merits of the great largely because of the recognition they obtain in the wider world. Perhaps the better view to take of the reason why Christ went to Galilee is, that He wished to be in retirement and had a good prospect of passing unnoticed "in His own country." Yet, as in the case of the Syrophenician woman (Mark 7: 24-30), He could not be hid. The nobleman found Him. Take up another difficulty:

2. Why was the nobleman's reception so chilly?

The agonizing father seems to be merged in a class needing rebuke (see v. 48). Was Jesus contrasting this class with the Samaritans who believed without miracles; or was He testing the nobleman's faith, in contrast with his sight? Was he to be convinced that the power which would heal was independent of time and space? That raises another difficulty:

3. Why was the miracle performed at a distance?

May it not have been intended to correct a yearning for a visible Redeemer? Encourage your class to count Christ's word just as effective as His presence. Show that He is nearer in His invisible presence than He could be in the body, when men had to make long journeys to find Him. Be impressed in your own mind with the fact that there will be two before your class when you teach this lesson—yourself, visible to them, and Christ, who in the person of the Spirit, is invisible. You are to give Christ visibility. In a word, turn the miracle into a parable on The Power of an Invisible Saviour.

For Teachers of the Boys and Girls

The class will be on edge to get on to the curing of the sick boy. That is the chief point of interest in the lesson. Hold them back by some questions. They will the better see the meaning of the story. Which "two days"? Why had Jesus, in the first place, halted on His journey? What led Him to prolong His stay? What effect had His words on the Samaritans?

Now He is on His journey again. What about His way of travelling? On foot, for He was poor.

What took Him to Galilee? Verse 44 is the answer. He went where they would accept Him. Is it ever otherwise? Jesus wants, oh, so longingly, to come to us. It is only when we are willing, when we open the door, that He comes in, Rev. 3: 20.

Get the map here. Find Cana. Question out the story of ch. 2: 1-11. Ask how far away Capernaum was? The story of the turning of the water into wine might easily fly twenty miles; and so what is said in v. 47 is no surprise.

But go back a little. Question about the

sick boy. How sick? v. 47, last clause. And the father—who was he? A “king’s officer”; a great man, likely a proud, haughty man. But he becomes a beggar—came and “besought” Jesus; all for love of his boy. A fine opportunity this, to call out the gratitude and love and honor of children to their parents.

Is v. 48 a rebuke? It seems to make the father only more earnest and insistent. Have the scholars note the seven (only seven) short words of his prayer. It is a model prayer for brevity, simplicity, directness and fervor.

And the answer comes in fewer words still, v. 50. How God loves to answer our prayers! loves, too, to have us ask great things of Him.

Again, what simple faith, and what swift obedience, v. 50. The “king’s officer” is giving in his allegiance to the King of kings. Wise man, he!

Don’t allow the talk to run off into the question, Why did he not get home till next day? The real point is the father’s enquiry, When did he begin to amend? and the answer of the servants.

What else could the father think, but that this Jesus was God? And what else could he do but believe with his whole heart, v. 53? Do we see such miracles now? Every bad man changed into a good man is a miracle as great, or greater. Can we disbelieve? Shall not we believe?

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

No place or party can have a monopoly of Christ’s presence and power. v. 43.

Greatness is not determined by geography. v. 44.

Christ’s miracles are but the forerunners of His message. v. 45.

We are judged by our record. v. 46.

Sorrow is a heaven-sent messenger to bring us to the Saviour. v. 47.

It is a crippled faith that needs the crutches of sight. v. 48.

Earnest prayers are simple. v. 49.

The believing man is the quiet and confident man. v. 50.

There are no failures with the great Physician. v. 51.

Trust is the sweet flower that grows in the stern soil of trial. v. 53.

From the Library

The quantity of marshy land in the neighborhood of Capernaum . . . has made fever of a very malignant type at times the characteristic of the place.—Geikie.

Dare to act in the absence of emotion, stepping out as bidden on the yielding water, in sheer faith, and it will become a sheet of rock beneath the feet. To such a faith nothing is impossible.—F. B. Meyer.

When a man declares to me, “I cannot

believe in miracles,” I reply, “I can, because I have witnessed them.” “When and where?” “On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure, upright man.” Surely that is such a miracle as makes me forever believe in the possibility of miracles.—Drummond.

Prove from Scripture

That Jesus answers prayer.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—How long did Jesus remain in Samaria? Whither did He then go?

43–45 Where had Jesus been teaching? Why is Judea called “His own country”? How had its people treated Him? How did the Galileans receive Him? How had they heard of Him before?

46–49 What miracle already wrought at Cana? Who now came to Jesus? What did he ask? How ill was his son? Where was he? How far from Cana? Where did the father think Jesus must go, to heal his son?

50–52 With what words did Jesus comfort the father? How did the man show his faith? Who met him on the way? With what news? When had the fever left the sick son?

53, 54 At what hour had Jesus spoken the words of healing? Who believed in Jesus?

Seniors and the Home Department—

Where was Cana? Capernaum? To whom did the woman of Samaria testify of Jesus? With what result? The fruits of Jesus' teaching at Sychar?

43-45 Explain v. 44. On what ground did the Galileans welcome Jesus? What prophecy made concerning them? (Isa. 9:1, 2.)

46-49 To whose court did "the nobleman" belong? Where did his master live? What two mistakes did the father make in regard to his son's healing? Why did Jesus seemingly rebuke him? Show that Jesus had knowledge of things without being present (ch. 11:11-13.)

50-54 What is faith? What does it produce? (Rom. 5:1, 2; 1 Pet. 1:8.) What believers did Jesus pronounce blessed? (ch. 20:29.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 63. *The Fifth Commandment.* This Commandment contains a precept and a promise.

1. *The precept.* All ancient nations agreed in feeling that there is a specially close connection between duties to parents and duties to God. In Lev. 19:2, 3, the Fourth and Fifth Commandments are referred to as the twin fruits of true religion. A Greek historian writes, "Nature and the laws which guard natural order have put the first and chief honor upon parents together with the

gods;" and a Roman orator said, "We ought to venerate a parent as we do God."

The precept before us sums up the duties of children to parents in the word "honor." The child owes to his parents respect because they are older and wiser than he; because he derives his life from them; because they are his example; and, most of all, because they stand to him in the place of God.

Another debt of children to parents is obedience. The child is not the judge of what he should do, but the parents, and so obedience ought to be prompt and without question. The home is the school in which children should so practise obedience that they will afterwards become law-abiding citizens in the state.

When the child grows up, the authority of his parents ceases, and he must choose and act for himself. But to the end of life he is bound to cherish affection towards his parents in return for their love lavished on him. Our Lord teaches (Matt. 15:4-6) that children should not only cherish right feelings towards their parents, but also, if necessary, provide for their support.

2. *The promise.* Some hold that this promise was intended for the nation, and means that a people among whom honor is paid to parents will be prosperous. But it is true also that individuals who honor their parents will, as a rule, be rewarded by long and happy lives.

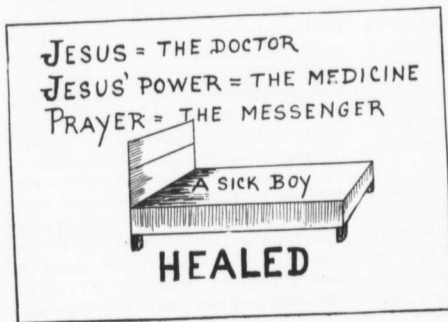
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Healer of men.

Introduction—Have you ever been ill? Did you ever

go to see a boy or girl who was ill? How pale and weak the sick one looked! He had to lie in bed all day long, and the doctor came to visit him, and felt his pulse, and looked at his tongue, and gave him medicine out of a bottle. The mother or nurse takes care of the sick one, and oh! what joy when he is able to get up and play once more!

Lesson—Money will not keep away sickness. People get sick in the homes of the rich and great, as well as in the homes of the poorer people. Let us look into this great house in



Capernaum (map), where a nobleman and his family live. We must step quietly. There is sickness in the home. A little boy is very ill, about to die. They can do nothing for him. Medicine will not cure him.

The Nobleman's Faith—The father has heard that Jesus, who has been healing the sick, etc., has come from Jerusalem to Galilee, and is at Cana. (Do you remember where we last saw Jesus talking to the woman of Samaria?) Perhaps you remember a wonderful miracle Jesus did at Cana at the marriage feast? It is twenty miles from Capernaum to Cana. The nobleman hastens to Cana to ask Jesus to come and heal his boy. Describe his anxiety. He begs Jesus to come, or his son will die.

The Cure—Now comes the wonderful cure. Jesus does not send medicine to the boy as our doctor would do, nor does He go with the father to see the sick one. He just says, "Go thy way, thy son liveth." The man had faith to believe it, and went home.

Picture the servants running to meet him with the glad news, "Thy son liveth." What time did he get better? Just at the same moment that Jesus had spoken the words! What a wonderful Healer Jesus was! No one could do this wonderful thing but God's

own Son! The father and all his family and servants believed on Jesus because they saw His wonderful power.

Jesus is able to **HEAL** **HEARTS** that are bad and full of **SICKNESS** and **SIN**.

Jesus is Able to Heal Now—Jesus was at Cana, and healed the sick boy twenty miles away; Jesus is now in heaven, but can **HEAL** **HELP** us just as well as if we could see Him. (Sing Hymn 544, Book of Praise). How do we let Him know about our sickness or trouble? We have just to speak to him in prayer. He is sure to hear us and will help us.

Golden Text—Repeat and explain.

Paying Jesus—A great doctor found a poor, sick boy on the street, and took him home and took care of him till he got well. "I have no money to pay you, doctor," said the lad, "but I'll always love you, and I'll tell every one about your kindness and help." That is the only way we can "pay Jesus."

Something to draw at Home—Draw a bed. Print **JESUS CURED THE SICK BOY**.

Something to Remember—I should trust Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

A FATHER'S FEAR
FAITH

Where had Jesus been? Into what province did He now come? To what village? What had He done here before? Questions like these will introduce the Review. Now ask who came to Jesus? Ah, then, we have before us A FATHER (Print). What trouble was in his home? Was the son very ill? Call for the expressions which show his great danger. The father was afraid his son would die. So the lesson tells us of a father'S FEAR (Print). To whom do we go when we are ill? What physicians do we trust? Give the answer if you cannot get it—"those who have helped others." Ask for another word "instead of trust." Another thing, then, in the Lesson is a father'S FAITH (Print). Bring out by questions, that his faith rested at first on the miracles of Jesus, then on His word, and it was rewarded by the healing of his son, which made it clearer and stronger still. As a closing question, ask, What should we do with our fears? Just bring them to Jesus in faith.

Lesson VIII.

JESUS AT THE POOL OF BETHESDA February 19, 1905

John 5 : 1-15. Commit to memory vs. 8, 9. Read John 5 : 1-47.

GOLDEN TEXT—And a great multitude followed him, because they saw his miracles.—John 6 : 2.

1 After ¹this there was a feast of the Jews; and Jesus went up to Jeru²salem.

2 Now there is ³a pool, which is called ⁴in the Hebrew tongue Bethesda, having five porches.

3 In these lay a ⁵great multitude of ⁶impotent folk, of blind, halt, withered, ⁷waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had ⁸an infirmity thirty and eight years.

6 When Jesus saw him ⁹lie, and knew that he had been now a long time in that case, he saith unto him, ¹⁰Wilt thou be made whole ?

7 The ¹¹impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

Revised Version—these things; ²in; ³gate; etc.; ⁴Omit rest of verse: also verse 4; ⁵been thirty and eight years in his infirmity; ⁶lying; ⁷Wouldst sabbath on that day; ⁸So the Jews said; ⁹take up thy bed. But he; ¹⁰They asked him, Who is the man

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

9 And ¹²immediately the man was made whole, and took up his bed, and walked : ¹³and on the same day was the sabbath.

10 ¹⁴The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to ¹⁵carry thy bed.

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

12 ¹⁶Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

13 ¹⁷And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in ¹⁸that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing ¹⁹come unto thee.

15 The man ²⁰departed, and told the Jews that it was Jesus, which had made him whole.

4 in Hebrew; ⁵Omit great; ⁶that were sick, blind, and eight years in his infirmity; ⁷lying; ⁸Wouldst sabbath on that day; ⁹So the Jews said; ¹⁰take up thy bed; ¹¹But; ¹²the; ¹³he; ¹⁴he; ¹⁵went away.

Luke 13 : 10-17. S.—Duty of praise, Ps. 107 : 10-22.

Shorter Catechism—*Quest. 64. What is required in the fifth commandment ?*

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, and equals.

The Question on Missions—8. Where, and by whom, was the gospel first preached in Europe? The gospel was first preached in Europe at Philippi in Macedonia by Paul and Silas (Acts 16 : 12, 13).

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson); 404; 398; 77; 75 (from PRIMARY QUARTERLY); 403.

LESSON PLAN

- I. The Case, 1-5.
- II. The Cure, 6-9.
- III. The Critics, 10-13.
- IV. The Caution, 14, 15.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus at the Pool of Bethesda, John 5 : 1-15.
T.—Help for the helpless, Luke 5 : 17-26. W.—Love and pity, Isa. 63 : 7-14. Th.—“Went about doing good,” Acts 10 : 34-43. F.—A question unanswered, Mark 3 : 1-8. S.—Enemies silenced.

EXPOSITION

Time and Place—Probably March or April, 28 A.D.; Jerusalem.

Connecting Links—We are transferred again to Jerusalem, only the Galilean ministry being recorded in the Synoptic Gospels, which do not mention this visit, though there are hints that Jesus did go to Jerusalem somewhat frequently (see, “how often,” in Luke 13 : 34). This incident is chosen by the evangelist “to show how opposition to Jesus developed in Judea, where at the seat of the hierarchy deadly hostility breaks out against him, while in a different sphere (in Galilee), the half-belief of the populace (ch. 6) veers to unbelief.” (Weiss.)

I. The Case, 1-5.

V. 1. *After this.* We do not know certainly how long Jesus had been at work in Galilee. *A feast of the Jews.* Some manuscripts read “the feast,” in which case it would be either Passover in April, or Tabernacles in September; but “a feast” is probably correct, and it is impossible to say with assurance which of

these is meant, or whether it may not have been Purim in March (see Esth. 9 : 20-25 and HOME STUDY QUARTERLY on this Lesson), Passover in April, Pentecost in May, Tabernacles and Trumpets in September, or Dedication in December. The interval between last Lesson (Dec., 27 A.D.) and this depends, of course, on which feast is referred to here. Our decision on this point also affects our view as to the length of our Lord's ministry. If this was a Passover, then John mentions four Passovers (compare ch. 2 : 13; ch. 6 : 4; ch. 12 : 1), and the ministry apparently lasted a little longer than three years. If there were only three Passovers, it would appear that the ministry lasted only a little longer than two years. *Jesus went up to Jerusalem;* in obedience to the law of Moses, requiring every man of the Israelites to attend the three great Feasts every year—Passover, Pentecost, and Tabernacles, Ex. 23 : 14-17; 34 : 23; Deut. 16 : 16.

Vs. 2-5. *Sheep gate* (Rev. Ver.). At or near the gate was a place for buying and selling, 2 Kgs. 7 : 1. This was a gate in the wall of Jerusalem to the north-east, where sheep were sold (see Neh. 3 : 32 ; 12 : 39). *A pool*. See *Light from the East*. In *Hebrew* (Rev. Ver.); that is, Aramaic, the language of the people of Palestine after their return from exile. *Bethesda*; perhaps "house of mercy," a name befitting the use made of the pool. Some manuscripts read *Bethzatha* ("house of the olive"), others *Bethsaida* ("house of fishing"). [For identification of site of pool see *Light from the East*. *Having five porches*; covered colonnades for giving shelter to the diseased. *A great multitude of impotent* (helpless) *folk*. We can imagine how the scene of misery and suffering would touch the Saviour's compassionate heart. The last clause of v. 3 and the whole of v. 4 are omitted in the Revised Version. "The whole passage is omitted by the oldest representatives of each great group of authorities." (Westcott.) *Had an infirmity* (Weymouth, "had been an invalid") *thirty and eight years*. He may well have thought his disease incurable.

II. The Cure, 6-9.

Vs. 6-9. *Jesus saw him lie*; "lying there." Jesus may have been led by His sympathy to come to this place where so many sick people were. *Knew*; by His divine insight (compare ch. 4 : 18), or perhaps He read in his face the hopeless nature of the disease. *He saith unto him*. Jesus takes the initiative and offers a cure. *Wilt thou?* Do you wish to be healed? He awakens hope in the man, and tests whether he has a receptive spirit; this is the beginning of faith, without which Jesus could perform no miracles. *Sir*. The address of the man shows that he was a good subject for the miracle. *I have no man*; not only sick but friendless, his had been a lonely and painful life for thirty-eight years. No wonder that Jesus was moved to compassion. *When the water is troubled*. The common belief was that the water had power to heal only when the action of gases at certain intervals caused it to bubble up. *To put me in*; literally, "cast me in," indicating haste. *While I am coming*, etc. How many disappointed attempts! The place may have

been small, and the gush of the mineral spring would soon stop. *Jesus saith*; an authoritative demand for faith. The man is bidden to do the thing he had been unable to do for thirty-eight years: (1) *Rise*, (2) *take up thy bed* ("pallet," or "mat"), and (3) *walk*. Get away from this abode of the diseased, cured completely and permanently. For this type of faith see James 1 : 6-8. Jesus by His very presence inspired faith in those whose hearts were open to the light.

III. The Critics, 10-13.

Vs. 10-13. *The Jews therefore said*, etc.; because it was the Sabbath. The Pharisees had turned such passages as Neh. 13 : 19 ; Jer. 17 : 21,22 into an intolerable burden. *He that made me whole* . . . said. His cure was a proof to the man of the Healer's divine authority. "He felt instinctively the presence of that which was greater than the Sabbath." (Westcott.) *Who is the man?* etc. (Rev. Ver.). Instead of being led by sympathy to ask who this great man could be who has power to relieve suffering, they ask, who is this who dares to violate the Sabbath? *He . . . wist* (knew) *not*, etc. Jesus avoids publicity, because His work would be impeded, were He to become known merely as a miracle worker.

IV. The Caution, 14, 15.

Vs. 14, 15. *Jesus findeth him*. His work was not complete till He had cured the man's soul. *In the temple*; a favorable sign, since he was probably there to return thanks. *Behold*; calling to a fresh start in life. *Sin no more*. His disease had been caused by his sin. *A worse thing*; the moral disease that ends in eternal death, Matt. 25 : 46. *Told the Jews*; not likely an act of ingratitude. Probably he thought that they would regard Jesus as a sufficient authority, and would acquit Him of the breach of the Sabbath law. Stronger testimony to the divine power and authority of Jesus they could scarcely have had.

Light from the East

BETHESDA—A number of pools have been fixed on as the site of this intermittent spring, all of them near St. Stephen's gate. The large reservoir called *Birket Israil*, immediately under the north wall of the temple

enclosure, was once very generally thought to be Bethesda. Some have found it in the Fountain of the Virgin outside the city walls, in the valley of the Kedron, a short distance above the Pool of Siloam, because at times it still ebbs and flows. But in recent years the rubbish has been removed from an ancient pool or reservoir behind the French Church of Ste. Anne, and all its features correspond to the ancient Bethesda except that there is now

no intermittent flow. The remains of four arched recesses extend along one side and one across the end. Special interest attaches to this pool, because it shows how much lower the level of some parts of the city was in Christ's day than at present, especially the lower portions of it, into which the ruins of the successive buildings of the city fell or were carried. One goes down fifty or sixty steps below the present surface to reach it.

APPLICATION

Jesus went up to Jerusalem, v. 1. It is worthy of note how careful Jesus was in His observance of the services and rites of the

A Constant Churchgoer Jewish religion. If ever any one might have held himself exempt, surely it was He who saw so clearly how much of mere form was in the worship. But He worshipped regularly in the synagogue, and He was careful in His attendance at the great feasts in Jerusalem, and that, too, when He knew that the character of many of the leaders was unworthy. If we stay away from church until the worship and the worshippers are perfect, we shall stay away always. If we have a sincere desire to worship God, we shall not be hindered by the shortcomings of others.

A multitude of them that were sick, blind, halt, withered (Rev. Ver.), v. 3. It is an old problem—why God should permit so much

An Old Problem *misery and suffering among men.* We must not expect completely to solve it in this life. We are but children, and cannot understand perfectly the ways and purposes of our heavenly Father. But this we do know, that He loves men and is full of good-will towards them, for He has shown this in the gift of His Son. And we know, too, that suffering has often been a messenger to bring back wandering ones to His feet. Knowing these things, we can trust Him, and wait for the explanation of the things we do not understand.

A certain man . . . thirty and eight years in his infirmity (Rev. Ver.), v. 5. Suppose this man had been healed sooner by being put down

A Merciful Delay into the bubbling pool. Then, it is quite possible that he would have returned to his old sinful life, would never have seen the Saviour

or received from Him the healing of his soul. It was in great mercy that his cure was delayed until a Physician came who could make him whole in body and in spirit as well.

Wouldest thou be made whole (Rev. Ver.)? v. 6. We must will if we hope to win. The prizes of life do not drop into our lap like plums from a tree. They come to those who strive for them with resolute determination.

The willing that counts is more than mere idle wishing. We must will hard enough to put forth every possible effort after the object we seek. God's greatest gift, the gift of salvation, is for those who are bound to have it, and who for its sake turn their backs upon everything else in the world.

Sir, I have no man . . . to put me into the pool, v. 7. It was enough for the widow who appealed to Elisha, to provide the empty vessels. God would fill them.

Empty Hands and Hearts And it is just when we give up all dependence on ourselves or on any human power that God is ready to bless us. Faith is just holding up empty hands to receive the bounty of God. It is bringing to Him hearts emptied of all pride and self-sufficiency, that His grace may enter in.

Rise, take up thy bed, and walk, v. 8. Jesus is always commanding impossible things. He sets the five loaves and two fishes before the

Doing the Impossible disciples, and bids them feed with them ten thousand people. He bids a man with a withered arm stretch it forth. And here he directs a cripple for a generation to get up from his bed. But He never leaves us to our own ability. Along with the command comes the power that multiplies our resources, that puts

strength into the arm and courage into the heart. There can be no failure to those who simply go forward at His bidding, looking to Him for help and guidance.

He that made me whole . . . saith unto me, v. 11. How this reply sums up the whole of the Christian life! First, we come to Christ for healing and strength, and then

Two Steps we go out to do His will. Pardoned ourselves, we show the way of forgiveness to others. Saved ourselves, we take our part in the glorious enterprise of saving the world. And as we work for Christ, our assurance that He has redeemed us becomes stronger and deeper. His energy working in us proves that we are His.

So the Jesus said . . . But He answered (Rev. Ver.), vs. 10, 11. Let us be sure that we have as good authority as the Bethesda cripple, for the work we do

Keeping the Sabbath carry a good conscience. Of one thing we may be certain, that if we are testifying to the power and love of the Saviour, whether by our speech, or, like this man, by our actions, we cannot be making a wrong use of the holy day.

Who is the man that said unto thee, Take up thy bed (Rev. Ver.), v. 12. In a well-known illustration, William Paley bids his

A Reasonable Conclusion readers imagine a man walking across a plain, and happening upon a watch. As he examines its parts, and the way they are fitted together, his thoughts naturally go back to the maker of it. To suppose that the watch came into existence by chance would be absurd. And when we think of the Church and all that it has accomplished, can we believe that it began and grew without a Founder who is more than human? Who is Jesus if He is not the Son of God?

The man went away, and told . . . that it was Jesus (Rev. Ver.), v. 15. With equal truth might we say that our homes so happy and

Our Debt pure, our schools and colleges, our hospitals and asylums, our just laws, all the best things in life, we owe to Jesus. He has the strongest claim on our love and gratitude:

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare,
Oh! knit my thankful heart to Thee,
And reign without a rival there."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

This is a lesson on HOPE FOR THE HOPELESS. Show how little can be done in the world when hope dies. Once in a while it is good to number your points and keep reviewing them as you go along. Make as vivid as possible these two great facts:

1. *This man's helplessness.*

Get the class to enumerate the evidences of it: (1) Prolonged infirmity. Christ's word in v. 14 shows that this was due to early sin. Press the young to be more eager to test Christ's power to keep us out of sin, rather than to sin, that grace may abound. (2) Prolonged search for health. The infirmity had lasted for thirty-eight years. All kinds of cures had been tried. Now, with the despairing hope characteristic in such cases, he will try this medicinal spring. Other cures have failed: this might work; and if it does

not, at least no harm will have been done. So he puts himself in the way of getting what he wants. Describe common methods of trying to get rid of the effects of sin: resolves, forming of new habits, etc. All may have their place; yet something serious is lacking. (3) Prolonged friendlessness. He had no one to help him in. He saw others go down before him, who were really benefited and regained strength. So in connection with church services and special evangelistic meetings, one sincerely wanting to be spiritually strong and vigorous and set free from sinful inclinations and practices, sees others get benefit and deliverance, and remains unhelped himself. But the "Friend that sticketh closer than a brother" is near at hand. (4) Prolonged hopelessness. Physical weakness produces mental depression and spiritual gloom. To such the "Friend of publicans and sinners" brings a Gospel of Hope. How is it presented? Not theoretically, but practically. See it in—

2. *Christ's help.*

Enumerate now all the sudden things that happen. (1) Sudden discovery of need. The man's helplessness at once arrests Christ's eye. He is quick to see every helpless plight. No sinner is too far gone to be granted His ready succor. (2) Sudden awakening of expectation. Long years of suffering school one to be content to let things go on as they have been doing. Christ wishes to meet an actual hope. The continued desire for deliverance from the long control of sin is in itself hopeful. (3) Sudden response to the word of power. To this extent we must co-operate in our own salvation. (4) Sudden activity. Activity is a means of grace. The healthiest Christians are usually the most active. The idlest lose their spiritual health through brooding, and by degrees lose their very power to act. (5) Sudden forgetfulness. This man omits to ask the name of his deliverer. In the delight of getting what we want, we too often overlook the duty of gratitude. (6) Sudden disappearance and reappearance of Jesus. The man loses Christ but momentarily; and when Jesus returns to his side it is to disclose to him the secret that the only sure way of overcoming sin is to break with it altogether.

For Teachers of the Boys and Girls

From the country town to the city; from Capernaum, where every one rejoiced with the father in the cure of his child, to Jerusalem, where the fierce fanatics would rather see a man remain a cripple than carry his bit of a mat bed on his shoulder on the Sabbath day: such is the change of scene and surroundings from the previous Lesson to this. But there is no change in Jesus. He is the same meek, compassionate, ready-and-able-to-help Saviour as before.

A little skeleton map drawn by a few strokes, with Jerusalem marked on it: a few lines to indicate the city wall, with openings for the gates, and the north-eastern entrance labelled "Sheep Gate"; a few further strokes to indicate the pool and its porches or colonnades; and you have "placed" the two who stand in the foreground of the scene—a crippled man, and the Healer of Nazareth.

No need to worry over the dropping out of

the last clause of v. 3 and the whole of v. 4 by the Revised Version. They are not found in the best manuscripts (that is, ancient written copies) of the gospel. Some devout man making his copy probably put them in to explain v. 7. Their omission is no more than the trimming of a branch, which helps the symmetry of the tree.

Turn from the pool to the cripple. He lay (v. 6); he was helpless ("impotent"), could only move as he was carried, v. 7. He had been a long time so, v. 5. He was the sort of man who would be in the Home for Incurables now-a-days. If this man is made strong and well, it will be a miracle, and no doubt of it.

Every miracle is a parable. Show in what respect this man represents the unsaved sinner—infirm, helpless, incurable, miserable.

Verse six is like the glint of the morning's sunshine on a broken pillar. "When Jesus saw him lie:" it is the beginning of hope, when Jesus looks upon us, just as it is the beginning of new life when the rays of the spring sun fall upon the brown earth.

The "nobleman" in the Lesson of last Sabbath, sought Jesus, ch. 4: 47. In this case, it is Jesus that is the Seeker. Perhaps, because this poor man was so utterly friendless (see v. 7).

What a cheery ring in His voice as He said, "Wilt thou be made whole?" But the cripple had been so long helpless that he could believe no word of hope, as his answer shows, v. 7. But there must have been a little thrill of faith; for it is to this that the words of v. 8 are addressed.

Picture the scene. Can you imagine the man's wonder and joy, v. 9? Where did He get the power? Where do we get the new heart? The answer is the same in both cases: God gives it. How did he get the power? How do we get the new heart? Again an identical answer: By faith. Who gives the faith? God. Show how our whole salvation comes from God, Eph. 2: 8.

There will not be much time for vs. 10-15. They contain no very flattering picture of the narrow-minded, bitter-hearted Jews, vs. 10, 16; and record a memorable piece of advice, v. 14. Sin and suffering are close akin. If we indulge in the one, we shall, without fail, incur the other.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The Head of the Church sets an example of obedience to its laws. v. 1.

Tenderness to the sick is the duty of the strong. v. 2.

Our business is not to explain suffering, but to relieve it. v. 3.

The Saviour is interested in men as individuals. v. 5.

Salvation is offered to us; it is never forced upon us. v. 6.

Human sympathy often grows weary; Christ's is untiring. v. 7.

It is in the act of obeying Christ that strength comes to us. v. 9.

Merciful deeds are the noblest ritual. v. 10.

The Giver of health has the right to control its activities. v. 11.

Sin and suffering grow in the same soil and spring from the same root. v. 14.

No testimony is more convincing than that of experience. v. 15.

From the Library

By the Crusaders a church had been built over this pool (of Bethesda), with a crypt formed in imitation of the five porches and with an opening in the floor to get down to the water. That they regarded the pool as that mentioned here is shown by their having represented on the wall of their crypt the angel troubling the water.—Expositor's Greek Testament.

The hall (of the bath of Ibrahim near Tiberias) in which the spring is found is surrounded by several porticoes in which we see a multitude of people crowded one upon another, laid in couches or rolled in blankets, with lamentable expressions of pain and suffering.—Bovet.

They (the Jews) inquire, not that they may praise, but that they may find fault.—Grotius.

Give what Thou commandest, and command what thou wilt.—Augustine.

Whosoever on the Sabbath bringeth anything in, or taketh anything out from a public place to a private one, if he hath done this

inadvertently, he shall sacrifice for his sin; but if wilfully, he shall be cut off and shall be stoned.—A Rabbinical law, quoted by Lightfoot.

The faith of the Head
Is the faith that is dead;
The faith of the Heart
Is better in part;

But the faith of the Hand
Is the faith that will stand,
For the faith that will do
Must include the first two.

—Quoted by Peloubet.

In chs. 5 and 6 Jesus reveals Himself as Life, (1) at Jerusalem, to an inner circle of Jews, in connection with the healing of the impotent man, and (2) in Galilee, among the people after the feeding of the five thousand.—Century Bible.

To rely upon Christ's word, "Sin no more," with the same confident faith with which this man acted on His word, "Rise, take up thy bed"—this alone gives victory over sin. If our own will is too weak, Christ's will is always mighty. Identify your will with Christ's and you have His strength.—Dr. Marcus Dods.

Prove from Scripture

That sin is worse than disease.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What miracle is given in our last Lesson? Where does Jesus next go?

1-3 How many great feasts were there? Who were required to attend them? Why was the sheep market or gate so called? The meaning of "Bethesda"? How many sick were here? For what were they waiting? How long had the cripple been there whom Jesus healed?

6-9 What question did Jesus ask? Give the man's answer. Our Lord's bidding? How did this man show that he was completely healed?

10-13 Who found fault? On what ground? The man's reply?

14, 15 How did the man use his strength? Who found him? What command given?

Seniors and the Home Department—

What different views as to the "feast" of v. 1? What bearing on the length of Jesus' ministry?

1-5 Where was the pool of Bethesda? How is the severity of the cripple's affliction indicated? With what feeling did Jesus regard multitudes? (Matt. 9: 36; Mark 6: 34.)

6-9 The purpose of Jesus' question? Show the importance of faith. (Heb. 11: 6.) Should our own weakness hinder us from obeying Christ? (2 Cor. 12: 9.)

10-13 Give our Lord's rule for Sabbath-keeping (Matt. 12: 12.)

14, 15 Show that the Saviour will not suffer any of His people to be lost. (John 10: 28.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 64. *What the Fifth Commandment requires.* This question deals with the authority exercised by men in virtue of divine appointment. The establishment of this authority gives rise to three relations in which we stand to others, and each of these relations has its corresponding duties.

1. *There are those who have authority over us.* The representatives of this class mentioned in the question are parents. It must be remembered that in the days of Moses the father was also magistrate and priest. Certain offences against father or mother were

punished with death. Ex. 21: 15, 17. Children might be sold into slavery to meet the debts of their parents, Lev. 25: 39-41; 2 Kings 4: 1. Fathers had the right to choose wives for their sons (Gen. ch. 24), and to give their daughters in marriage, Gen. 34: 12. We may conclude that this command requires obedience to the rulers in the state (see Rom. 13: 1-7; 1 Pet. 2: 13-15), and also in the church (see Matt. 18: 17; Heb. 13: 7), as well as in the family.

2. *There are those over whom we have authority.* This is a law for parents, magistrates and ministers, as well as children, subjects and church members. Those in authority have duties to those under them. Parents must not "provoke their children to wrath," Eph. 6: 4. "Rulers are to govern in the fear of God (Ex. 18: 21), to judge justly (Deut. 16: 18), to defend the poor and oppressed (Ex. 23: 6), and to have no respect of persons, Lev. 19: 15." Ministers are charged with the oversight of the flock, 1 Pet. 5: 2, 3.

3. *There are those with whom we are on an equal footing.* There are duties belonging to husbands (Eph. 5: 25), wives (Eph. 5: 24, 33), brothers and sisters (See John 1: 40-42.)

There can be no true religion where duties to those about us are neglected. For love to God, if it be sincere and faith, if it be real, will lead to the faithful discharge of these duties.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Helper of men.

Introduction—Let your own local hospital, or some other well-known hospital, be a point



of contact. (Recall last Lesson.) One day a band of children gathered to the church to go with their teacher to visit the hospital in their town. Each child carried some fruit or flowers or other gift. I'll tell you what these children saw and did when they got there. The matron met them at the door, and took them into a long room called a ward, with narrow white beds down each side of the room. In the beds were sick men and hurt men, some with heads wrapped in white cloths, some with

arms and legs bandaged, some very pale and weak. Nurses moved about giving medicine to one, fixing the bandages on another, giving a glass of water to another. Poor sick men! How sorry the children felt for them! They gave their fruit, etc., to the matron to be given to the sick ones. Then they asked if they might sing for the men, and their sweet voices rang out, "Jesus loves me." The eyes of all the sick ones turned to watch the little ones, and ears were strained to catch every sound. Then they visited some more wards and sang again. Was not this a nice way to visit the hospital?

Lesson—Our Lesson tells us about a very strange hospital, and a very strange cure, and a wonderful Visitor.

The Hospital—Picture the Pool of Bethesda, near one of the gates of Jerusalem, surrounded by five porches, perhaps like the small summer-houses we see in parks or gardens. Possibly you have seen a mineral spring under the shelter of such a place. This pool is open like a pond. Steps go down from the porches to the pond. The porches are full of people. Let us look at them! See! they are all sick people! All have something the matter with them! Here is a blind man. Here is a lame girl. Here is a sick woman. There is a sick baby in its

mother's arms, etc. They are all people who have come or been brought to this strange hospital to be cured of the diseases from which they were suffering.

The Cure—Watch the water in the pool! Once in a while it bubbles up in the centre. See! the sick ones all try to hurry down to step into the water while it is moving! Friends are helping the sick ones down the steps! It is said that sick ones will be cured if they get in while the water is bubbling up.

The Great Cure—There comes a Visitor! Yes, it is Jesus! He stops to look with pity on the sick ones. He sees one man very weak and ill—alone. He cannot get down to the water—no friend to help him. While he is trying to get down, others push him aside and get down before him, so there is no room for him. There he has waited day after day, oh, so long, thirty-eight years. Jesus knows all about him and his sickness. Jesus says, v. 6. Tell the rest of the story.

Our Helper—Jesus wants to help us. He knows our weakness, knows our sorrows, knows just what help we all need.

Golden Text—Repeat Golden Text.

Something to Draw at Home—Draw a picture of a pool of water.

Something to Remember at Home—I should let Jesus help me.

SUPERINTENDENT'S BLACKBOARD REVIEW

A HOPELESS
HEALED
HAPPY
HOLY MAN

Picture the sad sight that met the Saviour's gaze at Bethesda—a great company of poor sick people. One of these He singles out. Print A—MAN. How long had this man been a cripple? Had he any hope left of being healed? He was HOPELESS (Print). What was the question of Jesus? Bring out the thought that it was intended to awaken hope and faith in the man's heart. The man's answer? How friendless he was, as well as sick! Now, the threefold command of Jesus? Did the man obey? What did this prove? Yes, he was HEALED (Print). Whither did the healed man go? Yes, to the temple. Wherefore? Probably to give thanks. How did he feel? Of course he would be HAPPY (Print). Who found the man in the temple? What did Jesus say to him? How would he feel towards sin? How would he act? Feeling and acting this, what would he be? He would be HOLY (Print).

THE MIRACLE OF THE LOAVES
AND FISHES

February 26, 1905

John 6 : 1-14. Commit to memory vs. 11, 12. Read John 6 : 1-71.

GOLDEN TEXT—I am the living bread which came down from heaven.—John 6 : 51.

1 After these things Je'sus went ¹ over the sea of Gal'ilee, which is the sea of Tibe'rias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Je'sus went up into ² a mountain, and there he sat with his disciples.4 ³ And the passover, ² a feast of the Jews, was ⁴ nigh.5 ⁵ When Je'sus then lifted up his eyes, and ⁶ saw a great company come unto him, he saith unto Phil'ip, Whence ¹ shall we buy bread, that these may eat ?

6 And this he said to prove him : for he himself knew what he would do.

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

8 One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him,

Revised Version—1 away to the other side of : ² the ; ³ Now ; ⁴ at hand ; ⁵ Jesus therefore lifting up ; ⁶ seeing that a great multitude cometh ; ⁷ are we to buy ; ⁸ Omit small ; ⁹ people ; ¹⁰ Jesus therefore lifting up ; ¹¹ having given ; ¹² Omit six words ; ¹³ broken pieces which remain over ; ¹⁴ So they gathered them up ; ¹⁵ broken pieces from ; ¹⁶ Omit and above ; ¹⁷ When therefore the people saw the sign which he did, they said ; ¹⁸ the ; ¹⁹ cometh.

LESSON PLAN

- I. The Hungry Multitude, 1-6.
- II. The Scanty Supply, 7-9.
- III. The Plentiful Meal, 10-14.

DAILY READINGS

(By courtesy of I. B. R. Association)

- M.—Miracle of the loaves and fishes, John 6 : 1-14. T.—The Bread of life, John 6 : 25-40. W.—Believe, and live I John 6 : 41-51. Th.—The seven loaves, Mark 8 : 1-9. F.—The manna, Ex. 16 : 11-18. S.—The handful of meal, 1 Kg. 17 : 8-16. S.—Filled and satisfied, Ps. 107 : 1-9.

9 There is a lad here which hath five barley loaves, and two ² small fishes : but what are they among ³ so many ?

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

11 ¹⁰ And Je'sus took the loaves ; and ¹¹ when he had given thanks, he distributed ¹² 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 ¹³ fragments that remain, that nothing be lost.

13 ¹⁴ Therefore they gathered them together, and filled twelve baskets with the ¹⁵ fragments of the five barley loaves, which remained over ¹⁶ and above unto them that had eaten.

14 ¹⁷ Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth ¹⁸ that prophet that ¹⁹ should come into the world.

Shorter Catechism—Ques. 55. What is forbidden in the fifth commandment ? A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honour and duty which belongeth to everyone in their several places and relations.

The Question on Missions—9. Did the early preachers meet with opposition ? The early preachers suffered much persecution ; Stephen (Acts 7 : 59) and James (Acts 12 : 2) were put to death, as also, most likely, Paul and Peter.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson) ; 301 ; 14 ; (Ps Sel.) ; 18 ; 16 (from PRIMARY QUARTERLY) ; 424.

EXPOSITION

Time and Place—April, 29 A.D. ; a plain near Bethsaida Julias (see Lesson III.), at the north-east corner of the Sea of Galilee.

Connecting Links—If the Feast of ch. 5 : 1 was a Passover, there is a year between last Lesson and this : and the Synoptic Gospels must be studied to fill the gap. If the Feast was Purim, as some suppose then there was only a month. John chooses such narratives and discourses as will show that Jesus, the Son of the Living God, is the Life-giver, ch. 20 : 31. At the same time he traces the growth of faith and unbelief. This miracle (the only one recorded in all four Gospels) brings on a crisis in Galilee, which results in unbelief on the part of the common people (vs. 41, 60, 66), and in faith among His immediate followers, vs. 68, 69.

I. The Hungry Multitude, 1-6.

Vs. 1, 2. After these things. Tidings of the Baptist's death (Matt. 14 : 12) and of Herod's perplexity about Himself (Luke 9 : 9) had

just reached Jesus at Capernaum. The Twelve had also just returned from their mission, Luke 9 : 10. Went over the sea of Galilee ; from Capernaum on the western, to Bethsaida, on the eastern shore. Our Lord and His disciples were seeking a sorely needed rest. Sea of Tiberias ; a name used by the Greeks, from the capital of Herod Antipas, the ruler of Galilee, on the south-western shore, a large city never mentioned as having been visited by Jesus. A great multitude followed him ; although He wished to escape from His incessant labor. The crowds (Mark 6 : 33), marking the direction taken by Jesus, went round by land to Bethsaida, seven or eight miles from Capernaum. Because they saw his miracles ; not a pure faith, as is shown by what follows (see v. 26).

Vs. 3, 4. Went up into a mountain (Weymouth, "up the hill") ; the high land that rose from the shore. He sat ; in retirement and rest with His friends. The passover.

At the last one expressly mentioned by John (ch. 2 : 23) Jesus was in Jerusalem. *A feast of the Jews*; an explanation for the first readers of this Gospel, who were Gentiles. *Was night*. This accounts for the multitude, the crowd which had followed Jesus being increased by some great company on its way to keep the Passover at Jerusalem. Naturally the mind of Jesus ran forward to the next Passover, when He, the Lamb of God, was to give His life for men, vs. 52, 53.

Vs. 5, 6. *Saw a great company come*. The sight moved Jesus to pity, Matt. 9:36. *He saith unto Philip*. In the other Gospels (Matt. 14 : 15 ; Mark 6 : 35, 36 ; Luke 9 : 12) it is the disciples who lay the case before Jesus. Philip may have been business manager. *To prove him*. Jesus puts before him the magnitude of the problem, to test the disciples' faith in Himself. *He himself knew*. Throughout this Gospel Jesus is represented as working in obedience to a voice which He alone can hear (compare ch. 7 : 8 ; 12 : 28).

II. The Scanty Supply, 7-9.

Vs. 7-9. *Two hundred pennyworth*. A penny, that is the denarius, a Roman silver coin, was the day laborer's wage, about 17 cents. Including the women and children (Matt. 14 : 21), there may have been 10,000 persons to feed. Two hundred denarii (\$34.00) would provide a scanty portion for 4,000. *Andrew*; often mentioned with Philip, ch. 1 : 44 ; 12 : 20-22. He is a type of unobtrusive helpfulness. *A lad*; a little boy, but how highly he was honored ! *Barley loaves*. See *Light from the East*. *Two small fishes*; dried or pickled, merely a relish. *What are they ?* It was not worth while even beginning to work with so little—so the disciples thought. Had they forgotten the water made wine ?

III. The Plentiful Meal, 10-14.

Vs. 10, 11. *Make the people sit down* (Rev. Ver.) ; as though to get a hearty meal. Besides there must be no crowding about Him to prevent the weaker ones getting their full share. *Much grass*; not a desert place. In the spring the hillsides were covered with green grass. *Men...about five thousand*. The women would sit along with the men. May

we not imagine some of the children stealing up to Jesus to receive the food from His own hand ? The multitude was arranged in regular companies of fifty (Luke 9 : 14). The groups with their bright colored clothing would look like garden beds (so the Greek of Mark 6 : 40 indicates). *Given thanks*; like a father at the family table. He directs their thoughts to the Giver of the still invisible meal. *Distributed*. The loaves multiplied as the disciples passed the bread around ; and the fishes as well. *As much as they would*. In all the work of Jesus there is abundance (compare ch. 1 : 16). Note also, that " here, as in all Christ's miracles, the miracle is based on the natural, and not separated from the powers of God working all around us. The same God works in both ways. Natural means, laws and powers go just as far as possible for them, and then the supernatural comes in and does what they cannot do."

Vs. 12-14. *Gather up the fragments*. They must not make His generosity an excuse for thriftlessness. *Twelve baskets*; large wicker baskets, such as Jews carried when travelling. Each apostle would have one. When they began to carry them they would realize that the miracle was no dream. *When they had seen the miracle*; an impure faith, v. 30. *This is...that prophet*. See Deut. 18 : 15. They used this as a title of the Messiah. They wished to compel Jesus to declare Himself King (v. 15), and He withdrew. He wished to give them Himself as the Bread of Life ; they, unspiritual as they were, wished loaves and fishes, vs. 27, 35, 63.

Light from the East

BARLEY—Is still very commonly grown in Palestine and takes the place which oats occupies in Europe and America as provender for horses and asses. The bread made from it was and is still used by the very poorest of the people. When an Arab wishes to express the extremity of his poverty, he will say, " I have not barley bread to eat."

LOAVES—The grain is still very often ground by Arab women between two stones, the upper one of which is turned by hand. The flour or meal is then mixed with water

salt and leaven, which is a piece of the unfired dough preserved from the former baking. It is generally kneaded out into a biscuit an inch thick, or into a very thin broad wafer, which is baked on the hearth or on a griddle. A common mode of preparing bread for travelling is to bake it in lumps about the size of an

ordinary bun, in earthenware jars about three feet high, in which a fire of wood, grass, or roots is placed, and after they are thoroughly heated the fire is removed, and the unbaked bread inserted. These small, round loaves become tough, hard and unpalatable after they are more than a day old.

APPLICATION

After these things Jesus went over the sea of Galilee, v. 1. It is the great army of the world's toilers who know the true sweetness

Rest for the
Worker

of the evening's repose after the work of the day. The highest enjoyment of the Sabbath rest is for those who can look back on tasks cheerfully undertaken and faithfully accomplished during each of the six working days. We never know the real pleasure of a vacation unless we earn it by diligence in our vocation. The Lord Jesus Christ knows how to sympathize with us both in our labor and in our rest. For He toiled and felt the need of repose.

And a great multitude followed him, v. 2. The majority is not always right. It is not always safe or wise to follow the crowd. But

When to Fol-
low the Crowd

when we find that the best people in the community, speaking generally, take the same side in regard to any practice, we should not reject their view without some very good reason. Take the question of temperance. On this there is no doubt as to the opinion of the most thoughtful and high-minded amongst us. Is our individual opinion to be set up against theirs? Surely not without much consideration. Or take the character and claims of Jesus. Here, too, we know the judgment of "a great multitude." Has any of them been disappointed in following Him? Shall we be?

And Jesus went up into a mountain, v. 3. Travellers through the Rockies are familiar with the torrents that rush down the mountain sides. These streams are

From the
Mountain Top

fed by the eternal snow on the lofty summits. Away below, it may be barren desert. But along the irrigating ditches is drawn the water of the mountain streams, and the desert becomes a garden. The quiet and solitary mountain top of fellowship with God is the source of

those streams that make our lives glad and fruitful.

Saw a great company come unto him, v. 5. How often, when we have made some plan for ourselves, and people break in upon us and thwart our plan, do we grow

Others First angry and impatient. What a rebuke there is for us here!

Our Lord had been giving of Himself to the people, till He was worn out and sought a little rest; but when they followed Him and He saw His peace was to be disturbed, He did not grow angry, but thought rather of their weariness and sore need. He teaches us that by continual practice we should form the habit of thinking of others first, and of putting their interests before our own.

There is a lad here, v. 9. One wonders what brought this little lad with his slender provision? Was it for himself and his friends, or had he some hope of making
A Lad's Lunch a sale? One thing he never dreamed—the use that would be made of his basket's contents. The lesson here is never to despise the littles. We do not know what use God may make of the little that we have. Only let us be sure that we are ready to place it at His disposal. In the history of the church, God has often chosen the "weak things" by which to do wondrous works.

What are they? v. 9. The same question might have been asked concerning the apostles themselves. Not to the conquering

World
Conquerors

Romans, or the cultured Greeks, or the scrupulous Pharisees, did our Lord entrust the mission of winning the world for Him. He chose, rather, a few obscure and unlearned fishermen. But these men now rule in the education, politics, literature and religion of the world. Whence their power, if not from a divine source?

He distributed to the disciples, and the disciples to them that were set down, v. 11. The source of blessing for the world is Christ Himself, but Christians are His

Source and Channel

followers. It is our business to see that the channel is free and

open, so that the life-giving stream shall not be obstructed. It is a glorious thought, that when the Lord has given us life, we may give life to many others. Does it seem to us that we have little power for this work? Let us use what we have, and it will be multiplied, in the using of it.

When therefore the people saw the sign (Rev. Ver.), v. 14. Not by deeds of might does Jesus desire to win people to Himself, but by love. And how love shines out

Won by Love in all that He did while on earth! Providing for the needs of men, bearing their burdens, sharing their sorrows, at last dying for their sins—is not this a Saviour whom we can love and trust with all our hearts? It is an irresistible argument that He addresses each of us when He says, "I have loved thee, and therefore I seek thy love."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

How to deal with the crowd! That was the problem with which the disciples were confronted. Christ, in order to prove His disciples, at first left them to work it out by themselves. How did they go about it? They went at it by arithmetic. This was Philip's solution, v. 7. They went at it by despairing. This was Andrew's solution, v. 9. They went at it by evasion. This was the solution finally reached by all, evidently after prolonged debate, Luke 9: 12. Send the crowd away, and let them forage for themselves.

How did Christ want them to go at it? By faith. Make this your strong point. They knew themselves unable. Did they not know yet that Christ was able? It is not a question of our resources *minus* Jesus, but *plus* Jesus.

Boldly turn the situation into a missionary lesson—it may be all the more effective that it is not announced as such. Let the discussion revolve round the question, How shall we give the Bread of Life to a famishing world? It seems a big crowd to overtake. Study some good book, like Mott's "Evangelization of the World in This Generation," and you will find your mind bristling with points. Show:

1. *What system can do.* "Make the men sit down." Study up such questions as the recognition of territories and division of laborers, so desirable to avoid overlapping

and confusion in the ranks of the workers. Everybody cannot go everywhere, but everybody can go somewhere. Show:

2. *What co-operation can do.* Do not overlook the lad. Great movements often begin in a small way. See, too, how the disciples co-operate. Human co-operation with the divine has been the ruling principle of history. Illustrate by the miracle at the Red Sea, and at the Fall of Jericho. Discourage everyone from thinking, "There is nothing I can do." Co-operate with Christ, and you can "do all things," Phil. 4: 13. In Mott's book you will have no difficulty in finding a store of facts which demonstrate that the church has enough now in her hands, both to start and to complete the work of distributing the Bread of Life to the whole world within our generation, if she only makes up her mind to use what she has, and to put it in Christ's hands. Be sure to reserve time to show:

3. *What divine power can do.* All our plans, preparations and efforts will fall short without the supernatural work of the Spirit of Christ. See Zech. 4: 6.

For Teachers of the Boys and Girls

Out in the country now. The Exposition of v. 1 will show why they went there. Look a little more closely. It was a sad and busy time. John the Baptist had been foully murdered Matt. 14: 1-12. His murderer was perplexed about Jesus; he might seek His life next, Luke 9: 9. The twelve have just returned from their mission and were making their report, Luke 9: 10. Crowds were following Him. He needed time alone with His

disciples, for their sakes. He needed rest for His own.

So you have the little voyage across the lake: trace it from Capernaum to Bethsaida Julius. Explain these various names.

But the crowds were eager to see and hear more of this wonderful Man. They follow. Ask the reason for it, v. 2.

Jesus is a little ahead, as the crowds have come on foot. He goes to the hill top with His disciples. He is to have His quiet time with them? No. The crowds that have followed, appear. Who are these new multitudes which join them? Verse 4 answers. Between them, they form a "great company."

Most would have gone further still, and let the crowds do for themselves. That's the selfish way. It's common. It's natural. It's easy. Why trouble ourselves about tired people, or worried people, or wicked people? But such was not Jesus' way. See Matt. 14: 14 and Mark 6: 34 for His feeling toward them, and what He did for them, tired and in need of rest as He was. Does He ever cease caring for the weak and weary?

The bread problem was an urgent one. The disciples had a simple solution of it, Mark 6: 35, 36; simple, but selfish; simple, but forgetful of what their wonderful Master could and might do. How often do even good Christians fail to take God into account!

What about Philip's solution of it, v. 7? He is the sort of man who would never send out a missionary till every penny was in hand to pay him. What about Andrew's proposition? Ah, here is a practical man. It's very little, he says, but it's something (v. 9); and perhaps it will be like 1 Kings 17: 14. Use the little there is, and trust God to make it go far: that is good policy in work for Christ. We have but to do our utmost, and God will take care of the rest.

In what an orderly fashion it was done (vs. 10, 11); how the food multiplied; how all were filled; how carefully the fragments were cared for, and how great a supply they made; and how clearly this work of wonder and mercy showed what and of what manner Jesus was:—these are some of the points that remain.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The wise worker understands the value of rest. v. 1.

Self-interest or self-sacrifice—which ideal of life is ours? v. 2.

Prayer is the power that drives the wheels of service. v. 3.

In the call of human need we may hear the voice of God. v. 5.

No one is poor who can count on the resources of heaven to supply his need. v. 7.

Seek to be helpful, and you are sure to be happy. vs. 8, 9.

Plans carefully thought out are essential to effective work. v. 10.

We can best show our gratitude for the gifts of God by using them aright. v. 11.

There is abundant provision in the Gospel for the whole world. v. 13.

Miracles were like church bells summoning people to listen to the teaching of Jesus. v. 14.

When Count Zinzendorf was a boy at school, he founded among his school fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world.—Farrar.

Prove from Scripture

That Jesus is compassionate.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where were the five thousand fed? At what time of the year?

1, 2 Of what sad event had Jesus just learned? Why did He cross the sea? Who followed Him? Why?

3-6 What feast was near? How did this increase the crowds? Our Lord's question to Philip? Why to him? The purpose of the question?

7-9 How much money would be needed? Which disciple found "a lad"? What food had he?

10, 11 In what way were the crowds

arranged? What came before distributing the food?

12-14 What did Jesus bid the disciples do after the meal? What does this teach us? How much was left? What did the people think about Jesus? Where did the baskets come from?

Seniors and the Home Department—
What interval of time between last Lesson and to-day's? Give the reason for your answer.

1-6 Tell the events immediately preceding Jesus' crossing of the sea. What banquet about the same time in Herod's palace? (Mark 6 : 21.)

7-9 Of what is Andrew an example? What do we learn from the "lad"? Show that God often uses humble instruments. (1 Cor. 1 : 27-29.)

10-14 Why so much care in arranging the people? On whom do we depend for life? (Matt. 4 : 4.)

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 65. *What the fifth Commandment forbids.* Three points may be considered :

1. *How the Fifth Commandment may be broken.* The principle is laid down here, that the neglect of God's laws, as well as active opposition to them, is visited with punishment. This principle is illustrated in the

laws of nature. A man is sick, let us suppose, and a physician tells him that a certain medicine will cure him. If he neglects to take it, he suffers. The same holds good of moral laws. We shall be condemned for neglecting opportunities of doing good, as well as for doing evil. We learn, further, that we owe to every person the honor and duty corresponding to his position. If these are withheld by us, we are robbing them, as really as if we should steal their money.

2. *The penalty attached to this Commandment.* Under the Mosaic law, death was the penalty for smiting, cursing, or reviling father or mother, Ex. 21 : 15, 17. (See also Deut. 27 : 16 ; Prov. 30 : 17.) This severe penalty is no longer inflicted on disobedient children. It was a temporary enactment. But the law itself is perpetual, and breaking it still brings punishment in one form or another.

3. *The limits of human authority.* All rightful authority in the home and church and state is derived from God. This fact fixes the limit beyond which obedience to such authority is not required. The stream cannot rise higher than its source, and no earthly law can bind us which conflicts with a divine command. When any human authority bids us do what is contrary to the will of God, our attitude should be that of the apostles who said to the Sanhedrim, "We ought to obey God rather than man," Acts 5 : 29.

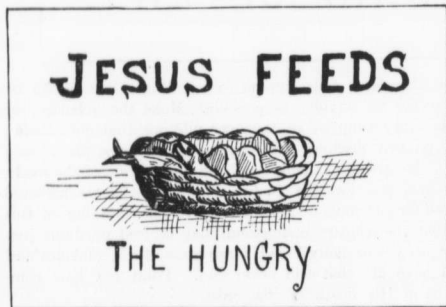
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Provider for men.

Introduction—Hunger will form a point of contact.

Were you ever hungry? Did some one give you food? Did it taste good? Did you say, "Thank you?"

Lesson—Our Lesson is about a great crowd of hungry men, women and children. They are all seated on a grassy hillside, near the Sea of Galilee. We'll make a picture of it. (Use sand tray or blackboard.) Here is the sea. Here is the mountain side. These dots are people. This tall mark is Jesus in their midst. These strokes are His disciples. Jesus and these disciples have come across the



Sea of Galilee in a little boat. They had left Cana (recall the second miracle, Lesson VII.), and have now come to this place to rest. But crowds have gone around by land, and are waiting to hear Jesus preach. It is Passover time, and crowds more join them on their way to the temple at Jerusalem. They listen to Jesus all day, and now it is almost evening. Jesus' kind heart is full of pity! They must be hungry! See those tired mothers and little children! Jesus turns to Philip, "Where shall we get bread to feed them?" Philip thinks of the lot of money it would take to buy bread for so many. Andrew does not see any place where food can be bought. He thinks of what food is to be had amongst themselves.

The People Fed—Tell the well-known story, v. 5. Picture the scene vividly. (Paper loaves and fishes and baskets may be pinned on the blackboard as the story is told.)

The Living Bread—Repeat Golden Text. The Heavenly Father supplies all our body food. He sends Jesus to be the food for our souls. We feed on His love, comfort, help, forgiveness. The body food is different in different countries, but God sends only one kind of soul food for all people—JESUS THE BREAD OF LIFE.

The Dining Room—When we are hungry

we go where the table is spread, or where mother is, and she gives us something to eat. We always go some place to get food for our hungry bodies. Here is a picture of a great dining room, where the Bread of Life is given to all (outline a church). We know we shall find Jesus there, and in Sunday School, and in all places where we are taught about Him. We learn to love Him, and that is the way we eat this Bread of Life. And it always satisfies our soul hunger.

The Dish—Draw a Bible. We get this Bread of Life, bit by bit, lesson by lesson, from the Bible.

Sharing the Bread—We share our food with the poor. We should share the Bread of Life—Jesus—with those who do not know of Him.

Prayer—

" Dear Saviour, ere we part,
We lift our hearts to Thee
In gratitude and love,
For blessings full and free.
Go with us to our homes,
Watch o'er and keep us there;
And make us one and all
The children of thy care."

Something to Draw at Home—Draw a picture of loaves and fishes.

Something to Remember at Home—Jesus feeds me.

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N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XVII.

THE LATER MINISTRY IN JUDÆA AND JERUSALEM.

[SOURCE—We must now turn to John, chs. 7 to 11; and at once we observe a change from the ministry of Jesus as it is recorded in the Synoptic Gospels. They deal chiefly with His teaching with respect to the kingdom of God and its righteousness. John brings out the profounder truths as to the Person of Jesus Christ. In Galilee Jesus taught the common people, though the Pharisees and their agents were never far away. In Jerusalem, the headquarters of the Pharisees and Sadducees, His discourses often have hostile ecclesiastics in view.

TIME AND PLACE—Feast of Tabernacles, autumn, John 7 : 2, 14. Jesus is also in the capital at the Feast of Dedication—December, ch. 10 : 22, 23. Then He retires beyond Jordan (ch. 10 : 40), moving through Judæa at times. Some months later He is at Bethany (ch. 11), and again withdraws towards the wilderness, where He remains in the neighborhood of Ephraim, an unidentified town, till He comes on His last visit to Jerusalem at the Passover.

JESUS THE WATER OF LIFE—The Pharisees of Jerusalem had been so incensed by the action of Jesus in healing a man on the Sabbath day (John 5 : 1-18; 7 : 19-24) that they seek to kill Him, but many of the common people believe on Him, and even some of the rulers in secret. So the city is divided, ch. 7 : 25-32, 40-52.

[The Feast of Tabernacles, celebrated in September or October, was the "Harvest Home" when the fruit, oil and wine had been gathered in. It was also a commemoration of the journey through the wilderness,

the people dwelling in booths on the housetops or in open spaces of the city. On the eighth day the feast closed with a procession, in which water was carried, with much singing of Psalms, from Siloam to the Temple, where it was poured upon the altar, and then the four great candelabra were lighted in the court of the women, Deut. 16 : 13, 15; Lev. 23 : 40-43.]

JESUS OFFERS HIMSELF TO ISRAEL—In this Gospel we find allegory instead of parable. At the most sacred part of the Feast Jesus proclaims aloud to the people that He can give them what was symbolized by their rites, and fulfil what was promised in prophecy. In Isaiah 12 : 3; 44 : 3; 55 : 1; Zech. 14 : 8, it was foretold that Zion would be blessed with the Spirit of God and become a source of refreshment to others. So Jesus tells the people that He is the Water of Life, and will give the Holy Spirit to the new Zion, to be a fountain of blessing to the world, John 7 : 37-39. This He can do, because He is of divine origin, though the earthly minded only judge Him by His outward appearance, ch. 7 : 16, 28, 29.

LESSON XVIII.

JESUS THE LIGHT OF THE WORLD, AND THE GOOD SHEPHERD.

JESUS THE LIGHT OF THE WORLD (John 8 : 12 and verses following)—In ch. 1 : 5 we read that there is an unceasing struggle in which light is seeking to overcome darkness. Jesus, in the temple probably, offers Himself as the One who can bring truth, and so become the Light to a world which is shrouded in darkness. If men cannot see Him as the Light, they must be spiritually blind (12-20), and they shall die in their sins, v. 21. Faith gets eternal life, because Jesus

the eternal Person (vs. 23, 58) has brought it from the eternal world, and has been lifted up upon the cross, vs. 21-29. They only who believe on Him are true Israelites, and shall live as free men by the truth, vs. 31-59.

THE LIGHT OF THE WORLD GIVES SIGHT TO A BLIND MAN (John 9 : 1-34)—Again on a Sabbath day Jesus moved by His sympathy, opens the eyes of one who had been born blind. So dead are the Pharisees to the finer instincts of humanity that they will not admit this to be a divine work, v. 16. After an encounter with the man, in which they are worsted, vs. 24 to 34, they get angry, and eject him from the temple and excommunicate him from the privileges of Israel. Jesus pronounces their doom. Since He is the Light, those who will not believe on Him must become blind, vs. 39-41.

JESUS THE GOOD SHEPHERD (John, ch. 10)—The blind man believed on Jesus as Son of God, and therefore was shut out of the fold of earthly Israel by its would-be shepherds, the Pharisees, ch. 9 : 35-38. So Jesus invites him into the new fold, of which He is the Good Shepherd. Into this fold He calls His sheep, ch. 10 : 1-6. He is (a) the Door through which men enter into eternal life and get freedom and pasture (vs. 7 to 10); (b) He is also the true, ideal Shepherd. Not only does He lead His sheep to pasture, but He loves them, knows them by name, and protects them, even to laying down His life on their behalf, vs. 11 to 18.

ONE WITH THE FATHER—This utterance was made at the Feast of Dedication in December, John 10 : 22. As the Good Shepherd, Jesus draws the sheep to Himself, and can fulfil all that He has promised. No one can destroy the new fold, or snatch away the sheep, for Jesus is the true Christ, the Son of God, who is one with the Father in power, vs. 22 to 37. The Pharisees are not true Israelites, and are not His sheep, but as blind rulers they cannot recognize Him; and Jesus withdraws from them beyond Jordan, vs. 22-42.

LESSON XIX.

JESUS THE RESURRECTION AND THE LIFE.

It is impossible to say how long Jesus re-

mained beyond Jordan, but the interval between Dedication and Passover—December to March or April—was chiefly spent there; and some of the incidents recorded of the Perea ministry in Luke 9 : 51, etc., will have happened in these months. So deadly had the hatred of the Pharisees grown, that Jesus knew that to approach Jerusalem was to draw near to death, Mark 10 : 32; John 11 : 8, 16.

THE RAISING OF LAZARUS (John, ch. 11)—(1) Events leading up to the miracle, vs. 1-16. Always obedient to His Father's voice, Jesus takes no step till He hears Him bid Him go to what must prove the beginning of the end. Jesus did not shrink from death: it would be a step to glory, v. 4. Dark night as it was to the disciples, it was clear day to Him whither His Father called, vs. 9, 10.

(2) Conversation with Mary and Martha, vs. 17 to 32. They felt that "in the presence of their Lord there could have been no death," v. 21. Nor are they yet hopeless, though they cannot be satisfied with the Pharisaic doctrine of the final resurrection, vs. 23, 24. The Pharisee taught that pious Israelites would be restored at the last day to a life on earth in an earthly kingdom. Jesus says nothing about this. He transforms the vague idea of the Jews. Eternal life is what He offers. In His presence death loses its meaning: it is a mere transition from eternal life here to a fuller eternal life beyond. All life here and hereafter comes from Jesus. Faith in Him brings life which cannot be touched by death, and into its fulness the believer will be ushered by the resurrection "I am the Resurrection and the Life," ch. 10 : 25-27 (compare ch. 5 : 24-29).

(3) The miracle, vs. 33-44. This is a proof that Jesus is the Lord of Life, since by His own word He brings back Lazarus from the grave. Jesus did not teach that the return of Lazarus to life was a foretaste of the final resurrection. It is never said that Lazarus was the first fruits of them that slept. (1 Cor. 15 : 20; Mark 12 : 24-27.)

(4) The results, vs. 45-47. The miracle led to a climax. It so increased the influence of Jesus with the people that the rulers take more active measures to put Him out of the way. Now for the first time the Sadducees

come upon the scene, and in common hatred they conspire against Jesus with their traditional enemies. For a brief period, Jesus once more leaves the neighborhood of Jerusalem.

LESSON XX.

THE SYNAGOGUE.

The temple was the ideal centre of Jewish religious life, but that life really centered itself in the synagogue, where the Jews regularly assembled for worship. It became the cradle of the Christian church. The organization of the church was modeled after that of the synagogue, not of the temple. There, too, the apostles in their missionary journeys found opportunity for preaching the gospel.

ITS ORIGIN AND HISTORY—The Old Testament makes no mention of it, at least the supposed references are doubtful. It is generally agreed that it arose during the exile, compensating for the loss of the temple and its services.

Far from home, and so brought nearer to God, with no temple and no sacrifices, the Jews felt the need of some medium of instruction and worship. At first they probably met to hear the Old Testament read. Then prayers were added, and finally an address. Thus the regular services of the synagogue would arise, and the times of meeting be made to correspond with those of the temple service.

After the return from the captivity this need was still felt, for the majority of the Jews, even in Palestine, could visit Jerusalem at most but once or twice a year. Accordingly, synagogues sprang up all over the land, and in Christ's day there was no Jewish community without its meeting house for worship. The Gospels mention one at Nazareth, Luke 4:16; and another at Capernaum, Luke 4:33.

The Jews who lived outside of Palestine were more in number than those within, and the synagogue was always the token of their presence in any community. In Jerusalem, to which the scattered members of the family regularly came, it is estimated that there were upwards of four hundred, some for the natives of Palestine, some for those who

lived abroad. In Acts 6:9 Luke names the synagogue of the Cyrenians and of the Alexandrians.

The synagogue was in fact the characteristic institution of Judaism, affording in every place opportunity for prayer and study.

WORSHIP OF THE SYNAGOGUE—The building was plain and rectangular in form. The people were seated according to age, the sexes apart. They assembled on Sabbath days, on feast days, and also on market days for the convenience of the country people.

No service could be held unless ten men were present. Women were not counted as members of the congregation. A number of "elders" formed the governing body, directing the conduct of worship and controlling all matters connected with the synagogue. One of these, first among his equals, presided and was called "the ruler of the synagogue." There was also an officer who had the care of the sacred books, administered discipline and instructed the children. Still other officers collected the alms.

The services consisted of the reading of the law and the prophets, prayer and an address. The preacher might be any one whom the ruler recognized, and it was customary to invite stranger scribes to speak to the people.

The synagogue was not merely the place of worship, but virtually the school in which the first religious instruction was given. Here Jesus had often worshipped as a child, a youth and man, and here He announced His mission.

Useful hints may come from strange quarters. Dr. Haslett, in *The Pedagogical Bible School*, tells of a Roman Catholic school in Worcester, Mass., in which the sixth grade, sixteen to eighteen or nineteen years, is the Bible Class. Before graduation each student is given three months' drill in actual teaching in the Sunday-school. The students are given instruction in the principles and methods of teaching, unless they have been instructed in these elsewhere.

Assa 3d.

*** AN ORDER OF SERVICE : First Quarter**

OPENING EXERCISES**I. SILENCE.****II. REPEAT IN CONCERT—**

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

III. SINGING. Hymn 418, Book of Praise. (It is expected that this hymn from The Supplemental Lessons will be memorized during the Quarter.)

IV. THE LORD'S PRAYER. Repeat in Concert.

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. John 3 : 17.
Superintendent. For God sent not His Son into the world to condemn the world ;
School. But that the world through Him might be saved.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE DRILL—from The Supplemental Lessons ; READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This Hymn may usually be that "From THE PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from The Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES**I. ANNOUNCEMENTS.**

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items:—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review ; it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. 1 John 3 : 1-3.

Superintendent. Behold, what manner of love the Father hath bestowed upon us,

School. That we should be called the sons of God :

Superintendent. Beloved, now are we the sons of God,

School. And it doth not yet appear what we shall be :

Superintendent. But we know that, when He shall appear, we shall be like Him ;

School. For we shall see Him as He is.

Superintendent and School. And every man that hath this hope in Him purifieth himself, even as He is pure.

V. SINGING.

Thou, whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray,
And where the gospel-day
Sheds not its glorious ray,
Let there be light.

—Hymn 438, Book of Praise

VI. BLESSING OR CLOSING PRAYER.

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THE BOOK PAGE

In President Harper's **Religion and the Higher Life** (University of Chicago Press, Chicago, 184 pages, \$1.00), we have a series of "more or less informal talks," as the author calls them, to students. The title of the book, taken from the first of the talks, at once provokes the question, What is the higher life? Dr. Harper answers that it is the life of moral effort. Another question follows on the heels of the first: Who should be the leaders in the higher life? Dr. Harper's answer is ready. They are the artists and philosophers and moralists and scientists, in short, trained and educated men. The third question leads to the heart of the subject. Do these leaders need religion, or is their art, or philosophy, or ethics, or science sufficient? Here Dr. Harper does not hesitate. They do, he affirms, need religion. And the reason is that religion alone calls into exercise a man's whole being. Only through religion can the leaders in the higher life reach their own complete development and their full power to uplift the race. Other topics of great interest are discussed in the book, among them being, Our Intellectual Difficulties, Religious Belief Among College Students, Bible Study and Religious Life, and America as a Missionary Field.

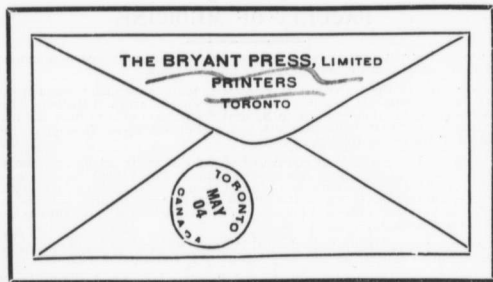
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Dr. Peloubet says of his new book, **The Front Line of the Sunday School Movement** (W. A. Wilde Company, Boston, 288 pages, diagrams, etc., \$1.00).

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Cruising for the Cross, by Rev. C. A. S. Dwight (American Tract Society, New York, 201 pages, illustrated, 50 cents), is the story of John Henton, a young American, fond of yachts and cruising, who, after running a hot course for a few years after the manner of the idle rich, was waked up by the tragic death of a boon companion, and giving himself to Christ and Christian work, resolved to take a cruise around the world in his own yacht to investigate the conditions of the seaman's life in port and on the high seas, at the same time taking advantage of every opportunity of doing good that should come along. There are many exciting adventures, and Henton "makes good" as a practical Christian in a novel quest.

The American Tract Society, New York, have also sent us **Children and the Home**, by Eleanor A. Hunter (217 pages, 75 cents). It is a wholesome book for "The home," and especially the fathers and mothers there, but not for children. It has too many examples of the child's criticism of ill-balanced or ill-bred parents, to make it a book for children to read. Like their

seniors, they are rather more apt to copy the bad than the good. But under such headings as *Setting a Fair Copy*, *The Home Manners of Mothers*, *Scolding*, *Trusty Children*, *Children's Amusements*, *From Fifteen to Twenty*, there are many useful lessons and suggestions. The style is bright and chatty.

In the preface to **Finding the Way** (Thomas Y. Crowell and Co., New York, 282 pages, 75c, net), the writer, Dr. J. R. Miller, says,—"The little books of this 'Silent Times' series have been a great comfort to the author, in that they have proved helpful to many people in all parts of the world. 'Letters come continually from those who have been strengthened and encouraged by them.' It is enough to say that this book merits similar testimony. The opening chapter, which gives its title to the volume, dwells on the thought that God leads His people through the world. The chapters following—there are twenty-four in all—show in various ways how we may enjoy the divine leading.

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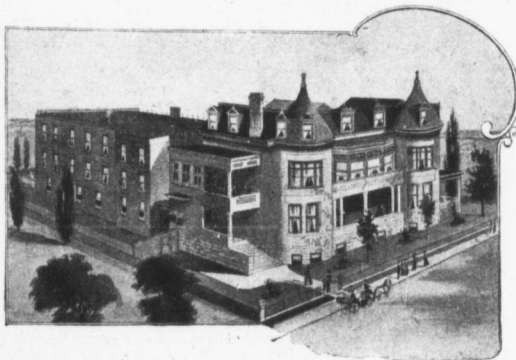
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